

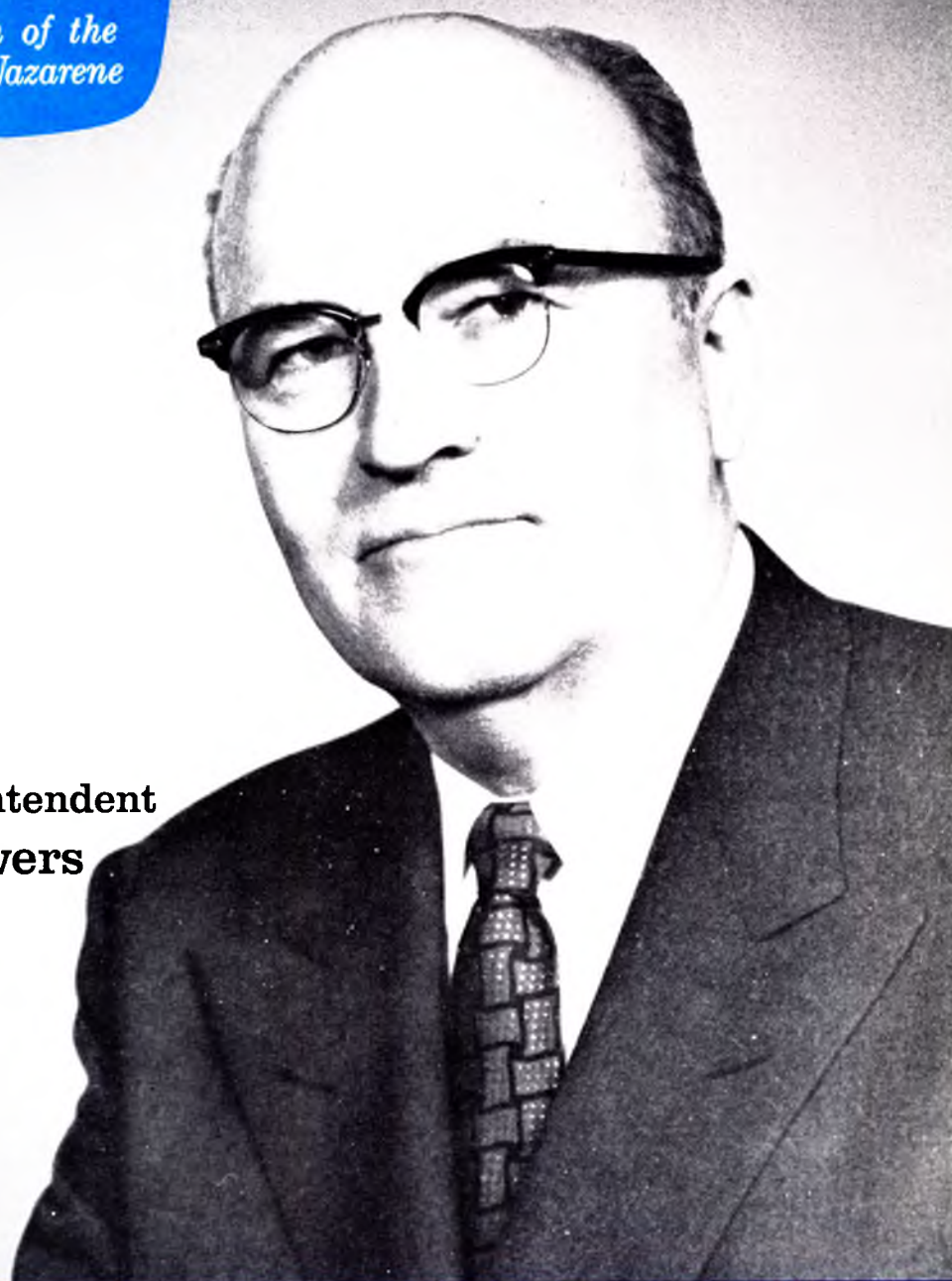
Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

"The future of Christianity is assured because its message meets a very real need in human life, and there will always be a market for a product that meets a fundamental need."

**General Superintendent
Hardy C. Powers**



May 24, 1961

EDITORIALS

By W. T. PURKISER

Kingdom Building

"Kingdom building" is a phrase used to describe an interesting and somewhat baffling process which goes on in almost every human organization. It is the result of a tendency to multiply organizational details, to build institutional machinery, and to take the time of ever-increasing numbers of people to operate it.

Perhaps the clearest illustration of this is in government, where agencies and bureaus grow ever larger and larger, and any effort to cut back or hold down the burgeoning structure is met with wails of anguish.

It happens in large corporations, where the president requires ever more vice-presidents, each of whom has to have one or two "assistants to the vice-president," who in turn require several administrative officers, each of whom must have a secretary and a staff of clerks. And so it goes.

Kingdom building of this sort may even take place in the church. At all levels there is a tendency for committees and boards to spring up at the slightest pretext. More and more people may be drawn into the operation of the organization until the whole process reminds one of the en-



The Cover . . .

Dr. Hardy C. Powers, a native of Texas, was converted in the Alhambra, California, Church

of the Nazarene, and took theological training for the ministry at Pasadena College, Pasadena, California. After twelve years in the pastorate, and eight years as superintendent of the Iowa District, Dr. Powers was elected to the general superintendency in 1944, and re-elected at each General Assembly since. Dr. and Mrs. Powers live in Dallas, Texas.

gineer on the little old-fashioned steam locomotive who complained that every time he blew the whistle he didn't have enough steam left to turn the wheels.

But there is another kind of Kingdom building of a vastly different sort. It is the kind for which the Church has been commissioned. It is the building of the kingdom of God in the hearts and lives of men and women in this world, in preparation for the glorious kingdom our Lord and Christ will someday turn over to His Father (I Corinthians 15:23-25).

The last question His disciples asked the risen Christ concerned the Kingdom: "Wilt thou at this time restore again the kingdom to Israel?" His answer is revealing: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:6-8).

If I may be permitted to read a bit between the lines here, it seems the Lord was telling His apostles that it was not the restoration of the old kingdom, but the creation of the new which was to concern them. The times and seasons are in the Father's authority. He will take care of the events which will usher in the Kingdom which Daniel foresaw, "which shall never be destroyed" (Daniel 2:44). In the meantime it is given to us to build that spiritual Kingdom which is set up in human hearts and lives when the King reigns there.

Of course, this Kingdom within is a supernatural work. God has "delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Colossians 1:13). It happens when we are converted and born again: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3). "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). This inner Kingdom "is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

But building the Kingdom makes demands of us. We are the "King's heralds." It is our privilege and task to bear witness to the reality of this King-

(Please turn to page 12)

The Heroism of PEACE



General Superintendent Benner

Now hear this! This is not a plea for blind pacifism. We are not bound to sit idly by as godless and inhuman forces take over our world by default. The defense and protection of liberty and other basic human rights are still the responsibility of those who cherish these values.

But in the light of the cost, the devastation, the suffering, the futility of war, Christians everywhere should be willing and eager to turn the usual enthusiasm, heroism, sacrifice, and energy of war toward the cause of peace, toward righting the wrongs and healing the ills of the world. This is "The Heroism of Peace."

As Christians we profess to follow the Prince of Peace. Our first responsibility is to see that "the peace of God" reigns in our own hearts. Then we must bend every effort and utilize every influence of prayer and Christian attitudes toward Christian relationships in all of life.

As Nazarenes we make our primary and most significant contribution through "Evangelism First"—the aggressive, world-wide program of bringing men and women into touch with God through Jesus Christ. But we also must sense our responsibility for conditions in the world in which we live. True, in the ultimate sense "our citizenship is in heaven," but this does not release us from the very real responsibility of our here-and-now citizenship in our country and our world.

"Pray for the peace of Jerusalem," exhorted the Psalmist. In the light of modern problems and terrifying possibilities of destruction, it is all the more important that we pray for the peace of our world, and prove the faith and sincerity of our prayers by our works.

WAR, tragic as it is, generates heroism. War produces high emotional tension, a certain idealism of motive, and eloquent expressions and deeds of patriotism.

On Memorial Day we pay tribute to those whose heroism led them into "the valley of the shadow"—hundreds of thousands who lie, not only in their native country, but also beneath "crosses row on row" in sacred foreign soil.

But the message of Memorial Day is not to the dead but to the living. Their heroism is secure and, in Lincoln's immortal words, "above our poor power to add or detract." Surely we should be able to do more than build imposing monuments and hold memorial services. The greatest and most significant memorials are intangible, living.

It depreciates not one whit the exalted heroism of our fallen warriors to recognize the basis, character, and results of war. Every war represents an episode in distorted human relations. In every war there have been the elements of ambition, suspicion, fear, falsity, and hatred. War automatically exaggerates too many of the weak elements of humanity. War is abnormal. War is a "losing game" for all concerned. Economically, war is fantastically wasteful and inevitably brings an incalculable measure of human loss in death, suffering, and sorrow. And ultimately war is futile.

LATE NEWS

Telegram . . .

Baltimore, Maryland—*Fourth Washington District Assembly held at First Church, May 3 and 4, with a high tide under the anointed ministry of Dr. D. I. Vanderpool. Report of district superintendent showed \$625,214 raised for all purposes. Two "brand-new" churches organized at Gaithersburg, Maryland, and State College, Pennsylvania. Dr. E. E. Grosse was elected for a three-year term. Six ministers were ordained at an impressive service closing the assembly under the banner of "Evangelism First." Washington District moves forward.*—John Parry, Reporter.

Mrs. Ruth Rodgers died April 5. She was the mother of Rev. Paul M. Rodgers of Fox Lake, Illinois, and the sister of Rev. E. E. Wordsworth of Redmond, Washington.

After serving the church at Sierra Madre for thirteen years, Dr. and Mrs. Orian G. Burlison have resigned to accept the pastorate of the church at Ridgcrest, California.

NOTICE

to Evangelists

The next "Evangelists' Slates Supplement" will appear in the *Herald* of July 5, and will contain slates for July, August, and September. Dates not previously sent in for these months should reach the *Herald* office not later than June 2.

ALMIGHTY GRACE

By JESSIE W. FINKS

*We flag when there is no vision,
No uplift to help us along—
When life is a round of trivial things,
No sunshine to give us a song.
When it seems we cannot go further
In study, or kitchen, or task,
It is then that we need almighty grace,
And all we need do is to ask!*

A MAN who sees only one point speaks with great definiteness. It depends on the scope of your horizon. If you are only looking at a ceiling in a room, you can describe it very accurately. But it is different if you are looking at the stars of the heavens, some of them so far away that if their light started our way when the star was guiding the wise men to the birthplace of Jesus it is just

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now beginning to stab the darkness of outer space with its piercing rays. You realize now that words are not everything—that the Spirit sometimes makes intercessions with groanings that cannot be uttered. You can now construe a sigh, not into despair, but into a supplication. So long as a man can sigh and that sigh is seeking heaven, he is calling out inaudibly, so far as words are concerned, for God, yea, for the living God. The meaning of that sigh being interpreted is, "Oh that I knew where I might find him!" Your prayers may not be as eloquent in words but may be deeper in meaning.—B. V. SEALS.

As of May 5, the Easter Offering amounts to approximately \$1,075,000. This is already the largest Easter Offering in our history. With money still coming in, it is almost assured that this will be the largest single offering, exceeding the 1958 Golden Anniversary Thanksgiving Offering, which was a record with \$1,098,857 received.

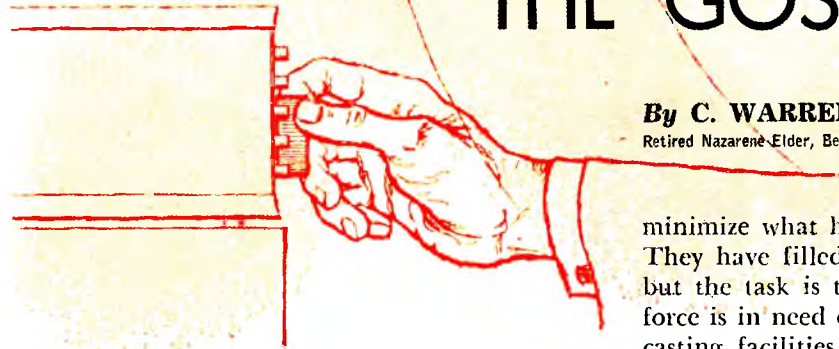
The commitments of the church made this record amount imperative, and Nazarenes around the world responded with prayer and devotion to the cause of Christ. We praise God, from whom all blessings flow. In behalf of all who will be blessed through this offering, we thank every faithful district superintendent, every loyal pastor, evangelist, and layman who, by giving "six dollars per minute," purchased a great block of time—time in which, if Jesus tarries, we shall preach the gospel of full salvation around the world.

—DR. HARDY C. POWERS

Board of General Superintendents

BEAMING FORTH THE GOSPEL

By C. WARREN JONES
Retired Nazarene Elder, Bethany, Oklahoma



Turn on the radio.

What a marvel! We are certainly living in the "Radio Age." We listen to the music, the singing, the messages, and the news that come into our homes over the ether waves.

What a wonderful means of communication is radio! It has dwarfed distance and brought far-away places nearer than our next-door neighbors. We listen to voices in London, Bombay, and Tokyo. We get the news from these distant cities, not minutes or hours after it has happened, but while it is taking place. Our President can sit before a microphone in Washington, D.C., and address a world-wide audience.

At the present time there are over 326,000,000 radio receiving sets in the world. About one-half of them are in North America, 118,000,000 in Europe, 3,000,000 in the Near East, and 16,000,000 in Latin America. Outside of North America, 60 per cent of these receiving sets are short-wave, and that means a potential listening audience in South America, Australia, Asia, Europe, and Africa of 500,000,000. These vast numbers are increasing every year. Very soon the entire world will have access to the radio.

The gospel is going out over the radio. This is a type of missionary work that is relatively new, but one which has great potentialities. We are in the early morning of the Christian radio broadcasting. The entire project has hardly gotten out of its swaddling clothes. A great future lies just ahead. What a challenge to the missionary churches, societies, and individuals that desire to give the gospel to the world!

It is hard to see how the Protestant churches will ever be able to send out a sufficient number of missionaries to make the Great Commission a reality. The increase in population is far greater than the missionary recruits. We are not trying to

minimize what has been done by the missionaries. They have filled a great place in God's program, but the task is too great. The world's missionary force is in need of help. The radio with its broadcasting facilities can meet that need, doing what the missionaries cannot do.

Let us read Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The end referred to is the closing out of the Holy Ghost dispensation, when Jesus Christ will make His second advent into the world. Before that wonderful event takes place, the nations must hear the gospel. The only way this can be accomplished under present conditions is by the use of the radio. Millions of people are now hearing the gospel who never heard it before, and the remaining millions of earth are going to hear the good news in the very near future. The fulfilling of this scripture will hasten the coming of the Lord.

Millions now living in every nation are hearing the gospel. Many of these have never seen the face of a missionary or a national worker, but they are listening to the gospel. The radio is piercing the iron curtain, the bamboo curtain, and the purple curtain. Godless dictators are doing their best to "jam" the Christian broadcasts; but in spite of all their efforts, powerful radio stations are getting the message through and millions for the first time are hearing about the Redeemer and Saviour of men.

Our radio message, "Showers of Blessing," is being broadcast by more than four hundred stations around the world. Our task of spreading the gospel is a world-wide undertaking. Our Spanish broadcast is beamed forth from fifty-two stations in Central and South America. FEBC is a powerful Christian broadcasting station in Manila operating twenty-four hours a day and giving out the gospel in thirty-six different languages. Our missionaries in India cannot get a broadcast on the government-controlled radio, but they are not defeated. They prepare the tape, send it to FEBC in Manila, and from there it is beamed back to India over short

wave and millions of people in India are getting the Nazarene gospel message.

HCJB, another powerful Christian broadcasting station in Quito, Ecuador, is beaming the gospel to Latin America, Europe, and even to Africa.

The twentieth-century radio effort will supple-

ment what missionaries of the world have done and are doing. The Christian radio message is the advance agent for the missionaries. Millions will hear the message over the radio, accept Jesus Christ as their Saviour, and be included in the "whosoever will" who "take the water of life freely."



CHURCH MERGERS and CHRISTIAN UNION

By RUSSELL F. METCALFE, *Pastor, Atwater, Ohio*

AN INCREASINGLY COMMON item of news interest these days is the comment by some eminent clergyman or another, in an interview, a sermon, or banquet speech, to the effect that it is a shame the way Christians are divided by divergent doctrines and views, and that a great, united Christian Church would be the ideal, especially in view of the united front presented to the so-called Christian nations by international communism.

Most evangelical Christians realize how unrealistic this sort of talk is, even though they do not fully understand the reasons why it is unrealistic. Actually, church mergers are not only not an answer to disunity among Christians, but are a force for diluting whatever power there may be left in many denominations.

Merger talk comes primarily from two sources. First there are those churches termed "ritualistic" who are responding to the now famous "ecumenical message" of the present Pope of the Roman church. While deploring Christian disunity, and mouthing words which could be taken for recognition of equality of the Christian status of those other than Roman Catholics, there has been no hint but that any church unions would be *into* the Roman church, thus simply swelling the present Romish movement.

The other source of merger talks is the so-called "liberal" wing of Christian theology, which would have us all forget our differences of doctrine, and join hands in a vast homogeneity of faith. The password for this merger movement is "tolerance"—tolerance even of what we as evangelical Christians understand to be blasphemous views of Christ that reduce Him from His divinity to headmaster in the school of social religion.

In clarifying our thinking about church mergers and Christian unity among believers, we need to remember that the true Church is not any or all

human church organizations. We need to reaffirm the command of Paul to Timothy as a command to ourselves to "take heed" to ourselves and "unto the doctrine" (I Timothy 4:16), realizing that the time has come when the large body of Christianity "will not endure sound doctrine" (II Timothy 4:3). If doctrines are not important to the liberals and the ritualists, they are to us the very bones, the skeleton, on which our spiritual life depends for shape and strength.

We need to see that "merger" and "unity" are not synonymous, for joining human organizations does not increase the unity of a true church that is already a living organism. It is heartening to realize that there are no hypocrites, no false teachers, no heretics, in the Church of which we as born-again Christians are members.

There is an ecumenical movement, however, which we as Nazarenes can gladly join. Indeed, it is the hope of our divided world. While church mergers and vast super-denominations cannot hope to present a truly united front to the antagonistic forces of communism, a genuine spiritual awakening, breathed by the Holy Spirit in answer to prayer and faithful preaching about God, man, sin, and atonement through the blood of Jesus, can in these last days bring about a harvest in all the churches and denominations that make up the divine Church.

As Nazarenes, we have a distinctive role in any such turning to God. This role does not involve merging our doctrine of holiness into insignificance among the contradiction of others, no matter how sincere. Rather, we must live our doctrine in its fullness, and with Christian love, honoring the Holy Spirit, be a standard-bearer among Christians, truly putting evangelism to the fore! Only through personal and total commitment to Jesus Christ can the people of the various churches, and the world, find true ecumenical unity.

End of the JOURNEY



General
Superintendent
Young

JUST NOW Rev. and Mrs. Jarrell Garsee have completed their first year of service in American Samoa. Mrs. Young and I have finished a brief stay in checking and boosting this most recent overseas assignment of our church. The Garsees are giving a good account of their stewardship. If I can identify true missionaries when I see them in operation, they belong to that honored class.

Yesterday (Sunday) we heard the "Showers of Blessing" program in Pago Pago, on the island of Tufuila. We can assure Dr. T. W. Willingham that his message on prayer was a message of hope and one for heart searching to this traveling general superintendent. Also, the songs brought joy and blessing to us on that South Pacific island. Our program is now scheduled regularly at 2:00 p.m. each Sunday through the courtesy of the government radio station.

The writer was privileged to visit personally with Governor Coleman and also with the Lieutenant Governor. Both of these men have been cordial and cooperative with our church's effort to serve in Samoa. They commended the work of Rev. Jarrell Garsee during these beginning months.

We also spoke at an interdenomina-

tional rally on Thursday night in a government auditorium. Some one hundred fifty people were present, largely Samoans. We also brought a Biblical message on Sunday morning to a group of Europeans who meet regularly in the government clubhouse for church services on Sunday morning. Some twenty-five people were present, mostly government employees and administrators. They were warm to the gospel message.

We preached twice to our Samoan people and found them receptive to the gospel call. They are proud to be American nationals as well as Samoans. In terms of Protestant missions, our church is rather late on the scene here; but in terms of twenty thousand people on three islands with their deep spiritual needs, there are not too many who are pressing the claims of the gospel with simplicity and divine power.

American Samoa is actually a non-self-governing territory, but they are moving in the direction of self-government. For the past ten years the government has been administered through the Department of the Interior, but for fifty years prior to that they were under the direct naval administration. The port is one of the most beautiful harbors in the entire South Pacific.

Sin is real in American Samoa too. But Christ died for these people. Samoa belongs in the General Budget, and its place these days in your prayer list should be near the top. Pray that we shall be able to locate the right location for headquarters and that Brother Garsee may receive divine help as he labors to learn the language of the people.

Our next stop is Los Angeles. Tomorrow (D.V.) I shall meet with my colleagues and report on this entire trip.

NEVER LESS ALONE!

By J. KENNETH GRIDER

*My soul is never less alone
Than when alone with God;
In fellowship with Him in prayer,
I know His fav'ring nod.*

*Eye hath not seen, hand hath not touched
The God to whom I pray;
And yet He's present with my heart
When prayer begins the day.*

*And thro' the day, whate'er my task,
I feel Him at my side;
Now and again I breathe a prayer
And to my God confide.*

*If fellowship with Him below
Is choicest company,
What will it be in heaven above
Throughout eternity!*

And Jesus stood still, and commanded him to be called (Mark 10:19).

By **ALBERT M. WELLS**
Pastor, Sidney, Nebraska

In our day many blind persons carry on quite normal and well-integrated lives. There are certain skills they learn at schools for the blind. Through the sense of touch they learn to read from Braille print, and thereby have access to educational opportunities.

THE PRAYER THAT STOPPED CHRIST

During the time of Jesus' ministry, however, there were no doors open to the blind. Thus they were forced to throw themselves upon the mercy of society, and there was little

mercy. With not much choice in the matter, they reluctantly accepted and endured a life of begging.

Bartimaeus had heard that Jesus was passing by that day. He had heard that Jesus was the "son of David," and "the Messiah," and that He could do many mighty things. Could he attract the attention of this One called the Christ and stop Him, even if only for a moment? Or would Jesus pass by through the crowded community without *stopping*? This was a crisis for Bartimaeus, and perhaps for the first time in his life he prayed. Consider, then, the prayer of blind Bartimaeus, for it was the prayer that stopped Christ.

A Prayer in Desperation

In verse 47 we are told that when Bartimaeus heard that Jesus was drawing near "he began to cry out, . . ." He raised his voice and shouted out, because his was a prayer in *desperation*.

Up to this time Bartimaeus had undoubtedly been just a quiet beggar. His education would have been the most meager, for what reason would there be for teaching a blind man? He had little to say to his community, for who would listen to a man who had not so much as the knowledge that comes from sight. His was a state of desperation.

Strange as it may seem, Webster's dictionary in one place defines "desperation" as a state of "being blind." W. T. Purkiser says: "There is something about the prayer of desperation which gets results that the prayer of desire does not always bring." And so in desperation Bartimaeus broke the pressure barrier of his handicap and projected his voice loud and clear as he "cried out" to the "son of David," to Jesus of Nazareth.

A Prayer in Determination

Not only did Bartimaeus pray in desperation; his was also a prayer of *determination*. There were those in the crowd who were shocked by the loud outcries of this beggar. They felt that such praying was disrespectful. They believed in dignity. Theirs was a type of dignity that has well been described as a pose of the body to conceal the defects of the soul. They were more concerned, it seems, with being dignified than with being helpful. And so these dignified persons who were standing close by made an effort to put down and silence this uncouth beggar by whose very presence they were embarrassed. But his was a prayer in determination and we read in verse 48 that he "cried the more a great deal."

Determination was, and is, rewarding. Jesus, upon hearing the beggar's prayer, "stood still." Then He called for Bartimaeus to be brought forth. What a thrill it must have been to hear the summons of Jesus! Nobody had ever wanted him before. If he had given up after one cry for mercy, the Master would have passed him by. But now, because of his undying determination, he finds himself standing before an interested and stopped Christ.

A Prayer in Dedication

Jesus not only healed him of his physical blindness, but Bartimaeus also received that day spiritual sight through his encounter with Christ. So the prayer of blind Bartimaeus was characterized by one thing more—*dedication*. For verse 52 says, "And [he] followed Jesus."

Perhaps Jesus is passing by your station in life today. Perhaps you can feel His presence near—even this very moment. That quick ear of the Master, which discerned the difference between the unreal shouts of the crowd and the utter sincerity in the cry of Bartimaeus, is still open. In desperation, in determination, and in dedication say with your heart: "O Lord, have mercy upon me." This is the prayer that stops Christ.

The Separation

*Despised, depressed, and dejected,
They were fearful—every one.
The Master in whom they had trusted
Was crucified and gone.
But the lengthening shadows of darkness
Were retreating to welcome the dawn!*

The Triumph

*Wonderful words of the angel
Proclaim we the message today—
Christ lives and forever is reigning.
His kingdom endureth for aye!*

—JACK M. SCHARN

Christ's Power to Heal

By FORREST WOODWARD, *Pastor, Anthony, Kansas*

ONE of the interesting and encouraging developments in the church world of recent years has been a revival of interest in the subject of divine healing. Many are still skeptical. Medical authorities tend to explain healings on the basis of "wrong diagnosis." Even church people may maintain the same attitude.

On the other hand, there are those Christians who believe that all sickness is of the devil, and that thus it is *always* God's will to heal *every* disease. Others would say that God has the power to heal all manner of disease, but that it is out of divine order to pray that He will heal the body without injecting "if it be Thy will," with the understanding that there are instances when we are allowed to suffer for the glory of God. Job's suffering, and Paul's "thorn in the flesh," are often referred to as evidence of this. One thing is certain, God does not heal to the glory of men, but in all instances to glorify himself.

It was my privilege as pastor to pray with a lady of our church about whom reputable medical men had said, "No cure." Her illness was diagnosed as aplastic anemia, a serious disease of the blood-forming organs. The diagnosis was confirmed by specialists in two noted clinics.

There is no specific therapy for aplastic anemia. In rare instances, patients may recover after months of supportive care. Repeated transfusions of blood are the most important form of treatment. The patient, Mrs. Grace Baker, of Attica, Kansas, was told that she must expect to have a blood transfusion about every three weeks as long as she lived. For over a year the condition persisted, during which time a total of sixteen blood transfusions were given.

Then, one Sunday evening in September, 1959, God heard our prayers. Mrs. Baker was completely and immediately healed. She has not had a single transfusion since, and her doctor has signed a statement to the effect that she seems to be in perfectly normal health. No trace of any recurrence of the malady has appeared in more than eighteen months. The miraculous healing of Mrs. Grace Baker is a recognized fact in the entire community.

We have seen other divine manifestations of God's healing power just as miraculous as the foregoing incident, but we do not lose sight of the fact that our primary objective is to see souls brought to God and born again.

It is true that Jesus healed all manner of disease.

To heal was also a part of the commission given to His disciples. Added to the many New Testament instances, we read that God's power to heal was invoked throughout the Old Testament times on various occasions. Since the Bible declares, "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8), we may call on Him in this present age for the healing of our afflictions.

James said, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:14-15).

In a recent magazine article a certain preacher was quoted as saying that he had attended hundreds of meetings where the sick were prayed for.

.....

What we see as we watch the life of Jesus is the very life of heaven—indeed of God—in human expression.—William Temple.

.....

and had never witnessed a definite cure. He states further that preachers who prayed for others to be healed always side-stepped those suffering from organic illness, praying more often for those with the so-called "functional disorders."

This writer has seen many demonstrations of God's power to heal, including a number in our local Church of the Nazarene. Many of these were definitely "organic illnesses," not mere "functional disorders." When specialists have declared certain ailments to be incurable, many times setting the length of time one can live because of it, surely we ought not to consider such a mere functional disorder.

Our Nazarenes need not run to specialized "faith healers" when the same Jesus can and will meet all our needs if we pray, and lift up clean hands and pure hearts.

This closing word of advice: Don't have the presumption to ask Christ to heal your body unless you are a Christian and striving to do His will. Why should He heal you so you can be more physically fit to serve the devil?

My prayer is, "God give us more praying preachers and laymen who have 'faith as a grain of mustard seed.'"

God, . . . hath . . . made us sit together in heavenly places (Ephesians 2:4-6).

Throne Room Saints



By MAYNARD JAMES

Evangelist, British Isles South District

We fight from the throne downwards. Such a statement needs explanation.

By "we" is meant that minority of Christians who have learned the grand secret of triumphant warfare against sin and evil spirits. By the "throne" is meant God's seat of government and grace in heaven. On the right hand of that throne sits the risen and exalted Lord Jesus. And, wonder of wonders, Paul tells us that true followers of the Lamb have the inestimable privilege of sitting together with Christ in heavenly places—not only in the afterlife, but here and now, in this present world.

The tragedy in Christian experience is that most children of God seem to live subnormally. They live far below their privileges in Christ. Two magnificent phrases in the Epistle to the Ephesians emphasize this stark catastrophe. They are:

(1) "The exceeding greatness of his power" (1:19)

(2) "The exceeding riches of his grace" (2:7)

The standard miracle of the Old Testament was the Red Sea crossing by the children of Israel. It brought their deliverance from the graveyard of Egyptian bondage, and their entrance into a new life—a life of liberty and fellowship with God. This miracle was an example of the exceeding greatness of Jehovah's power to His redeemed people. It was wrought in response to their obedience and faith. They had slain the Passover lambs and had followed the cloudy pillar right to the edge of the Red Sea. Then came the command of God to go forward into the sea. In faith they obeyed that word and were delivered. Down through the succeeding centuries the Old Testament writers repeatedly referred to that demonstration of God's power at the Red Sea. To them it was the peak miracle on behalf of Israel.

But the greatest miracle of the ages was the resurrection of Jesus Christ from the dead. It was

accomplished because of Christ's obedience to, and faith in, His Heavenly Father.

On the Cross, Jesus had fought the greatest fight of faith in history. Crucified in weakness. He had withstood the cruel taunts of Satan. No doubt the devil had told Him that His bones would be broken and His body thrown into the Valley of Hinnom for total destruction. The prince of darkness also may have said that soon Christ would enter Hades, the place of departed spirits, there to remain for ages. God had forsaken Him; His body would rot and His soul would be left in Hades. Thus the battle of faith raged as Satan taunted the dying Son of God.

But Jesus remembered and clung to those gracious promises which had been written concerning himself: "A bone of him shall not be broken"; "Thou wilt not leave my soul in hell [*or sheol*]; neither wilt thou suffer thine Holy One to see corruption" (John 19:36; Psalms 16:10; Acts 2:27).

And the Father vindicated the faith of Him who had been obedient unto death, by raising Him from the dead. Through the "exceeding greatness of his power," the gates of Hades were flung open that Christ might re-enter the tomb, to take up and glorify His body, which had lain there since Calvary. In that glorified body Jesus swept through all the realms of satanic power, and took His rightful place at the Father's right hand. He is there just now, in supreme authority, "far above all principality, and power, and might." All things are "under his feet" (Ephesians 1:20-22). The supreme miracle is now history.

But that same omnipotent power which raised Christ from the dead is now at the disposal of onetime rebels against God. That is "the exceeding riches of his grace." The mind reels and yet rejoices at the revelation of Ephesians 1 and 2. Paul prayed that the saints might know and understand ". . . what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, . . ." (1:19-20). The apostle goes on to say that this surpassingly great power of God on our behalf not only lifts us from the graveyard and bondage of sin; it also exalts us to "sit together in heavenly places in Christ." This means that the Christian, while still living in a world of sin and shame, can make his real residence with Jesus on the throne.

This royal residence is the place of conquest, conflict, and communion. Christ has delegated authority to His saints. They are the members of His mystic body, through which He manifests His power and glory in this world (I Corinthians 12:27; Ephesians 1:23; II Corinthians 8:23).

But this delegated authority is not for “bossing the show” or “lauding it over God’s heritage.” Christians who truly sit in the heavenlies with Christ submit themselves one to another in the fear of the Lord. In lowliness of mind they esteem others better than themselves. Their authority is exercised against Satan and all the powers of evil. They fight not against flesh and blood, but against those wicked spirits who now control the mass of humanity on earth (Ephesians 2:2; I John 5:19). Therefore their weapons are not carnal, but mighty through God to the pulling down of satanic strongholds.

These “throne room saints” are the only ones who really count for God in the extension of His kingdom. They fight “from the throne downwards.” They know that no spiritual awakening can come to sin-oppressed men and women until, first of all, the powers of darkness are bound in the name of the Lord Jesus Christ. So, taking by faith their rightful place in “the heavenlies,” they prevail in prayer against the unseen forces of evil which seek to destroy and pollute the minds and bodies of unregenerate sinners.

Often the conflict is severe and prolonged, as in the case of Daniel, who on one occasion had to hold on in prayer and fasting for three weeks before victory was secured over a high-ranking demon called “the prince of Persia” (Daniel 10:2-3, 11-14). But conquest is assured to the throne room warrior in prayer. He sits in constant fellowship with Him who is “far above all principality, and power.” He shares in His glorious victory against the legions of darkness. He sings:

*“Hallelujah, I have crossed the riven veil
Where the glories never fail;
I am living in the presence of the King.”*

Such a throne room life is possible only through the operation of the Holy Spirit as He comes to cleanse and fully control the obedient, believing Christian. Through the eternal Spirit, Christ offered himself on Calvary as a supreme Sacrifice for sin. By the power of that same Holy Spirit, He was raised from the dead (Hebrews 9:14; Romans 1:4).

In this dispensation of grace the fullness of the Holy Spirit is given to those who ask, obey, and believe.

Jesus said: “How much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:13)

Peter declared that the Holy Spirit is “given to them that obey him”—God (Acts 5:32).

Paul stated: “That we might receive the promise of the Spirit through faith” (Galatians 3:14).

*God’s skies are full of Pentecosts,
For you, for me, for all;
Then let us boldly press our claim
Till fire from heaven fall.*



By EVANGELIST HUGH SLATER

THESE new vehicles of destruction, called “doomsday weapons” by the Pentagon in Washington, are not the bad dream of some obscure science-fiction writer, nor the whinings of an “alarmist evangelist,” but the subject of serious planning by our military strategists.

Modern weapons have now reached the stage where planners envision instruments of destruction so lethal that one of them would suffice to incinerate the entire continent of Europe or the United States west of the Rockies. Such a weapon would render obsolete the Strategic Air Command and the Polaris missiles that are in operation now. Our policy of refusing to strike the first blow leaves us vulnerable to our would-be aggressors. The alternative, say military planners, is a stand-by deterrent force capable of literally obliterating the enemy at one fell swoop.

A one-begaton weapon, for instance—the equivalent of one billion tons of TNT—would pack the destructive force of a thousand missiles such as the Polaris or Minuteman, and would cost only a few hundred million dollars instead of as many billion. The magnitude of a doomsday explosion becomes evident when we remember that scientists tell us that a single Polaris or Minuteman can produce more destruction than all the bombs dropped by both sides in World War II.

These developments serve us with an eerie reminder that doomsday is indeed literally just around the corner. Doomsday—a man-made doomsday, that is—would dawn when someone, somewhere, makes a single miscalculation, a single error of judgment, or indulges in a brief moment of overconfidence.

However, the Apostle Peter declares that the earth and the atmospheric heavens above it are “kept in store” by the great Arbiter of human destiny until the day when He himself shall descend from the skies. Then and only then, he says, the atmospheric heavens “shall pass away with a great noise, and . . . the earth also and the works that are therein shall be burned up.” In an instant the

.....
He knows little of himself who is not much in prayer, and he knows little of God who is not much in praise.—Thomas Wilson.
.....

entire atmosphere will become a solid mass of fire, and the elements that compose this old world will "melt with fervent heat" (II Peter 3:10).

As the apostle meditates upon this awesome spectacle he asks, in view of these things, "What manner of persons ought ye to be in all holy conversation and godliness?" and then soberly reminds us that we are even now "hasting unto the coming of the day of God" (II Peter 3:12). Is not such a fearful prospect enough to rouse us from a business-as-usual, eat-drink-and-be-merry attitude? In what somber tones must God speak before we will listen?

Unless we are ready to heed the warning words of the apostle today we cast our vote, in effect at least, with those whom he classes as "scoffers" and "willingly ignorant," with the men and women who made light of Noah's solemn message and who taunted him as he went persistently about his labors in that ancient shipyard. In so doing we are forgetful that the heavens and earth of our day are, by the same word that loosed a deluge of waters upon the ancient world, "kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II Peter 3:7).

Spiritual complacency is the most lethal weapon in Satan's arsenal. With it he is able sometimes to convince even Christians that "all things continue as they were from the beginning of creation," and that their Lord delays His coming. The antidote our Lord prescribes for this deadly miasma is a spirit of watchful waiting and occupancy in the vineyard of the Lord. Certain it is that none who witness the dawning of doomsday will feel complacent. Let us not surrender to a spirit of complacency today, lest that day take us by surprise, as it will the vast majority of earth's inhabitants, but let us put into practice the challenge of our general church for this quadrennium, "Evangelism First."

Editorials, continued from page 2

dom now. We are, in Paul's terms, "ambassadors for Christ," in Christ's stead beseeching men to be "reconciled to God" (II Corinthians 5:20).

The end of evangelism is not alone the building a great church, but contributing to a great Kingdom. The purpose of consecrated Christian service is not running an organization, but by prayer and personal work bringing young and old to full surrender to the Lord of the Church.

So let us give our hands to Kingdom building—not little empires of organization men to do our bidding; but the kingdom of our God and of His Christ!

Editorial Notes

Special attention is called to the announcement on pages 19 and 20 of materials for the emphasis of this year on the Sunday night evangelistic services, together with redesigned materials for the "Try Christ's Way" theme. These are aids which will be found effective to the degree that they are used. The emphasis on the Sunday evening service will climax with "Fourteen Sunday Nights of Evangelism" during October, November, and December of this year.

♦ ♦ ♦

We are beginning this week a series of cover portraits of the general superintendents of the Church of the Nazarene. Most of these are new pictures, taken for this purpose. We are sure many subscribers will want to preserve this and the next five *Herald* covers. Publication is in the order of election to the general superintendency. Following the picture of Dr. Powers on this issue will be Dr. Williamson on May 31, Dr. Young on June 7, Dr. Vanderpool on June 14, Dr. Benner on June 21, and Dr. Lewis on June 28.

♦ ♦ ♦

Since the days of Job in the Old Testament, men have wondered about the fact that suffering and trial often are the lot of those who seem to deserve better. It is easy to think that God would reward righteousness and good motives with a greater measure of happiness and prosperity, and that He would punish evil with misery and adversity. Yet the wicked may seem to prosper, and the way of the righteous be thorny with trial and disappointment.

And since the days of Job in the Old Testament, no one has found a better answer to this problem than Job finally came to. God did not answer his agonized "Why's." He simply revealed himself to Job as the kind of God one could trust through sunshine or shadow, by still stream or dashing torrent, in pleasant meadow or on stark desert.

*Some thro' the waters, some thro' the flood,
Some thro' the fire, but all thro' the Blood;
Some thro' great sorrow, but God gives a song
In the night season and all the day long.*

♦ ♦ ♦

The trial of the Christian's faith is described as the refining of gold, its dross burned out in the furnace until only the pure metal is left (I Peter 1:7). The process is never pleasant, but the product is precious. What has never been tested is always unsure. There was terrible agony in the soul of Abraham as for three days he journeyed toward the mountains of Moriah, desperately determined to obey in trust where he could not walk by sight. But it was worth it all when he heard God say, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Genesis 22:12).



FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

Report on Mrs. Miller and Heather

Mrs. Miller writes that she and Heather have been discharged from the hospital, but still need our prayers as they convalesce at home. Pray that God will give these good missionaries completely restored health, so that they may rejoin Mr. Miller in Taiwan soon.

Our Easter Sunday

As I looked out across our congregation this Easter morning my heart was full, for I realized the message, "I am the resurrection, and the life," is yet so new to these New Guinea people! Five years they have listened to it, and I rejoiced as I picked out here and there one who has not only "listened" but has responded with his heart and life.

As I told the story again of God raising Jesus from the grave, there was a loud murmur of assent from all of them. Our people have been so afraid of death and the hereafter that it is a thrill to see their faces light up when they realize a little of the truth that Jesus *did* die for them. He conquered death and the grave for *them*, and when they belong to Him they can relax and let *Him* take care of all their fears and perplexities.

Every year this wonderful power of the Resurrection grips me a little more. May we ever draw closer to Him who is our only Hope and Life and Joy and Glory.

Dr. and Mrs. Samuel Young were here a few days the last of March. The high light of their visit was on Sunday as several hundred people gathered along the bank of river Kanya and Dr. Young baptized the very first ones of our group here in New Guinea. There were two who were able to be in this first class. Many others have stepped out and taken a stand for Jesus, but because of their primitive background they have many things to straighten up in their lives and many heathen customs to overcome. It will be a while before these are eligible for baptism. But how good it is to see them so sincere, and walking in the little light they have received! Pray for them—Satan isn't giving them up easily.

Let me tell you of the two who were baptized. One is one of our schoolboys—Kambi, who has never faltered a moment from the time he told us he wanted to "behain Jesus." He says God has called him to preach. He is in the fifth

standard in school and is one of our brightest pupils. He has a real influence among the others. The other boy is Gwola, the one who is my interpreter. He came to us first at an outstation meeting for the women, conducted by Mrs. Conder. Noticing that he sang the hymns and joined in the service, we questioned him and learned that he already believed in Jesus, and was trying

to live a Christian life. Mrs. Conder brought him down to the station at Kudjip to work, and he has been in our study classes, as well as working as my interpreter. What a joy it was to see him taking this further step in following Christ. Here again, Satan will not give up his hold easily.

There are many temptations to these comparatively new Christians. They must learn to lean heavily on Jesus as they walk this way that is so new to them and their people. It is difficult for some of our folk to distinguish between the good and bad customs of their tribes, for all have been followed for countless generations. It takes much prayer and patient teaching to get them to understand Christian standards and the why of them.—WANDA KNOX, *New Guinea*.



Department of EVANGELISM

EDWARD LAWLOR, *Secretary*

SUNDAY NIGHTS OF SALVATION

To permanently increase our congregation on Sunday nights it is necessary to find NEW PEOPLE, get them to church, and retain them after their first visit. How shall that be done? See that every Nazarene gets interested in every visitor. Introduce your visitors to some soul-loving Nazarene who will establish contact through the week and keep an interest in them. Remember the visitor can be kept attending Sunday nights only by increased interest in the service, by an awakening of a spiritual need, or by the receiving of spiritual blessing and help.

Each Nazarene is called to "Evangelism First" through the Sunday night service all through 1961. Every church must manipulate the increasing public knowledge and confidence in our church as a way of increasing the Sunday night congregation. Use advertising in every way you can. Posters still attract attention, and newspapers are still available for advertising. A contact list can be made from Sunday school families, relatives, and friends of the church. This Sunday night evangelism is an all-out effort.

The quality of our Sunday evening church service has a decided influence upon attendance. A blessed, lively, and interesting service will attract people. Nothing is more disastrous to Sunday night evangelism than a disappointed newcomer. Our Sunday night services

must meet expectations. Remember that on Sunday night if we get new people and give them only stones to eat we must not be surprised if they do not come again. The people of 1961 are hungry for bread. Our Sunday night services must be the kind that will hold them and bring them back even though soul conviction may not come at the first service.

The pastor must lead the service. In every service there are passing moods, waves of feeling and blessing, incidents, and interruptions. The rise and the fall of spiritual power in a Sunday night service depends to a large extent on the wisdom, the skill, the blessing, and the leadership of the pastor. He, by his selecting, withholding, and utilizing all available sources of help, creates the spiritual atmosphere. But every lay person has a part; the human touch means so much to so many in this lonely, tragic day in which we live. It is the greatest value to a Sunday night service to have faithful lay people who love the Lord and love people, who are able to sympathize in sorrow, understand in strangeness, for they help in bringing the service to the greatest number with the greatest good.

While our Master did a tremendous work with the individual soul, the church needs to remember that He also touched great crowds of people. While He took as much pain in witnessing to one as to a crowd, He did witness to

the crowd—so must we. I doubt that there is a better way in our day to get in touch with the sinner than through the Sunday night service of salvation. Let every Sunday night service be stamped with the spirit and evangelism of the Church of the Nazarene. Our Lord calls us in 1961 to be fishers of men, and if we seek His guidance and do His will, He will teach us how we can bring men and women to HIS HOUSE AND HIS CROSS.

Church members, follow the lead of your pastor and go back to the tried way of door-to-door visitation to get new people for the Sunday night service. In a recent revival I saw a husband and wife kneel at the altar seeking the Lord in an evening service after attending the church three times, but after being invited to the church by a lay couple week after week for almost three years. Effective door-to-door visitation,

a tactful finding out of the circumstances, the needs, and the habits of the people called on, will bring dividends if we *STAY WITH IT*. A sincere laywoman said to me recently, "I spend two afternoons a week and make a total of thirty calls and I rarely pass through an afternoon without at least two people making me welcome and becoming my contacts." Work that out—two people a day, two days a week, and fifty-two weeks in a year would give over two hundred contacts. Although experience would prove she could not win them all, yet the influence of one worker like that in a church would prove a substantial increase in any Sunday night congregation as well as many new children and adults for the Sunday school.

Fifty years ago when our "church was young," men were burdened and bound by sin, longing for a Saviour and a

Deliverer, and the Sunday night services of salvation in that day met their need. Men are the same today. Sin is the same today. The failings, the yearnings, the longings, the fears, and the hopes of the human heart are the same. Our Saviour is the same, and the Blood is still as powerful. It is well for us to remember that clothing worn fifty years ago is not worn today. It is, therefore, our task to introduce our methods for Sunday night evangelism in 1961 attire, but with the same presence and power of the Holy Spirit.

In every church, large or small, if our pastors and people will work sincerely and industriously with a real love for sinners, to that church shall come a continual flow of new people on Sunday nights who will become new children of our God and be cemented by membership into our church. This is *Sunday Nights of Salvation in 1961*.

THE SUNDAY SCHOOL LESSON

By J. W. ELLIS

Topic for
May 28:

God Requires Disciplined Living (Temperance)

SCRIPTURE: Proverbs 2; 7:1-5; 14:29-30; 16:32; 17:27; 20:1; 23:19-21, 29-35 (Printed: Proverbs 7:1-5; 14:30; 16:32; 17:27; 20:1; 23:19-21)

GOLDEN TEXT: *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law* (Galatians 5:22-23).

What an assignment is this—to stop! Nothing else, just stop. Something comes after stopping, but nothing before. Stop is first!

This very minute I could jump on a horse and ride off in several directions at once, and still not get where I need to go. Feverishly I could work with hands and feet flying and still not get done all that I need to. 'Tis a hard lesson to learn, but much of what I do today must be done again tomorrow. And I ask myself to stop? Ridiculous! But wait, dear heart, ridiculous or not, stop I must.

Okay. Stop. And so I have. Now what?

In this moment of stillness the ways of the Lord are to be contemplated. And from them may a fresh touch of firm discipline move into our lives. His words are to be kept, guarded like the gold of Fort Knox. Precious are they to the heart; an ointment are they to the eyes; peace are they to the mind; health are they to the marrow. (And how oft have they slipped from my presence like a lost shoe!)

His commandments are to be laid up, stacked away like fruit in a cellar. In the summer the ant stores food for the winter. In the good days we are to store spiritual food for the bad days. In the hill country we would run to the fruit cellar during the thunder and lightning storms—food and safety were both there! So with His commandments. "A man [Christ] shall be as an hiding place from the wind, and a covert from the tempest" (Isaiah 32:2).

His words—His commandments—His wisdom—these are the needs of my life. No premium is placed upon stupidity of mind or heart. The wisdom from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17), is the inward cry.

These things, so says my heart while all is stopped, constitute the real values. And I must not lose them even though a man has been hurled through space, even though Cuba and Algeria and Laos and Albania and unnamed other world spots are hurting and bleeding. These I must not lose if from my hands I must fling "things which must be done" and from my schedule I must remove events "which must be attended."

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Public Morals and YOU!



Not all news is bad news in the area of temperance. In the December, 1960, issue of the *American Issue* there is a report telling of the defeat of a bill designed to increase the number of liquor-by-the-drink outlets in the state of Washington.

Voters in the state of Washington on November 8, 1960, rejected Initiative No. 205 to increase the number of outlets where liquor-by-the-drink would be sold. The measure was defeated by a margin of two to one.

The Alcohol Problems Association of Washington, led by its executive director, H. H. Hill, fought a hard campaign to win the victory. Backed by the churches of the state, the dry organization used radio, television, and newspapers to reach the voters with the facts. They distributed over 1,000,000 pieces of literature, which assisted in persuading the voters that passage of Initiative No. 205 would increase the number of hard-liquor outlets from 800 to 3,000. This the voters rejected by the overwhelming two to one majority.

EARL C. WOLF, Secretary
Committee on Public Morals

One may give without loving, but one cannot love without giving. The tithe is not any tenth. It is the first tenth.



News of the Churches

Evangelist J. L. Longnecker reports: "Entering the field of evangelism on January 1, we began our work with a four-service convention in Mount Carmel, Illinois, with Pastor Paul White; then to Noble, with Pastor John Eck—our fourth revival with this church that we helped to organize ten years ago. At Oatsville, Indiana, with Pastor Harvey Howe, God came on the scene night after night and gave glorious victories around the altar. Then we went to Cory, Indiana, one of the finest rural churches in our Zion, with Pastor James Blume. Here we saw a mighty outpouring of God's Spirit, with a great group of fine young people seeking God for pardon and heart purity, and also some older people who had never been saved before. A nice class united with the church, and the pastor was given an increase in salary. At Halesburg, Indiana, with Pastor Daniel Lyons, God met with us in waves of glory and many victories around the altar. Here we were assisted in the music and special singing by the 'Singing Mitchells,' our son-in-law, daughter, and family. One night during the singing, ten people sought God, with no preaching. In each of these meetings we received a call to return. God gave us a fine revival with Pastor Loy Gauthorp in Mount Erie. We are in Pittsfield, Illinois, at this writing. Rev. H. M. Foster is the pastor, and during the first four days fifty-four people have sought help from God at the altar of prayer. Wife travels with me in most of my meetings, and I appreciate her help as an altar worker. She carries a real burden for souls, also assists with the special singing when called upon, and plays the piano where needed. We are making up our slate for 1962 and will be glad to go anywhere as the Lord may lead. Write us, 401 W. Sixth Street, Beardstown, Illinois."

Rev. Raymond F. Friberg writes: "After five wonderful years as pastor of our church in Kirkland, Washington, we (the whole family is working at it) have accepted the challenge of a home mission church at Lake Hills, a residential area in Bellevue, Washington. This is the fastest growing section of the rapidly expanding Puget Sound area, and the new postal area includes over forty-eight thousand people. The opening rally on Sunday, April 9, was wonderfully supported by pastors from the area, as nearly three hundred people were in attendance. Twenty-eight people were given charter membership certificates, nine of whom came by profession of faith; sixty-one attended the first Sunday school on the following Sunday. If you have friends in this area you'd like to have us contact, write us at 14234 Allen Road, Bellevue, Washington."

Eaton Rapids, Michigan—Our church recently enjoyed a wonderful revival with Evangelist A. K. Jones. He was better than ever; his grasp of both the local situation and the need of the church today was marvelous. The spirit of the services was gratifying and many souls prayed through to God. We truly had a glorious time of refreshing, and I've never known an evangelist with better judgment or tact than Brother A. K. Jones. We greatly appreciated his ministry with us.—HAROLD YOCHIM, *Pastor*.

Highland, Indiana—Recently our church had a good revival with Rev. A. V. Jackson doing the preaching. As a result of his wonderful messages, a goodly number of hungry souls found their way to the altar seeking God for pardon and cleansing. God is blessing and new people are coming to the services since this meeting. Five new members have been added to the church recently. The church has now voted to buy a property joining our building on the east, and this will make it possible to enlarge our building in the near future. Our people have given us a wonderful vote to stay for the fifth year and we are believing God for greater victories here at Highland.—L. D. LOCKWOOD, *Pastor*.

Charleston, West Virginia—The year of 1960 was one of blessing for the Loudendale Church. In February, Rev. John F. Hay came as pastor, and immediately plans were made to complete our present church building. We now have a beautiful, modern church building, equipped with new pews and pulpit furniture. Under the leadership of Pastor Hay, all departments of the church have shown a fine increase in membership and attendance. Our church cooperates with the general church program, and pastor and people are united in the work of the Kingdom. Recently we gave our pastor a "surprise Easter shower" of groceries as a token of our appreciation for him and his work. We give God praise for all His blessings on the Loudendale Church.—MRS. FLORENCE PATRICK, *Secretary*.

Toppenish, Washington—Since coming here last September we have seen gains in every department of the work. The first Sunday we had three in Sunday school, and on Easter Sunday we closed out a revival with Rev. and Mrs. Arthur F. Grobe of Calgary, Alberta, as the special workers, and seventy-four present in Sunday school. Also we saw some good conversions in this meeting, and received a class of members on Easter Sunday. We give God praise for His blessings upon the work here.—ELWYN A. GROBE, *Pastor*.

Washington, Pennsylvania—First Church has broken all previous records in any single offering for missions, in the recent Easter offering. Total cash received has exceeded the \$1,250 mark. With shouts of praise for the manifold blessings of God upon the church, we rejoiced that this Easter offering surpassed anything the church ever had done. Our church is strong in the belief that a "10 per cent" church for missions will be a church blessed of God.—WILLIAM G. ARDREY, *Pastor*.

Houston, Texas—Lake Forest Church continues to enjoy a tide of real revival, which began a few weeks before the February Greater Houston revival crusade. Our fine pastor, Rev. Raymond L. Wilson, and his wife got under the burden for their people and began to prepare us for the crusade. Many of us received help during the crusade, and the results can be seen in many ways. The presence of the Lord is being manifested in a special way in our regular church services; new people are coming in, and some of them finding God for the first time. Also, believers are being sanctified, and the church is enjoying an unprecedented growth, both spiritually and numerically. We thank God for the Spirit-filled messages of our pastor. Our Sunday school reached a new record attendance on Easter Sunday, and the amount of our Easter offering was double that of last year. We now plan for Christian Service Training classes and also are encouraging home study. We especially enjoy our Saturday night "watch-one-hour" services. We give God praise for all His blessings.—MRS. W. M. REA, *Reporter*.

Killeen, Texas—Recently our church enjoyed an outstanding revival with Evangelist and Mrs. H. F. Crews. Attendance was good in every service, and a new Sunday school attendance record of 198 was attained on the closing Sunday. There were seekers at the first invitation and in every service which followed, with a total of 30 in the regular services and 35 junior and primary age children in a special service. Six new members on profession of faith and 3 by transfer were received on the closing Sunday. The singing, playing, preaching, and calling combine to make Brother and Sister Crews a choice couple for evangelistic efforts. The people accepted the challenge of calling, and over eleven hundred calls were reported during the campaign. God is helping us as a church to meet our responsibility to the 23,000 residents of Killeen, and the 40,000 soldiers of Fort Hood. If we can help any of your friends in this area, write us (108 E. Dunn Avenue).—WENDELL A. RUSSELL, *Pastor*.

Dee and Bernadene Rushing report: "We have traveled for a number of years as The Rushing Family, singers and musicians. The past two years we have worked in California while our son, Tracy Dee, was finishing high school. In September, this year, Tracy will enter one of our colleges and we shall continue in the field as a husband-and-wife team. We carry the entire musical program, including various instruments. We have some open dates this summer, late fall, and in 1962. We will be happy to go anywhere in the church to assist in revivals, camps, and conventions. Write us, King City, Missouri."

Fremont, California—We are rejoicing over the victories here in Niles First Church. Coming here in 1959 we found five active members. During the past year we have had two good revivals, with a total of ninety-five seekers. Evangelist George Pestana conducted a two-week, Holy Ghost revival in which God gave sixty-five seekers. Brother Pestana is a man of prayer and has a unique equipment which illustrates many of his messages so simply that even a child can readily understand. We continued our daily cottage prayer meetings for about two months, and during Holy Week were blessed to have Rev. Gordon W. Dawes with us for a week of feasting on "heavenly manna," climaxed with a sunrise Easter service. Children were dedicated, and new members added to our roll, totaling fifty members in less than two years. Our church suffered from a fire a few years ago, and more recently a flood which meant heavy losses in furniture and damage to the main structure of both church and parsonage. But God has blessed, we have a fine people, and Brother Hamel and I are enjoying every day in God's service.—PEARL HAMEL, *Pastor*.

Idaho-Oregon District N.Y.P.S. Convention

The thirty-first N.Y.P.S. convention of the Idaho-Oregon District met at Boise First Church, April 5 and 6. The inspiring messages of Rev. C. W. Elkins of Phoenix, Arizona, captured the hearts and attention of all present, including a large group of our teen-age delegates.

District President Chester Galloway gave a wonderful report of progress for the past year. He is leaving the district to further his studies toward his doctorate degree, and will be greatly missed.

Rev. Omar Barnhouse of Nyssa, Oregon, was elected as the new president. Other officers elected were: Rev. Ray James, vice-president; Mrs. Eunice Bullock, secretary; Clarence Chittenden, treasurer; Rev. Mel Laws, young adult fellowship; teen-age fellowship, Rev. Wayne Nelson; and junior fellowship, Mrs. Shirley Vegig.

The annual N.Y.P.S. banquet was held on Thursday evening at the Boise Y.W.C.A. More than two hundred were present to enjoy the fellowship and challenging message of our convention speaker.

We look forward to another year of blessing and progress in the work of the N.Y.P.S.—OMAR BARNHOUSE, *Secretary*.

Evangelist Marvin S. Cooper writes: "I am now in my twelfth week of consecutive meetings and have ten to follow. Surely the Lord, the pastors, and the people have been kind and co-operative. I have never felt more of the presence of God, nor enjoyed more of His blessing upon my soul and my ministry than during these days. To prevent much traveling, I am grouping my meetings, and have some open dates for the fall. Write me, 1514 N. Wakefield Street, Arlington 7, Virginia."

Largo, Florida—In March our church had a successful revival in which God wonderfully blessed the ministry of Evangelist W. F. Miller to our hearts. Thirty-six seekers prayed through at the altar. A wonderful spirit of unity and victory prevails among our people. Coming here in March of 1960 we found a group of loyal Nazarenes. Twice during this year the church has broken attendance records with 152 and 161 present. We thank God for His blessings upon this church, which is less than four years old.—W. BYRON STRANGE, *Pastor*.

••••• "SHOWERS of BLESSING" •••••

Program Schedule

May 28—"The Problem of Fear," by *Wendell Wellman*

June 4—"Shrinking from Miracles," by *Wilson Lanpher*

June 11—"Crosses at Reduced Prices," by *Wilson Lanpher*

June 18—"Problems of the Cheating Steward," by *Wilson Lanpher*

Wheclersburg, Ohio—This church has extended another three-year recall to our pastor, Rev. W. W. Weddington. At the completion of these three years it will make nearly seventeen years of service at the Wheclersburg church without a negative vote. At the present time plans are being drawn for a 24 x 54-foot addition to the church. This will provide for an enlargement of the main auditorium, pastor's study, seven Sunday school rooms, and an N.Y.P.S. auditorium. God is blessing pastor and people and we give Him praise.—*Report*.

Pastor Ralph Schuman reports: "After a fruitful pastorate with our First Church in Roanoke, Virginia, we accepted a call to Bellows Avenue Church, Columbus, Ohio, coming here last January 15. During these first twelve weeks we have received a warm welcome, enjoyed a blessed revival with Dr. James McGraw of our Nazarene Theological Seminary, and an Easter season of rejoicing, welcoming nineteen new members into our church fellowship. During April we were happy to bring in \$1,273 on our General Budget. Thank God for His blessings."

Eureka, California—The Humboldt Hill Church was organized one year ago, on April 17, and we are enjoying the blessings of the Lord on this new work. On the first Sunday we had 54 in Sunday school, and since last September we have averaged more than 84 in Sunday school. We had a wonderful revival with Rev. R. T. Kaldenberg as the evangelist, and God gave 43 seekers at the altar. We are thrilled to report that on Easter Sunday we broke all records with 155 in Sunday school—this being the first anniversary of this new church. We have a wonderful group of folks who are working for God and the church, and we are located in the midst of a large housing development. Please pray for us and this new work.—K. I. ROBINETTE, *Pastor*.

South Point, Ohio—On April 9, First Church closed a very fruitful revival with Evangelist Gene Clark. A large number of folks received definite help at the altar, and others witnessed to receiving help from God also. The church is united and revived, and making plans for a forward push for God and souls. Located in a new housing area, with a beautiful new church and a group of loyal Nazarenes, "Evangelism First" is our plan and our prayer. Coming here March 5, pastor and family have been received graciously and welcomed warmly.—HARLEY DUNCAN, *Pastor*

Sunday School Evangelists Lyle and Lois Potter report: Eighty-six 'brand-new' children and adults were brought to the St. Paul's Nazarene Sunday school in Kansas City, Missouri, recently during a five-day Sunday school crusade, emphasizing evangelism and Sunday school promotion. Rev. Paul McGrady, one of our 'live wire' pastors of the Midwest, led the way in the visitation program, and the people responded to his challenge and example. "Twenty-one volunteered to become 'car pastors' and continue to bring the new ones to Sunday school week by week. This pastor and people proved what can be done in our day for God and souls with a leader who has passion and vision, and a Spirit-anointed people with a mind to work."

Deaths

JOSEPH I. KEEN was born April 14, 1900, at Stilwell, Oklahoma, and died March 10, 1961, at Boulder, Colorado. In 1923 he was married to Gladys Emily Cone. In 1940 the family moved to Port Angeles, Washington, and in 1955 to Boulder, Colorado, where they attended the Martin Park Church of the Nazarene. He is survived by his wife, Gladys; four children, Joe J., Martha L., Mrs. Vera Landers, and Mrs. Vada Landers; also by eight brothers and sisters, James B., Dora A., Childers, Charles M., E. Graham, John Ahner, Thomas Stewart, Doshia Lavinia Boswell, and Rufus Edd. Rev. Stanford E. Ernest officiated at the funeral service.

EDWARD HAWTHORN was born August 2, 1878, at Blanchester, Ohio, and died February 1, 1961. He was a charter member of the Franklin, Ohio, Church of the Nazarene, being instrumental in its organization in October of 1916. Across these years he had faithfully served as Sunday school superintendent, teacher, and board member. His testimony was bright and clear, and he was conscious until just a few hours before his death. His wife preceded him in death. He is survived by seven children. His pastor, Rev. Harold E. Platter, conducted his funeral in the Franklin church. This church has suffered a great loss.

FLOYD C. MEADOWS, age seventy one, of Kansas City, Missouri, died March 7, 1961, in his sleep from a heart attack. He had been ill only a few days. In 1921, in Chicago, he joined the Church of the Nazarene and had been active in the Lord's work since that time. For eighteen years he worked in the Nazarene Publishing House as a pressman until his retirement six years ago. For many years he served as Sunday school superintendent in the Norwood Church of the Nazarene, Cincinnati, Ohio. For the past twenty-five years he had been a member of First Church of the Nazarene in Kansas City. Besides his wife, Carrie, he is survived by two daughters, Olena Allen and Marjorie Hodges. Funeral service was conducted in First Church in charge of his pastor, Dr. Orville Jenkins, assisted by Rev. Odell Brown, with burial at Green Lawn Cemetery.

FRANK F. WALTER, age seventy-two, died March 11, 1961, at Dinuba, California. He had been a member of the Dinuba Church of the Nazarene for twenty-eight years. He is survived by his wife, Susie; a son, Joe; and three daughters, Viola, Janzen, Barbara Burch, and Janice Seward. Brother Walter loved the Lord and the church. Funeral service was conducted by Rev. James Tubbs, with interment in the Smith Mountain Cemetery.

Funeral services were held on February 11 for the infant daughter of Mr. and Mrs. Lloyd McCellan of Kankakee, Illinois. The baby was dead at birth, on February 10. Burial was in Marine City, Michigan. Besides her parents, who reside at the Olivet Nazarene College Trailer Court, the infant is survived by a sister, Linda; and the grandparents, Mr. and Mrs. Maurice McClellan and Mr. and Mrs. Arthur Horn. Rev. Harold Hughes conducted the service.

MRS. ESTELLA ANNA MAY SAWYER, age sixty-four, died February 18, 1961. A warm, radiant, and contagious Christian, her life blessed all who know her. She had been a member of the Ellet Church of the Nazarene, Akron, Ohio, for thirty-eight years. She is survived by her husband, Thomas W.; three daughters; Mrs. Roberta Miller, Mrs. Nettie West, and Mrs. Carlene Money; five sons, Ira W., Sgt. Marvin E., Dr. Robert L., (of Bethany Nazarene College, Bethany, Oklahoma), Sgt. Delbert E., and Donald E.; also three brothers, Earl, Joe, and Bob. Rev. Bernard Younce, her pastor and beloved son in the gospel, officiated at the funeral service. Burial was in Hillside Memorial Park, Akron.

GLENN ROGERS, Nazarene layman, member of the Utica, New York, church and a resident at Iliion, New York, died February 10, 1961, after a short illness. He was an old-time Nazarene, having been a member of the Utica church from the time of its organization. He served on the church board for many years, and also as a member of the district advisory board, Albany District, for several years. His wife, Mrs. Vangie Seamans Rogers, pastored the Utica church for several years when it was first organized. He was a Christian gentleman, and his life was a constant testimony to the grace of God. He is survived by his wife and a large family of children. Included are Rev. Herbert Rogers, Nazarene pastor of Lynbrook Church, Long Island; and Mrs. Rith Tyler, wife of the Nazarene pastor at Plattsburgh. Funeral service was held under the direction of the district superintendent, Rev. Renard D. Smith, and the pastor, Rev. James Fox.

Announcements

WEDDING BELLS

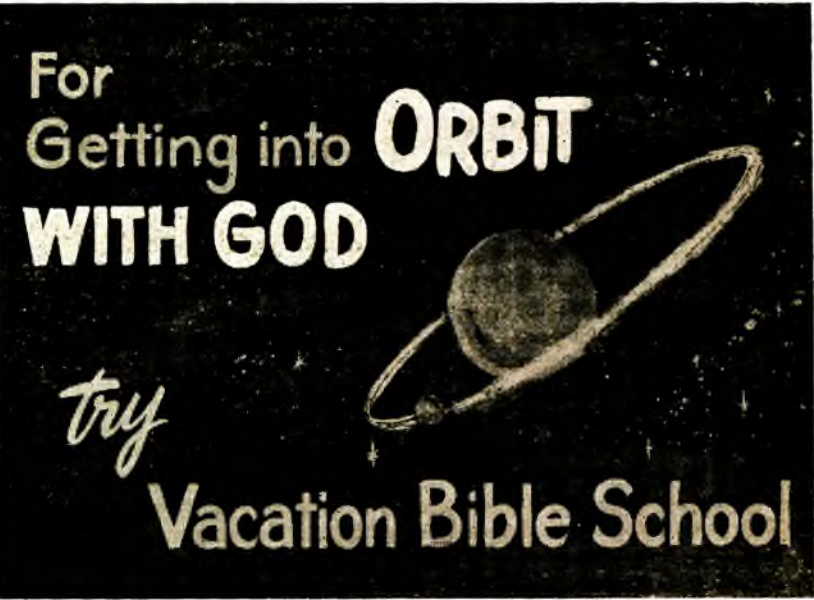
Miss Beverly Dunn and Mr. Ted Lee of Richmond, Indiana, were united in marriage on February 18 in First Church of the Nazarene, Richmond, with Rev. C. R. Lee, pastor, and father of the groom, officiating, assisted by Rev. Luther Cantwell, district superintendent. Mr. Lee is serving with the U.S. Air Force, and is stationed at Selfridge Field, near Detroit, Michigan.

Rev. Miss Leota Gering, pastor at Stigler, Oklahoma, and Mr. Jake H. Shierry of Stover, Missouri, were united in marriage on March 25 at the Stigler Church of the Nazarene with Rev. Glen Jones, superintendent of Southeast Oklahoma District, officiating.

Miss Myrna York and Mr. Christopher Asher, Jr., of Shelbyville, Indiana, were united in marriage on February 26 at the home of the bride's parents in Winchester, Indiana, with Rev. W. R. York of Danville, Illinois, and Rev. Lowell L. Yeatts of Ligonier, Indiana (both uncles of the bride), officiating.

BORN

—to Rev. W. H. (Bill) and Jean Meek of Bethany, Oklahoma, a son, Joel David, on April 15.



—to Mr. Pat Cookson and wife (Joan Wagg) of Harper, Oregon, a son, Daniel Wallace, on April 8.

—to Spc-4 Joseph Lincoln of the U.S. Army in France, and wife, Myrtle, a daughter, Janet Fay, on April 6.

—to Clifford Schaffer and wife (June Sprucker) of Kankakee, Illinois, a daughter, Loretta Raylene, on February 16.

SPECIAL PRAYER IS REQUESTED

by a Christian lady in Texas that her father may be saved and healed of cancer, if it be His will;

by a Christian in Nebraska that their group may be able to secure a pastor; otherwise they will be forced to close their Sunday school;

by a Nazarene in Missouri for a teen-ager who has been saved and sanctified, but has been led astray into a false doctrine, that she may get back to God; also for her father and mother, who are backsliders—for several hard, seemingly chronic seekers, who need a new faith; for a real revival in that church;

by a Nazarene brother in West Virginia, in ill health for several months, that God may touch and restore him to health and strength.

Directories

GENERAL SUPERINTENDENTS
Office, 6401 The Paseo, Box 6076
Kansas City 10, Missouri
District Assembly Schedules

HARDY C. POWERS:

Maine	June 8 and 9
New England	June 14 to 16
Canada Central	June 22 and 23
Canada West	July 6 to 8
Oregon Pacific	July 19 to 21
Southwest Indiana	July 26 and 27
Wisconsin	August 10 and 11
Missouri	August 16 and 17
Houston	August 23 and 24

G. B. WILLIAMSON:

British Isles North	May 27 to 30
Northeast Oklahoma	June 28 and 29
Minnesota	June 30 and July 1
Colorado	July 20 and 21
East Tennessee	July 26 and 27
Iowa	August 9 and 10
Northwest Indiana	August 23 and 24
Kansas City	August 30 and 31

SAMUEL YOUNG:

Rocky Mountain	June 8 and 9
Nebraska	June 29 and 30
West Virginia	July 6 to 8
Michigan	July 12 to 14
Kansas	August 2 to 4
Kentucky	August 9 and 10
Tennessee	August 23 and 24
Southeast Oklahoma	September 13 and 14
Joplin	September 21 and 22
North Arkansas	September 27 and 28

D. I. VANDERPOOL:

Nevada-Utah	June 7 and 8
Eastern Michigan	July 5 and 6

Northeastern Indiana	July 12 to 14
Pittsburgh	July 19 to 21
Eastern Kentucky	July 26 and 27
Gulf Central	August 3 and 4
Northwestern Illinois	August 17 and 18
Indianapolis	August 23 and 24
Georgia	September 13 and 14
Southwest Oklahoma	September 20 and 21

HUGH C. BENNER:

South Dakota	June 21 and 22
North Dakota	June 29 and 30
Southwestern Ohio	July 5 and 6
Central Ohio	July 19 to 21
Illinois	July 26 to 28
Akron	August 2 and 3
Dallas	August 9 and 10
Louisiana	August 30 and 31
South Arkansas	September 20 and 21

V. H. LEWIS:

New Mexico	May 31 and June 1
Albany	June 28 and 29
Canada Atlantic	July 4 and 5
Northwestern Ohio	July 12 and 13
Chicago Central	July 19 and 20
Northwest Oklahoma	July 26 and 27
Virginia	August 9 and 10
South Carolina	September 13 and 14
North Carolina	September 20 and 21
New York	September 29 and 30

District Assembly Information

BRITISH ISLES NORTH, May 27 to 30, at George Sharpe Memorial Church, Burgher Street, Parkhead, Glasgow, E1. Rev. Sydney Martin, pastor. General Superintendent Williamson. (N.F.M.S. and N.Y.P.S. conventions, May 27.)

NEW MEXICO, May 31 and June 1, at the District Center, Capitan, New Mexico. Rev. John Abney, pastor. To reach the campground, take Greyhound bus to Ruidosa, and call the campground. The Center is located ten miles southwest of Capitan on the Ruidosa road. General Superintendent Lewis.

NEVADA-UTAH, June 7 and 8, at Sparks, Nevada (13th at Prater Way). Rev. Don Adams, pastor. General Superintendent Vanderpool. (N.Y.P.S. convention, June 5 and 6; N.F.M.S. convention, June 6.)

MAINE, June 8 and 9, at Universalist Church, Winthrop Street, Augusta, Maine. Rev. Robert Smith, pastor, 24 Fowler St., Augusta. General Superintendent Powers. (N.F.M.S. convention, June 6 and 7.)

ROCKY MOUNTAIN, June 8 and 9, at Mission Covenant Church, 1116 Grand Ave., Billings, Montana. Rev. George Ronnekamo, pastor, 835 Alderson. Billings. General Superintendent Young. (N.F.M.S. convention, June 6; N.Y.P.S. convention, June 7.)

NEW ENGLAND, June 14 to 16, at 37 E. Elm Ave., Wollaston 70, Massachusetts. Dr. T. E. Martin, pastor. General Superintendent Powers. (N.F.M.S. convention, June 12 and 13.)

the **A**nswer corner

Conducted by **W. T. PURKISER, Editor**

Tansen, Nepal (MNS)—Nine citizens of this Hindu country recently made public confession of their faith in Jesus Christ and were baptized, it was reported by the United Mission of Nepal. Such a storm of protest was created that local authorities jailed the six Christians who were in town and are holding them pending a review of Nepal's old statute which forbids anyone to leave "his own religion handed down from ancient times." It is hoped that Nepal's new constitution will invalidate the ancient law. Meanwhile, the three Christian couples are in jail awaiting their sentences. One of the women is seven months pregnant, one has an infant son with her, and the other is accompanied by an older child. Fellow Nepali Christians are contributing money to help buy necessities for the prisoners.

Islam Seen Greatest Threat to Christianity in Africa

LONDON—Warnings of the growing menace of Islam on the African continent came from three quarters last week.

Speaking in London, Bishop Stephen Bayne, executive officer of the Anglican communion, declared that Islam is the greatest threat to Christianity on the continent.

Moslem missionaries are proving more adaptable than Christian missionaries he said, and are preaching an austere monotheism which is finding wide acceptance.

Bishop Bayne's warning was repeated in a speech, also in London, by Rev. J. M. Burns, domestic chaplain to the Archbishop of Cape Town. Mr. Burns reported that he had seen a noticeable drift from Orthodox Christianity.

He said it is "being increasingly viewed as allied with Western domination. The Church in South Africa is being attacked openly and this main attack comes from the resurgent forces of Islam. Africans are turning in ever increasing numbers to this alien faith."

Meanwhile last week in the United States, leaders of one of the major U.S. Negro churches called upon their congregations to help send more Negro teachers and preachers to Africa to "counteract the Islamic charge that Christianity is a 'white man's religion.'"

The 19 bishops of the 1,200,000-member African Methodist Episcopal church in a message to the churches' 5,000 congregations declared that "since nearly two-thirds of the people [of Africa] are coloured this is our great test. Our victory over Communism and Islam can be assured if we learn to drop racial discrimination . . ." (E.P.S. Geneva)

Do you think it is a wise thing to have insurance? I have a friend who said we are to trust God with all things.

It is a very wise thing to have insurance. I cannot see how making provision of this sort is any more distrust

of God's providential care than plowing and sowing a field. Sometimes logic gets in the way of good sense.

In Genesis 6:4 there is the expression, "When the sons of God came in unto the daughters of men." Who were these sons of God?

The answer is at least implied in verse 2. These were marriages between the two lines of descent from Adam; descendants of Seth, called sons of God because through them the line of promise came; and the descendants of Cain,

called daughters of men, as being outside the line of the promised Redeemer. Adam Clarke rightly calls the view that these "sons of God" were angelic beings "a dream."

I would like your opinion on Romans 8:30. Of whom was Paul speaking, the living or the Christians who had died? Especially I would like to have your opinion on the last part of this verse, as to those who are glorified. We had a difference of opinion in our Sunday school class. Some thought it meant the living, and others that they will be glorified after death.

The "glorification" takes place after death. The verse reads: "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." John Wesley says of this: "St. Paul does not affirm, either here or in any other part of his writings, that precisely the same number of men are called, justified, and glorified. He does not deny that a believer may fall

away and be cut off between his special calling and his glorification (Romans xi:22). Neither does he deny that many are called who never are justified. He only affirms that is the method whereby God leads us step by step toward heaven . . . He speaks as one looking back from the goal upon the race of faith. Indeed grace, as it is glory begun, is both an earnest and foretaste of eternal glory" (*Explanatory Notes*).

Please explain Matthew 11:18-19. Are we to believe that Christ was a winebibber? The question was placed to me and I am afraid that I do not have the answer.

The scripture in question reads, "For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."

This was a false accusation, both in the case of John the Baptist, and in that of Jesus. Their enemies accused John of being demon-possessed, and they ac-

cused Jesus of gluttony and drunkenness. Both accusations were totally false and actually quite blasphemous. Any who would argue (as I suppose is the case in the background of this question) for use of intoxicants on the basis of this scripture are joining the enemies of Christ in their lying accusations. The same crowd later accused our Lord of blasphemy and insurrection against the Roman government, and caused His crucifixion.

Can you clarify Jeremiah 31:37 in regard to present-day space exploration and the so-called Mohole experiment?

Jeremiah 31:37 says, "Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

At the risk of spoiling somebody's sermon, my exegetical conscience compels me to say that I can see no connection between this verse and space exploration or the Mohole drilling, except as the results of such scientific work would only serve to enlarge the boundaries of the unknown. Every advance in human knowledge simply illustrates how much more God has planted in His

universe than we had ever suspected. And no sane person today would claim that man will ever succeed fully in measuring the heavens above or searching out completely the foundations of the earth beneath. One of the chief characteristics of real scientists (as contrasted with the magazine or newspaper type) is their profound humility in the face of what they do not know.

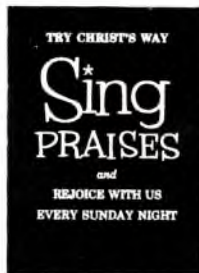
This verse proclaims the fact that God's redeemed (verses 31-34) will never be deserted, even though man may seek to measure the heavens and bore through the crust of the earth.

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