

February 9, 1966

# *herald*

OF HOLINESS

*Church of the Nazarene*

Full General Board Report

(See page 10.)



**The Making of a Minister**  
(See page 12.)

## What Is a Man Worth?

General  
Superintendent  
Williamson



There are systems which employ a utility standard in the evaluation of human life. The only question is how useful will one be in the social structure. This concept is degrading to man. He is part of a mass of humanity. Having lost his individuality, his self-respect, initiative, aspiration, and sense of destiny are gone also.

The utility measurement may even be applied in the visible church. A convert is worth what he contributes in tithes and offerings or in productive service. He may be only another name on the membership roll. This reasoning tends to corrupt motives in evangelism and soul winning. It degrades the character of the church and renders ineffective its witness in the world.

In the sight of God the soul of man is priceless. In His scale of values there is no distinction between a neglected urchin in a great city ghetto, a starving Oriental refugee, a tortured victim of demon possession in Africa, or a millionaire.

This evaluation of a soul sends witnesses for Christ to the savage tribes of the Andes, the stifling humidity of equatorial Africa, and to the frozen Arctic to seek the lost and bring them back to God, the Eternal Father. It leads devout disciples to intercession in days of fasting and sleepless nights. It compels

them for conscience' sake to live disciplined lives that they may give more sacrificially.

Probably God's love is best illustrated in parental love. It is seen in the tireless work of a mother for her family and her watchful care for their health and safety. It is revealed as a father, with throbbing heart and tear-filled eyes, sees his son sail for Vietnam.

A pastor-father conversing about his family drew a colored tear sheet from a daily paper which pictured two soldiers in military uniform and weighted with equipment necessary to their assigned task. They were behind barbed wire. No names could be given. They were obviously American soldiers in Vietnam. The devoted father said, "That is my son, Ted, Jr. We recognized his picture." His words came with restraint, but love spoke from his burdened shoulders, his serious face, and moist eyes.

That is the way God looks at those boys, whether they are from the U.S., Saigon, or Hanoi. God sent His Son to redeem all men, Asian, African, European, or American. Every human life is worth more than all the world.

O God, give us the compassion and the compulsion of divine love. Help us once more to go "All out for souls!"

**The growing understanding of the Holy Spirit as the Spirit of Jesus answers the question: How are you supposed to act when you get sanctified?**

# The Spirit of Jesus

• By REUBEN R. WELCH

AT THE CENTER of all God's dealings with men is Jesus. It is our faith that the sovereign, eternal Creator, Father God has entered into the stream of human history in Jesus of Nazareth, who is the Christ.

God, who in old times spoke in many portions and in many ways to the fathers by the prophets, has expressed himself in the last days in His Son (Hebrews 1:1-2). The eternal Word of God, who was with the Father, has become flesh and dwelt among us (John 1:1, 14). The Father's Spirit-breath has breathed the Word. God has spoken! What does He say? Jesus.

It is Jesus who answers for us forever the question: What is the Father like? The reverent answer is always, He is like Jesus.

But what about the Spirit, what is He like? A thousand different claims made for the Spirit—all kinds of gifts, powers, wonders—are in His name. What is the Holy Spirit really like? What kind of person or power or thing is He?

Well, He is not a power or a thing; He is a Person. And the clear teaching of the New Testament is that He is like Jesus. Jesus said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he

shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). "But when the Comforter is come, whom I will send unto you from the Father . . . he shall testify of me" (John 15:26). "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto

you . . . he shall not speak of himself; but whatsoever he shall hear, that shall he speak . . . He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:7-14).

Paul adds this testimony in Romans 8: Those who are "in Christ Jesus" are those who are walking "after the Spirit" (v. 1). He speaks of the "law of the Spirit of life in Christ Jesus" (v. 2). In verse 9 he uses three phrases almost interchangeably: "in the Spirit," "Spirit of God," "Spirit of Christ." Then in verse 10, "If Christ be in you . . ."

What does all this say to us? In the New Testament, the Spirit is the Spirit of Christ. He is the Spirit of the crucified, risen, living Lord. Jesus makes it clear that the Spirit's work does not begin in its fullness until He himself has been glorified. Why is this? It is because the unique and special ministry of the Spirit is to bear witness to the reality of the risen and glorified Jesus—the same Jesus who lived among us in the flesh, who walked with real feet on real dirt and lived a real human life in our real world!

In the New Testament, "Spirit" is not a vague term referring to some general power or activity of

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## A SANCTIFIED SPIRIT

*A sanctified spirit is a pure, tender, Christlike spirit, one that is free from anger, malice, flattery, self-praise, self-seeking, and pride in every form. Sin not only corrupts the soul, but it also hardens and encrusts the affections with an icy coldness, puts a stiffness into the voice and manners, and dries up the fountain of tenderness.*

*Without tenderness, which is the very heart of Jesus, we shall be failures in soul winning. We may be straight, may preach eloquently, be able to unfold prophecy, and explain the first and second works of grace, yet our message will lack the melting quality, the heart-piercing pathos of the dying Jesus and the burning flame of love.—Evangelist J. M. Hames.*

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God in His world. It means the living presence of the living Christ at work in His people and in His world and in the Church, which is His body.

Who and what the Father is, is known to me by the Father's own revelation of himself in Jesus. Who and what the Holy Spirit is, is known to me in the light of the person and ministry of Jesus Christ. Jesus is at the heart and core of all of God's dealings with men. There is, then, a sure way for me to know whether this thing or that, this claim or that, is really of the Holy Spirit. Does it or does it not glorify the risen Jesus, who is our Lord?

The growing understanding of the Holy Spirit as the Spirit of Jesus has meant more to the growing edge of my Christian life than any other one thing I know. It

### About the Cover . . .

In his farewell to Springfield, Illinois, in 1861, when he moved to Washington, D.C., to assume the presidency of the United States, Abraham Lincoln said:

*"I now leave, not knowing when, or whether ever, I may return, and a task before me greater than that which rested upon President Washington. Without the assistance of that Divine Being, who ever attended him, I cannot succeed. With that assistance I cannot fail."*

He did not return to Springfield. But following his assassination in 1865, citizens of that area built a fitting memorial to the president, where he and most of his immediate family are buried. February 12 is the 157th anniversary of his birth.

Springfield is also one of the major cities on the Illinois District of the Church of the Nazarene. Here, District Superintendent L. S. Oliver lives. The district has a membership of 7,289, among 115 churches. In 1965 the district gave for all purposes \$1,239,766.00, a per capita contribution of \$170.09, higher than the denominational average of \$168.33.

—Managing Editor

*The pagan world cried out in amazement as they observed the actions of the early Christians: "Behold how they love one another!" And Jesus said: "By this shall all men know that ye are my disciples." Surely love is the badge of discipleship. Is your badge showing?—M. Lunn.*

has pointed the way to an answer to the question: What is the Spirit-filled life like? Or, How are you supposed to act when you get sanctified?

This answer keeps coming home to my heart: The Spirit-filled life is the Christlike life! If the Spirit's ministry is to lift up Jesus, to glorify Christ, then my Spirit-filled life is to reflect the life of Jesus. His words, His doings, His attitudes are the basic stuff used by the Spirit in the growing edge of my own life. As the Holy Spirit brings the things Jesus said to my heart and mind as I read the New Testament, they become the praying edges, the growing points of spiritual living.

If to be Spirit-filled means always to act in such and such an emotional response pattern, then I am either self-righteous or guilty, depending on my excellency of behavior or on my moods or my time of life. But if the Spirit-filled life is the Christlike life, there is never any room for self-righteousness or complacency. When the Spirit brings clearly to my heart the beauty of Jesus, when I really see Him and when His Word comes alive to me—there is only room for prayer and openness.

But then, thank God, if the Spirit-filled life is the Christlike life, it means that it is a life of grace—not guilt; of love—not law and duty and struggle! I can live in openness to Him and live joyfully and growingly in the promise that somehow, in spite of all that is wrong with me, the Spirit who is the Spirit of Jesus will, if I will let Him, make something in me to be something like Him.

## Late, but Not Too Late!

● By J. O. McCASKELL

A few months ago someone in my church asked me to call on a man ninety-two years old. The next day I went to Uncle John's home. I found him reading the afternoon paper.

After a while I asked Uncle John if he had ever been a Christian. He answered, "No," but that he had been thinking about it lately. I then asked him if he knew how to get saved, and his answer was, "I think so."

After talking and reading from the Bible, I knelt by his chair and we asked God to save him. When we finished praying, his testimony was that the Lord forgave him all his sins.

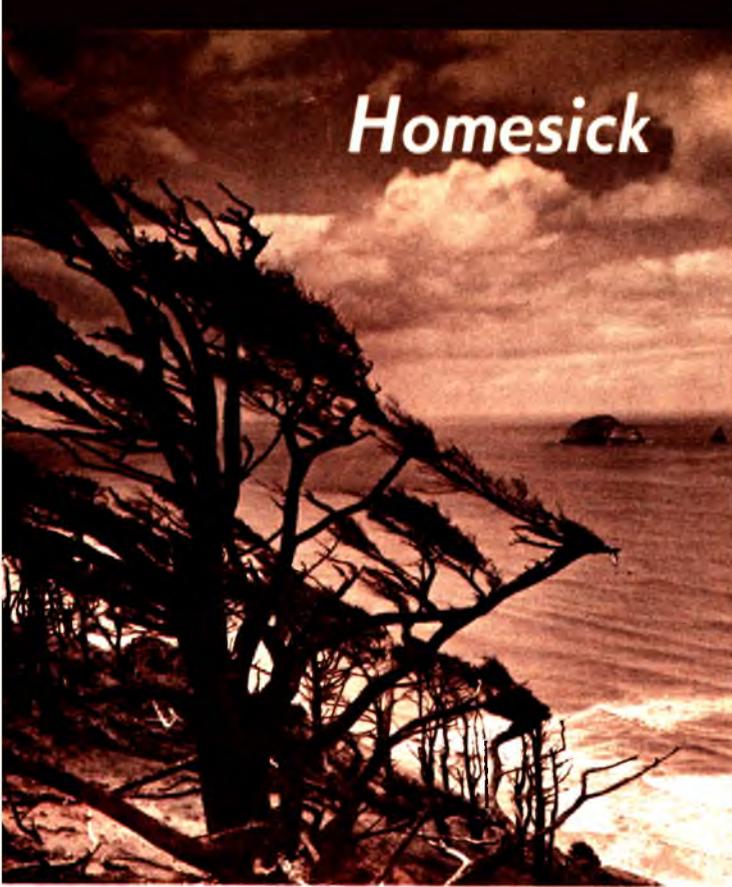
At a later time we talked about holiness and church membership. One day while I was calling on him, he asked God to sanctify him. He then testified to the experience of entire sanctification, and wanted to join the church. At the age of ninety-two, Uncle John was saved, sanctified, and joined the Church of the Nazarene.

A few weeks ago Uncle John suffered a stroke and was taken to the hospital. I called on him regularly. Yesterday I called and found him much worse. We had prayer and he again assured me of his faith in God.

This morning at ten-thirty, the oldest member of my church went to be with Jesus.

It was a privilege to lead Uncle John to God, even though he was late in life. I have been made to realize more than ever that God is willing if man will only ask.

# Homesick



• By RICHARD H. LEFFEL

RECENTLY, WHILE EN ROUTE to Costa Rica for a short vacation, our jet airliner was refused landing clearance at San Jose due to poor visibility, and we were whisked on to Guatemala. The host airline company took care of the expenses of the overnight stay in Guatemala City, advising us that a special flight would be scheduled the following day to get us to our original destination.

For our abbreviated stopover, we were treated with courtesy and gracious hospitality. We were, however, instantly labeled, "In Transit," since our passport was stamped for another country. We were literally "pilgrims and strangers" just passing through.

This twenty-four-hour experience illustrated life's short day. As citizens of a heavenly country, with spiritual passport inked in the "blood of the Lamb," we are "in transit" to the "land that is fairer than day."

Kenneth N. Taylor, in his stimulating paraphrase of the New Testament letters, has the apostle confessing: "For this world is not our home: we are looking forward to our everlasting home in heaven" (Hebrews 13:14, *Living Letters*).<sup>\*</sup> The sainted father of Dr. G. Campbell Morgan "lived with a Bible in his hand and his face toward a better world." Is this true of most modern-day Christians?

More sophisticated than our forefathers, maybe we've come to believe that homesickness for heaven is reserved for those spending their last agonizing days on a sickbed, or at least for the infirm or aged who have nothing else to look forward to.

But heavenly homesickness is not a disease to be dreaded, like hardening of the arteries. Rather, it is a glorious adventure to be anticipated!

Some still sing "In the sweet by-and-by," but seem perfectly satis-

fied in the "swank here-and-now." Our elders got excited when they sang,

*When I can read my title clear  
To mansions in the skies . . .*

but their sons are more exuberant about making the last payment on the cottage by the lake. The saints used to shout over

*My heav'nly home is bright  
and fair;*

*I feel like traveling on . . .*

We can work up more steam thinking, My retirement home will be neat and warm; I feel like settling down.

The old-timers used to sing with anticipation, "When I take my vacation in heaven," but many moderns are more exhilarated over planning a picnic in the park. The early holiness pioneers parted company singing, "I will meet you in the morning." We say, "Good-by," now thinking more about getting together at the next General Assembly.

The Apostle Paul seemed to live with heaven on the horizon. True, the little Jew was a battle-wearied warrior when he wrote from Rome, "I am torn in two directions" (Philippians 1:23, *Phillips*).<sup>\*\*</sup> Still, the heavenward pull constantly characterized Paul's Christian outlook from his conversion on. To live or die was a fifty-fifty proposition. He longed to see Christ, but also lived to serve others. He lived with an eye on the sky: "But we are citizens of Heaven; our outlook goes beyond this world to the hopeful expectation of the Savior who will come from Heaven, the Lord Jesus Christ" (Philippians 3:20, *Phillips*).<sup>\*\*</sup> His labors in this world were complemented by his longing for the world to come.

I admit growing homesick for heaven. I like to experience that feeling—the quickened heartthrob of anticipation, the excited expectation of reunion, the pulsating prospect of seeing Jesus face-to-face.

A hankering for heaven characterized saints of other days. May it thrill us just as much today!

<sup>\*</sup>From *Living Letters*, © Kenneth N. Taylor, 1962. Used by permission of Tyndale House, Publishers.

<sup>\*\*</sup>From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

# The Specter of Meaninglessness

• By C. NEIL STRAIT

THOMAS HUXLEY leaped off a train in London, late for a speaking engagement, and caught the first taxi available. He shouted to the driver as he entered, "Hurry, I'm late!"

Off they went at a furious speed. Huxley suddenly realized he had given no directions. "Where am I going?" To this the driver replied, "I don't know, Sir, but we'll get you there in a hurry."

This is a picture of modern man. He is not quite sure where he is going but he is in a hurry to get there. Someone has observed that "modern man is all dressed up with nowhere to go." W. Paul Jones said: "We are a generation possessed by the specter of meaninglessness that will not be quieted."

Our age is searching, seeking, straining, but it has yet to find the real answer. It finds only segments of truth—now and then—and these make no sense. They make no sense, for they do not cope adequately with the specter of meaninglessness that haunts life.

G. K. Chesterton, in one of his Father Brown stories, leads the reader to a graveyard in the middle of the night where his men unearth a headless skeleton. For a while Father Brown is silent. Then he breaks the silence by saying: "We have come to the end of the ways. . . . Something has fallen on us that falls very seldom upon men; perhaps the worst thing that can fall upon them. . . . We have found the truth and the truth *makes no sense.*"

One of old spoke words we need to hear again. "I am the way, the truth, and the life" (John 14:6). Only when the truth which is in Christ penetrates our existence will we find meaning. Only then will we have a mission—someplace to go!

The meaninglessness that blurs our vision and the fear that builds a barrier to life need not be permanent ingredients of living.

Bishop Glenn R. Phillips tells the story of a boy who was putting together a jigsaw-puzzle map of the world. His father, reading the evening newspaper nearby, observed that the lad was making little progress fitting the pieces together. The father left the room, and when he returned he was amazed to find that the boy had finished the puzzle. He inquired how he had finished so quickly.

The boy replied: "I turned the pieces over and I found there a picture of a man on the other side. I put the man together and the world came out all right."

When man—through Christ—finds the pattern for living, meaninglessness fades and truth makes sense.



**What He saw made Him think of jewels sparkling in the dark**

# WHEN GOD EAVES- DROPPED

• By RUTH TEASDALE

EAVESDROPPERS NEVER hear any good about themselves," says an old adage. This is true more often than not. But there is related in the Bible an instance of God eavesdropping and hearing good of himself. In fact it was so good that He wrote it down in a "book of remembrance."

Back in the godless, hypocritical time of Malachi, four hundred years before Christ, both priests and people had fallen into the dark depths of spiritual hypocrisy. They were economically and spiritually bankrupt as a result of disobedience.

The doors of the Temple were still open; services were regular; the form of worship was still the same; and attendance was undoubtedly fair. But the real, true

spirit of worship was gone! The people came to the Temple in an attitude of insincerity and worshipped hypocritically. They were guilty of various things: corrupting the covenant of Levi, divorce, hypocrisy, and robbing God of His tithe. The priests insincerely offered inferior, polluted sacrifices and complained that their duties were wearisome.

The God-fearing prophet Malachi looked upon these existing conditions and rebuked his nation as being guilty and backslidden.

HOWEVER, THERE IS a thrilling part to the story. There was a "small remnant" who still feared the Lord and served Him sincerely. This group of believers were not in sympathy with the empty, cold, formal ceremonies of worship in the Temple. They were not guilty of the various sins Malachi had enumerated. We read in Malachi 3: 16, "Then they that feared the Lord spake often one to another."

I imagine they had "cottage prayer meetings" somewhere. At least they chose some meeting place. Wherever they met, God looked down upon them and saw that they were talking. About what? About whom? Criticizing their brothers and sisters for backsliding? Excusing themselves for not paying their tithes? What could be the subject of their conversation?

This is when God eavesdropped! The rest of the verse says, "The Lord hearkened, and heard it." He heard His own name mentioned. He was the subject of their conversation. They were praising and magnifying His name. They were not guilty of hypocrisy! They were not guilty of going to the Temple to go through acts of worship as a cold, empty ceremony. They had no back tithes haunting them! They were having a "praise meeting"—thinking upon His name.

NOW IT WASN'T by chance that at this one particular gathering they happened to have God as their subject of conversation. This was a usual occurrence; God was the One they usually talked about. This was not a "specially called" meeting. Malachi says, They "spake often one to another." The marginal reference is Hebrews 3:13, "Exhort one another daily."

These were not "dry" meetings.

Every testimony fairly dripped with praise to God as they "thought upon his name." As God eavesdropped, He heard them rejoicing because they still loved and feared and served the living God with sincerity and righteousness. The rest of the nation could backslide if they chose, but this group would still serve God righteously. The worshippers at the Temple could perform empty, cold ceremonies, but these would pray and praise in the spirit of true worship.

ONE COMMENTARY SAYS that the literal translation of the verse should be, "The Lord pricked up His ears and bent over them, in order that He might not miss a single word of their conversation of Him." Imagine God bending low, perhaps cupping His ears to hear every syllable. He actually delighted to hear them conversing of Him. What He heard at this gathering so gladdened His heart that He took a "book of remembrance" and wrote it all down.

What He saw made Him think of jewels sparkling in the dark heart of the earth. As one would uncover a valuable diamond in some dark, hidden place, so God looked down upon this circle of sparkling, pure jewels, shining amidst dark surroundings. So He had Malachi write: "And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels [special treasure]."

If we could peep inside that "book of remembrance," I wonder what we would find. I am sure God has eavesdropped on us many times. Did He hear us exalting His name? Relating His goodness to us? Testifying of the precious experience that was ours because we feared God? Were we bubbling over with spiritual joy because our tithes were paid up to date? Or did He hear . . . . . ?

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*"My heart is fixed, O God, my heart is fixed: I will sing and give praise. Awake up, my glory; awake, psaltery and harp . . . I will praise thee, O Lord, among the people . . . For thy mercy is great unto the heavens, and thy truth unto the clouds" (Psalms 57:7-10).*

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# Full of Half-Truth

• By H. M. VON STEIN

## ***The cynic believes in and looks for rotten spots***

A SOLDIER, receiving word that his dying father was asking for him, was rushed to the elder man's bedside. There he remained, holding the sick man's hand until he died. When the nurse expressed her sympathy in the face of the obvious devotion of the son, the soldier shook his head.

"I never saw the man before. He's not my father. But he thought I was his son, and I couldn't let him down."

This touching story appeared in detail in a national magazine. When it was pointed out to a veteran, it was greeted with cynical laughter.

"Sure! Any soldier would be glad to hold somebody's hand to get out of duty for a while!"

"Possibly," I agreed. "But that soldier need not have held the old man's hand. He would have been allowed the same amount of leave had he chosen to stay in the waiting room, reading a magazine and taking his meals and rest. His presence rallied the old man and caused him to remain alive considerably longer."

Cynicism! It seems so innocent, masquerading as truth in the white garments of credibility. Actually, cynicism is one of the most dam-

aging evils of our time, a sore on the fair countenance of our American way.

What is cynicism? It is a contemptuous disbelief in human goodness and motives.

It is a subtle habit fertilized and cultivated by the secular press where it is easiest to identify. People will accept and read about characters who are not quite clean and easily believe that no one else is.

People who are poor are not always cynical; but rich or poor, cynicism is the peculiar attitude of those who do not have everything, or as much of everything as they think they should have. The empty-hearted are always cynical.

Cynicism creeps like mold into a person's mind and heart until it becomes next to impossible to conceive of a Christ subject to temptation but not to sin. Cynicism believes in and looks for the rotten spots.

Through plain cynicism my connection with Jesus can be progressively amputated *without a consciousness of sin*. This attitude is so prevalent and common that we do not notice it most of the time.

Not one of us has entirely escaped the blight of the cynical attitude at one time or other. Most

of us know the touch of a grieved Spirit, prompting us to repentance and prayer because of it.

There is a great difference between refusing to see evil and being influenced by it. Jesus saw evil. He did not hide his eyes from the truth of it. He did not tell the woman taken in adultery that her sin was a result of a childhood frustration or because her father and mother were separated. He did not becloud the issue by fruitlessly analyzing the cause. He said,

"Go, and sin no more."

Satan is chief cynic. He would have me believe that, because there is so much evil, a perfect heart toward God and man is impossible in this present world. He is also a liar and the father of lies.

There is only one remedy for cynicism. This is a divine endowment. It is Christ Jesus, the miracle of perfect love which beareth all things, believeth all things, hopeth all things, and endureth all things!

The people who look cynically upon this doctrine overlook that last phrase. Not only is cleanness of body and mind involved—it takes blood, sweat, and tears to endure.

And there are a great many more Christians rightfully so-called than you might think!

# Building Bridges

• By HUGH SLATER

Joseph Fort Newton said some time ago, "Men are lonely because they build walls instead of bridges." Men may be classified in two categories—those who build walls and those who build bridges. It all depends upon their philosophy of life.

Walls are built by people who view life as a continuous struggle for existence, in which only the strongest survive. The theory of evolution has taught men to believe in brute force as a way of life. It has given them a pseudoscientific excuse to become ruthless, selfish, and indifferent to the needs of others. To them life is a cow to be milked but never fed! They are willing to take all and give nothing. Guided entirely by self-interest, they build walls to keep themselves in, and to shut others out.

On the other hand, bridges are built by people who believe in love and friendship as a way of life. Christianity has given the world a philosophy of life centered, not in self, but in others. The golden rule cannot be lived behind walls of pride, envy, and intolerance. The Christian has learned that to be truly happy he must give of himself and his possessions. He has found in the bridge of love a two-way thoroughfare by which he freely gives and freely receives.

The greatest bridge of all time was built by Jesus Christ, who spanned the infinite gulf of sin that separated man from his Creator. To build this bridge, Christ paid the supreme price of life itself that we, in turn, might live forever. In Christ the world has seen the ideal Bridge, after which all Christians may pattern their lives. And just as He was willing to die for us, so should we be willing to stake our lives on the eternal principle of love.

Let us not forget that when we give to support our local church, give in our Easter offerings, Thanksgiving offerings, specials, and support our overall general church program, we are building bridges that others less fortunate than we may know of our Christ and His salvation. May we all be willing to share our blessings as freely as we receive them. And may God richly bless every one who is helping to build bridges of love in a world of walled fortresses.

# GOAL AHEAD—A SWEATER!

• By BETTY MARTIN

**I soon noticed that if I did not follow the instructions, either through carelessness or because I thought some of them unnecessary, trouble followed**

"Oh, how beautiful!" I said to my friend, as she held up a pretty red sweater. "Did you knit it?" I asked. The smile on her face and the look of satisfaction in her eyes gave me her answer. I picked up the sweater and admired it. "It's lovely, but I could never do anything like that," I said.

"Sure you can; it's easy," was her reply. She took me over to her knitting basket and showed me a sweater she was knitting for her husband. Parts of it were on holders and it looked so complicated I didn't see how it could ever turn into a sweater.

I asked her for the pattern of the first sweater and with great determination I sat down to make one. As I looked at the pattern there were so many words and phrases I did not understand! I read it over, but it still seemed foreign to me. I realized I needed help! I knew I needed someone who was experienced, who understood the instructions because she had used and applied them before.

At the knit shop the lady was patient and helpful. As she explained some of the instructions I had not understood, I realized how simple they really were. "How could I not see that before?" I wondered.

With great delight I started my sweater. It was not always easy, for I seemed to be blessed with more thumbs than necessary. I soon noticed that if I did not follow the instructions exactly, either through carelessness or because I

thought some of them unnecessary, trouble followed. Even with the help I had received, I still made mistakes and I had to go back and correct them. But as I followed the instructions step by step, the places that had looked so hard seemed to fall in line as I could see ahead of me the goal—a sweater.

One day as I sat knitting I thought, How much like the pattern of the Christian's life! It is really simple. We have a Guide to help us, and we need to follow His instructions—a step at a time. Oh, yes, we will still make mistakes; but just as in the knitting, we go back and correct them.

How many times I've heard people who wanted to be Christians, but realizing what they would have to do, say, "I never could do anything like that. I don't understand the Bible and it seems so complicated!"

But when an individual determines to go with God, takes each step one at a time as it comes, always leaning upon his Instructor—then the pattern falls into place and he can see ahead of him his goal—*eternal life!*

As I write this article my sweater isn't quite finished yet—and I thought it best that way. But what looked so difficult and complicated has taken form and, by continuing to follow a step at a time, I can see ahead my goal—a sweater.

My life on earth isn't finished yet, but by following my Instructor a step at a time, I can see ahead my goal—*eternal life!*

## GROWTH:

*Beyond the mark of present understanding,  
My soul would stretch its way to Thee;  
O God, make mine . . . the love that reaches  
Spiritual maturity!*

—Joyce Leth

# Editorially Speaking

● By W. T. PURKISER

## **Full but Not Fulfilled**

Someone has said, "We fill ourselves full of the things that do not fulfill us." This is a shrewd appraisal of much of our modern life. People today, particularly in Christian lands, are filled full but not fulfilled.

The problem is, of course, that we are trying to satisfy the hunger of the heart with a thousand things that fill but do not fulfill. Like the people of Isaiah's day, we spend money for that which is not bread for the soul, and our labor for that which does not satisfy.

Herein is the discontent of modern man. Created in the image of God, he seeks to live on the plane of the vegetable or animal. He feels within him the pull of eternity, but he is mired deep in the morass of the temporal.

The attitude of our day is the reversal of a familiar Bible verse. It is, "Who is God, that we should be mindful of Him?" As John Baillie put it, men believe in God "with the top of their minds," but not "in the bottom of their hearts."

Man's plight lies in the fact that he cannot by his own efforts gain what he needs above everything else. The dominion we are given is dominion over the created world. In the area of our deepest being, we shall always be paupers apart from the grace of God.

Man's promise lies in the fact that what is needed to complete and fulfill his life is freely offered in Christ. Bread alone cannot fill. Only the Word of God offers that which can truly satisfy.

To be truly at home in the universe, we must have peace with our Creator. Aliens by birth, and sinners by choice, we must first be brought to reconciliation with Him against whom we have rebelled.

When the New Testament speaks about peace, it means two things. It means an inner rest, a serenity of spirit, a heart free from turmoil and discontent. But it also means a right relationship with God, in which the enmity of sin is removed.

To seek peace in the first meaning without having peace in the second meaning is to strive for a fools' paradise. It is the kind of peace which the world may give and which it can quickly take away.

True peace of heart is a by-product of the deeper peace which comes from reconciliation with God. We must have peace with God before

we can know the peace of God that passeth all understanding.

But peace can last only when it is followed by purity. The peace Jesus promised His disciples is dependent upon the coming of the Comforter for its fulfillment. So long as the carnal mind exists, there will be eruptions of restlessness or outright rebellion.

Through the sanctifying lordship of the Holy Spirit there is fulfillment in both peace and purity. The great biblical symbols of the Spirit are symbols of cleansing and freshening—wind, water, fire.

We do need some of the things that fill. Bread is necessary to our earthly existence. It is just that it is not sufficient. We do not live by bread alone. We must find our fulfillment in that for which we were designed: the peace and purity that come to us through every word of God.

## **Chapel and Library**

Two buildings stand together at the heart of any truly Christian educational institution. One is the chapel, symbolizing the spiritual and devotional life of the school. The other is the library, symbol of the intellectual life of the campus.

From its beginnings some twenty-one years ago, the daily chapel service has been a strong feature of the work of Nazarene Theological Seminary. Since construction of the seminary building at International Center in Kansas City fourteen years ago, the chapel services have been held in the beautiful and worshipful chapel wing of the building. The sanctuary is well planned and can be expanded to meet the demands of the future for some time to come.

For a number of years there has been the growing need for an adequate library building for the seminary. The book collection has steadily increased, each year adding a substantial number of volumes. The expanding student body has crowded study and research facilities to the doors.

In view of this situation, the seminary library campaign of last February was authorized. Plans were set on foot to begin construction as soon as \$100,000 in cash was received, and ground was broken and contracts authorized at the trustees' meeting last month.

The time has come for another seminary offer-





THE MAKING OF A MINISTER begins with professors at prayer. Nazarene Theological Seminary faculty meets frequently in a small chapel to discuss problems briefly, and then spend the rest of the hour in prayer. Dr. Richard S. Taylor (left), associate professor of theology, and Dr. Willard H. Taylor, professor of biblical theology, were two of a dozen during this session.

## Revival Sweeps Seminary . . .

# *The Making of a Minister*

● **By ELDEN RAWLINGS**  
Managing Editor

IT WAS AT the close of a not-so-routine seminary chapel service, January 14. Furloughed missionaries—in Kansas City to report to the Department of World Missions—had spoken. They told of answers to prayer in their lives. These answers to prayer involved how they had been called, and how God had helped them to fulfill their calls.

Dr. Jean Williams, a missionary educator who has served for five years in Japan, was closing the service with prayer. While she was praying, a student stepped from between the dark oak pews, onto the carpeted aisle which led to a semicircular altar. At the close of the prayer Dr. Men-

dell Taylor asked that the group, which numbered about one hundred twenty-five, join in the singing of "I'll Go Where You Want Me to Go."

Another student stepped out. Then another, and another. More followed. After the hymn was completed, professors, missionaries, and students mingled their voices in prayer. Classes were temporarily forgotten. Here were young men seeking renewal, and taking a long, hard look at the direction they were launching their lives.

THE NOTES OF victory which followed the season of prayer brought a sense of need to other students sitting

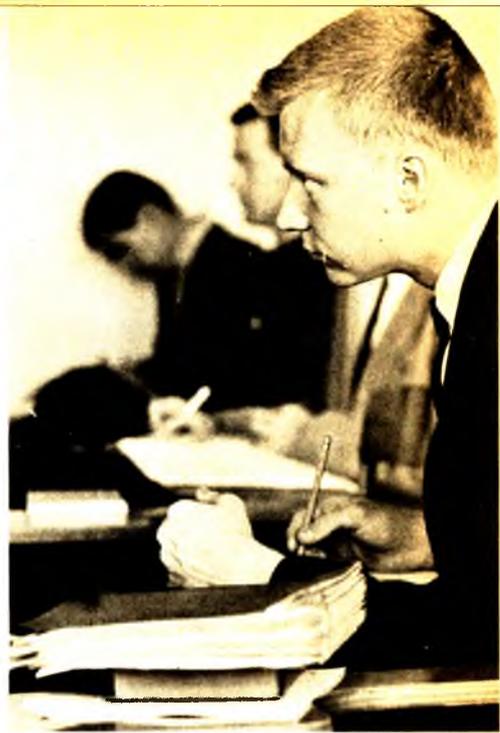
in the chapel. Another wave swept altarward. After more prayer and testimonies, a third wave sought spiritual help. Then came another, and another. In all, there were six altar services.

For nearly three hours following the normal closing time for chapel, ministers-in-the-making were discovering a new power being unleashed in their lives. Their areas of service were being crystallized. Several testified to being called to missionary service.

Not more than a month before, a dozen professors meeting in a small upper room had prayed for something like this to happen. They were not



Student Rudy Pedersen, above, is one of a half-dozen seminarians who take part in the operation of the seminary FM station, KTSR. The station broadcasts two hours daily, and all day Sunday. Upper right, Jerry Appleby, a member of the 1964 Ambassador team which toured South America, takes notes during class. Right, a penetrating professor of New Testament, Dr. Ralph Earle, stands silhouetted against his office window. A biblical scholar whose influence is felt throughout the evangelical world, Dr. Earle is a prolific writer. Lower right, Rev. James McGraw, left, professor of preaching and pastoral ministry, along with students, listens to Chaplain Don Bundy, second from left, of nearby Research Hospital, explain the hospital ministry.



necessarily concerned that the student body had strayed, but there was a growing sense of the need for a general spiritual revival.

It came, and it was good.

**NAZARENE THEOLOGICAL SEMINARY** is the graduate institution in the Church of the Nazarene which has as its purpose to train ministers of the gospel. Their studies carry them, in the main, into the pastoral ministry. A growing number of future evangelists, missionaries, and teachers are also going to the seminary for training.

To complete a Bachelor of Divinity degree usually requires three years. Of the ninety-three course hours required for a degree, sixty-three are prescribed. Three hours are required for field service.

A senior sermon is required of all candidates for graduation, plus a comprehensive examination over five fields: Old Testament, New Testament, historical, doctrinal, and practical areas. Each is three hours in length. The completion of the course leading to the B.D. degree satisfies the requirements of the course of study prescribed for ordination in the Church of the Nazarene.

The 150 courses listed in the Seminary catalog are divided into four general categories: The Biblical Foundations of the Christian Church, The Heritage of the Christian Church, The Faith of the Christian Church, and The Ministry of the Christian Church. The first deals with Bible study; the second, church history; the third, theology; and the last, practice.

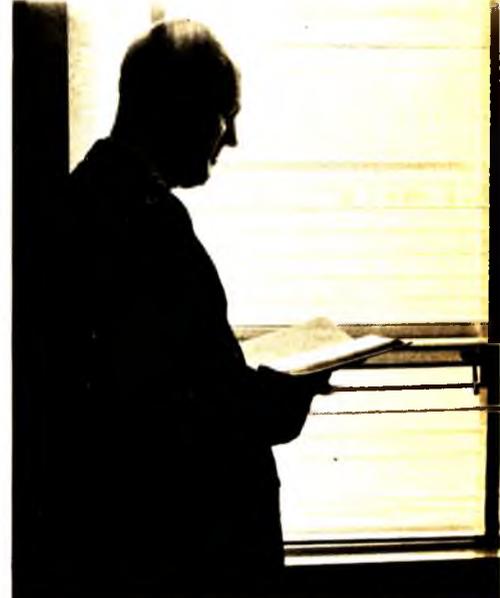
**SEMINARY TRAINING GOES** beyond the classroom. Young ministers are required to spend time in service

training, and urged to go beyond this in preaching. The seminary offers studies in hospitals which treat physical and mental patients, supervised pastoral work, and preaching situations.

Frequent lectures bring leading speakers to the seminary chapel. These lectures range in interest from the preaching ministry through biblical literature, missions, holiness, Christian psychiatry, devotional life, and the parish ministry.

There are twenty-two seminary faculty members, ten of whom are full-time. Several have distinguished themselves as leading writers, thinkers, and educators in holiness and evangelical circles.

**DR. LEWIS T. CORLETT**, who became seminary president when the institution's first leader, Dr. Hugh C. Benner, was elected general super-



intendent in 1952, is nearing retirement, in line with the 1964 General Assembly retirement provision. Dr. Corlett has served well the cause of the church, and is now forging ahead on an ambitious building project which will result in a new library within a year.

The contract for the new building was signed in mid-January. The new, air-conditioned library will cost about \$349,000, or \$16.46 per square foot. Nearly \$95,000 is now in hand. The gap between what has been given and what is needed creates an urgency about the Seminary Offering, scheduled to be taken across the denomination this Sunday (February 13). This spiritually strong, academically qualified institution of the church deserves the interest of all Nazarenes in a "hard cash" sort of way this week.

## "Showers of Blessing" Program Schedule

**February 13—"Revivals: When—Where—How?" by Russell V. DeLong**

**February 20—"Revivals: When Needed?" by Russell V. DeLong**

**February 27—"The Key to Revival," by Russell V. DeLong**

NEW "SHOWERS OF BLESSING" OUTLET:  
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"SHOWERS OF BLESSING" is now scheduled on 525 radio stations, giving worldwide coverage!

# Missionary Nurse Cited For Service by Queen

● **By DR. DAVID HYND**

Superintendent, Raleigh Fitkin Memorial Hospital

Miss Dorothy Davis, missionary nurse at Raleigh Fitkin Memorial Hospital, Manzini, Swaziland, has been honored by Queen Elizabeth with the M.B.E. Medal (Member of the Order of the British Empire). This honor has been awarded to her for her outstanding work in the training of Swazi young women as nurses. The Nazarene hospital is the only hospital which trains nurses in Swaziland, preparing them for the state examinations.

Miss Davis was born in Hugo, Colorado, and educated at high school in Alhambra, California. She had an early call to missionary work and took her B.A. degree at Pasadena college. She took her training as a nurse at the Samaritan Hospital, Nampa, Idaho, and also took a B.S. degree in nursing at Northwest Nazarene College.

She was appointed as a missionary nurse by the General Board of the Church of the Nazarene and was sent to Swaziland in 1940 during World War II. After a short period of nursing at the Endingeni Dispensary, she was stationed at Raleigh Fitkin Memorial Hospital, Manzini, in 1941. Her ability as a teacher of nursing was

recognized early, and she was put in charge of the Nurses' Training School in 1941. To equip herself more thoroughly for the training of Swazi young women in all forms of nursing, she took special training in midwifery in McCord Zulu Mission Hospital, Durban, Natal, and during her furlough in 1950 obtained with distinction the Sister-Tutor Diploma of the Royal College of Nursing in London, England.

When she took over the care of the Nursing College at Manzini, there were sixteen students in training. This year there are eighty-five students in training. The Christian influence exerted upon these students during their training has been most effective, and many of the nurses are rendering efficient and fruitful service in mission hospital and clinics as well as in some state hospitals. Miss Davis also organizes refresher courses annually, to which nurses come back for professional and spiritual training. Her experience in the field of nurses' training gave her a place on the Nursing Council of Swaziland, which is the statutory body dealing with the training, registration, and discipline of nurses.

Miss Davis until recently also acted as "mother" in charge of the Nurses' Home. The spiritual care of the nurses during their training has been a prior concern to Miss Davis; and the Christian foundations laid in the young profession of nursing in the country owe a great deal to the ministry which Miss Davis has maintained among her students.



**ARMED FORCES OFFERING**—Dr. George Coulter (center), general superintendent, hands a check in the amount of \$354.74, to General Church Treasurer John Stockton as Paul Skiles, Nazarene Servicemen's Commission director, looks on. The money was received last Easter through an armed forces offering, and was allocated to denominations on the basis of each church's chaplaincy quotas. Dr. Coulter said the money was earmarked to help buy books for a holiness library in the Japan theological seminary.

## News of Revivals . . .

*Green Rock, Illinois*—Thirty-five persons sought spiritual help in a mid-November revival here under the ministry of Rev. W. F. Miller, who also held morning services entitled "a spiritual clinic." Rev. J. C. Leatherman is pastor.

*Sacramento, California*—A morning prayer and devotional meeting was the moving force in the Trinity Church here recently when Rev. Orville S. Potter challenged the membership to "Operation Secret Prayer." The final Sunday, an "all-day holiness meeting," resulted in many being challenged and "tremendous victories" at the altar, according to Mrs. Stanley J. Hart, reporter.

Pasadena, California—In a recent "Youth for Christ" meeting, Rev. and Mrs. Dowie Swarth witnessed twenty-seven young people seek spiritual help. "In other meetings there have been full altars," Mr. Swarth said. The Swarths have been holding meetings in five western states, and during the past fall in southern California.

### Deaths

**STELLA PATNODE**, eighty-one, died December 30 in Downs, Kansas. Rev. Daniel Colby and Rev. Lee Hillery conducted funeral services at the Burr Oak church. She is survived by her husband, Steve; two sons, Gerald and Ivan; two brothers; three sisters; three grandchildren; and one great-granddaughter.

**SUSAN DePASQUALE**, eighty-two, died December 29 in Oakland, California. Funeral service was conducted by Rev. Marilyn W. Anderson. Among her survivors are two missionary sons, Don and James.

**MRS. EDNA E. MORVEE**, seventy-four, died December 24, in Issaquah, Washington. She is survived by her husband, John; two sons, David and Paul; three daughters, Mildred, Leta, and Esther; eleven grandchildren; and eighteen great-grandchildren.

**REV. MRS. OPAL PENNER**, sixty-five, died December 24, at South Gate, California. She is survived by her husband, Rev. W. A. Penner; two daughters, Mrs. Robert Foster and Mrs. Merrill Stampler; two sons, Roger and Bruce; and eight grandchildren.

**REV. CRAIG GURDNER WEATHERS**, seventy, died January 6, in Moulton, Iowa. Rev. Wm. B. Kelly, Rev. James Robbins, and Dr. Gene Phillips conducted the funeral service. He is survived by his wife, Florence; one sister; four brothers; and nieces and nephews.

**DARL FOSTER**, twenty-nine, died December 18 in Anderson, Indiana, following a truck-milk truck accident which occurred August 26. Between the time of the mishap and his death he had undergone five major surgeries. Rev. John C. Wine conducted funeral services. He is survived by his wife, Lou; six children, Kim, Kathy, Michael, Jeanine, Joyce, and Cheryl; his father and mother; one sister; a grandmother; and an aunt.

**REV. LAWRENCE M. MARTIN**, fifty-two, pastor of the Paris (Pennsylvania) church, died October 28 following a heart attack. He is survived by his wife, Beatrice; two daughters, Mrs. Freda McCracken and Mrs. Barbara Saunders; a son, Cecil; nine grandchildren; two brothers; and two sisters.

**REV. GEORGE J. BECKMAN**, eighty-six, died December 10 at his home in Denver, Colorado. Funeral services were conducted by Rev. E. L. Cornelison, Dr. L. J. Du Bois, and Rev. E. S. Mathews.

### Announcements

#### RECOMMENDATION

Rev. C. Glenn Bolling is now devoting full time to the field of evangelism. I heartily recommend him to our pastors and people. He is a man of long experience and proven loyalties. His love for God and souls is obvious to those who know him, and his congenial spirit will contribute to the revival efforts where he is used. He should enjoy a fruitful ministry wherever he is called.—H. Harvey Hendershot, Superintendent of West Virginia District.

#### OPEN DATES

—for Evangelist Marvin S. Cooper; two in April and one in May.

#### BORN

—to Lacey and Reba Jenkins of Wickes, Arkansas, a son, Lacey Neal, on January 6.

#### SPECIAL PRAYER IS REQUESTED

—by a lady in Indiana, "that I'll get complete victory over something the enemy is defeating me over, for the healing of my body, that I may live in the will of God, for the salvation of my children, and for two very special unspoken requests."

### Directories

#### BOARD OF GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
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(Tapes)

## Conference on Evangelism

Church of the Nazarene  
January 11-13, 1966  
Music Hall, Municipal Auditorium  
Kansas City, Missouri

Seven unedited recordings on 1,800-foot, twin-track tape at 3¾-ips speed. Each tape is identified by the principal speaker; however it includes the complete service.

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QUANTITY	SERVICE	SPEAKER	PRICE
_____	U-205 Tuesday night, January 11— <i>Dr. Hugh C. Benner</i>		_____
_____	U-206 Wednesday morning, January 12— <i>Dr. G. B. Williamson</i>		_____
_____	U-207 Wednesday afternoon, January 12— <i>Dr. Samuel Young</i>		_____
_____	U-208 Wednesday evening, January 12— <i>Dr. C. William Fisher (KEYNOTE ADDRESS)</i>		_____
_____	U-209 Thursday morning, January 13— <i>Dr. V. H. Lewis</i>		_____
_____	U-210 Thursday afternoon, January 13— <i>Dr. Hardy C. Powers</i>		_____
_____	U-211 Thursday evening, January 13— <i>Dr. George Coulter</i>		_____
<b>TOTAL</b>			_____

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NOTE: To all who placed orders during the Conference, DO NOT reorder. These orders are now being shipped.

### LIMITED OFFER—ACT NOW!

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CHURCH DOING BUSINESS—Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, makes his report to the General Board and visitors during the annual meeting held January 17-19.

## Church Moves into Jamaica . . .

# 6.9 Percent Increase Approved by Board

The thirty-five-member General Board approved what the finance committee chairman termed a "realistic" 6.9 percent increase in budgets, of which approximately 80 percent continues to go to world and home mission areas.

The group in its annual two-and-one-half-day meeting which closed January 19, also

- Approved the entrance of the Church of the Nazarene into Jamaica, the fifty-seventh world area to receive the attention of Nazarene home and world missionary endeavor;

- Appointed thirty-two new missionaries (see listing on page 17);

- Heard reports and recommendations from all six general superintendents, who make visits to world mission fields in 1965;

- Placed responsibility for the participation in intercollegiate athletics with individual colleges;

- Approved equipment and property expansion for the Nazarene Publishing House;

- Spelled out the indigenous-church concept for world mission areas;

- Elected Dr. Neel J. Price, a Washington, D.C., obstetrician, to fill the vacancy on the board left by Dr. George Reed, who moved to another geographical zone;

- Approved a denomination-wide Bible college offering in United States Sunday schools during 1966.

The board's budget approval of \$4,672,000 is a \$348,000 increase above the 1965 budget; \$239,000 of the



increase went to the Department of World Missions, and \$50,000 of the increase went to the Department of Home Missions. The World Missions budget came out at \$2.95 million. Of the \$631,398 Home Missions budget, \$342,000 goes to overseas fields. Finance Committee Chairman Leonard Spangenberg indicated the budget was based on anticipated income in 1966. The overseas expenditures will be increased by an anticipated \$1.5 million in missions "specials" in addition to Alabaster funds.

The general sessions of the board Monday afternoon and evening were given to the hearing of reports of overseas visitation by members of the Board of General Superintendents.

Dr. Samuel Young reported on a 25,000-mile trip to Australia, New Zealand, and New Guinea.

Dr. V. H. Lewis detailed his visits to Puerto Rico, the Virgin Islands, Haiti, Barbados, Trinidad, British Guiana, and the Cuban work in Florida.

Dr. Hugh C. Benner presented the report of an eight-week period in Africa, visiting the five regions included in the world mission work of the Church of the Nazarene: Central Africa, the Coloured and Indian work, Mozambique, the Republic of South Africa, and the Swazi-Zulu field. He also reported on the South African District, European, and the needs of the Nazarene Bible College there.

Dr. Hardy C. Powers summarized his visits to Bermuda, Argentina, and Uruguay, indicating the progress and problems of each field.

Dr. G. B. Williamson reported on his survey of the European work in West Germany, Denmark, Sweden, and Italy; as well as the American Chinese churches in San Francisco and Los Angeles and the North American Indian District.

Dr. George Coulter spent seven weeks in Japan, Korea, Okinawa, Taiwan, and the Philippines. He related the organization of a national district in Korea with forty-nine churches.

The 1964 General Assembly placed the responsibility of the touchy subject of intercollegiate athletics with the Department of Education, which, during this board session, in turn, recommended that the responsibility of such participation be placed with the board of trustees of each institution. The department, which was given unanimous support by the General Board, outlined specific guidelines for participation, and provided for a three-member commission to carry out the "spirit of this resolution."

The Department of Education also recommended to the Department of Church Schools that an October Sunday school offering be devoted to the Bible college. Church Schools "accepted the challenge" and earmarked October 23 as the date which the offering would be taken.

The education group asked that guidelines for new junior college presidents be drawn by Education Secretary Willis Snowbarger. No other action was taken on the formation of the new colleges.

Snowbarger reported that a committee had been formed and organized seeking to better minister to Nazarene students in state universities.

The Bible College Board of Control, in a meeting prior to the General Board, set September, 1967, as a target date for the opening of the Bible college, and worked on the bylaws and constitution of the new school. An April meeting was scheduled, at which time the constitution would be finalized and the selection of a location be made. The new president, Dr. C. H. Strickland, is scheduled to be present for the April meeting.

The Department of Publication ap-

# 32 New Missionaries Appointed

The Department of World Missions and the General Board appointed during the meetings which closed January 19 thirty-two new missionaries, and reappointed or reassigned eight more.

The new missionaries appointed are:  
 Rev. and Mrs. John Anderson, Chicago, Illinois: India  
 Rev. and Mrs. Norlyn Brough, El Paso, Texas: Nicaragua-Costa Rica  
 Rev. and Mrs. Bobby Brown, Scott City, Kansas: General Appointment  
 Miss Patricia Buffett, Nampa, Idaho: General Appointment  
 Rev. and Mrs. John Clayton, St. Albans, West Virginia: Taiwan  
 Miss Frances Courtney-Smith, Kankakee, Illinois: General Appointment  
 Rev. and Mrs. Charles A. Fountain,

Lenoir City, Tennessee: Guatemala  
 Rev. and Mrs. Paul Hetrick, Nashville, Tennessee: Swazi-Zulu  
 Miss Vivian Howsden, Middlesboro, Kentucky: General Appointment  
 Rev. and Mrs. Merlin Hunter, Lodi, California: General Appointment  
 Rev. and Mrs. William Kelvington, Flat Rock, Michigan: Japan  
 Miss Mary Meighan, Nashville, Tennessee: Swazi-Zulu  
 Mr. and Mrs. Thomas Riley, Lafayette, Indiana: Swazi-Zulu  
 Miss Patricia Sawyer, Kansas City, Missouri: Republic of South Africa  
 Rev. and Mrs. Daryl Schendel, Reedlev, California: General Appointment  
 Rev. and Mrs. William Shipman, Ainsworth, Nebraska: British Guiana

Miss Grace Stonecypher, Harrah, Oklahoma: General Appointment  
 Rev. and Mrs. Paul Stroud, Walters, Oklahoma: Cape Verde Islands  
 Mr. and Mrs. Robert Studt, Detroit, Michigan: Africa Field Headquarters  
 Miss Martha Gray was continued under general appointment. The following were reassigned:  
 Miss Bente Carlsen, from General Appointment to New Guinea  
 Rev. and Mrs. Ralph Cook, currently in Trinidad, to Jamaica  
 Rev. and Mrs. Herbert Ratcliff, currently on furlough and formerly in Trinidad, to Puerto Rico  
 Mr. and Mrs. Lauriston Seaman, Nazarene Training College in Trinidad, to Japan

proved the purchase of three nearby properties at a total cost of \$249,000, and equipment purchase of \$165,000. The properties include a service station on the corner of 30th and Troost, apartment units at 29th and Troost, and four houses in the 2900 block of Forest, immediately behind the Publishing House. The houses are being razed for the construction of a \$59,000 warehouse annex which is to be built during 1966.

The entering of the Department of World Missions into Jamaica, with Rev. and Mrs. Ralph A. Cook as missionaries, was announced in the department report. Mr. and Mrs. Cook are presently serving in Trinidad, and will move into the new assignment in the near future.

Clarification of steps toward an indigenous district on World Mission fields was adopted by the board. The three-step program is based on the development of national leadership and ability to pay for its operation, excluding institutions which might be on the field. The classifications are pioneer, national mission, and regular church districts. No effort was made at classifying present districts.

The work among Cuban refugees who have moved and are moving to the Miami area will shift from the supervision of the Department of World Missions to the Florida District, according to action taken during the board meeting.

## Student Ambassadors Approved by Board

Sixteen Nazarene college and seminary students were approved by the General Board and the Department of World Missions to represent the Church of the Nazarene on an evangelistic mission to ten Latin, Central, and South American countries in July and August of this year.

The group of sixteen Nazarene Evangelistic Ambassadors, which will be divided into two teams under Coordinators H. T. Reza and Paul Orjala, came from the six U.S. colleges and seminary (two each), and Canadian Nazarene College and Spanish-American Nazarene Seminary (one each).

The group was selected on the basis of educational background, special skills, Christian service experience, and plans. An evaluating committee from each college made recommendations to the Nazarene Evangelistic Ambassador steering committee, which in turn recommended team members to the Department of World Missions. More than 100 students applied for a spot on the two teams.

Evangelists and special workers were also named by the department. They are Paul Martin, Sergio Franco, Everett S. Phillips, Ponder Gilliland, Ray Moore, and Paul Skiles.

The students selected are as follows:  
 Bethany Nazarene College: Brad Moore, sophomore; David Walker, junior

Eastern Nazarene College: William Gough, junior; Merritt Nielson, junior  
 Northwest Nazarene College: Daniel Berg, senior; Michael Litsey, senior

Olivet Nazarene College: Terry Read, junior; Paul Zoroya, junior  
 Pasadena College: John Wells, senior; Forrest Stone, senior

Trevecca Nazarene College: Keith Vennum, junior; Paul Johnson, junior  
 Canadian Nazarene College: John Fraser, junior

Nazarene Theological Seminary: Willie Dishon, junior; Ron Wilson, middle

Spanish-American Nazarene Seminary: Joe Dimas, sophomore



Paul Johnson  
Trevecca

Keith Vennum  
Trevecca

Dave Walker  
Bethany

Brad Moore  
Bethany

Bill Gough  
Eastern

Merritt Nielson  
Eastern

Michael Litsey  
Northwest

Daniel Berg  
Northwest

Paul Zoroya  
Olivet

Terry Read  
Olivet

John Wells  
Pasadena

Forrest Stone  
Pasadena

John Fraser  
Canadian

Joe Dimas  
Spanish  
Seminary

Willie Dishon  
Nazarene  
Seminary

Ron Wilson  
Nazarene  
Seminary

## Philadelphia Chosen For 1972 Assembly

The site for the 1972 General Assembly, the eighteenth quadrennial meeting of the church, will be Philadelphia's Convention Hall, where seating capacity is about 14,000, and a related \$15 million exhibition center is being completed.

Nearby is Franklin Field, an athletic stadium, which will seat 25,000 persons under the shelter of an upper deck, and would accommodate the Sunday morning Communion service.

The arena capacity of 14,000 persons compares with Portland's 11,800, and Kansas City's 10,500. The seventeenth quadrennial assembly in 1968 will be held in Kansas City's Municipal Auditorium.

## Tops Thanksgiving Goal

The 1965 Thanksgiving Offering reached and went over its goal of \$1.7 million on January 21 according to General Treasurer John Stockton. The offering continued to climb through January 24, to a total of \$1,702,861. The contribution sending the offering over its goal came from the Hallwood, California, church. This is the first time for the denomination to give more than \$1.7 million in a single offering.

## "Growing Church" Awards Announced

Ten churches were awarded the "Growing Church Achievement" award, made official by the Department of Home Mission's presenting the names to the General Board, and the board's ratification. Two of the ten churches were from California districts.

The award, formerly termed the Small Church Achievement citation, was made to the following:

Grove City, Ohio; Dale Galloway,

pastor; Central Ohio District

Phoenix (Arizona) Paradise Valley; Dale Horton, pastor; Arizona

El Paso (Texas) Valley; Marshall Pryor, pastor; New Mexico

Spiceland, Indiana; William Selvidge, pastor; Indianapolis District

Van Buren, Arkansas; Earl Baker, pastor; North Arkansas

Bishop, California; Harry Early, pastor; Los Angeles  
Sacramento (California) Cordova; Bernard F. Colby, pastor; Sacramento  
Colorado Springs (Colorado) Park Hill; M. T. Cockman, pastor; Colorado  
Peterborough, Ontario; William G. Williams, pastor; Canada Central  
Cle Elum, Washington; Ralph E. Neil, pastor; Northwest

## General Board News Notes

Dr. Richard Taylor, associate professor in theology at Nazarene Theological Seminary, was approved for one year as a teacher in Japan Theological Seminary . . .

The European Bible College opened January 12, with seventeen students from seven European countries. Fifty persons were present for the installation service . . .

The Big Ten districts in giving to world evangelism in 1965 were: Northwestern Ohio, 14.56 percent; Kansas, 14.36; Oregon Pacific, 13.81; Northwest Oklahoma, 13.71; Kansas City, 12.61; New York, 12.5; North-eastern Indiana, 12.19; Southern California, 11.94; Nebraska, 11.89; Northern California, 11.59 . . .

The Washington physician who was elected member of the General Board, Dr. Neel J. Price, was not able to attend the sessions. He was the doctor who ministered to Peter Marshall immediately after the well-known senate chaplain was stricken, and is the doctor of Mrs. Hubert Humphrey, and has treated Mrs. Lyndon Johnson . . .

Mr. Fletcher Wright, Portland, Maine, was the other nominee for the General Board position left vacant by Dr. George Reed . . .

The Canal Zone, formerly under the supervision of the Home Missions Department, was transferred to the Department of World Missions . . .

A two-volume "Biblical Theology" set, plus another in the "Exploring" series, *Exploring Holiness*, is being projected by the Nazarene Publishing House . . .

Following the report of Paul Skiles, Nazarene Servicemen's director, the General Board paused for a prayer led by Dr. G. B. Williamson, who remembered approximately one hundred thirty-five servicemen, and what will soon be four chaplains serving in Vietnam . . .

The use through 1968 of the Uniform Lesson series was approved by the Department of Church Schools and General Board, with revisions by Church Schools editors . . .

Dates for Regional Bible quizzes by the N.Y.P.S. were set as follows: Pasadena, April 15; Olivet, April 21-22; Trevecca, April 25-26; Bethany, April 28-29; Northwest, April 29; Eastern, June 3. The Canadian quiz is yet to be scheduled.

Rev. Richard Neiderhiser has been named editor of *Teen Topics* as of July 1 . . .

Elizabeth Jones has been appointed editor of Church Schools primary curriculum . . .

The Investment Committee members, as recommended by the finance committee, will be Dr. T. W. Willingham, Dr. Norman Miller, Rev. Dean Wessels, and Dr. John Stockton . . .

The Nazarene Radio Commission at its annual meeting January 14 sanctioned broadcasting in more foreign languages as funds are available. The commission also voted to use a variety of speakers beginning with May broadcasts. Dr. Russell V. DeLong has been the principal speaker for the nearly twenty-one years' ministry of the program . . .

## Leaders Named in World Areas

The following listing of superintendents and college or training school principals was approved by the General Board as recommended by the Department of World Missions:

(The person listed is field superintendent unless otherwise indicated.)

Africa, William C. Esselstyn  
Africa Central regional supervisor, Maurice Hall  
Africa Coloured and Indian regional supervisor, Norman Zurcher  
Africa Mozambique regional supervisor, Joseph Penn  
Africa Swazi-Zulu regional supervisor, Howard K. Bedwell  
Republic of South Africa regional supervisor, Elmer Schmelzenbach  
Trinidad, William C. Fowler  
Haiti, Harry Rich

Puerto Rico, Virgin Islands, C. William Porter  
Cape Verde Islands, J. Elton Wood  
British Guiana, David Browning  
Nazarene Training College (Trinidad) principal, Wesley L. Harmon  
British Honduras, Elward Green  
Guatemala-El Salvador, James Hudson  
Nicaragua-Costa Rica, C. Dean Galloway  
Central Mexico, Enrique Rosales  
Southeast Mexico, David J. Sol  
North Mexico, Roberto Moreno  
Panama, Elmer Nelson  
Japan-Okinawa, Bartlett McKay  
Korea, Donald Owens  
Taiwan, John H. Holstead  
Republic of Philippines, Robert McCroskey  
New Guinea, Wallace White  
India, John Anderson  
Italy, Paul Wire

Israel, Alex Wachtel  
North American Indian, J. H. Pearson  
American Indian Bible Training School principal, Charles Scrivner  
Western Latin American, Juan E. Madrid  
Central Latin American, Everette Howard  
Spanish Nazarene Seminary, William C. Vaughters  
Spanish East, Harold Hampton  
Argentina, Spurgeon Hendrix  
Bolivia, Harold Stanfield  
Chile, Harold Stanfield  
Peru, Clyde Gollither  
Barbados, Lawrence Faul  
Jordan, Berge Najarian  
Lebanon, Don DePasquale  
Syria, Don DePasquale  
Uruguay, Jack Armstrong  
Brazil, Earl Mosteller  
Jamaica, Ralph Cook

# Key Words

in  
Next Sunday's Lesson

## The Answer Corner

By RALPH EARLE

### IN THE IMAGE OF GOD

Genesis 1:26-27; Psalms 8:3-6; Matthew 12:9-14 (February 13)

● **Image**—Man is made “in the image of God.” What does that mean? Immediately some begin to think of God as having a body like ours, a sort of big Santa Claus.

But God has no physical body. Jesus told the Samaritan woman at Jacob's well: “God is a spirit” (John 4:24). But the proper translation is “God is spirit.” That is, God is non-material. That is why He can be ministering at the same moment to the needs of His children in Africa, in Asia, in Australia, in Europe, in North and South America.

But if the “image” is not a physical likeness, what is it? It is the *moral* image of God in which we are made. Man was originally made holy. He was also endowed with the right of moral choice. Though marred by sin, the image is there.

● **Angels or God?**—In his worship of the great Creator, the psalmist says of man: “For thou hast made him a little lower than the angels” (Psalms 8:5). The Hebrew word translated here as “angels” is *elohim*, the common word for “God” in the Old Testament. So the literal rendering would be: “Thou hast made him a little lower than God.” In his *Literal Translation of the Holy Bible*, Robert Young has it: “And causest him to lack a little of Godhead.”

Yet God alone is absolute—in holiness, in power, in knowledge, and in authority. That must never be forgotten. Sin is man's effort to usurp for himself the sovereignty of his Creator.

● **Accuse**—One Sabbath day in a synagogue the Pharisees asked Jesus if it was lawful to heal on that sacred day. They did this in order that they might “accuse” Him (Matthew 12:10). They were hoping that He would implicate himself by His answer.

This does not mean simply “accuse” of having said something “unwise.” They hoped to get Jesus in trouble legally. They wanted Him to say something that would give them an excuse to “destroy” Him (v. 14). The force of the word is brought out in the renderings “hoping to bring a charge against him” (Phillips), or “Their aim was to frame a charge against him” (NEB).

Conducted by W. T. PURKISER, Editor

**A man in our Sunday school class insists that Christ was crucified on Wednesday and rose late Saturday because the Bible says He was three days and three nights in the tomb. Is he right?**

He is mistaken.

It seems quite evident, as F. F. Bruce has pointed out, that “three days and three nights” was a common expression for “a very short time.”

While the phrase “three days and three nights” was used once (Matthew 12:40), the unqualified statement is made no less than eleven times (Matthew 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7, 21, 46; I Corinthians 15:4—see also Matthew 27:64) that Jesus was raised from the dead on the *third day*.

You can't have it both ways. There is no reason whatsoever to change the accepted chronology of crucifixion on Friday and resurrection early the morn-

ing of the third day, or Sunday.

I find it a little difficult to be patient with some folks who find it very easy to insist that all Christendom was wrong until they came along with some kind of superior knowledge or insight. Obviously, an old idea may be false—but so may the new theory. When one marcher in the parade insists, “They're all out of step but me,” it's a bit hard for me to take.

It is said that a friend brought a book to the German philosopher Schiller to read. Afterward, the friend asked, “Is there not much in this book that is new and true?” Schiller replied, “Yes, there is. The only thing, the new is not true, and the true is not new.”

**What is wrong when a church has Communion only once a year?**

Its leadership has never come to realize the meaning of the sacrament, and its value as a means of grace.

I recommend the prayerful reading of Ivan A. Beals's book, *Communion with Christ*, published by the Nazarene Pub-

lishing House.

Our *Manual* lists as one of the duties of a pastor: “To administer the sacrament of the Lord's Supper at least once a quarter.”

**What does A.D. mean? I know that B.C. means before Christ.**

A.D. is the abbreviation of *anno Domini*, a Latin phrase which means “year of our Lord.”

It is intriguing to think that every time an atheist or a Russian communist

writes a date, he is unconsciously acknowledging the event which divides the history of man into “before” and “after,” namely, the incarnation of the Son of God.

**I am having a problem understanding how to believe. I have been told to believe that Jesus saves you just now. I do this, and go along a week or a month. Then I slip right back to unbelief. I also do not have victory in my life.**

I have read your letter with compassion, and would urge you not to stop short of a settled relationship with God.

Your problem could be in one of two areas. It could be that you are trying to have faith for salvation in the face of a defective repentance. You should examine your heart closely to see if there are any secret reservations against the full will of God.

If you leave any strings attached to the old life or any of its practices or habits, you can never hope for an enduring faith. To change the figure of speech, you must be sure all the bridges are burned behind you. To make any provision for defeat is virtually to insure it.

Or again, you may be trying to tie your “faith” to your feelings. If you do not “feel” saved, you may conclude that

you are not saved. By thus casting away your confidence, you destroy whatever faith you may actually have had.

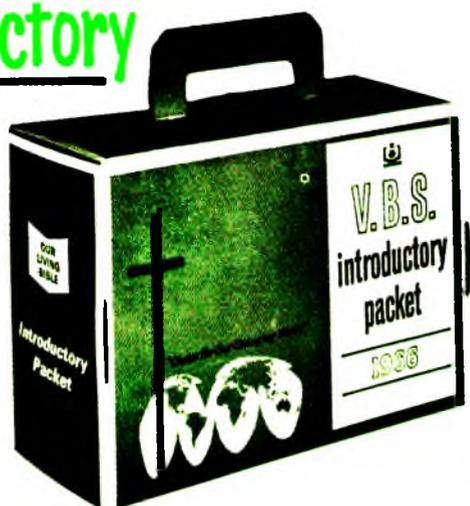
If you settle it forever to have done with sin in every form by the grace of God, and if you put your whole confidence in the saving merit of Christ's death and risen life, I believe God has victory for you.

Don't plan to stumble, but if you do, don't stay down for even a week, a day, or an hour. Get right up, and on the authority of I John 2:1-2 claim the help of our great Advocate.

And remember always, it is not your faith that saves—it is the grace of God, through faith, that brings salvation. That grace will never “let you down.” You can lean heavily on such promises as Isaiah 1:18; Hosca 6:1-3; Matthew 1:21; Ephesians 2:8-9; and I John 1:9.

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