

November 16, 1966

# herald

OF HOLINESS

Church of the Nazarene

## This Adventure Called Publishing

(See page 4.)

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The Promise of a  
Mexican Farmer

(See page 8.)



*General Superintendent Lewis*

# ***Redeeming the Time***

Time is a mystery. It had a beginning. It has an end. Therefore it has a Creator and Master. That Master is God. He governs it with absolute authority. Time is a gift to man. It leaves a record of the past for the present to consider. Its future is veiled off from man. He can seek guidance for tomorrow only by study of the portion of time which has come and gone.

Time is big, basic, fundamental. All creation as we know it is held in the grip of time. It is an ultimate measurement of worth, values, usability of inanimate utensils of existence.

Time can be seen, and heard, and felt. It shows in the steady march of the sun across the sky. It sounds in the tick of the clock; in the slow roll of thunder across the heavens.

Time is a tool to be used. It must be recognized, used, and mastered by man for order, civilization, and progress. It is an ally of construction or a stealer of opportunity.

The Bible recognizes time with its inescapable meaning to man. It tells man he shall never control or modify time, as it speaks in James 4:14, ". . . ye know not what shall be on the morrow." The Bible is without doubt the Book that deals more thoroughly, intelligently, and authoritatively with this awesome factor than any other literature. It holds

man responsible for his use or misuse of time.

All down through its pages we are warned of time's uncertainty, called upon to use it wisely, urged to give our lives through its duration to God in deeds of stewardship to relate our days to eternity. In this day of time wasting, of lost opportunities, of careless living, let us who know the Lord value time and use it to serve the Lord.

Let us use time to pray, select time for Bible study, give time to church, take time to be holy.

Let us call out in alarm to the careless in the words of wisdom written by Paul, ". . . knowing the time, that now it is high time to awake out of sleep . . . The night is far spent, the day is at hand" (Romans 13:11-12).

Let us make time our friend, carrying us on to worthy objectives, to fulfillment of Christian faith, to meeting our loved ones who have gone on before.

Let us keep step with the God of time and King of eternity, so that time promotes us each passing year as we travel to the great day when the angel stands upon the sea and upon the earth and makes the great declaration "that there should be time no longer."

And we shall gather in the presence of Christ.

Time never—eternity forever.

***It is obvious he is suffering when you watch him eat the peas on his plate.***



## Please Pass the Dessert

• **By Betty Martin**  
Fairbury, Nebraska

**T**he meal does not have to be in progress long until I can be assured my nine-year-old son will soon burst forth with, "Please pass the dessert."

He and I have had several (!) talks about how it takes the right kind of diet to make one's body grow strong. He listens attentively when I tell him he needs spinach for iron, that carrots are good for his eyes, liver is good for the blood, and that milk will help him have good teeth and strong bones.

Of course I remind him that we do need what we call dessert, which is that little extra special part of the meal that leaves a good, sweet taste in our mouths as we leave the table. But this should come after we have made sure we have had the things necessary for our body's health. He knows this is true, and yet when the next meal comes around, he still can hardly wait to say, "Please pass the dessert."

It is quite a sight to watch him devour his dessert, for you can certainly tell he is enjoying it. He almost never forgets to say, "My,

this sure is good!" But to sit and watch him eat the peas on his plate is quite another story. It is very obvious that he is suffering.

He often reminds me of some people whom you can almost hear say as they come in the church door: "Here I am; please pass the dessert."

They love to hear sermons on the love of God and how wonderful heaven will be with no sorrows and burdens there. They love it when the shouts of victory roll and the saints get blessed in their souls. You can certainly tell they are enjoying their spiritual meal, and they almost never forget to say, "My, this sure is wonderful!"

But when the sermon is on tithing, scriptural holiness, criticizing, faultfinding, carnality, or something that really steps on their toes, it is quite obvious they are suffering through their spiritual meal.

Some people will drift from church to church. Which one they attend seems to depend on which is serving dessert. I was reminded of this one evening as I greeted a little lady and her husband at the

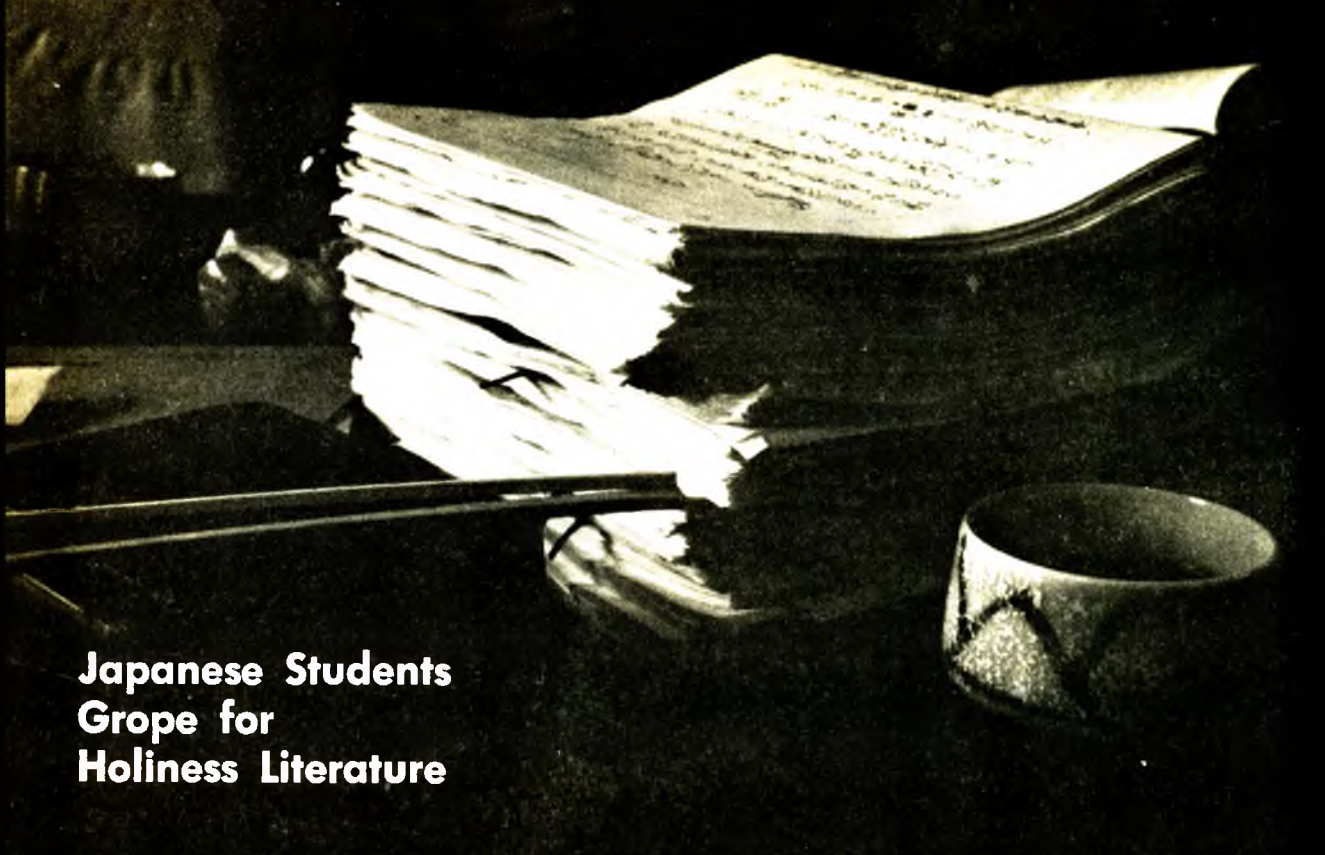
door of the church and she told me, "We like to come for special occasions." I later found out they went from church to church for the "special occasions."

Many people get spiritual indigestion when the load gets heavy, or it seems like they are not being appreciated or understood, or someone hurts their feelings.

We all like dessert. We like to leave the church with that little extra special part of the spiritual meal that leaves a sweet taste in our mouths.

Spiritual dessert is an important part of our diet, but we cannot live on dessert alone, nor can the church survive serving only a steady diet of this. We need to be able to get blessed during the "meat and vegetable courses" such as doctrinal preaching; close, hard-hitting sermons; paying the budgets; meeting goals; standing by the building program (whether we like the color of the paint or not).

Let us not be just "dessert" Christians. May we be so full of the Holy Spirit that we want the full-course meal, and not just, "Please pass the dessert."



## Japanese Students Grope for Holiness Literature

• **By Mildred Bangs Wynkoop, Ph.D.**  
Missionary to Japan

# This Adventure Called PUBLISHING

The teacup, lunch box, and the seven-inch-thick manuscript of **Exploring Our Christian Faith**, written in long-hand by translators.

**M**ore than one Christian can look back to a gospel tract that opened his mind to truth which resulted in conversion. His growth continued by reading devotional literature that nurtured his spiritual life. The availability of scholarly books was the next step in strengthening his evangelistic concepts.

As missionaries we learned, at least in Japan, that the pattern of spiritual growth is similar. Frequently the appetite among young Japanese Christians for understanding the foundations of their new religion is more voracious than we find even in the United States.

Non-Christian religions are not always primitive and intellectually immature. In Japan, as in other nations, the level of scholarship in some religions is highly respectable and thoroughly impressive.

It demands academic competence to understand it. In fact, by comparison, much Christian literature seems woefully thin.

This is the case because the purpose of Christianity has been historically different. The Christian Church came not to

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defend, but to provide an answer to a heartfelt need.

The first to become aware of the lack of scholarly Christian literature are students who come to the mission school to study for the ministry.

They ask hesitatingly, so as not to offend, "What books can I read that will explain the basis of the Christian faith? I need something that will challenge my mind as deeply as Buddhism and Communism used to challenge it."

Most teachers in Japanese holiness schools draw on books in English and personal notes. The students do not have a text in their own language. Regardless of the brilliance of the professor, the Japanese student, like any good scholar, thinks, and sometimes says, "If no one has been interested enough to write what you are saying in a book, and no publisher has been interested enough to print it, the subject must be either invalid or unimportant."

I have often had a student say to me, "I like what you teach, but is it just your idea? Who is the authority?"

Christianity must compete with the mountains of attractive, expensive-looking literature if it is to establish a strong, indigenous church, educate teachers who can commit the faith to others, and train laymen who can share their spiritual life with their fellowmen.

Scholarly Calvinistic literature has been translated in great abundance and constitutes almost the only scholarly, evangelical books the Nazarene student can find in theology. He believes what is in a carefully bound book. The result is often a strange theological combination of doctrines that is hard to straighten out.

Part of the problem in Japan is the difficulty in putting theological language into the Japanese idiom. Only a handful of holiness men know theology, the English and Japanese languages, and Christian philosophy well enough to present what we would consider a doctrinally clear picture. And these are in such demand in the classrooms that they have little time or energy left to struggle through the tedious and exacting task of translation. And the cost of publishing is astronomical

considering the limited market for these books, and the limited purse of students and pastors.

In spite of these handicaps, a dedicated group of persons from the holiness churches in Japan has formed the Evangelical Publishing Association, which includes a representative from each of the holiness missions. In spite of translation difficulties, and with a subsidy from the cooperating missions, a number of excellent books have already been translated and published. Most have required a second and third printing.

To be released about New Year's Day this winter is the textbook *Exploring Our Christian Faith*, written by seven Nazarene scholars and edited by Dr. W. T. Purkiser. To have this in Japanese is a major accomplishment and a tremendous step toward a well-equipped national ministry, not only in the Nazarene church, but among the other holiness bodies as well.

Nearly a dozen persons worked on the project. Felt so keenly is the spirit of fellowship, urgency, and prayerfulness that has entered into every handwritten character, and which lingers like a benediction on all of us who have shared in this ministry.



Translators M. Hatano (left) and M. Nakajima talk with Dr. Wynkoop as the project nears completion.

• **By Charles H. Strickland**  
Colorado Springs, Colo.

# A New Look At an Old Principle

**W**e have always taught that the prerequisite to a victorious experience of entire sanctification is a complete dedication of oneself and a full commitment to the will of God. This is expressed in Romans 12:1—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

We need to take a new look at this principle in this day of materialistic values and easy formulas.

Many feel today that consecration is required only of those who enter special service. We would require our pastors, evangelists, educators, and missionaries to be consecrated men and women. Again we must be reminded that "brethren" in Romans 12:1 refers to all believers in Christ. It may seem that those who devote themselves fully to the service of Christ exemplify a higher standard of consecration, but we are unable to locate a provision in the Word of God for any lesser standard for others. All-out consecration and full commitment to God is the requirement for a sanctified life.

There are those who fear to surrender themselves completely to God. There is fear that God will call us to do something we cannot do. What we are really saying in this circumstance is that God may not know how to rightly guide us or use us effectively. The very opposite is, of course, true. Only God really knows our true worth and the place of service most effective for us. As we become willing to be the "clay . . . in the potter's

hand" (Jeremiah 18:6), only then can God direct and use us to His maximum glory.

We must also consider that consecration must be a perpetual attitude on our part. It is not only a prerequisite to the crisis experience of entire sanctification, but it must be a continuing state of mind in order to keep the blessing of a sanctified life. Many today live in spiritual shadows because they have removed themselves from the altar and have not retained the constancy of full dedication and commitment as expressed in their original covenant.

A certain minister tells of his personal consecration to Christ at the age of eleven and the admonition of the pastor to put the "unknown bundle" on the altar. This "unknown bundle" was explained as being the future which God would reveal as we "walk in the light." The minister tells us how this led to his call into the ministry later. He relates further how twenty-one years later, while pastor of a large congregation, God reminded him of this "unknown bundle" in connection with the appointment of the church to a foreign assignment. As it became clear that part of his consecration as a boy of eleven contained a call to a foreign country, he responded to the call, accepted the assignment, and spent many happy years in a new land conscious of the will and favor of God. Only as one continues to keep everything

on the altar can he expect the favor and blessing of God.

There are some wonderful benefits derived from a complete commitment to God:

1. *First, we are assured of God-filled lives.* The Holy Spirit dwells within us; sin is conquered. The sinful nature is cleansed, and the Spirit indwells His temple. We are thus assured of victory, as Paul prays in Ephesians 3:16: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." This is the secret of victory in today's complex world—a spiritual force within us that is greater than the pressures and temptations without.

2. *Second, we are further assured of God-directed lives.* When we are fully committed to God, the Holy Spirit becomes our Guide to lead us "into all truth" (John 16:13). Life is no longer aimless or without purpose; it is now directed by the Spirit of God. God leads "some through the waters, some through the floods," but we can be assured that His leadership is certain and safe.

3. *Third, we can expect God-protected lives.* Complete commitment to God places us "under the shadow of the Almighty." In recent years with the advent of the terrible atomic weapons which could well destroy our entire earth, attention has been given to security and survival in the event of an atomic attack on our country. Estimates have been made of materials required to withstand the shock of atomic blasts.

Christians feel that real security lies in the "shadow of the Almighty" (Psalms 91:1). Who can measure the strength of God's protecting shadow? Who can measure the thickness of the hedge such as God built around ancient Job? In this blessed relationship we have the assurance that nothing can interfere with us until the will and purpose of God has been fully accomplished through us. How many of our missionaries and workers on the far-flung fronts of the church can attest this fact!

4. *Last, we may also anticipate the blessing of God-used lives.* From the offering of ourselves in complete consecration to God, how thrilling can be the results when God can use us! How wonderful it is to observe how God can take the little we really have to offer, and as Christ on the mountain broke the bread and fish and fed a great multitude, so multiply our usefulness that multitudes may receive spiritual food! Is this not what Jesus really meant when He challenged the disciples by saying, "He that loseth his life for my sake shall find it" (Matthew 10:39)?

# Thankfulness

*There is a thankfulness that goes beyond  
Saying our thanks for gifts the harvest  
brings—*

*A groaning table heaped with autumn's  
store,*

*Or for a house with friendly, open door.*

*There is a thankfulness expressing more  
Than gratitude for creature-comfort  
things.*

*There is a thankfulness that goes beyond  
And tells its gratitude because it must  
For cleansing tears that washed a hurt away,  
For grief that taught a blinded heart to pray,  
For faith to see above the clouds of gray,  
And for deep pain that led to deeper trust.*

*There is a thankfulness—'tis dearly bought,  
And some there are who shrink from  
strain and stress;  
But those who walk with God where fierce  
winds blow,  
And bear the cross His chosen ones must  
know,  
May find the sacred spot where blessings  
grow,  
And learn the meaning of true thankful-  
ness.*

• **By Kathryn Blackburn Peck**

As we left, he pointed his finger upward. It's the Latin Protestant's sign for: "I'll meet you over there."

• **By Elden Rawlings**  
Managing Editor

# The Promise of a Mexican Farmer

**I**t is a drive of a little less than an hour, detours included, from downtown Mexico City, a thriving, urbane place of six million people, to the village of San Luis Tlaxialtemalco.

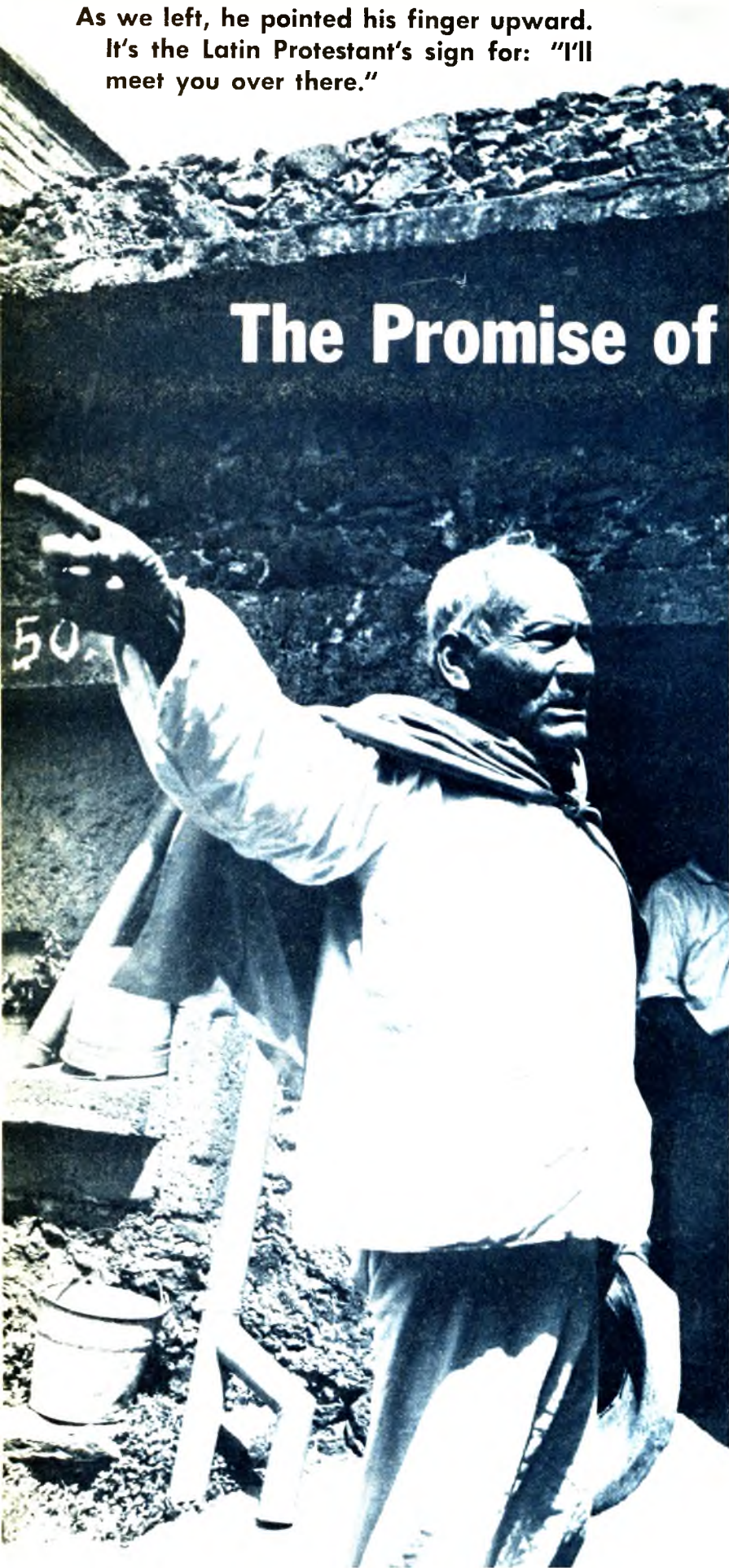
We wandered through the choppy, narrow streets, hunting for a small plastered church. At the corners, water hydrants occasionally craned their necks, a sign of progress.

As we crept around a corner, four or five cows divided, narrowly missing the sides of the car and the stucco buildings on both sides. Where there weren't buildings, there were tall fences, made out of intricately stacked igneous rock which have stood for generations without the help of adhesives.

Actually, we drove through San Luis. Had we continued in the direction we were going, we would have ended up at the feet (rather than the foot, I suppose) of two old and romantic mountains, Popocatepetl and Ixtaccihuatl. The mountains overlook San Luis.

As it turned out, the Church of the Nazarene was on the west side of town, which—if there was such a thing—was the elite side.

Right behind the church—in fact, connected to it—was the home of Moises Salazar, a seventy-three-year-old Mexican farmer. We walked through his small court-





yard, which served also as a cow lot, past some rusty hand tools, and out into an open field.

I was part of a film-making expedition, and was amply loaded with equipment, in addition to my own cameras, three lenses, a light meter, and extra film.

A pleasant Salazar daughter offered to take us to the family at work in the field. She made her way barefoot. It was a struggle to keep up across the soft ground, and we soon started to string out across the field. A strange and ominous sight we must have been.

Tall, aspen-like trees lined the bank of what appeared to be a canal. Later I found that the canal had not been dug, but rather was a waterway left when Mexican farmers reclaimed a large lake by piling soil dredged from the bottom onto a mat of limbs and twigs. There, in this rich seedbed, called a chinampa, its owners cultivate a garden that is both productive and beautiful.

The Salazar plots were among those of their townspeople, all of whom merchandise their vegetables and small flower plants in the village on market day.

At the canal's edge we met Otoniel. Salazar's son, who paddled and pushed a simple slip toward us, across the water covered with tiny green leaves.

Otoniel ferried us and our equipment across the first waterway. But we wove across a second, which was narrower, on a crooked log which had not yet reached ma-

turity when it was called upon to make a bridge.

On the other side we met Mrs. Salazar. Leathered from many summers in the sun, she smiled nervously as we were introduced. Then for picture-taking purposes, she knelt among her flowers. Her long braids of coarse, graying hair hung behind her.

Later she stood to speak into a portable microphone. Drawn out by the questions of Dr. H. T. Reza, director of the Spanish Department, she told what a difference the Church of the Nazarene had made in her life. The gospel the church brought had a long time before changed the life of her husband; and later, hers. She had been a Christian now for many years.

We rode the boat back to the village, leaving the Mexican "Garden of Eden" behind.

I first saw Moises Salazar as I entered the courtyard. He had on a wide-brimmed hat and a heavy piece of cloth tied around his shoulders. He wore shoes made of leather straps, and a loose-fitting shirt and trousers made out of similar material. He also wore a mustache which at times made him look austere, and at others blended into his face. Like his wife, he was leathered, but hardly looked seventy-three years old.

The significance of meeting Salazar actually took several months to soak in. It was not until I had returned to Kansas City, and had been in communication with General Superintendent Williamson, that I fully understood the story.

"Probably fifteen years ago or

more," Dr. Williamson said, "he [Salazar] was in the process of building a new house for himself and family when the Lord spoke to him one day and asked him to give his new house for a church.

"This he was willing to do. He let the proper persons know of his intention. He moved back into the hut with a thatched roof behind the new house, and the new home was converted to a church. I saw it in the process of being converted."

Salazar's introduction to Protestantism was also not difficult to appreciate. He related the story through the same microphone Dr. Reza held for his wife a half-hour before. All of the technical equipment, the clunk of camera shutters, and the changing of lenses, oddly enough, didn't bother him. His granddaughter stood shyly in the background, enthralled at what was going on.

His first contact with the Church of the Nazarene came in 1924 from Domingo Ortiz, a Mexican pastor working under the supervision then of Dr. V. G. Santin, widely known as the early leader of the Mexican work. Ortiz sowed the seed in the Salazar family, and it sprouted only in young Moises. Neither his parents nor brothers and sisters responded. His wife was converted nearly ten years later.

Otoniel continued to call on the young convert. And early in 1930, Moises voiced his first desire to organize a place of worship. It began in his home.

His faith did not go unchallenged. He was accused, in a bi-



Mrs. Salazar works on the family farm



Otoniel Salazar navigates his boat down a leaf-covered canal in the chinampas



Moises Salazar talks into the microphone, pauses to regain his composure, and smiles assuringly at his questioner.

zarre set of circumstances, of a murder, and was summarily sent to prison. His Christian faith, it seems, made him suspect among the townspeople. But while in prison, working for his release, he won seven converts to his new-found faith.

His efforts to be cleared of the charges were successful, and he was free to do what he felt he must: pass on the "good news" which someone without charge had given him. He began a practice he continues to this day of giving Bibles to persons who indicate a spiritual need.

Salazar's efforts at establishing a church in San Luis through the district organization were frustrating. Funds weren't available to

build a building and support a pastor. His only hope was for a pastor if he could build the church.

So with the help of his neighbors, thinking they were helping him build a home, Salazar carried rocks from a nearby hill to build the church. It was the first flat-roofed building in town. The others were still thatched. It had Gothic windows. He was ridiculed no small amount, but his architectural design has now been copied a number of times through the small village.

Then he, with his family, went to the district assembly, offered his testimony, and in a moving ceremony gave the church to the district. "Here is a church," he said: "now send us a pastor."

Now there is a new chapel, built partially through Alabaster funds, and partially through the continuing stewardship of the Salazar family. He proudly showed me a new piano, cloaked with a dust cover, which sat in the dimly lit chapel.

Back at the tape recorder, Dr. Reza asked, "Are you happy being a Christian?"

"Happy? You must remember that, when Christ came to the world, He came to save the select.

We are Gentiles. But when He went to the Cross, He consummated a plan of redemption for us all. With one arm stretched towards heaven and the other towards me, He worked out a reconciliation between God and me. And you ask if I'm happy.

His words, had they been written in a book, would have been study material for graduate students in theology.

"The Lord has given all to me," he continued. "I can use no more than I need, for I have no right to use it. It's a sin to use more."

He testified between emotional tides that left their evidence in big tears which he dabbed at with his fingers and his sleeves. The spirit of Christian love was very near.

Later, for lunch, Mrs. Salazar's daughters set before each of us a cereal bowl containing a fried egg. Then she set on the table a stack of soft tortillas which looked like something from the storybook of Little Black Sambo. We put black beans with salt on the tortillas, rolled them, and then followed every other bite with a drink of lukewarm orange soda pop.

As we left, Mr. Salazar embraced Dr. Reza. He did the same to the others and to me. I felt honored; in fact, unworthy. Then he pointed his finger upward. It's the Latin Protestant's sign for: "I'll meet you over there."



The church of the Nazarene in San Luis Tlaxiatalmalco, built in part with Alabaster funds.

# Editorially Speaking

By W. T. PURKISER

## A Sense of What Is Vital

James Moffatt very aptly translates Philippians 1:10, "That ye may approve things that are excellent," with the words, "enabling you to have a sense of what is vital." The sense of what is vital, the context shows, is the result of love increasing in knowledge.

No one will ever be able to know fully in this life the mischief that has been done by those who lack a sense of what is vital. It seems so easy for us to confuse the majors and the minors, the central and the marginal, the essentials and the incidental.

We are forever putting at the center of life the trivial instead of the tremendous. Then we wonder why we become "eccentric" in the first meaning of the word—off-center.

To keep life in proper focus we must see that the marginal and the minor, the so-called "non-essential," has its place. In the Christian life, so far as personal obedience is concerned, there are no "nonessentials."

Scottish Scholar John Baillie wrote, "My own experience has been that there are some enjoyments, some distractions, some ways of spending my time, from which I must firmly turn aside, if I am going to keep the Spirit alive within me. I can say nothing against them in the abstract; they may be innocent enough in themselves, they may even be all right for other people; but I know myself well enough to be sure that I cannot afford to indulge in them without danger of losing the Pearl of Great Price."

Dr. Baillie goes on, "They are like the weeds in our gardens. There is nothing wrong with the weeds in themselves. Each of them has its own humbly honourable place among our flora. But we dare not let them grow where they are, lest they choke the tender plants which the garden is intended to nurture."

Yet these areas are chiefly in the realm of personal convictions. Such convictions are for our own guidance, not for imposition on others. I had an elderly friend who would not wear a necktie. To him it was a "bundle of pride up under a man's chin." But I say it to his credit that he never tried to take my tie off me.

Quite pathetic, on the contrary, is the lady who burned a forty-dollar red coat because another sister in the church thought it was an ungodly color. While it isn't always easy to tell the dif-

ference between personal convictions and second-hand motives, it is quite important that we keep on trying.

HOW DO WE GAIN a sense of what is vital? The answer is found in the same Scripture passage from which the topic comes. It comes as a result of love abounding more and more in knowledge.

Here we have two necessary aspects of any truly Christian experience. There is, first, love "shed abroad in our hearts by the Holy Ghost," enabling us to "love him, because he first loved us." This is the crisis aspect, begun in conversion, completed in entire sanctification, occurring at moments of time, each pretty much instantaneous and complete.

But such implanted love means little and lasts but briefly unless it is nourished by growing knowledge. As Dr. H. Orton Wiley used to say, "Love is the flame; truth is the fuel." Fuel without flame is futility. On the other hand, flame without fuel is doomed to flicker and finally die.

We seem to think that love can live in a vacuum. We act as if the only thing that matters is the emotion—the drive and not the direction.

Or we go to the opposite extreme, and place all our reliance on growing in truth and knowledge, piling up fuel without the divine spark that sets it aflame. We read the verse in II Peter 3:18 as if it were possible to grow *into* grace, even though we would never think of trying to grow plants *into* a garden.

The secret is, of course, to keep both elements together and in balance. The flame of divine love must set ablaze the fuel of truth. The result is a sense of what is vital.

No fire is self-sustaining. The daily adding of fuel comes through the disciplines of Bible study, devotional and doctrinal reading, meditation, and quiet waiting upon the Lord in prayer.

Nor is there any shortage of fuel at hand. We may have all we have the desire to gather. The resources of divine truth will never be exhausted by our little minds.

Cultivating a sense of what is vital must be our lifelong task. Only so will our lives reflect to any measure the Life which is the Light of men.

## Running as Hard as We Can

In Lewis Carroll's charming story of *Alice in Wonderland*, there is a place where Alice ex-

plains that she had been running as hard as she could just to stay where she was. There are times when life does seem to be like that.

One of those times is in the worldwide mission of the Church of the Nazarene in days such as the days in which we live.

Next Sunday, God willing, we shall lay on the altars of our churches at least \$1,850,000 for world evangelism. From the standpoint of the potential givers, this is not an unrealistic goal for almost half a million Nazarenes. From the standpoint of stark need, it is indeed a "must" if we are just so much as to stay even with where we are.

This is because there is an unseen hand of inflation in the till of the church as well as in our personal pockets and bank accounts.

None of us need to be told of what the declining value of the dollar and pound is doing to our individual finances. While, by and large, we may have more dollars than ever before, by the same token those dollars are buying less and less.

One result is that everything we do around the church costs more than it did. Money is hard to borrow and easy to spend. Construction costs are going up by the day. The ordinary operations of the local church are more expensive.

What we may not have known is that inflation is a worldwide problem. What is happening in the United States, Canada, and Britain is also happening in almost every part of the globe. Many countries have been much harder hit than ours.

OUR MISSIONARIES in New Guinea, for example, report that even in that rather undeveloped land the cost of living has gone up by 12 percent in the last two years.

Brazil has been one of the most seriously affected nations. According to its Division of Statistics and Social Documentation, the cost of living in the capital rose by over 50 percent in a single year from August, 1964, to August, 1965. Since 1951, Brazil's economy has inflated over 7,000 percent. During this same period of time the dollar exchange has been virtually frozen, so that the value of missionary funds from headquarters has diminished to the degree the economy has risen.

The International Monetary Fund reports inflation in Peru at the rate of 18 percent last year, with the prospect of a 25 percent increase in costs next year.

Japan's economy experienced 8 percent inflation last year. Italy was up 7 percent, and West Germany's prices rose by more than 4 percent. And so the story goes.

The cost of building churches has increased on every field. In a number of overseas countries it costs more to build a single chapel than it does here at home.

The point of it all is that we need to run hard just to stay where we were in terms of work done

abroad. Yet at the same time, with "untold millions still dying untold," the Macedonian call is even stronger and more clear than ever.

Can we run harder than we can? Perhaps so. Certainly we can run harder than we think we can.

We really haven't run as hard as we can until we have laid hold of the divine resources offered to us. For example, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

David's testimony was, "By thee I have run through a troop: by my God have I leaped over a wall" (II Samuel 22:30). "I will run the way of thy commandments, when thou shalt enlarge my heart" (Psalms 119:32).

"Ye did run well; who did hinder you . . . ?" (Galatians 5:7) "So run, that ye may obtain" (I Corinthians 9:24).

---

## I WILL BELIEVE

• By Lois Blanchard Eades

*I will believe. This is not chaos here,  
Stretched meaningless before the human eye.  
In faith, not in despair, I shall ask, "Why?"  
For unto God the meaning must appear.  
No answer comes today to my inquiring,  
But I shall see the end of my desiring.  
He'll make it clear!*

*I will believe. Though swept by frequent gale  
And often chilled in life's impartial storm,  
I shall find harbor and a refuge warm  
In One who over all seas can prevail.  
Though He rebuke not yet winds that confound  
me,  
I know (for He is present all around me)  
He will not fail!*

*I will believe. For life has little scope  
If it is no more than we see and touch.  
My confidence in things unseen is such  
That someday I shall surely grasp, not grope.  
Though flesh may veil the spirit like a curtain,  
The flesh shall fail and spirit grow more certain.  
This is my hope!*

*I will believe. Let not the skeptic say  
Such faith is blind or mere expedient.  
I have more reason to be confident  
Than he to doubt. And so along the way,  
My courage and my strength from God receiving,  
Unto the end I will keep on believing—  
Till perfect day!*

---

# PRO

## Letters to the Editor

# CON

### Pro:

#### Early Christian Education

I have just finished reading the article in the August 3 issue of the *Herald of Holiness* entitled "No Price Tag Too Great." I appreciate the attitude of Mr. Young in extolling the virtues of Christian education regardless of the cost. I was disappointed, though, in that he mentioned only colleges. I have no quarrel with Christian colleges; in fact, I am a firm believer in and supporter of them; but it is time we took a long look to see if this is the direction that God would have us go and if we are reaping our best rewards from them.

I would ask you this question, When should we start training our children in the faith? Do you think we should concentrate our energies and resources on teaching college-age young people or elementary-age children? . . .

We would have to really be naive to think that a thirty-minute Sunday school period once a week will overcome all the other forces that are pressed upon the minds of our children. It is a rare Nazarene youngster that spends more than an average of six or seven hours per week in religious teaching. His school week will run about thirty-five hours per week for nine months each year. There is only a tiny percent of Christian public school teachers now, and even they are forced to remain silent in school while the evolutionist and the agnostic speak out in favor of their mistaken ideas. Not only are our children subjected to these false teachings in the public schools, but their playmates, at school as well as at home, usually do not believe as we do and this adds more pressure to them to give in to the pleasures of sin. . . .

Of what value is it if our children be familiar with all literature and understand deep poetry if they are not acquainted with the Book of Books? Of what value if they were to become so proficient in the practice of law that they could one day sit on the bench of the Supreme Court of the United States if they are not prepared to stand before the Judge of their souls? Of what value should they know and understand the stars and the planetary system if they are

not on speaking terms with the Creator of that system? Of what value if they could one day rise in political stature to the point of being elected president of this great land, if they had not established diplomatic relations with the King of Kings?

I wholeheartedly join with Mr. Young in declaring that no price tag is too great to give our children a Christ-centered education, but I ask you, Are we putting the emphasis on the right age-group?

ELDON MAHAN  
Oklahoma

### Con:

#### Answer on Coffee

First, let me say that I do enjoy reading the "Answer Corner" in the *Herald of Holiness*.

However, I was very disappointed with one answer and felt I must answer it. It appeared in the August 31 issue and concerns the use of coffee, tea, and Coke. I strongly agree with the one asking the question. Why condemn those who drink beer while drinking coffee? . . . Since Coke is so strong you can clean paintbrushes that nothing else will get clean, I wonder what it does to a person's stomach. Besides, it is so very habit-forming.

I think it is a shame for a Christian to be bound by anything like this.

I stand amazed at the inconsistency of Christian people in condemning beer but not coffee, tea, and Coke. Our bodies are the temples of the Holy Spirit and should be taken care of. I believe many people drink these things in ignorance, but what a shame that they are not taught that they are harming their bodies!

R. YOUNG  
California

### Pro:

#### Herald Gift Subs

. . . I find myself needing the fellowship of people who believe in holiness. I want to make a suggestion. Why don't you advertise a special rate in the *Herald* for people who wish to give a year's subscription to a friend?

This has meant much to my life. Some thoughtful Christian sent it to me, and I find myself watching the mail for every copy to arrive.

You see, you people have the privilege of worship each week with other sanctified believers. Suppose you had to miss this and "go it alone." Wouldn't you almost starve out? . . .

W. E. RICHARDSON  
Texas

## Church Chuckles by Cartwright



"Those were pretty strong words on bookmaking, organized crime, and official bribery. I thought you fellows didn't meddle in politics."

Someone subscribed for the *Herald of Holiness* for me. I do not know who it was, but wish they knew how much it has meant to me. So many of the articles have filled the need in my life at the very time I need it.

MRS. LOUIS H. DYER  
Arizona

### Con:

#### Ecumenicity

I am very much disturbed about your lack of information concerning ecumenicity as appeared in the editorial of August 10 in the *Herald of Holiness*. The barriers to ecumenical union are not as remote as you stated in your editorial. . . .

MRS. JOHN BAHR  
Idaho

### Pro:

#### Prayer for Servicemen

So many of us Nazarenes have wondered why the churches are not . . . praying for our servicemen as we did in World War II. . . . Let's not put it off any longer.

BESSIE DOUGLAS ROGERS  
Oklahoma

# A Story-Note from...

Hi,



Pilgrim

1. Will you come join us for a feast?
2. We have plenty to eat.
3. Let us thank the Lord for so many good things: homes, food, friends, new land.

"Praise God, from whom all blessings flow!  
Praise Him, all creatures here below!"

Love,

*Gloria*

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Ephesians 5:20

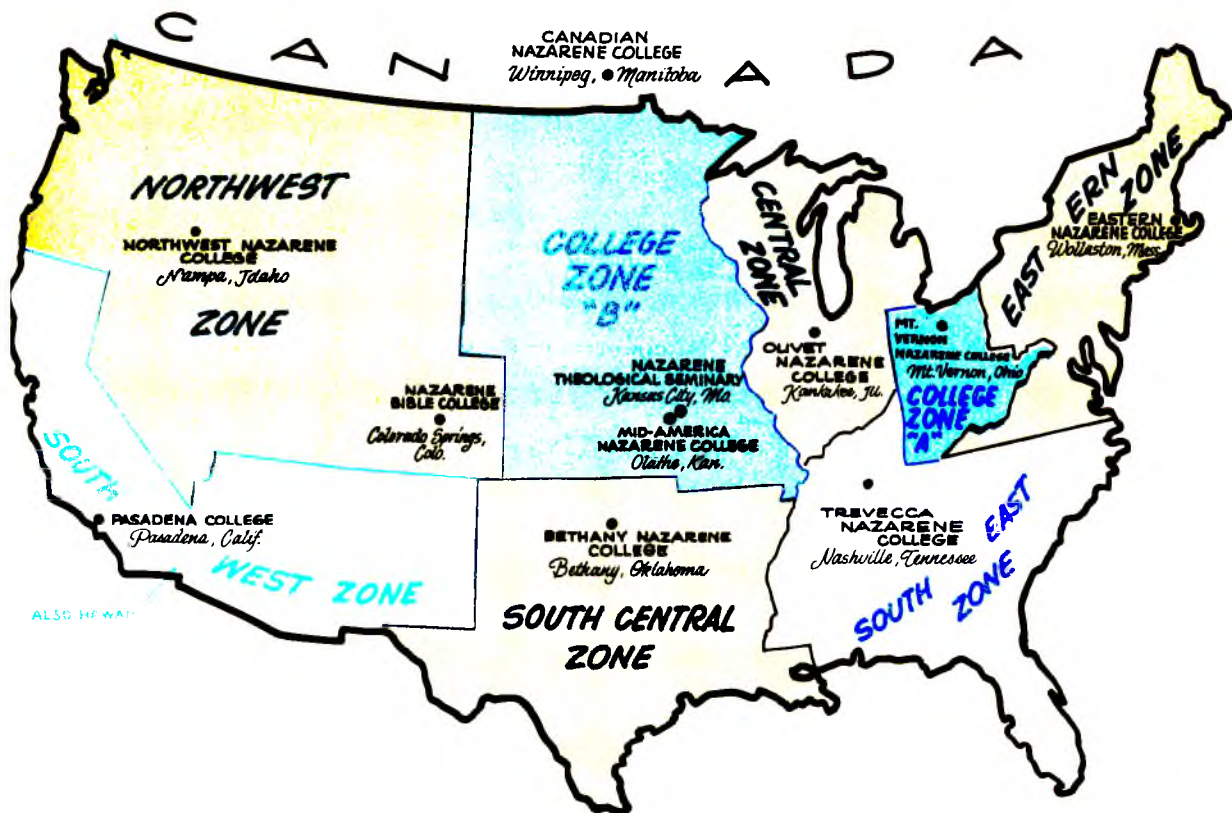


Indian

Ugh, there are many of us.

We bring deer.

Thank You, God of wind and rain, sun and moon, for harvest.



EDUCATIONAL ZONES with educational institutions including those which will open in the fall of 1968

### Spark Was Commission Study . . .

## Results of Portland Action Now Being Felt in Nazarene Education

### What has happened since 1960?

- 1960 Commission on Education raised
- 1964 Authorized Bible College  
Authorized two junior colleges  
Authorized 5 percent budget for colleges
- 1965 Elected executive secretary for Department of Education
- Sept., 1965 Bible College Board organized  
C. H. Strickland elected president
- April, 1966 Colorado Springs site selected for Bible College
- May, 1966 Junior college boards organized  
Zone A elects Stephen Nease president  
Zone B elects Curtis Smith president
- Sept., 1966 Zone A selects 205-acre site in Mount Vernon, Ohio
- Oct., 1966 Zone B selects 105-acre site in Olathe, Kans., and adopts name—Mid-America Nazarene College  
Zone A adopts name—Mount Vernon Nazarene College

**A**t the time of union of the denomination in 1908, fourteen institutions of higher education were operating by people eventually to be called Nazarenes. In those days it was a case of gaining recognition of the church for status and support.

By 1922, church leaders had envisioned six strong zonal colleges in the United States and one seminary as the system to meet our need. In view of financial difficulties and the Great Depression, this was quite an ambitious task for the small, young denomination.

Since consolidation and accreditation of the colleges, there has been steady growth. In 1966 there were 7,702 enrolled in the 8 colleges in the U.S., Britain, and Canada, and Nazarene Theological Seminary.

Anticipating further growth, the General Assembly in 1964 created two new educational zones, and authorized each to establish a junior college with the understanding that four-year college programs could be offered when finances were available. A Bible college was also authorized.

This assembly also urged the churches to designate 5 percent of all local giving (exclusive of building fund and debt reduction) as a basis of church support for the operational needs of the colleges. Capital fund drives over and above this amount were also authorized.

The basis for the two new institutions was a study by a Commission on Education, authorized by the 1960 General Assembly, to analyze "the whole educational structure" of the church. This twenty-man group received a \$25,000 matching grant from the Lilly Endowments, Inc., and made a thorough study of the colleges through visits and questionnaires.

Upon the authorization of the most recent General Assembly, provision for a full-time executive secretary of the Department of Education was made. Dr. W. E. Snowbarger, formerly academic dean at Olivet Nazarene College, Kankakee, Ill., was elected to this position.

Nazarene colleges take seriously their distinctive purposes. Avowedly, they are church colleges. Religious requirements and activities are an im-

portant part of the college experience. All fields of study are viewed through the eyes of faith grounded in Scripture.

Theories of life and its meaning must be subjected to the test of biblical truth. Admission to Nazarene colleges is open to young people of other denominations provided they live in harmony with Nazarene standards of conduct. Nazarene colleges serve students of twenty-five or more denominations.

Academic programs on Nazarene campuses are strong and progressive. While training the ministry is an accepted and important role, 75 percent of Nazarene students are pursuing majors in the arts and sciences.

In the last complete fiscal year, the Church of the Nazarene invested:

Capital Funds	\$310,774
Current Funds	803,059

A total of: \$1,113,833

in her institutions. (This does not include mission schools and colleges, of which the church supports about twenty-five.)

While devoted primarily to the liberal arts, Nazarene colleges have accepted the challenge of student demand and offer programs in business administration, home economics, and nursing. Nazarene college music departments also are generally strong. Every campus either has a new science building or is building one. The same can be said for libraries. Pre-professional programs in medicine and law are flourishing.

While interest in education has been inherent in the church from earliest days, and the growth and improvement since then solid, a spark of renewed interest and challenge was ignited in Portland. Starting three new colleges in 1966 sounds like a formidable task. But our founders started that many "universities" in 1909-10.

## VITAL STATISTICS

### "Showers of Blessing" Program Schedule

November 20—"Jesus Is Coming Again," by Edward Lawlor  
November 27—"Our Inevitable Appointment," by Edward Lawlor  
December 4—"Star Sighting or Star Fighting," by E. E. Martin

### Announcements

#### EVANGELISTS' OPEN DATES

Marcellus and Mary Crider, R.R. 3, Box 34, Shelbyville, Ind. 46176: Some open time in Nov., Dec., Jan., and Feb.

R. W. (Bob) Carpenter, 800 South 6th, Lamar,

Colo. 81052: Some open time in May, June, and July.

#### BORN

—to Rev. and Mrs. John Buchko of Rockford Ill., a son, Gregory Jerome, to Oct. 8.  
—to Arthur and Ginger (Brady) Shingler of Pasadena, Calif., a son, Arthur Lewis III, on Sept. 28  
—to Rev. Rudolf and Lucille Pedersen of Calgary Alberta, a son, Kevin, on June 27.

#### SPECIAL PRAYER IS REQUESTED

—by a lady in Kansas for an unspoken request

### Directories

#### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131  
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V. H. LEWIS, Vice-Chairman  
GEORGE COULTER, Secretary  
HARDY C. POWERS  
G. B. WILLIAMSON  
SAMUEL YOUNG

## Part II

# African Journeys

● By A. F. Harper

Executive Secretary, Department of Church Schools

### Southwest District— Swazi-Zulu Region

Our fourth week in Africa began at Idalia, where Rev. and Mrs. Russell Human are in charge of the station. This center was chosen for the first of two conventions on the Swazi-Zulu region. Though in the Republic of South Africa, this district is a part of the Swaziland region; the work is chiefly among the Zulu-speaking Bantu who work on the large European farms of the area. On Tuesday, June 21, Brother Penn drove us from Lourenco Marques 200 miles across Swaziland and into the Transvaal. Rev. Kenneth Bedwell, regional supervisor, was at Idalia to meet us and we "went in" (as they say in South Africa) for the first services at 7:00 p.m. Pastors and missionaries gathered from Caro-

lina, 50 miles north, and as far south as Durban, 150 miles distant.

This convention included four services on Wednesday and two Thursday forenoon. Here, as elsewhere, my heart was moved by the death of spiritual life in our African leaders. I shall long remember the impassioned prayer of Rev. Simon Dlamini, as we closed the last session on our knees.

### Coloured and Indian Region

After lunch on Thursday, Dr. and Mrs. Esselstyn came to take us on to Johannesburg for a week on the Coloured and Indian District. Friday evening we met for dinner and conference at the home of Rev. Norman Zurcher, regional supervisor.

The Coloured and Indian work is divided into a northern district around Johannesburg and the southern district in the Cape Town area (See page 25 in *Seedtime and Harvest*, by Helen Temple.) In the north we had convention services Saturday morning and afternoon and again Sunday morning and afternoon.

In the Saturday afternoon service Mrs. Betty Emslie gave a talk on conducting wayside Sunday schools, and Mrs. Carol Zurcher presented plans and materials for the 1966 vacation Bible schools on the district. Two weeks later we learned that 400 pupils came to one of the schools where the pastor was the only teacher. The church would not hold them, so the pastor got permission to use the bleachers on an athletic field and con-



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ducted his school by using a loud-speaker to give instructions.)

Monday we flew with Brother Zurcher 900 miles to Cape Town for the convention on the southern district. We were entertained at the home of Rev. and Mrs. Donald Scarlett. Tuesday the convention services were held in the Sunnyside Church in Cape Town with Pastor and Mrs. Ernest Morgan. Wednesday we moved to the chapel at the Bible school. Here Mrs. Scarlett reported plans for V.B.S. work, Brother Zurcher discussed wayside Sunday schools, and Rev. Ronald Calhoun presented Cradle Roll work. Thursday evening we shared in the farewell dinner for Rev. and Mrs. Raymond Thorpe of the Bible school, who were leaving on furlough.

#### Swaziland

Friday we flew back to Johannesburg, where we were met by Irma Koffel. We drove to the station at Carolina and spent the night there, then on to Endingeni, where Miss Juanita Gardner was our hostess for the weekend. Here we were in Harmon Schmelzenbach country. We stood with bowed heads by his grave and prayed that God would give us a portion of his devotion and love for the people of Africa.

Sunday we visited a kraal Sunday school where the Christian chief-tainess presented a live rooster to "the big head of the Sunday school" from America. In the morning service we had about four hundred pupils from the Nazarene elementary and high schools at Endingeni, and in the evening preached at Pigg's Peak.

Monday morning Rev. Kenneth Bedwell took us to Stegi for a chapel message at the Bible school and dinner with the missionaries on the Stegi station. From there we drove to Manzini. Here we walked in the footsteps of Dr. David Hynd—pioneer of hospital, nurses' training school, teacher training college, high school, and elementary schools. We were guests of Rev. and Mrs. Courtney-Smith, head of the station.

The Manzini sessions opened with

a buffet dinner at the nurses' training school followed by an evening conference with the district church school board. Tuesday and Wednesday will



be long remembered. The day sessions were planned as workshop classes, but there were 641 the second afternoon and over 900 in the evening

services. Brother Smith had to buy an extra cow and many extra bags of mealie meal to feed the people, but everyone had enough to eat and all seemed to enjoy the services. Brother Bedwell said it was the largest convention they had ever held at Manzini.

Friday morning we visited all of the units of the station from the operating rooms in the hospital to the laundry, and sewing room presided over by a Miss Harper from England (no relation so far as we could determine). On the way back to Johannesburg with Douglass Alexander we stopped for lunch with Dr. and Mrs. David Hynd and daughter, Dr. Margaret Hynd, then visited Miss Cole and the leper colony.

(Next week South Africa)

### Cited for Beautification

Pastor Jerry W. White, and members of the Palmdale, Calif., church were recently cited by civic officials for a beautification project which involved purchasing three acres adjoining the church property and developing it into parking and a Sunday school unit. The project also involved paving, the installation of curbing, and landscaping.



Jerry White

### Maryland Church Damaged

Church members and Pastor John L. Parry are still cleaning up from damage caused by a fire August 25 to the Salisbury, Md., church. The loss was estimated as high as \$75,000.

Pastor Parry was out of town at the time of the fire, which apparently started in the rear of the church in electrical wiring.



Dr. Hardy C. Powers (right) with Rev. Jerry Johnson, superintendent of the Middle European District, at the district's organization in 1962.

Equality in giving is not determined by the number of dollars involved, but by the measure of the sacrificial spirit in our giving.

**Hardy C. Powers**

General Superintendent

In the story of the widow's mite, the rich cast in much; the widow cast in all her living. Christ's verdict was she gave the most.

## Easter Offering Pushes Over \$1.75 Million Goal

As plans were completed for the taking of what church officials anticipate will be the largest single offering in the Church of the Nazarene next Sunday, General Treasurer John Stockton reported that the Easter Offering goal of \$1.75 million had been reached.

This is the largest amount to be received from a single financial effort in the church.

The record, however, isn't expected to stand long. "We are anticipating it to be broken by the Thanksgiving Offering," said Dr. Dean Wessels, secretary to the General Stewardship Committee, referring to this fall's offering with its goal of \$1.85 million.

The theme for the Thanksgiving Offering, which goes to world evangelism, is: "We are debtors to every man."

## Outreach Convention Theme

More than 200 of the 500 persons attending the Kansas District church school convention recently in Great Bend, after messages from Dr. Kenneth Rice on involvement, and instructions from Rev. Paul McGrady on how to make personal contacts, located 750 prospects for First Church there.

Callers spent an hour and a half knocking on doors, according to Rev. Milton Huxman, church school board chairman. Dr. Rice is executive secretary of the Department of Church Schools, and McGrady is director of public relations at Bethany Nazarene College.

More than 850 persons attended a Sacramento District church schools convention at which Rev. Earl Lee spoke and Rudy Atwood, pianist for the "Old Fashioned Revival Hour" broadcast, played.

An enthusiastic audience at the Western Latin-American church schools convention heard Chairman Mrs. Alberta Danner report that the district had exceeded by eighty-two its "march to a million" Sunday school enrollment goal. District enrollment now stands at 5,071.

## Surgeon Speaks to Laymen

Dr. Ralph L. Byron, Jr., professor of surgery at California College of Medicine, and a Congregational churchman, speaks this weekend to Los Angeles District laymen at their annual retreat at Forest Falls, Calif.

## Scientists Crack Genetic Code

By the Evangelical Press Association

Until now, traits of heredity had been assigned to acts of Providence. Man had considered beyond his reach the manipulation of physical characteristics of an individual—straight or curly hair, brown or blue eyes, number of fingers on a hand—and each individual accepted his lot and tried to be thankful for it.

Now scientists announce they have broken the genetic code by a sixty-four-word "dictionary of life" which may permit man to control not only physical characteristics but the alteration of an individual's behavior. This means scientists could determine whether a baby to be born will be docile or aggressive, introspective or extroverted, meticulous or sloppy.

In the last several years scientists have uncovered the "dictionary of life" that governs the translation from the language of genes into the language of proteins. This ingenious discovery provides new insights into the information of heredity obtained from an individual's parents. It may lead to the prevention and cure of cancers, virus infections, and debilitating diseases such as arthritis, the repair of genetic defects, and the subtle con-

trol of growth and aging.

Genes carry an individual's heredity—his "blueprint" or "instruction book" for life. And it is the proteins which carry out these instructions. Now scientists are beginning to understand the details of how the information of heredity, carried by the genes, is translated into the production of proteins, the supervisors of biological activity. The new genetic dictionary is valid for the translation from genes to proteins in man, mockingbird, margold, mouse, and microbe. The genetic code is universal for all living creatures.

We're told that life is bilingual. There is a language of genes and a language of proteins. The dictionary is to the translation of these "languages" what the Rosetta Stone in Egypt was to the understanding of the strange Egyptian hieroglyphics.

Last year when medical scientists announced the successful completion of fetal surgery to correct inadequacies in unborn infants, many predicted a race of supermen in a planned society. If the genetic code is mastered, it seems we can now determine how they will look and act too!

## "King" Crowns Himself

JERUSALEM (EP)—Wearing a slightly bent crown of gilded aluminum and sitting on a wicker throne, a New York clergyman has crowned himself King of the World here and invited the United Nations to become his neighbor.

Bishop Homer A. Tomlinson, who says he is a Pentecostal minister, declared an end to disease and wars. He claims to be head of one branch of the Church of God. The self-styled king staged his coronation in the presence of a modest audience of some twelve disciples, three curious employees of the hotel, three astonished priests from Jordan's Greek Orthodox church, a couple from the American Express Company, and six newsmen.

## Gospel Tract Marks Event

More than 50,000 tracts carrying the testimony of New York Yankee second baseman, Bobby Richardson, were distributed at Yankee Stadium during "Bobby Richardson Day" in mid-September.

The tract, written by Richardson, was printed by the American Tract Society, one of several Christian organizations which took part in the event.



ELEVEN THOUSAND Germans heard Evangelist Billy Graham, right, on the opening night of the Berlin Crusade. Peter Schneider, chairman for the crusade, interprets. From the opening night crowd, 210 persons came forward, indicating a spiritual need. Eleven days later, October 27, the evangelist addressed 1,250 delegates coming from all over the world in the opening service of the World Congress on Evangelism.

# Key Words

in  
Next Sunday's Lesson

# The Answer Corner

By Ralph Earle

## SERVING IN AN UNFRIENDLY WORLD

Jeremiah 29:1-7, 10-14  
(November 20)

● **Eunuchs** (v. 2)—The English word is derived from the Greek *eunouchos*. It literally means an emasculated person.

This goes back to an Oriental custom of employing men as chamberlains in the women's quarters of a royal household. For obvious reasons, the king would have them castrated (cf. Matthew 19:12). Herodotus, the Greek historian, says that "in eastern countries eunuchs are valued as being specially trustworthy in every way."

In time the term "eunuch" came to be used in a more general sense for a trusted royal servant. The Hebrew word here, *saris*, is translated "chamberlain" thirteen times, "eunuch" seventeen times, and "officer" twelve times. And even when the two former translations are used, it is not at all certain that a true eunuch is meant. For Potiphar is called a *saris* (Genesis 39:1); yet he was married. In spite of this the Septuagint translates *saris* here as *eunouchos*. In Acts 8:27 the treasurer of Ethiopia is called a eunuch. He was a man "of great authority" under the queen. It is to be noted here in Jeremiah that the "eunuchs" are placed between "the king, and the queen" and the "princes." They were the trusted royal household servants, held in high regard (cf. *Anchor Bible*: "palace officials").

● **Carpenters**—The Hebrew word is *charash*. Today a carpenter is one who works with wood. But the Hebrew word included those who worked with metal and stone as well. In fact the term is translated "artificer" twice, "craftsman" four times, and three times each "engraver" and "smith." The correct rendering here would be either "craftsmen" or "artisans."

● **Smiths**—The exact meaning of the Hebrew word *masger* is uncertain. But it would be expected that Nebuchadnezzar would take as captives the "smiths" who would be able to make sharp weapons for the people of Judah. Also he could use in his building projects in Babylon all the skilled laborers obtainable. In any case, he carried away the upper classes of the people.

Conducted by W. T. Purkiser, Editor

**Would you please explain Matthew 23:9, "And call no man your father upon the earth: for one is your Father, which is in heaven"?**

Again the context governs the interpretation of the text.

I find John Wesley's explanation of verses 8-10 completely satisfactory:

"The Jewish Rabbis were also called Father and Master by their several disciples, whom they required, (1) to believe implicitly what they affirmed, without asking any further reason; (2) to obey implicitly what they enjoined, without seeking further authority. Our Lord, therefore, . . . forbids us either to receive any such reverence, or to pay any such to any but God" (*Ex-*

*planatory Notes upon the New Testament*, p. 108).

Dr. Ralph Earle in *The Beacon Bible Commentary* notes that Jesus "is speaking against the spirit of pride that makes men crave honor from others." He quotes Emil Schurer, "The Rabbis required from their pupils the most absolute reverence, surpassing even the honour felt for parents." "That attitude," Dr. Earle says, "was exactly what Christ was condemning" (Vol. VI, p. 208).

**In our Sunday school class we had an interesting discussion concerning careless speech. A few maintained that the illustrations given by Dr. Greathouse on page 67 of our Bible School Journal were "made up." Others held that they had been taught slang was wrong to use. Would you be so kind as to comment on the use of slang expressions and more especially the ones given as mentioned above, and how a slang dictionary can be obtained?**

For those who do not get the *Bible School Journal*, or whose teachers did not read to their classes Dr. Greathouse's comment, here it is in part:

"But what of careless speech? Most slang expressions are corruptions of profanity: 'Golly Moses' (God of Moses), 'Jiminy crickets' (Jesus Christ), 'Gee' (Jesus), 'Heck' (Hell). Any dictionary of slang will verify this. Then what shall we say of Christians saying, 'Lordy mercy,' or just, 'Lord,' as by-words? The person who is guilty of this habit will protest he means nothing by it. That is just the point—he is using God's name in vain (emptily)."

I go along with Dr. Greathouse 100

percent. Certainly I have no objections to vernacular or colloquial speech. It communicates in many instances much more effectively than the more staid and proper "King's English."

But I do believe every Christian should purge his speech of expletives that by sound or derivation are related to God, the Bible, or eternity.

I do not happen to have information about the availability of slang dictionaries. I verified Dr. Greathouse's examples from *Webster's Third International Dictionary*, which, for example, defines "golly" as "euphemism for God—a mild oath."

**Should the land now have its sabbath of rest (one year out of seven) as in II Chronicles 36:21 during the days of Jeremiah? Have we any biblical authority to give the ground rest today? The depleting of the forests is increasing. The land is being poisoned by insecticides. Bacteria and fish-worms are not as plentiful as formerly. What is the future?**

I can't answer as to what the future may be. Certainly a proper conservation of natural resources could be thoroughly validated on biblical principles.

However, the sabbatic year for tilled soil to which II Chronicles 36:21 refers was part of the ceremonial law as outlined in Leviticus 25. This kind of Old Testament teaching, I believe, was fulfilled (Matthew 5:17), and therefore ended (Romans 10:4) with the coming

**When a pastor's call to a local church is not renewed, when does his obligation to the church terminate?**

At twelve o'clock midnight on the Sunday immediately following the final ad-

jourment of the next district assembly.

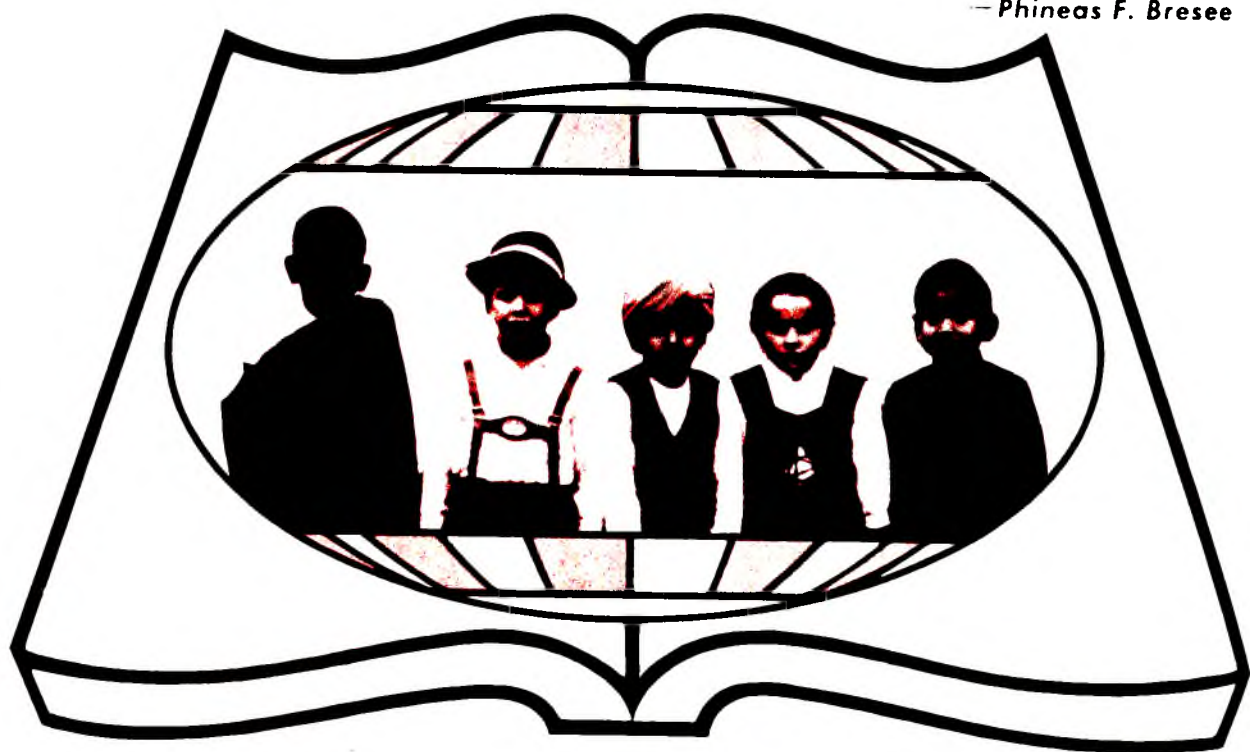


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# WE ARE DEBTORS TO EVERY MAN

to give him the gospel in the same measure that we have received it!

—Phineas F. Bresee



**CHURCH OF THE NAZARENE  
THANKSGIVING OFFERING FOR WORLD EVANGELISM**

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