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THE RISE OF THE CHURCH OF THE NAZARENE
By M. E. Redford

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DEDICATION

In loving memory this book is dedicated to my godly father, William H. Redford (deceased since 1923), a minister of the gospel who had a Christlike passion for the salvation of the lost and an unwavering love for the Church of the Nazarene.

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CONTENTS

- 01 -- Revival of the Doctrine of Sanctification by Faith
- 02 -- The Beginning of the Church in the West
- 03 -- Beginnings in the East
- 04 -- Beginnings in the South

05 -- The Churches Unite
06 -- Development of Polity, Institutions, and Program

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FOREWORD

The Rise of the Church of the Nazarene has been written to tell the story of the founders, pioneers, and promoters of the various holiness groups which united to compose the Church of the Nazarene. These early leaders struggled, under providential direction, against the opposers both within and without the denominations who withstood the preaching, profession, and promotion of the New Testament teaching of holiness or entire sanctification. It is a story of great dedication and perseverance.

Although a more extensive history of the church has been written since the first edition of this book was produced, it has still seemed necessary to have a more concise account for study purposes. This present edition is an abridgment and updating of the previous volume which bore the title.

To understand the rise of the Church of the Nazarene we must trace the teaching of holiness through the centuries from biblical times with emphasis upon the Wesleyan revival in the British Isles and in America. When the ministers within the old-line churches ceased to give the doctrine of entire sanctification its biblical and Wesleyan emphasis, God raised up men and women in the various denominations, especially those of the Methodist family, to carry on an aggressive program of holiness evangelism. The resultant revival which began soon after the Civil War brought into being the holiness movement whose emphasis was upon the doctrine and experience of entire sanctification as taught by John Wesley.

It should be kept in mind that this movement came to consist of two wings: the right wing composed of those who held strictly to the Wesleyan doctrine of entire sanctification, and the left wing composed of who taught that the believer was not baptized with the Holy Spirit unless he had such outward evidences as speaking in tongues, the ability to handle fire and snakes, going into trances, or like strange phenomena. Each of the bodies which united to form the Church of the Nazarene belonged to the right, or conservative, wing.

Major emphasis is given in this volume to the history of the separate holiness groups which formed the ultimate union. These include, principally, the Church of the Nazarene in the West; the Central Evangelical Holiness Association and the Pentecostal Churches of America in the East; the New Testament Church of Christ, the Independent Holiness church, and the Pentecostal Mission in the South; the Pentecostal Church of Scotland; the Laymen's Holiness Association in the Dakotas; and the International Holiness Mission of England.

Although the terms sanctification, entire sanctification, and holiness are used interchangeably here, strictly speaking, entire sanctification refers to a divine work wrought in the believer's heart, whereas holiness refers to the state of the believer after he has been sanctified. The Nazarene Manual states that entire sanctification is that act of God, subsequent to regeneration,

by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect.

It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

This book goes out with a prayer that the achievements of the past shall serve to stimulate a deeper devotion and an increased desire to forward the work of the kingdom of God.

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01 -- REVIVAL OF THE DOCTRINE OF SANCTIFICATION BY FAITH

"One cannot give a complete history of a movement like the Church of the Nazarene," wrote General Superintendent J. B. Chapman, "without including much of the total story of the past and present." Neither can one understand the biblical reasons for the existence of this church, nor properly appraise its contributions to the religious life of our day, without a study of the New Testament doctrine of holiness and the history of the holiness people. Many denominations attempt to prove some kind of "apostolic succession" to justify their existence. Though the leaders of the Church of the Nazarene do not make the attempt, it is enlightening and encouraging to find that holy people have believed, enjoyed, and propagated the experience of holiness from the time of the apostles to the present.

Dr. P. F. Bresee, who organized the Church of the Nazarene, stated the doctrinal position of the church thus: "The great dispensational truth is that Jesus Christ baptized believers with the Holy Spirit, sanctifying and empowering them." To him this was the central theme of the gospel of Christ. John Wesley had preached this doctrine of "entire sanctification," declaring that it had been taught by Jesus Christ and His apostles. In answer to certain opponents of this doctrine, Mr. Wesley once wrote, "You have over and over denied instantaneous sanctification, but I have known and taught it above twenty years that we are sanctified as well as justified by faith. It is the doctrine of St. Paul, St. James, St. Peter, and St. John, and no otherwise Mr. Wesley's than it is the doctrine of everyone who preaches the pure and whole gospel."

It seems clear then that the doctrine of holiness taught by the Church of the Nazarene extends back much farther than Dr. Bresee. It may be traced through the teachings of Christ and His apostles, and through many medieval and modern doctrinal statements down to the present-day "Holiness Movement." A review of the doctrine in the Scriptures and a survey of its advocates in the past are a necessary prelude to the history of the denomination.

* * *

I. HOLINESS IN THE OLD TESTAMENT

No honest Bible reader can deny that holiness is a scriptural doctrine. God made a covenant with Abraham that His people were to "serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1: 74-75) . "Worship the Lord in the beauty of holiness" (I Chron. 16: 29), is a God-given command. And the Psalmist declared, "Holiness becometh thine house, O Lord, for ever" (Ps. 93: 5) . God's message to the prophet Isaiah was that His people are to walk in the "way of holiness ..." (Isa. 35: 8).

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II. HOLINESS IN THE NEW TESTAMENT

After the Last Supper, Jesus prayed for His disciples thus, "Sanctify them [make them holy] through thy truth: thy word is truth" (John 17:17). John the Baptist had promised that Jesus would baptize "with the Holy Ghost, and with fire" (Matt. 3:11). Just before His ascension Jesus commanded His disciples to tarry in Jerusalem until they were endued with power from on high. "And when the day of Pentecost was fully come ... they were all filled with the Holy Ghost" (Acts 2:1-4) .

In his sermon on the Day of Pentecost, Peter declared, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 39).

During the apostolic days the teaching of this great experience as a second work of divine grace was both definite and dynamic. The first churches in Asia Minor and southeastern Europe received this holy doctrine from the apostles themselves in missionary activities and in pastoral letters.

Paul, God's apostle to the Gentiles, exhorted the Corinthians, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). To the church in Thessalonica he wrote, "For God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7). The writer to the Hebrews admonished, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). In his Epistle to the Christians in Asia Minor, Peter gave God's command, "Be ye holy; for I am holy" (I Pet. 1:16). Jude wrote his letter "to them that are sanctified by God the Father" (Jude 1) .

These Old and New Testament witnesses are only a few of the many who prove that this glorious doctrine and blessed experience are biblical.

* * *

III. HOLINESS IN THE PERIOD OF THE CHURCH FATHERS

In the period which followed the apostles the church fathers taught the doctrine of holiness. However, as time passed, it became blurred by lack of spiritual understanding and was intermingled with various religious errors and superstitions. Just as many other church doctrines

were modified by the impact of dense spiritual darkness, emperor worship, and superstitious beliefs, so the doctrine and experience of holiness suffered. Christianity had to struggle desperately against the legalistic teaching of Judaism and the rites and teachings of heathen religions. Nevertheless, testimonies to the various aspects of biblical holiness form a golden chain from the time of the apostles to the present. As Dr. Asbury Lowrey wrote, "The light has been eclipsed, the gold dimmed, and the 'most fine gold changed,' but in the midst of the deepest degeneracy the precious truth has gleamed and sparkled like the diamond, in spite of the surrounding darkness."

According to the Christian writers of the second century it was customary to pray that Christians be baptized with the Holy Spirit, just as had been done in apostolic times. Tertullian stated that it was a practice for believers who had been baptized with water to be anointed with oil before praying for them to be baptized with the Holy Spirit.

Chrysostom, the "golden-mouthed" preacher who lived and preached in Constantinople, said in a sermon preached in A.D. 398, "There was a sanctification, and there is a sanctification; there was a baptism and there is a baptism ... there was a grace and there is a grace ... for not only was the pardon of sins given to us, but righteousness also, and sanctification, and sonship, and the gift of the Spirit far more glorious and abundant."

These statements show that during the period of the church fathers there was a gradual trend away from the New Testament teaching and practice of vital holiness. Major emphasis shifted to symbolism and ceremonies in which the bishop had to participate before the believer could receive the Holy Spirit. Thus a sacramental concept of holiness developed that threatened to replace the spiritual experience of heart holiness implanted by the baptism with the Holy Spirit.

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IV. HOLINESS IN THE MIDDLE AGES

The Middle Ages, ushered in by the fall of the Western Roman Empire, resulted in a serious decline in the emphasis on all New Testament doctrines, including holiness. This is seen clearly in the statement of Urban I, who said, "All the faithful should, after baptism, receive the Holy Ghost by the imposition of the bishop's hand, that they may become perfect Christians."

Thomas Aquinas, the great Catholic theologian of the thirteenth century, believed that the sacrament of confirmation brought the fullness of the Holy Ghost. "Now it has been proved that the Holy Ghost is not sent or given except with sanctifying grace," he wrote. "Consequently it is evident that sanctifying grace is bestowed in this sacrament."

Gradually the New Testament teaching of the baptism with the Holy Spirit and sanctification as a second experience wrought by faith was changed to the ritualistic concept that the baptism with the Holy Spirit was received in the sacrament of confirmation. The form of holiness was still retained, but the evidences of the spirit and the practice of holiness were lacking?

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V. HOLINESS IN THE MODERN ERA

The Church survived the crucial medieval struggle for its existence but suffered many wounds of battle. Some of the superstitions and philosophies of the heathen had firmly attached themselves to the teachings and practices of the Church. Sacramental forms and religious pageantry had become the order of church worship. The reality of spiritual power was so completely lost to the Church that God raised up new prophets who would preach the simple and pure gospel of Christ.

Early in the sixteenth century Martin Luther realized that the Scriptures supported the view that "the just shall live by faith." But the Church taught salvation by works, and corruption had crept in to an alarming extent. Luther's reaction to this degraded condition of the Church and its doctrine of works led him to proclaim justification by faith as the New Testament way of salvation. In opposition to the ritualistic concept of holiness, Luther taught that sanctification was a holy outgrowth of the continual appropriation of God himself in Christ as the believer's Source of peace, power, and righteousness. In characterizing the Church he said, "They are called a Christian people, and have the Holy Ghost who daily sanctifies them, not only by the forgiveness of sin, but also by the laying aside, expelling, and destroying of sin; and hence they are called a holy people."

John Calvin, one of the world's most renowned theologians, interpreted holiness in a more legalistic manner. According to his own statement, his aim was "to cultivate an intensive holiness which should consist not simply, as Luther so breezily taught, in that free and loving service of all men which results from the joyous experience of the Divine forgiveness, but rather in reverent obedience to God's commandments and the observance of such legitimate worship as prescribed by the law of God."

These reformers emphasized a holiness based on the religious experience of justification by faith and sanctification as a process of growing in grace. This is the position held by many Protestant churches today; but it is not in full accord with the teachings of Christ and His apostles.

The spiritual upheaval caused by the Reformation resulted in several attempts to reestablish an experiential concept of holiness. Varying interpretations of this doctrine appear in the teachings of the Anabaptists, the Seekers, the Quakers, the Quietists, and the Pietists. A brief study of the last three shows the important contribution they made toward reviving the concept of holiness as an experience to be obtained instantaneously and a life to be lived continuously.

George Fox, famous founder of the Quakers, or Society of Friends, in the seventeenth century, was converted through Bible study, fasting, and prayer. He hungered and thirsted for a deeper experience and for complete spiritual victory. He saw that the law of the flesh and the law of the Spirit controlled men, and that through the indwelling Spirit of God the Christian should have liberty and victory over the flesh and its work. Soon after he began to preach, he passed through a remarkable spiritual experience. He declared to professing Christians the deep truths that God had revealed to him, and wherever he went an unusual power of God's Spirit was manifested upon the people. He soon set England, Ireland, Scotland, and Wales ablaze for God, and his strong

influence was felt even in America and other lands. Madame Guyon, the celebrated French mystic, has been called one of the greatest spiritual leaders since the apostles. Fenelon, John Wesley, and other spiritual leaders have acknowledged their indebtedness for her pious life and inspiring writings. She was the center of the spiritual movement known as Quietism. Its emphasis upon the work of the Holy Spirit and His leadership in the individual Christian's experience was similar to that of the Quaker movement.

After she had obtained the experience of sanctification -- or as she was fond of calling it, an experience of "victory over the self life," or "death to the self life" -- revivals of religion began in almost every place she visited. In France many earnest Christians began to seek the deeper experience she taught.

Lutheran Pietism took form in Germany in the seventeenth century and developed into a strong movement under the leadership of Spener in the eighteenth century. This movement was characterized by its quest for individual holiness. Pietism fought worldliness and viewed the world as a vast organism of sin which every awakened believer must shun under jeopardy of losing salvation. Concerning it a religious leader wrote: "This attitude, however, gave rise to controversy because of the demand Pietism made that public morality be transformed to accord with its peculiar tenets, so that the theater, dancing, cards, smoking, and jesting ... must be avoided by the Christian as sins and abominations before God." Pietists believed that the real proof of one's standing in grace and justification by faith is evidenced by love and obedience in the passion for practical holiness.

The Reformation was a resurrection of the Church from the lifeless sacramentalism which had taken away its spiritual vitality. Luther's dynamic doctrine of justification by faith led many into a vital experience in Christ. When the Saviour comes into the believer's heart, He brings not only life but also righteousness. The Holy Spirit led Fox, Madame Guyon, Fenelon, and others into the experience of holiness. These spiritual reformers were preparing the way for the revival of holiness under the Wesleys.

* * *

VI. WESLEYAN REVIVAL IN EUROPE

Luther rediscovered and revitalized the teaching that men are justified by faith through Christ, but it was Wesley who restated and emphasized the New Testament doctrine of entire sanctification of believers as a second definite and instantaneous work of divine grace. During the latter half of the eighteenth century the Wesleyan movement flourished in one of the greatest revivals the world has ever known. By the time of Wesley's death it had spread through England, leaped to the continent of Europe, and crossed the Atlantic to the American colonies.

The world and the Church rightly ask: What kind of religious experience did John Wesley have and what great truths did he teach and preach? What was the source of his great spiritual power? Wesley himself told the story of how, step by step, he received enlightenment from his spiritual ancestors and religious contemporaries that helped him to understand and come to possess the experience of entire sanctification.

As a student at Christ's Church College of Oxford University, Wesley wrote to his parents for religious guidance. When he asked about taking holy orders, his father replied that it was a great work and that he was glad his son thought so. His mother felt that he should give greater application to the study of practical divinity, and concluded by saying that she had noticed a change in his temper of late which she trusted was the result of the operation of the Holy Spirit.

In 1725, Wesley came into contact with Bishop Taylor's Rules of Holy Living and Dying. He was particularly impressed with the chapter on "Intention," and determined to give himself wholly to God. In the following year he studied the Christian Pattern by Thomas a Kempis, about which he made this statement: "The nature and extent of inward religion, the religion of the heart, now appeared to me in a stronger light than ever before."

In 1727 he read Law's Christian Perfection and Serious Call, "and more explicitly resolved to be all devoted to God, in body, soul, and spirit."

At Oxford University a group of young men, including John and Charles Wesley, formed "The Holy Club." Later they were called "Methodists" because of the way in which their religious activities were conducted. The purpose of this group was: first, spiritual improvement of its members by prayer, study, songs, Bible reading, and a careful review of the behavior and work of each member; second, practical ministry to the needy and distressed.

In 1729, John and Charles were convinced that they "could not be saved without holiness." They followed hard after it and incited others to do likewise. While still a student at Oxford, John became so keenly aware of the value of studying the Bible that he resolved to be "a man of one book; to study comparatively no book but the Bible." He said, "I then saw, in a stronger light than ever before, that only one thing is needful, even faith that worketh by the love of God and man, all inward and outward holiness; and I groaned to love God with all my heart, and to serve Him with all my strength."

Wesley's missionary trip to Georgia in 1735 brought him in direct contact with the Moravians. Their calmness and faith in God during a terrific storm at sea made him feel that they had an experience of divine grace which he did not possess. Back in London, Wesley met Peter Bohler, a Moravian, who taught him that "he could not trust in learning, but must believe in the Saviour in a simple way; that God was able to change a man's heart in an instant, and that one could know when the change took place." Schooled in the teaching of the Church of England, whose worship was largely ceremonial, John Wesley had great difficulty in coming to a personal consciousness of an inward spiritual change and the clear witness of the Spirit giving assurance of salvation.

Wesley left off his long-used ritualistic prayers and began to pray from his heart. He also began to preach Bohler's doctrine, although he did not yet profess the experience. Finally, one evening while someone was reading Luther's description of the change wrought in man's heart by faith through Christ, Wesley felt his heart "strangely warmed." His own testimony was: "I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away

my sins, even mine, and saved me from the law of sin and death." This Aldersgate experience in 1738 was the great spiritual awakening of his soul.

During the same year Wesley visited the Moravian settlement at Herrnhut, Germany. In conversation with Zinzendorf, their leader, he realized that there was a difference in the way in which each understood Christian perfection. "Our whole Christian perfection is imputed, not inherent," Zinzendorf taught.

"Does not every believer, while he increases in love, increase equally in holiness?" Wesley asked.

"Not at all," Zinzendorf replied. "In the moment he is justified, he is wholly sanctified, From that time he is neither more nor less holy, even unto death."

Zinzendorf's position that we are sanctified wholly, in conversion is the "we get it all at once" theory. This view is held by many churches today, but is seldom preached as a vital experience with emphasis on sanctification. Instead it is used as an argument against the scriptural teaching of two distinct works of grace, namely, regeneration and sanctification.

About seven months after his instantaneous conversion at Aldersgate, Wesley had another deeply spiritual experience. This happened at a love feast in London at a union meeting of the Methodist societies. In his Journal, Monday, January 1, 1739, Wesley gave this account: "About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we recovered a little from the awe and amazement at the presence of His majesty, we broke out with one voice, 'We praise Thee, O God, we acknowledge Thee to be the Lord.'" This description clearly indicates that Wesley received the Holy Spirit in a powerful manner. His preaching became more dynamic and fruitful. Thousands were converted and sanctified and Methodist societies rapidly multiplied.

To his opponents who insisted that sanctification was received at the time of justification, Wesley replied, "But we do not know a single instance, in any place, of a person's receiving in one and the same moment remission of sins, the abiding witness of the Spirit, and a new and clean heart."

In explaining the difference between his views and those of others on justification and sanctification, he said, "They speak of justification, either as the same thing with sanctification, or as something consequent upon it. I believe justification to be wholly distinct from sanctification and necessarily antecedent to it." Wesley believed that justification preceded sanctification, and that the latter was a second experience in the believer by which he was cleansed from all sin.

Some Methodist ministers did not feel that preaching Christian perfection was as important as Wesley made it. To them he gave this charge: "Preach full sanctification, preach it definitely, preach it explicitly, preach it strongly, preach it wherever you have an opportunity. Insist upon it everywhere."

There is no doubt that Wesley firmly believed that he was preaching a fundamental doctrine of the New Testament which had been neglected for centuries. He felt that God had brought him and the people called Methodists into the possession of scriptural holiness so that they might proclaim it throughout the world. In 1790, about two years before his death, he said, "It is the grand depositum which God had given to the people called Methodists; and chiefly to propagate this, it appears God raised them up."

* * *

VII. WESLEYAN REVIVAL IN AMERICA

"The world is my parish," John Wesley said after he had caught the vision of the great work to which God had called him. Although his trip to America in 1735 as a missionary to the Indians failed, Wesley afterward felt the divine urge to send the gospel of holiness to the American colonies. Upon his recommendation, the Methodist Conference of 1771 arranged to send Francis Asbury and Richard Wright to America. Commenting on this commission, Wesley wrote, "We believe that God's design in raising up the preachers called Methodists in America was to reform the continent and spread holiness over these lands."

During the last quarter of the eighteenth century, Bishop Asbury organized many Methodist societies and selected and placed a large number of workers throughout the states. He preached the doctrine of sanctification and exhorted the Methodist ministers to preach it. "O Purity! O Christian Perfection! O Sanctification! it is heaven below to feel all sin removed," he wrote to a minister. "Preach it whether they will hear or forbear. Preach it!"

But history repeats itself. The bishops soon realized that there was a falling away from the original emphasis on Methodism's major doctrine. In their address to the conference in 1824 they said, "If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people."

The Centennial Conference of American Methodism, which met in Baltimore in 1884, reaffirmed the faith of the church in holiness and sanctification in the following statement: "We remind you, brethren, that the mission of Methodism is to promote holiness.... In all borders of Methodism this doctrine is preached, and the experience of sanctification is urged. We beseech you, brethren, stand by your standards on this subject."

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VIII. THE HOLINESS MOVEMENT IN THE UNITED STATES

Even during Wesley's lifetime, some Methodist ministers in England objected to the doctrine of sanctification being preached so strongly and explicitly. This neglect of emphasis on the doctrine became more pronounced in the Methodist societies of America. Through the nineteenth century an increasing number of ministers gradually withdrew the special emphasis which John Wesley had placed on entire sanctification. Some ministers definitely opposed it. In some churches those who professed the experience of sanctification were persecuted and were

prevented from taking an active part in the work of the church. Many Methodist ministers who preached holiness were expelled from their churches by presiding elders and bishops who were opposed to the doctrine.

According to Sweet's Story of Religions in America, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the other churches of the Methodist family were divided over the issue and soon whole conferences were separated into "holiness" and "anti-holiness" groups. Feeling ill at ease in the churches, the holiness people began leaving in larger numbers.

From these and the converts won in the great evangelistic campaigns conducted by men who preached holiness, holiness associations were organized on the county, state, and national levels. Their purpose was clearly defined as propagating the gospel of Christian perfection, perfect love, entire sanctification, holiness, or the baptism with the Holy Spirit, as the doctrine was variously called.

Whether Arminian or Calvinistic in doctrine, whether immersionist or effusionist in practice, whether episcopalian or congregationalist in polity, these Christians were agreed that man cannot be saved without holiness, and that he is justified before he is sanctified. They believed so firmly that holiness was an essential part of the Christian faith that they were willing to suffer expulsion from their churches rather than renounce their convictions and give up the experience of sanctification. These holiness associations and a few denominations, such as the Free Methodist, the Wesleyan Methodist, the Methodist Protestant, the Reformed Baptist, and others, constituted what was popularly called "The Holiness Movement."

* * *

IX. HOLINESS CHURCHES ORGANIZED

Within the holiness movement two distinct groups were formed which became known as the right and left wings. In his Yearbook of American Churches, 1933 edition, Herman Weber stated, "The left wing is represented by Pentecostal groups sometimes referred to as 'ecstatic,' and the right wing, exemplified by the Church of the Nazarene, has approached the Methodist type of body."

There was an ecstatic group in Wesley's day but he warned the Methodist societies against it. He condemned the religious phenomenon of "speaking in tongues," and the practice never had a place in the Wesleyan movement.

The Church of the Nazarene arose from the holiness movement which became widespread in the latter part of the nineteenth century. It took form from the multitude of Christian men and women who believed in, enjoyed, and preached entire sanctification as taught by John Wesley. Dr. Bresee believed that the organization of the Church of the Nazarene was a divine necessity if the cause of scriptural holiness was to fulfill the mission God had planned.

The origin of the Church of the Nazarene cannot be understood without examining the history of the different holiness groups which united to form the denomination. Detailed accounts may be found in other books, but the following brief survey will be helpful here:

* *

HOLINESS IN THE EAST

1887 People's Evangelical church organized in Rhode Island, by Rev. F. A. Hillery.

1888 Mission church organized at Lynn, Massachusetts, by Rev. C. Howard Davis.

1890 Central Evangelical Holiness Association formed by the union of the above two churches and other holiness groups in New England.

1894 Utica Avenue Pentecostal Tabernacle organized in Brooklyn by Rev. W. H. Hoople.

1895 Pentecostal Churches of America formed by union of this group with two other holiness congregations.

1896 Association of Pentecostal Churches of America formed in Brooklyn, New York, by the union of the Central Evangelical Holiness Association and the Pentecostal Churches of America.

* *

HOLINESS IN THE WEST

1895 First Church of the Nazarene organized in Los Angeles, California, by Dr. Phineas F. Bresee and Rev. J. P. Widney. As the church grew, it organized congregations as far east as Chicago.

* *

HOLINESS IN THE SOUTH

1888 First Holiness church organized in Texas by Rev. Thomas Rogers and Rev. Dennis Rogers, who came from California.

1894 New Testament Church of Christ organized at Milan, Tennessee, by Rev. R. L. Harris. This group soon had congregations in western Texas and Arkansas.

1898 Pentecostal Mission formed in Nashville, Tennessee, under the leadership of Rev. J. O. McClurkan.

1901 Independent Holiness church organized at Van Alstyne, Texas, by Rev. C. B. Jernigan.

1905 Holiness Church of Christ formed at Pilot Point, Texas, by the union of the New Testament Church of Christ and the Independent Holiness church.

* *

FIRST UNION ASSEMBLY

1907 The Pentecostal Church of the Nazarene was formed in Chicago, Illinois, by the union of the Association of Pentecostal Churches of America (the group in the East) and the Church of the Nazarene (the group in the West). Representatives from the Holiness Church of Christ (the group in the South) attended this meeting as observers.

* *

SECOND GENERAL ASSEMBLY

1908 Holiness Church of Christ united with the Pentecostal Church of the Nazarene at Pilot Point, Texas, on October 8. This is accepted as the official beginning of what we today know as the Church of the Nazarene.

* *

OTHER HOLINESS GROUPS JOINING LATER

1906 First holiness church organized in Glasgow, Scotland, by Rev. George Sharpe. Other churches were organized and together they formed the Pentecostal Church of Scotland.

1915 The Pentecostal Church of Scotland united with the Pentecostal Church of the Nazarene at the Fourth General Assembly, in Kansas City, Missouri.

1922 More than one thousand people identified with the Laymen's Holiness Association (formed in 1917 at Jamestown, North Dakota, by J. G. Morrison), united with the Church of the Nazarene.

1952 The International Holiness Mission, founded in London, England, in 1907, by Mr. David Thomas, businessman and lay preacher, consummated the union with the Church of the Nazarene in Leeds, England, on October 29, 1952. The union brought twenty-eight churches, over a thousand constituents, and thirty-six missionaries in South Africa into the Church of the Nazarene.

1955 Union of the Calvary Holiness church of Britain with the Church of the Nazarene was consummated June 11, 1955, at Manchester, England. About twenty-two churches and six hundred members came into the Church of the Nazarene.

1958 The Gospel Workers church of Canada united with the Church of the Nazarene on September 7, 1958. Five churches and two hundred members became a part of the Canada Central District.

Thus scattered organizations in extreme parts of the United States and in the British Isles preached holiness in their respective sections, became acquainted with one another, and found a basis for organic union in the biblical doctrine of entire sanctification. The denominational differences were soon modified sufficiently so that the united bodies could carry on an aggressive, worldwide program of holiness evangelism.

In response to memorials from thirty-five district assemblies, the General Assembly of 1919 voted to remove the word "Pentecostal" from the church name, leaving it simply "Church of the Nazarene."

A diagram depicting the historical development of the Church of the Nazarene is located on page 112. [Diagram not in this computer copy]

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02 -- THE BEGINNING OF THE CHURCH IN THE WEST

"God has called us to help Christianize Christianity." Words from a young, overzealous preacher? No, these were words of a minister who had served as evangelist, pastor, and presiding elder for thirty-seven years. His name was Phineas F. Bresee. During those years he had developed strong convictions on the Wesleyan doctrine of entire sanctification. Opposition to his dynamic preaching of this doctrine and to the spiritual revivals that resulted forced him to undertake ministerial work outside of the Methodist Episcopal church.

In the early part of 1894, Dr. Bresee was asked to become the pastor of Peniel Mission in Los Angeles, California. "It had been my long-cherished desire," he said, "to have a place in the heart of the city, which could be made the center of holy fire, and where the gospel would be preached to the poor." But the presiding bishop and the cabinet refused to permit him to carry on this undenominational work and sustain his relationship to the conference.

After a night of prayer and meditation Dr. Bresee requested the presiding elder to place him on an inactive status. The request was granted. After another night spent in praying and weeping, the Lord gave him this promise: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed" (Isa. 66: 5) . This verse was a message from the Lord that brought comfort and peace to a sad heart.

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ORGANIZING THE CHURCH OF THE NAZARENE

After he had served the Peniel Mission for one year, a new door opened to Dr. Bresee. Some friends who were interested in promoting the "full gospel" rented a store building at 317 South Main Street, Los Angeles. Printed announcements were sent out stating that on Sunday, October 6, 1895, Rev. P. F. Bresee, D.D. would preach there at 11: 00 a.m., and Rev. J. P. Widney, LL.D., in the evening. Holiness people gathered with glad hearts for the first services. On the third Sunday morning eighty-six men and women organized the Church of the Nazarene, with the declared purpose of preaching holiness and carrying the gospel to the poor.

A few days later the organization was completed with 135 charter members. The name of the church was chosen in honor of the Lord Jesus Christ, who was called a "Nazarene" (Matt. 2: 23) .

Several days later Dr. Bresee was riding down Grand Avenue and saw a large church building in the process of construction. The great need of the holiness people for a place to worship filled his heart. Closing his eyes, he cried out, "O Lord, there is plenty of money seemingly for great churches out in this part of the city; I would that Thou wouldst give me some money to make a place for the Church of the Nazarene." Immediately the Lord seemed to say: "I have given myself to you." "Thank Thee, Lord!" Dr. Bresee exclaimed. "That is enough. I would rather have Thee than all else and with Thee we have all things."

Soon afterwards a lot on Los Angeles Street between Fifth and Sixth was secured and a temporary building was built. This tabernacle seated about four hundred, but it soon became inadequate. To enlarge the building, the congregation was asked to bring an offering of three hundred dollars. When the money was counted, four hundred dollars had been brought, an amount sufficient to make the addition.

The enlarged tabernacle was a rough frame structure, forty-five by sixty-five feet, which would seat six hundred persons. The cost of the building was nine hundred dollars. "We do not ask for," said Dr. Bresee, "we do not desire costly churches. We do desire the power and glory of the manifest divine presence. We rejoice in Him. In this board tabernacle the poor are made rich, the sorrowing to rejoice. Heaven greets and fills our souls."

The manifestation of God's presence in the services showed clearly that the young Church of the Nazarene had His approval. The constant and sweeping revival, accompanied by the conversion and sanctification of souls, attracted many visitors some from curiosity, others for worship. The happy songs and joyous shouts of people filled with the Spirit were heard, either with displeasure or with joy by the newcomers. The tabernacle came to be one of the sites frequented by visitors in Los Angeles.

E. A. Girvin recorded the following incident:

A company of tourists one day, leaving the city for their eastern homes, were overjoyed to tell what they had seen in Los Angeles, and one of them asked: "Did you go to the Church of the Nazarene?" The other answered "No, we heard about it, and intended to go, but in some way were hindered." The first rejoined: "Well, you ought to have gone. You never saw anything like it. The

people sang and shouted and stood up and said they were sanctified, and it was the greatest thing you ever saw.

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ESTABLISHING NAZARENE CHURCHES IN CALIFORNIA

Small and humble in its beginning, the Church of the Nazarene grew rapidly, spreading to key cities in California and in neighboring states. Rev. E. A. Girvin, who was associated with Dr. Bresee from the beginning, became interested in establishing a Church of the Nazarene in Berkeley, California. This was the firstfruits of Dr. Bresee's vision for spreading the work of holiness from key cities as centers of holy fire to outlying districts and throughout the nation. In 1897 churches were established in Berkeley and in Oakland, a preliminary organization was made at Elysian Heights, Los Angeles, and South Pasadena Church was organized.

Dr. Bresee had not planned to start another denomination, but it became evident that what had been started as a local organization was becoming a new denomination which was destined to make a strong spiritual contribution to the religious world by emphasizing the New Testament doctrine of entire sanctification and by spreading this gospel to the ends of the earth. As Dr. Bresee became conscious that a new denomination was developing, he began studying how to make it truly a New Testament church, both in doctrine and in practice. The plan used by the apostles to expand the Church by implanting Christianity in cities was adopted.

The work of the Church of the Nazarene soon gained national recognition among religious groups. A number of outstanding holiness ministers, many of them nationally known, became associated with Dr. Bresee. These included Bud Robinson, Will Huff, C. E. Cornell, J. T. Hatfield, C. W. Ruth, L. Milton Williams, Jeff Rogers, Seth C. Rees, and I. G. Martin.

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PERFECTING CHURCH ORGANIZATION

The First Council of the Church of the Nazarene was held at the tabernacle on Los Angeles Street, April 18, 1898. Composed of ministers, official members, and others especially interested in the work, the Council adopted a brief statement of articles of faith and general rules.

A number of the leaders of the church attended the April Council, but the first "delegated meeting" of the new denomination was held October 14, 1898, at First Church, Los Angeles. After the usual business was transacted, the group adjourned to reconvene four days later. Strong dissatisfaction had arisen concerning the provision of life tenure for the general superintendent. The principal object of this council was to prepare a manual which would represent the faith and practice of the young church.

When the delegates reconvened to take action on the question of tenure, Dr. Bresee and Dr. Widney, the general superintendents, resigned. This made it possible for the objectionable tenure of office provision to be rescinded. A new law was passed making the term of office for one year.

A year later, October 16, 1899, the "First Assembly" convened at First Church of the Nazarene in Los Angeles. Dr. Bresee presented his annual report to the thirty-three assembly members and visitors. Workers who had labored in various fields gave reports, telling of God's grace and blessings upon their efforts. The assembly unanimously reelected Dr. Bresee as general superintendent for the new year. Another highlight was action taken by the assembly committee on church publications to organize the Nazarene Publishing Company to print the Nazarene and other holiness literature.

Reports made to the Third Annual Assembly held at Los Angeles on October 16, 1900, showed that the church had received 933 members. The directors of the Nazarene Publishing Company reported that it had been incorporated and placed under the control of the Church of the Nazarene. All profits from the company were to be placed at the disposal of the assembly.

In discussing the difficulties that confronted the Church of the Nazarene, Dr. Bresee stated that "a new movement, especially if it is successful, gathers some elements which become hindrances ... Fanatics of almost every kind expect a new movement to embrace their particular fad and when they find that it is the same old gospel, made hot by the fire of the Divine Presence ... they betake themselves to more congenial climes."

Dr. Bresee had great understanding of the principles for carrying on the work of God successfully. Endowed with a natural ability for leadership and endued with the spirit of wisdom, he united the members of the church in a strong devotion to the cause of holiness. In addition to preaching the fundamental doctrines of the Christian faith, he used special occasions and incidents to integrate religious and spiritual interests into a working organism, such as celebrating the anniversary of the Day of Pentecost, the anniversary of the church's organization, and the first Sunday in May as Victory Day.

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FORMULATING NAZARENE DOCTRINES AND PRACTICES

When the Church of the Nazarene was first organized in 1895, all that was thought necessary was a brief statement of belief emphasizing the doctrines essential to salvation and a few simple rules to protect faith and guide practice. Since that time the church had grown rapidly, and it became clear that articles of faith and rules should be adopted. The delegated meeting of 1898 issued an enlarged statement, which became the first Manual of the Church of the Nazarene.

The doctrines of belief considered essential Christian life and fellowship were stated as follows:

We believe:

First, in one God the Father, Son, and Holy Ghost;

Second, in the inspiration of the Holy Scriptures as found in the Old and New Testaments, and that they contain all truth necessary to faith and practice;

Third, that man is born with a fallen nature, and is thus by nature inclined to evil, and that continually

Fourth, in the sure loss of the finally impenitent;

Fifth, that the atonement through Christ is universal, and whosoever hears the Word of the Lord and repents and believes on the Lord Jesus Christ is saved from the condemnation and domination of sin; that a soul is entirely sanctified subsequent to justification through faith in the Lord Jesus Christ;

Sixth, that the Spirit of God bears witness in the man heart to justification by faith and to the further work of the entire sanctification of believers;

Seventh, in the resurrection of the dead and the life everlasting.

The statement on the doctrine of entire sanctification included the following:

We believe in the doctrine of Christian Perfection, or Entire Sanctification. This is a second definite work of grace in the heart, whereby we are thoroughly cleansed from all sin. That only those who are justified and walking in the favor of God can receive this grace. That it is not absolute perfection; that belongs to God alone. It does not make a man infallible. It is perfect love the pure love of God filling a clean heart.

The general rules for church membership, dealing with both the negative and the positive sides of the Christian life, were almost identical with those in the present Manual. Then, as now, two sacraments were recognized as ordained by Christ baptism and the Lord's Supper. These were to be observed as symbols of Christian profession and tokens of grace through which God quickens, strengthens, and confirms the faith of Christians. The applicant for water baptism could choose either sprinkling, pouring, or immersion. Baptism was to be made in the name of the Father, the Son, and the Holy Spirit.

Early in its history, the Church of the Nazarene became known as a "prohibition church." Total abstinence from all intoxicants was the Christian rule for the individual. It also condemned buying, selling, and using tobacco by Christians, believing that it was an unclean and expensive habit injurious to the body, soul, and mind (I Cor. 3:16-17).

Christian giving was regarded as a sacred privilege necessary for the support of the church's ministry and institutions. Nazarenes were exhorted to follow the injunction of the Apostle Paul: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

Deliberation and prayer were to precede entrance into the state of matrimony, and Christians were urged to marry only in the Lord, to avoid being unequally yoked together with

unbelievers. While the church recognized that there were causes and conditions which might justify one party seeking a legal separation, it declared that only the biblical cause of divorce adultery would justify the innocent party in marrying again.

The church was in hearty sympathy with the cause of foreign missions, emphasizing that Christ's commission to go into all the world and preach the gospel to every creature was binding. Christian testimony was considered of vital importance. Nazarenes were God's witnesses. Dr. Bresee believed, and often said, that Nazarenes were to overcome by the blood of the Lamb and the word of their testimony.

"The end of all Christian life," wrote Dr. Bresee in January, 1900, "is holiness and that which holiness inspires and leads to. One who does not believe this should not be in a Christian church. A man can well wait at the portal until he knows that he desires to go the way the church goes." He believed that everything absolutely essential to holiness must be strongly held by all Christians- that there are a few great truths, any one of which if dropped out would leave no sufficient basis for holiness. Such truths are the triune God-head in unity, embracing the deity of Jesus Christ and the personality of the Holy Ghost, and that the provision in the atonement is for both the new birth and the entire sanctification by the Holy Spirit, to which He also witnesses. "There is no place," he said, "for other theories about things which are essential to holiness. The scriptural truths are to be tenaciously held by all. None should be admitted to church membership who do not fully and gladly hold these great essentials."

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PUBLISHING A CHURCH PAPER

During the first two years the Church of the Nazarene had no regular church paper, though a small leaflet containing news was issued occasionally. In January, 1898, however, regular publication of the Nazarene was begun at Los Angeles with Dr. Bresee and Dr. Widney as the editors. Six months later the paper was enlarged from four to eight pages. The next year J. P. Coleman and E. H. Catterlin became associated with Dr Bresee as editors. The paper was enlarged and improved, and in 1900 the name was changed to the Nazarene Messenger.

A strong advocate of the doctrine of entire sanctification and an ardent proponent of organized holiness, the Nazarene Messenger set forth the principles of church organization and breathed the spirit of revivalism into the minds and hearts of its readers. In a short time it had subscribers in thirty-two states and several foreign countries. In an appeal to help increase the number of subscribers Dr. Bresee once said, "Tell them how this paper pushes the battle against formalism and dead churchanity, as well as against fanaticism; tell them it has just one end to get Christian people into the baptism of the Holy Ghost, which cleanses and empowers, thus enabling them to reach the unsaved; tell them that it will be to them a great blessing and they will help the general work of holiness by subscribing for it."

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ESTABLISHING CHURCHES IN KEY CITIES

The humble origin of the Church of the Nazarene did not hinder its rapid growth. Los Angeles, its birthplace, had become a center of holy fire that soon spread to other areas including Berkeley, Oakland, and South Pasadena. Membership in the first congregation exceeded eight hundred by 1900, and from that group more and more Spirit-baptized workers went out to preach the dynamic gospel of full salvation and to establish new centers of holy fire.

From a simple organization of one congregation there had developed a more complex one, sufficient to take care of the needs of the rapidly expanding church. Dr. Bresee had been made general superintendent and was directing a great spiritual crusade on an increasing battle front against the forces of evil. The Nazarene Messenger was spreading the glorious news of holiness revivals that were sweeping hundreds into the wonderful experience of heart holiness, and the Nazarene Publishing House was distributing holiness tracts and booklets that helped to spread the doctrine of sanctification to new and larger areas.

The expansion of the Church of the Nazarene is a thrilling story. Until 1901 the work of the church was confined largely to southern California. From 1901 to 1907 congregations were formed in key cities in northern California, the Northwest, east of the Rockies, and on east of the Mississippi River. This was done through the sacrificial labors of home missionaries and pioneering evangelists, assisted and encouraged by Dr. Bresee.

In September, 1901, Dr. Bresee went to Seattle, Washington, to conduct a Pentecostal meeting for the Battery Street Methodist Episcopal Church, where Rev. H. D. Brown was pastor. The revival was one of spiritual power and blessing, and twenty-five persons were converted and sanctified. Dr. Bresee felt that Seattle greatly needed a strong, vigorous Church of the Nazarene to push the cause of holiness in Washington and adjoining states.

During the same month Rev. F. A. Hill, a member of the First Church at Los Angeles, held a meeting in Kansas City, Missouri. There church members had been warned against "come-outism," but those who had clean hearts were getting so full of the Holy Spirit that the churches had no use for them.

Rev. W. E. Shepard, reporting to the Nazarene Messenger on the "Chicago Holiness Movement," stated that revival fires were being kindled in different parts of the city. A large basement seating from four to six hundred people had been leased on the corner of Madison and Halsted streets, where a nightly mission would be conducted. This prepared the way for a strong Church of the Nazarene in Chicago.

At the close of a revival held by Rev. C. W. Ruth in Spokane, Washington, another church was organized in 1902, with 50 charter members. The next year this church reported 190 members, and was conducting classes at Waterville, Tipso, and Garden Springs, Washington. The mother church had 16 local and ordained preachers and evangelists who were kept busy organizing churches and building classes in outlying regions.

During the year a work had been opened at Ocean Park, California, where a vigorous class was organized under the pastoral care of Rev. Thomas Fluck. Several months before, the holiness

work was so successfully opened at Salt Lake City by Rev. I. G. Martin that at a subsequent meeting held by Rev. C. W. Ruth a Church of the Nazarene was organized.

In Omaha, Nebraska, the First Pentecostal Mission had been organized by Rev. and Mrs. J. A. Dooley. They learned of the Church of the Nazarene and after much prayer decided to unite with the denomination. Several months later the Dooleys moved to Minneapolis, Minnesota, and began a work there.

In the early part of 1903 a church building and a parsonage in Boise, Idaho, were given to the Nazarenes by the Quakers. Dr. Bresee held a few days' meeting there during December and a number of persons were converted and sanctified wholly. A Church of the Nazarene was organized with Rev. R. Pierce as its pastor.

Meanwhile at Maple Mills, Illinois, Rev. J. A. Smith had organized a very promising Church of the Nazarene, and Rev. William McFarland became the pastor.

The National Holiness Association held its annual convention in May, 1904, at the Church of the Nazarene in Los Angeles. Dr. H. C. Morrison, editor of the Pentecostal Herald and one of the convention workers, wrote an article entitled "The Church of the Nazarene's in which he highly praised the work being done by this new denomination.

"The growth and general progress of this church is something remarkable. The organization of this church grew out of the strong opposition to the doctrine and experience of entire sanctification. The church was organized eight and one-half years ago. There were only about one hundred charter members, but ... the membership has grown to something more than sixteen hundred members ... and thousands of souls have been converted or sanctified at the altars of this church."

The summer of 1904 was a busy one for Dr. Bresee. In July he went to Howard, Kansas, for a camp meeting. The Church of the Nazarene there had been organized only a few months before, through the ministry of Rev. Herbert Buffum. They had a good church building and Rev. H. J. Starkey was pastor. These Nazarenes, Dr. Bresee said, had the holy zeal, anointing, and victory of the home church at Los Angeles, and of the Nazarenes generally. They prayed, sang, testified, and shouted in such a way as to cause him to feel at home in heavenly places at once. Though there was much prejudice in the city against holiness and the Nazarenes, many souls were saved and sanctified. Prejudice melted away and some courageous holiness workers united with the Church of the Nazarene.

After the Howard meeting, Dr. Bresee went to Maple Mills, Illinois, to conduct revival services. The spirituality and power of the services deepened, and in the morning service of the last day the altar was filled with earnest seekers. The fire fell in great glory and all of them were baptized by the Holy Spirit. During the afternoon service an opportunity was given for those who wished to unite with the Church of the Nazarene to do so. Evangelist B. W. Golden and seventeen others were received into the church amid the joyous welcome of many happy Nazarenes.

In an article, "He Shall Be Called a Nazarene," published in the Nazarene Messenger, August. 25, 1904, Dr. Bresee stated that the name "Nazarene" was first applied to Christ of Nazareth, but that in the last eight years it had been applied to a company of Christians whom God had raised up for the express purpose of spreading scriptural holiness over the country. A modern Nazarene was characterized, first of all, by being a well-saved person who has prayed through into a victorious experience of salvation from all his sins and has had the witness of the Holy Spirit that he is really a child of God. In the second place, he is a blessedly sanctified person who has gone on to the second work of grace in which he receives cleansing of heart and the baptism with the Holy Spirit, who witnesses to this experience. In the third place, he is a thorough student of God's Word. Fourth, he is a missionary of the Cross at home and abroad; and fifth, he is a generous supporter of the gospel in a financial way. "A real Nazarene is a happy, victorious, triumphant, praising child of God.... If anyone objects to this kind of salvation, and to a Nazarene for his blessed experience, he has the privilege of enjoying his objection."

In the fall of 1904, Dr. Bresee started a tour through the Northwest. At Sacramento he spent several hours in conference with friends, who felt that conditions were ripe for organizing a Church of the Nazarene in that city. In Spokane, Washington, the services were well attended and a number of people were saved and sanctified. In Seattle, Dr. Bresee preached at a service of the Western Washington Holiness Association, and conferred with various friends on the work of the Church of the Nazarene.

Early in 1905, Dr. Bresee visited Ashland, Oregon. In the Sunday afternoon service he spoke on the organization, methods, doctrines, and usages of the Church of the Nazarene and told how the Lord had blessed its ministers and people. He invited those who wished to unite with the church to come to the platform and personally sign the roll of charter members. As the group sang "A Glorious Church" and other songs, forty persons came forward and the First Church of the Nazarene in Ashland, Oregon, was founded.

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GROUPING CHURCHES INTO DISTRICTS

Until 1904 the local churches were closely related to the mother church at Los Angeles and sent delegates to the annual assemblies held there. However, the great distances between many of the new churches made this impractical. In December, 1904, the churches of Washington, Oregon, Montana, and Idaho requested that an assembly district be formed. Dr. Bresee grouped these states into the Northwestern District and appointed Rev. H. D. Brown of Seattle as district superintendent. Dr. Bresee directed the first Northwestern District Assembly at Spokane, Washington, July 4, 1905. The sessions lasted two days and had religious services crowned with great outpourings of the Holy Spirit.

Believing that the work would grow more rapidly thereby, Dr. Bresee divided California into the Northern California District (at first referred to as the San Francisco District) and the Southern California District. During that same summer at the request of representatives from the churches in Illinois and the surrounding territory, that part of the country was organized into what became known as the Central District.

The increasing number of organized districts indicated the rapid growth of the general church. Typical was the San Francisco District Assembly held at Oakland on March 6, 1906, with Dr. Bresee presiding. "The reports showed," said Dr. Bresee, "a good degree of prosperity, amid many difficulties and adverse conditions, with marked evidence of the presence and blessing of the Lord, with Pentecostal anointings, and overruling providences."

At the district assembly of the Northwestern District, Dr. Bresee declared, "This whole northwestern country is open to this work of organized holiness."

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TRANSACTING GENERAL CHURCH BUSINESS

The growth of the Church of the Nazarene was so rapid and widespread that a more complex organization became necessary. In the beginning annual church meetings were held for the local congregations. In 1898, a meeting called the "First Council" was held to approve the articles of faith and the general rules. The first "delegated meeting," composed of delegates from other Nazarene congregations located in southern California, was held about six months later; and in October, 1899, the first meeting known as an "assembly" was held. General Superintendent Bresee listed as members of the 1901 assembly: pastors of churches, all elders and licensed preachers serving under the appointment of the general superintendent, two delegates from each church of 100 or fewer members, and one delegate for each additional 50 members.

In 1904 the delegations had become so large that the Annual Assembly was called the "General Assembly." From 1896 through 1906 assemblies were held annually at Los Angeles, California.

In reporting to the Annual Assembly at Los Angeles in October, 1902, Dr. Bresee said, "The revival fires have burned all the year and many precious souls have been born into the kingdom." Several new churches had been organized and new buildings erected. A number of good evangelists were out laboring without regard to anything but the salvation of souls. The work of the Church of the Nazarene was certainly very promising at this time.

Among the significant things done by the 1903 Annual Assembly was the creation of a missionary board, and the revision and enlargement of the Manual. In addition to the brief statements of doctrine and rules of practice, the position of the church on some of the great moral questions was stated and more helpful suggestions for the administration of the sacraments and ordinances of religion were given.

At the General Assembly which convened November 2, 1904, ninety-nine accredited delegates were present. Reports showed that most of the churches had done well and that the work in some parts had advanced notably. Dr. Bresee reported that the Nazarene Publishing House was doing well and had added new machinery. He felt that the Nazarene Messenger could be put on a paying basis with a thousand additional subscribers.

In speaking of the growth and development of the Church of the Nazarene, Dr. Bresee said, "Converted and sanctified souls are its crowning and rejoicing. Let us walk carefully before Him ... Denominational success is not our aim, but that souls be saved and sanctified. To this end we not only have suffered but are ready to continue to suffer, the loss of all things ... We have heard the Master call, and we are here to say again, 'Where He leads, we will follow.' "

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UNDERTAKING MISSIONARY ACTIVITIES

Up to this time little has been definitely stated regarding the interest of the church in missionary work, with the exception of home missions. Although during the early years of their history the Nazarenes were not financially able to launch a real foreign missionary enterprise, nevertheless some good was accomplished in California among the Spanish- and the Chinese-speaking peoples.

Dr. Bresee explained that the reason a real foreign missionary program had not been undertaken sooner was that the Nazarene movement was of itself essentially missionary. The people in it at the beginning had to go "out under the stars" and commence at the foundation of things. Everywhere it was new; everywhere there was strong opposition, and usually there was poverty. The infant church had all it could do to get the people saved and sanctified, organize them into associations, secure places in which to worship, and make themselves centers of holy fire for spreading the work of holiness. "This work is likely to absorb much of our attention and possible resources for some time to come," said Dr. Bresee.

But from the beginning there were those who yearned to preach the gospel to those who were without it. During 1897, a mission among the Spanish people was begun on Mateo Street in Los Angeles. Immediately after her sanctification Mrs. A. F. McReynolds began to study the Spanish language so she could labor among the Spanish or Mexican people. She soon left her secular work and entered full-time missionary activities. With financial assistance from the church, she established a mission in the heart of Los Angeles. From the beginning the work spread into other sections of the city and on into southern California, reaching as far as El Paso, Texas.

Members of the 1903 assembly committee on missions stated that the need of stimulating giving was not as important as the need to urge people to the fullness of God's richest blessings. They felt that then Christians would give more money for the propagation of the gospel. This assembly elected a missionary board, which recommended the following:

1. That each local church appoint or elect a missionary committee of which the pastor should be chairman.
2. That the local churches support the missionary work by setting apart one-tenth of the church's regular income and that further offerings be made when practical.
3. That missionary meetings be held in the local churches monthly.

4. That the local societies make their missionary offerings through the General Board established by the Assembly, and

5. That the Board be authorized to incorporate as a Home and Foreign Missionary Society of the Church of the Nazarene.

Early the next year the Home and Foreign Missionary Board ordered that Rev. and Mrs. George E. Berg, missionaries laboring in Teethul, Sarat District, India, be authorized to represent the Church of the Nazarene. It also approved the employment of Abraham, a national, as a fellow worker and evangelist, and assumed his support for the current year.

While the church had no organized method of sending missionaries, several Nazarene young people had found their way to India, China, South America, and to the Indians within the United States.

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TRAINING WORKERS FOR THE CHURCH

The need for an educational institution to train young men and women who were called of God into pastoral, missionary, and evangelistic work became more and more apparent as the Church of the Nazarene grew. Conscious of this need, a few Nazarenes offered some property that would make the beginning of a Bible college a possibility.

The Nazarene Messenger of July 31, 1902, announced that a Bible training school was to be opened under the auspices of the Church of the Nazarene early in the fall. The curriculum of the "Pacific Bible College" would emphasize preparation for soul winning. Courses would include Bible, history, Christian literature, and methods of Christian work. The school was not to be sectarian, though it was under the control of the Church of the Nazarene. "Holiness unto the Lord" was selected as the official motto. The first term opened on September 29, 1902, with Dr. Bresee as president and Rev. C. W. Ruth, vice-president.

God's blessings were upon the institution from the beginning. In 1904, Dr. Bresee reported that the college had been greatly blessed with the "outpourings of the Holy Spirit" and that the classroom was often the ante-chamber to heaven. The first graduates were sent out in 1905, to become lay workers in local churches, pastors of churches and missions, and some as missionaries to China and South America.

In 1906, Mr. and Mrs. Jackson Deets provided a beautiful campus of about nine acres located near Los Angeles. The institution was named "Deets Pacific Bible College," in their honor.

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SUMMARIZING CHURCH DEVELOPMENT TO 1906

Eleven years of history is not very long for a church, but these years were full of religious exploits by Spirit-filled men and women who preached the gospel of full salvation. Dynamic revivals and Spirit-anointed services increased the number of churches from 1 local church to 45 churches located in various states. Membership increased from 135 to 3,385 and the value of church property rose to \$183,000. Contributions for missions in the church year ending October, 1906, were \$4,017. The church owned a publishing house and published weekly an official paper which had a growing subscription list. New church organizations and church buildings were being added frequently, and a college had been established.

Dr. Bresee and his co-laborers had developed a system of church organization and government that had proved its soundness throughout America and in foreign countries.

The spirit of pioneering and the spiritual urge to "possess the land" for the cause of holiness led the people to make almost unbelievable sacrifices and to accomplish almost supernatural results.

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03 -- BEGINNINGS IN THE EAST

While the Church of the Nazarene in the West was developing its organization and spreading the doctrine of scriptural holiness, a similar process was taking place in the East. Actually, organized efforts to promote holiness were begun earlier here than in either the West or the South.

In 1887, Rev. F. A. Hillery, president of the South Providence Association for the Promotion of Holiness, organized the People's Evangelical church. Its stated purpose was to worship Almighty God in accordance with the doctrines of the Bible as taught by John Wesley, and as stated in the charter granted the new body by the state of Rhode Island. From this beginning, the work of spreading holiness moved out into other areas of the East.

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BEGINNING OF THE PEOPLE'S EVANGELICAL CHURCH

Both the South Providence Association for the Promotion of Holiness and the People's Evangelical church grew out of the opposition to the doctrine and experience of holiness encountered in St. Paul's Methodist Episcopal Church at South Providence, where a revival of holiness had begun in 1881. As pastors encouraged the opposition, the church was divided into "holiness" and "anti-holiness" groups.

When several Sunday school teachers who professed the experience of holiness were removed arbitrarily and replaced by anti-holiness teachers, and other oppressive measures against the holiness people were tried, it became clear that it was futile for the holiness people to remain in St. Paul's Church. Twenty-five members withdrew, with fifty more following later.

A number of persons who were interested in organizing a separate holiness church met and appointed a committee to prepare the covenant, creed, and polity. After considerable study, the committee adopted a statement of doctrine and a form of church government.

On June 15 about forty persons met to consider further the matter of a permanent separate organization. They adopted "The People's Evangelical Church" as their name, and those who wished to become charter members were given an opportunity to sign the covenant and creed.

At subsequent meetings rules of government and a Sunday school constitution were adopted. When church officers were elected and committees appointed, Rev. F. A. Hillery was chosen "chairman" of the church. The organization of the People's Evangelical church was completed on July 21, 1887, in Providence, Rhode Island. The new church received by transfer the property and responsibilities of the "South Providence Association for the Promotion of Holiness."

The eleven articles of faith included the orthodox position of the evangelical church on the fundamental doctrines of the Trinity, the authority of the Scriptures, the fall of man, the deity and atonement of Christ, justification by faith, the ordinances of baptism and the Lord's Supper, the observance of the Christian Sabbath, the second coming of Christ, the resurrection of the dead, the reward of the righteous, and the everlasting punishment of the wicked. The distinguishing tenet was the one on entire sanctification, stated thus:

We believe that entire sanctification is that act of the Holy Spirit whereby the justified soul is delivered from inbred sin and made pure in heart; that it is receivable now, by simple faith, enabling the believer to love God with all his heart, mind, soul, and strength, which implies that no wrong temper (none contrary to love) remains in the soul, that all thoughts, words, and actions are governed by pure love; that entire sanctification does not exclude ignorance or mistakes, an involuntary transgression of some unknown divine precept.

The first services of the People's Evangelical church were held on Sunday, July 24, 1887. The church then had a membership of fifty-one, all of whom believed in the doctrine of holiness and many of whom enjoyed the experience. In February, 1888, the church was chartered by the state of Rhode Island.

In September, 1888, F. A. Hillery began publication of a monthly religious paper known as Beulah Items. In it he declared that the mission of the People's Evangelical church was to spread scriptural holiness. He insisted that from the time John Wesley began teaching holiness it had been the doctrine of the Methodist church and that the sermons of Wesley, the hymns of the Methodist church, and the brightest stars in the history of Methodism were witnesses to the sanctifying power of Christ.

Many chose persecution and the embarrassment of being expelled from their churches rather than give up the experience and teaching that was so full of spiritual comfort and assurance to them. Other holiness leaders who were prominent in their own denominations and loyal to their churches opposed "come-outism" from the churches. Instead they approved the formation of bands and associations separate from the churches to promote the cause of holiness.

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FORMING THE CENTRAL EVANGELICAL HOLINESS ASSOCIATION

As the movement became more widespread, independent holiness churches were organized frequently in New England. The growing spirit of cooperation and association between the holiness people of New England is seen in the fact that delegates from several evangelical churches met at the People's Evangelical church, Providence, Rhode Island, on May 15, 1889, and ordained F. A. Hillery as a minister of the gospel. Less than two weeks later the People's Evangelical church sent delegates to a union council with the Independent church at Lynn, Massachusetts.

The movement toward union of the various missions, churches, and associations continued to gain ground. Delegates and representatives from six holiness churches and associations convened at Rock, Massachusetts, on March 13, 1889. As a result of this meeting the Central Evangelical Holiness Association was organized, with Rev. W. C. Ryder as president and Rev. F. A. Hillery, vice-president. The basis of unity was the doctrine of entire sanctification by faith, subsequent to conversion.

The First Annual Meeting of the Central Evangelical Holiness Association was held at the Mission church, Lynn, Massachusetts, on March 25, 1891. In addition to delegates from the original six groups, two other churches were represented. Reports showed that the churches had been especially blessed in seeing the conversion and sanctification of souls.

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CONDUCTING ANNUAL BUSINESS MEETINGS

When the Second Annual Meeting of the Central Evangelical Holiness Association convened at Malden, Massachusetts, on March 29, 1892, reports described the past year as one of progress and the outlook as very encouraging. The altar services which followed the preaching services were characterized as full of holy fire, and many souls were wonderfully saved and sanctified.

The object of the Association was to maintain and carry on an aggressive holiness work through united action. The Association was to be composed of representatives from holiness bands, churches, or associations, together with ministers and evangelists devoted to the cause of holiness. An executive committee was to have general oversight in an advisory way between the annual meetings.

In 1892, Beulah Items, published by F. A. Hillery, merged with the Bible Christian, an undenominational paper edited and published for the spread of Bible holiness by Rev. E. N. Pike, Exeter, New Hampshire. The name selected for the new paper was the Beulah Christian; the first issue was May, 1892.

At the Third Annual Meeting of the Association, all churches that had reported the previous year were represented and in addition delegates were sent by the People's Mission church, Central Falls, Rhode Island, and by the Chelsea Holiness Association, Chelsea, Massachusetts. The meeting was occupied largely with devotional services and business sessions. No important changes in polity or doctrine were made.

By the time of the Fourth Annual Meeting, which convened in the People's Evangelical church, Providence, Rhode Island, March 28, 1894, two new organizations had joined the association: the People's Free Evangelical church, West Mansfield, Massachusetts; and the Norwich Holiness League, Norwich, Connecticut. Reports showed increases in membership, in Sunday school attendance, and in property ownership. The Immanuel Mission church, North Attleboro, Massachusetts, had seven missionaries in foreign lands -- two in India, two in Jamaica, and three in St. Kitts, West Indies.

The Mission church, Lynn, Massachusetts, under the leadership of Rev. C. H. Davis, had opened a rescue home, calling it "Bethesda" (House of Mercy). The object of the home was "to reclaim and save fallen women, to raise them from degradation and throw around them the influences of a pleasant household."

Signs of a growing spirit of cooperation in the foreign missionary program of the Association was evident in the annual meeting of 1895. The Mission church of Malden, Massachusetts, reported that Rev. Donald J. McDonald had gone to India to begin missionary activities.

The holiness movement in New England was becoming more widespread as new bands and associations were organized to promote the cause of Christian holiness. Typical was the Quinebaug Holiness Association, whose exhortation was: "Under the cross, under the blood, let all take their stand; and under the guidance of the Word and the Spirit, with 'Holiness to the Lord' as our motto, let us press the work. Not to promote a dogma, but to get people saved from all sin and filled with the Holy Spirit, is our constant and only aim."

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DISCUSSING MORAL AND RELIGIOUS ISSUES

The attitude of the holiness people during the latter part of the nineteenth century was clearly stated in their religious periodicals. Inquiries concerning such issues as worldly recreation and amusement, the use of alcoholic beverages and tobacco, the propriety of ordaining women to preach, keeping the Sabbath, and "the third blessing" were received and discussed by the editors of the Beulah Christian.

One letter asked: "Are dancing, cards, and lighter games of any benefit to any one? I say, decidedly, no. Are they harmful? Yes, the effect upon Christian character and influence is destructive. I must say it is death to all spirituality."

Another writer in the same issue gave his opinion concerning worldly amusements. "Now who would dare to say that they believe that the Holy Spirit prompted them to go to the theater, or to engage in any of the above things?" He believed that for a Christian to engage in such amusements would destroy his relish for the Word of God and spiritual things. The holiness people took a definite stand. They opposed alcoholic drinks in every form and in any amount, and also condemned the use of tobacco as a useless, unclean, and offensive habit, injurious to one's health, and, as such, condemned by the Scriptures.

One question that has occasioned much opposition to the holiness movement is the propriety of women preachers. The Central Evangelical Holiness Association evidently agreed with the practice. An article reprinted in the July, 1893, issue of the Beulah Christian reported that at a session of the New York Wesleyan Conference two godly women, Miss Lucy M. Dews and Mrs. E. A. Runnion, were ordained to preach the gospel, and given the full functions and privileges of the ministry.

The question of Sabbath observance and the sanctity of the church was one on which the members of the Association also had definite convictions. In a published article on "The Sabbath and the Sanctuary," F. A. Hillery made the following analysis: "God requires for His glory and for the good of man that at least one day in seven be devoted entirely to Himself ... 'Keep my Sabbath and reverence my sanctuary.' As the Sabbath is separate and distinct from other days, so the house of God is to be separate and distinct from other buildings."

The holiness movement was composed of two groups. One believed that entire sanctification (a second work of grace) was an experience by which the regenerated believer, upon consecration and faith, is cleansed from all sin (the carnal mind) through the blood of Jesus Christ, and baptized with the Holy Spirit. The other group taught that the believer was cleansed from all sin in the experience of entire sanctification but as a "third blessing" received the baptism of the Holy Spirit, evidenced by speaking in an "unknown tongue." Those holiness groups which later became part of the Church of the Nazarene never believed or practiced speaking in an unknown tongue.

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ORGANIZING HOLINESS CHURCHES IN BROOKLYN

About the same time the Central Evangelical Holiness Association was developed in Massachusetts and Rhode Island, a number of holiness churches were also being organized in New York. Three of these churches, all in Brooklyn, united on December 12, 1895, to form the Association of Pentecostal Churches of America. Rev. William Howard Hoople was the founder of this small movement, which was destined to do a great work.

During 1893, Rev. W. H. Hoople attended some holiness meetings held in private homes in Brooklyn, "where they could worship God in the freedom of the Spirit." Believing that God was leading him to provide a place where sanctified people could sing and shout to their hearts' content, he rented a storeroom, had it cleaned and furnished, and on New Year's Day, 1894, began holding services. Three days later Mr. Hoople organized an Independent Holiness Mission and

was elected superintendent by the members of the newly formed body. Rev. John Norberry accepted the call to assist with the work and labored with the mission until another work was opened in Brooklyn.

The membership and attendance of the mission increased so rapidly that a better and more permanent place of worship had to be provided. One day while W. H. Hoople, John Norberry, and Richard Ryans were walking down Utica Avenue they came to a vacant lot. The three knelt down and prayed, feeling that this was the very location for the new church. Mr. Hoople borrowed money, purchased the lot, and erected a tabernacle-style building.

Despite the lack of architectural beauty, a greater spirit of worship was there than was found in many magnificent church structures. The unusual spiritual enthusiasm drew such crowds that frequently numbers of persons were turned away from the services. The membership grew rapidly, and the lives of many persons were transformed.

On May 16, 1894, the church building on Utica Avenue became the home of the newly organized church known as the Utica Avenue Pentecostal Tabernacle (later changed to Utica Avenue Pentecostal Church). Thirty-two persons were enrolled as charter members and Rev. W. H. Hoople was chosen as pastor. Under his dynamic spiritual leadership, the congregation set out to uphold and advocate a free and full salvation with simple apostolic methods.

During the celebration of the fortieth anniversary of the Utica Avenue Pentecostal Church the following estimate of its influence was made: "This local church has been a center from which the doctrines of holiness have radiated throughout the world. Some of the most godly people of the Holiness Movement have been associated with this church."

In less than a year after the organization of the Utica Avenue Pentecostal Tabernacle, Rev. John Norberry felt that he should open a holiness work in another part of Brooklyn. With the assistance of Mr. Hoople and Charles BeVier, they located a deserted church building which they rented for \$1,000 a year. The church opened on February 1, 1895, with an all-day meeting. Evangelistic services continued for two months. On February 24 the group was organized as the Bedford Avenue Pentecostal Tabernacle. Charter membership was twenty, and Rev. John Norberry was chosen as pastor. God graciously blessed this work so that by January, 1897, the membership had increased to about one hundred thirty.

During the spring of 1895, Mr. Hoople secured another deserted church building in a different section of the city and began conducting mission services. On Labor Day the third holiness church, the Immanuel Pentecostal Tabernacle, was organized with a membership of twenty. Rev. Fred W. Sloat was chosen pastor.

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FORMING THE ASSOCIATION OF PENTECOSTAL CHURCHES

The leaders of the holiness work in Brooklyn believed that the cause would be advanced more rapidly and effectively by closer cooperation. Therefore, elected delegates of the three

organized churches met at the Utica Avenue Pentecostal Tabernacle on December 12, 1895, and formed the Association of Pentecostal Churches of America. The object of the Association was to provide a plan for carrying on aggressively the cause of scriptural holiness throughout the world. The distinguishing tenet was the doctrine of entire sanctification stated thus:

We believe that entire sanctification is that work of God's grace by which we are made holy, cleansed from all sin, love God with all the heart, and are baptized with the Holy Spirit; that it is an instantaneous work received by faith subsequent to conversion and attested by the Holy Spirit; that it is not imputed, but wrought in the soul of the believer.

In the covenant the candidate for membership promised that he would give the claims of the gospel a sacred preeminence over all organizations of human origin, and in purity of heart, newness of life, and goodwill toward all men, would seek to honor God, win souls for Christ, and hold fast his profession till Christ should come and receive him unto himself.

The local churches adopted the congregational form of government, each retaining authority to examine and ordain ministers. The relationship between the churches composing the Association was more of a cooperative bond, since each local congregation was independent. The Association was to hold an annual meeting composed of the pastor and messengers elected from the various churches.

At the First Annual Meeting of the Association of Pentecostal Churches of America a committee on union, composed of W. H. Hoople and O. J. Copeland, was created to seek union with other holiness bodies.

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UNITING THE HOLINESS CHURCHES IN THE EAST

In response to correspondence concerning union, the Central Evangelical Association which met at Rock, Massachusetts, on April 15-16, 1896, appointed W. C. Ryder, F. A. Hillery, and F. L. Sprague to write a fraternal letter to the Association of Pentecostal Churches of America, inviting them to cooperate with the Association in pressing the work of holiness. In November the committees of both groups met in Brooklyn for the purpose of bringing the two organizations into a common bond of union.

After a season of prayer, F. L. Sprague was chosen moderator and F. A. Hillery, secretary. The articles of faith and practice held by the Association of Pentecostal Churches were read and, after discussions, the principles were unanimously accepted.

During the afternoon session F. A. Hillery, W. H. Hoople, and H. F. Reynolds were appointed to arrange a summary of doctrines and rules as a basis of union. The Beulah Christian was adopted as the official paper of the Association, and plans were to form a stock company for the publishing work.

On the following day, after some amendments had been made, the constitution and doctrine of the Association of Pentecostal Churches of America were accepted as a basis of union. It was agreed that these would be presented to the various independent holiness churches for their acceptance. On the third day the Joint Committee on Union voted "that any minister or evangelist now composing this committee shall organize Pentecostal churches subject to the Manual suggested by the committee who have the issuance of the Manual in charge, such churches to be subject to any change suggested by the permanent form of Articles, By-Laws, and Manual in full." The Joint Committee also recommended that the Committee on the Manual incorporate some system of probation for new members. After much prayer and deliberation, the constitution, summary of doctrines, and conditions of membership were unanimously adopted.

On April 13, 1897, the Second Annual Meeting of the Association of Pentecostal Churches of America met in the Mission church at Lynn, Massachusetts. In this meeting the union of the two associations was completed. O. J. Copeland was elected moderator and F. A. Hillery, clerk. The introductory statement, constitution, summary of doctrine, conditions of membership, and order of business drawn up by the committee on constitution and bylaws were accepted unanimously.

Certificates of endorsement of the revised constitution and bylaws were secured from the churches at Lynn, Cliftondale, and North Attleboro, Massachusetts; Keene, New Hampshire; Brook Valley, Sag Harbor, Hopewell, Cliftondale, and four in Brooklyn, New York; North Scituate and Bristol, Rhode Island.

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SUPPORTING HOME AND FOREIGN MISSIONS

One characteristic of the newly organized church movement was its missionary vision and zeal. The Association voted that as individual members they would cheerfully contribute of their earthly means as God prospered them, for the support of a faithful ministry among them, for the relief of the poor, and for the spread of the gospel over the earth.

At a special meeting of the Association of Pentecostal Churches of America in December, 1895, a Missionary Committee was formed. This committee consisted of three pastors and three lay members, and one woman from each church chosen to act as auxiliary to the Missionary Committee. On October 15, 1896, the committee engaged Rev. H. F. Reynolds as missionary secretary and evangelist.

Earlier in the Association year, one hundred dollars had been sent to help support a missionary in Africa. In January, 1897, the Missionary Committee employed Rev. M. D. Wood, who had previously served four years in India, to serve as a missionary in India under the Pentecostal Churches of America.

At the Third Annual Meeting, ten new churches were admitted into the Association. In a missionary sermon preached before the Association, Dr. E. M. Levy, of Philadelphia, emphasized that the commission to carry the gospel to every creature was an obligatory task on the Christian Church.

The Missionary Committee reported that on June 28 it had employed Miss Carrie E. Taylor as a missionary to India, and had decided to send four missionaries to that country.

"The best Annual Meeting we have had!" This exclamation was heard from many who attended the Fourth Annual Meeting held in the People's Pentecostal church, Providence, Rhode Island, in 1899. During the year churches at Pittsburgh, Pennsylvania, and Saratoga Springs, New York, had come into the Association and a Pentecostal Mission had been organized at Greenwich Point, Long Island. The Missionary Committee urged that the missionary spirit be cultivated in all the churches. Rev. W. H. Hoople stated the urgent need for increased circulation of the Beulah Christian. Rev. H. B. Hosley spoke earnestly concerning the Bible plan of tithing, particularly in relation to its effect upon the increase of missionary funds.

The work of the Association continued to spread. At the Fifth Annual Meeting, churches from the New England states, one from Allentown, Pennsylvania, and another from faraway Hazleton, Iowa, joined the Association. The missionary work in foreign countries was also increasing. Superintendent M. D. Wood, stationed at Buldana, Berar, India, reported a continued increase in the number of boys and girls at the mission school. New missionaries were employed by the Missionary Committee, and some workers went with the understanding that they would provide their own support.

In 1900, Rev. H. F. Reynolds, missionary secretary, divided the work in the United States into three districts, appointing an assistant secretary to supervise each. As the work enlarged, it became necessary to divide the responsibility of the home and foreign work. Accordingly, in 1903, H. F. Reynolds was elected foreign missionary secretary, and C. H. Davis was elected home missionary secretary. The Missionary Committee opened a mission in Brava, Cape Verde Islands, and Rev. John Joseph Diaz was sent to minister to the Portuguese-speaking people.

In 1904, the Ninth Annual Meeting raised money to press the work at home and abroad, including sending several new missionaries to India. Two years later Rev. L. S. Tracy was placed in general charge of the work at Buldana, India.

Annual reports showed that the first Women's Foreign Missionary Auxiliary of the Pentecostal Churches of America had been organized on April 16, 1898. By 1906 there were 18 auxiliaries with 400 members. These auxiliaries distributed foreign missionary literature and raised additional funds.

In the growing foreign missionary program of the Pentecostal churches, two strong personalities became prominent: Mrs. S. N. Fitkin, who became general president of the Woman's Foreign Missionary Society; and Dr. H. F. Reynolds, who became a general superintendent of the Church of the Nazarene, and is remembered preeminently as the missionary superintendent and "the greatest missionary of them all." Though small in numbers, the Association prayerfully initiated and heroically carried on a challenging missionary program.

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SPONSORING CHRISTIAN EDUCATION

The strong desire to prepare Christian ministers and missionaries to serve the church and humanity was soon supplemented by a similar desire to provide a literary education in a Christian environment. The educational program of the Pentecostal Churches of America was initiated by H. F. Reynolds at the Fourth Annual Meeting, 1899. A Committee on Education was created to consider the matter of Pentecostal schools; to outline courses of study for training preachers, missionaries, and evangelists; and to deal with such other interests as might come before them.

During the following year this committee recommended the establishment of Pentecostal schools and the adoption of a course of study for preachers. The recommendation was adopted by the 1900 Annual Meeting, and on September 25, 1900, the Pentecostal Collegiate and Bible Training School was established at Saratoga Springs, New York. Rev. W. H. Arbrecht served as principal; five other teachers were on the staff. Forty-one pupils were enrolled.

In April, 1901, the committee recommended to the Annual Meeting that a building be erected for the Pentecostal College at a cost not to exceed \$20,000, provided that \$10,000 in good subscriptions could be secured. At the 1902 Annual Meeting, Rev. L. C. Pettit, principal, reported that the number of faculty members had increased to fourteen and the enrollment had nearly doubled. The school building, including furnishings throughout, had been purchased at a cost of \$16,500. The administration purposed that the school might be not only a holiness college but a holy college striving to spread scriptural holiness throughout the world.

At the 1902 meeting the Education Committee decided to sell the property of the school, now known as the Pentecostal Collegiate Institute, and move to North Scituate, Rhode Island. The honor of being the first graduate from the Pentecostal Collegiate Institute, June, 1903, fell upon Miss Estella Adelia Reynolds, daughter of Foreign Missionary Secretary Reynolds.

Difficulties in securing students, funds, and teachers characterized the four-year period which followed the move. But by 1907 the enrollment had increased to eighty-four, overcoming the decrease in students caused by the change of location.

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SUMMARIZING DEVELOPMENTS TO 1907

The progress of holiness work in the East is clearly evident from the overall achievements of the Pentecostal Churches of America. By April, 1907, a total of 48 churches had been established. These had a membership of 2,313, and possessed property valued at \$165,000. Forty-five Sunday schools reported a total enrollment of 2,632. Four mission stations were being supported, 3 in India and 1 in Cape Verde Islands. Over \$4,000 was paid for missions during the Association year of 1906-7. The preparation of trained workers for the home and foreign fields by the Pentecostal Collegiate Institute was increasing the effectiveness of the leadership of the Pentecostal Churches of America.

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04 -- BEGINNINGS IN THE SOUTH

In the South, formation of holiness churches followed the same pattern as in the West and East. Three major groups had emerged -- the New Testament Church of Christ, the Independent Holiness church, and the Pentecostal Mission. Being similar in doctrine, church government, and spirit, it was easy for the first two of these to work out an agreeable basis of union, which was consummated at Pilot Point, Texas, in 1905.

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ORGANIZING THE NEW TESTAMENT CHURCH OF CHRIST

Like other holiness churches, the New Testament Church of Christ came into being because of the strong conviction that Christians should go back to the purity, simplicity, and power which characterized the New Testament Church. Such a church would, of necessity, teach two experiences of divine grace and insist on high moral and ethical standards of living. Among those who held this conviction was Rev. R. L. Harris. This "cowboy preacher" felt that it was his God-called mission to make a definite and desperate effort to bring as many people as possible back to the "faith once delivered to the saints."

In July, 1893, Mr. and Mrs. R. B. Mitchum, of Milan, Tennessee, invited R. L. Harris to conduct a "holiness tent meeting." By the end of the first week the tent would not accommodate the crowds. In the Saturday paper the pastor of the Baptist church announced that on Sunday morning he would preach on "The Mistakes of Modern Holiness." Rev. R. L. Harris dismissed his congregation so that he might hear the discourse. At the tent that night he replied to the attack on holiness by citing book, chapter, and verse to prove each of his assertions and insisted that the people should investigate the Bible verses for themselves.

Mr. Harris was challenged to a debate on the subject by the Baptist minister, but at the appointed time Rev. J. N. Hall, a prominent debater in the Baptist church, took the local preacher's place. In his opening speech he said that "he came to skin the holiness preacher," but his last speech was not so filled with self-assurance. In his concluding speech, R. L. Harris stated that he wanted the audience to take a good look at the man who had been "skinned" by J. N. Hall. This debate made a deep impression upon many, and more people began to believe that the holiness preacher was right.

In May of 1894 a tent revival was begun which lasted nearly three months. Near the close of the campaign, R. L. Harris preached seven sermons on the doctrine and government of the New Testament Church, explaining that it was not a legislative but an executive body, composed of those who had been "born of the Spirit." The duties of the bishops or elders were to preach the gospel and to administer the sacraments. The deacons were to be elected by the congregation to care for the secular needs of the Church. He also cited examples in the New Testament where women exercised the right of preaching the gospel and performed other official duties in the congregation.

Believers who were born of the Spirit were to be sanctified, or baptized with the Holy Spirit, as a second work of grace. He held that the scriptural mode of water baptism was pouring, but the church later modified this position and accepted into membership persons who had been baptized by either sprinkling, pouring, or immersion. He taught that church government in New Testament times was congregational in form. Worldly amusement was sinful; extravagance in dress and the wearing of jewelry were condemned by the Bible; and the use of opium, morphine, tobacco, and intoxicating drinks was unchristian. Christians should give to the support of the gospel and to the relief of the poor.

R. L. Harris had felt for about five years that God wanted him to "set in order" a congregation where holiness people could have a church home and receive biblical instruction in New Testament Christianity. At the last service of the campaign he invited all who could and would measure up to its beliefs and standards to come forward and be recognized as members of a congregation of the New Testament Church of Christ. Fourteen persons responded, and the first congregation of the New Testament Church of Christ was thus "set in order" on July 9, 1894, at Milan, Tennessee.

Mr. Harris died on November 26, 1894. Many thought that the work which he had begun would come to naught, but those who had been associated with him believed that it would endure. They were encouraged by the statement of Christ, "The gates of hell shall not prevail against it." Not only did the church organized at Milan survive, but it began to spread to other states.

Mrs. R. L. Harris continued to make Milan her headquarters, living in the Mitchum home. She and Mrs. Mitchum went to Fulton, Kentucky, to help in a revival meeting conducted by Rev. J. A. Murphree and Mrs. Fannie McDowell Hunter. From there they went to Cottage Grove, Tennessee, where they organized a congregation of eighteen members, partly as the result of the ministry of R. L. Harris in a revival meeting prior to the beginning of his work in Milan.

In the spring of 1895 the congregation at Milan secured the services of Revs. Matheny, Bogan, and Murphree to hold revival services. Following this revival, Rev. W. B. Godbey gave some very instructive Bible readings on the "Second Coming of Christ." In November, 1895, Mrs. Harris and Mrs. Mitchum, assisted by Mrs. Hunter, conducted an evangelistic campaign in the public hall at Gadsden, Tennessee. Although no church was formed in that place, the revival campaign was reported a success. The organization of these congregations was followed by much opposition, since nearly all the other churches opposed the teaching of holiness and persecuted those who professed the experience.

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ESTABLISHING CHURCHES IN OTHER STATES

Within the ten-year period following the death of Rev. R. L. Harris, the work begun at Milan, Tennessee, spread into Alabama, Mississippi, Arkansas, Missouri, Texas, New Mexico, and Arizona.

Mrs. Harris conducted several revival meetings in Texas during the winter of 1895-96. Congregations of the New Testament Church of Christ were organized at Swedonia, Hitson's Schoolhouse, and at Roby, Texas. During these meetings many voluntarily laid their jewelry on the pulpit and a number settled their old grudges, paid outlawed debts, and returned or paid for stolen goods. In homes where there had been cursing and confusion, family prayer and thanksgiving before meals took their place.

In April, 1896, Mrs. Harris returned to Milan, where she assisted Rev. C. W. Sherman of St. Louis, Missouri, in dedicating the church building of the first congregation of the New Testament Church of Christ.

During the summer a gospel tent, donated by Mr. E. H. Sheeks, was pitched at Gadsden, Tennessee, where a revival campaign had been conducted previously. The crowds increased nightly until the tent would not accommodate the people. Fifteen or twenty persons were converted and eight or ten were sanctified. Later Mrs. Harris preached on the teachings of the New Testament Church of Christ and organized a congregation of fifteen members.

Meanwhile the work was being established in Arkansas and Alabama. Mrs. Harris and Mrs. Sheeks conducted a revival meeting at Buffalo Island, Arkansas. Soon afterward Mrs. Harris conducted revival services in Alabama, at Sanderson's Chapel, Newberg, Hillsboro, and Landersville, where many professed conversion or sanctification. Three congregations of the New Testament Church of Christ were organized.

About this time an Adventist minister, preaching that the seventh day was the Christian Sabbath, was disturbing several members of the New Testament Church of Christ at Milan. Leading members of the church, using the notes which Mrs. Harris and Mrs. Mitchum had taken on the debates by Mr. Harris on this subject, compiled and published a booklet entitled *The Seventh Day Sabbath Abolished with the Ten Commandment Law*. Though some had gone so far as to keep Saturday for the Sabbath instead of Sunday, they gave up the practice and again came into harmony with the teaching of the New Testament Church of Christ.

Mr. and Mrs. Mitchum, who were left to carry on the work of the church at Milan, also went to the congregations at Brownsville, Hillville, Gadsden, and other places, conducting services, visiting among the people, and distributing religious literature. During the summer of 1898 revivals were held at Brownsville, Hickory Flat, Spring, and Hillville. In the closing service of the campaign at Hillville, Mrs. Sheeks preached on "The Doctrine and Government of the New Testament Church of Christ" and at the request of the hearers organized another congregation. This same summer a church was also established at Dresden, Tennessee, with Rev. I. H. Russell as pastor.

Meanwhile Mrs. Harris was laboring again in Texas. At Mulberry's Canyon, a three weeks' meeting resulted in about fifty persons being converted and twenty-five sanctified. Later she reported about fifty professions during a revival at Merkel. Next she organized a promising congregation at Center Point. In August, 1899, she conducted a campaign at Buffalo Gap that closed with about one hundred twenty-five persons professing conversion or sanctification. After a meeting at Nubia, Texas, she returned to Tennessee.

Mrs. Sheeks had been called to pastor the church at Hillville, Tennessee, where a new building was nearing completion and was soon to be dedicated. Mrs. Harris conducted a successful two weeks' revival there.

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CONDUCTING GENERAL CHURCH BUSINESS

To begin with, there had been no general council of the congregations of the New Testament Church of Christ. The first annual business meeting was held in the church at Milan, December 12-14, 1899. R. B. Mitchum was elected chairman and Mrs. E. H. Sheeks, secretary. Reports were made, and several important questions of doctrine and general policy were brought before the Council for consideration.

After considerable discussion they declared that pouring was the Bible mode of baptism. However, each local church was to be free to accept members who believed in immersion rather than pouring.

Concerning the question of pastoral supply and support, the Council decided to recommend to the various local congregations such ministers as seemed suitable, and resolved to teach the people that it was their duty to support them.

In answer to the question: "Has a man any scriptural right to put away his wife and marry again?" after much discussion the position of the church was defined in a declaration that divorce and remarriage were unscriptural, except for the cause of fornication.

Concerning "women's eligibility to ordination," the Council declared that, under the gospel, women had all the rights and privileges that men enjoy.

On the last day of the Council meeting, G. M. Hammond, Mrs. R. L. Harris, and Mrs. E. H. Sheeks were ordained.

Mrs. Mitchum continued as pastor of the Milan church and made trips to points in Tennessee, Alabama, and Arkansas, where she conducted services and assisted in carrying on the work of the organization.

Mrs. Sheeks became pastor of the church at Hillville, Tennessee, and later at Buffalo Island, Arkansas. Accompanied by Mrs. E. A. Masterman, a gospel singer, she conducted revival services in Kentucky, Tennessee, Alabama, Mississippi, Missouri, and Arkansas. Under her leadership new churches were formed at Jonesboro and Stony Point, Arkansas. A third congregation was organized at Beech Grove, Arkansas, by Rev. G. W. Mann.

During the Second Annual Council of the New Testament Church of Christ, which convened on December 13, 1900, a statement was adopted that, since the New Testament Church of Christ was strictly congregational in government, the actions of the Council were not binding on

the local churches. The problem of baptism by pouring was discussed again and it was agreed that each local congregation would be permitted to use its own discretion in the matter.

On October 17, 1901, the Third Annual Council of the New Testament Church of Christ convened at Jonesboro, Arkansas. On the question of pastoral support the Council decided that the preacher should educate church members in the matter of supporting the ministry, and that it was the duty of the deacons to see that the pastor was cared for financially. Rev. H. C. Cagle gave an encouraging report of the work in Texas and stated that the great need of the churches was good pastors. Reports were given by a number of other ministers and Rev. O. W. Rose of Missouri was admitted as an ordained minister.

The Fourth Annual Council, in 1902, received the report of a revival in the church at Jonesboro, Arkansas, which had resulted in forty-four new members. New churches had been organized at Beebe and Grannis, Arkansas. The Council decided to have copies of the Government and Doctrines of the New Testament Church of Christ printed and distributed.

From 1899 until 1902 the general business of the New Testament Church of Christ was carried on by the Annual Council, with Milan, Tennessee, as the focal point of general church interest. Mr. R. B. Mitchum, who resided in Milan, was elected chairman of the First Council and reelected each year until the growth of the church made it necessary to divide the work into the Western and Eastern councils.

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ORGANIZING THE WESTERN COUNCIL

In December, 1899, Mrs. Harris moved to Texas, where she met and later married Rev. H. C. Cagle. He became very active in evangelistic work, helping his wife hold revivals and organize new churches.

In December, 1899, Rev. J. A. Murphree, who had organized a church at Waco, Texas, two years before, launched an eight-page monthly paper called the Evangelist, which advocated the cause of holiness. A gospel mission and training school for the New Testament Church of Christ were opened in December, 1899, at Waco, with J. A. Murphree as president. This school later was moved to Buffalo Gap, and still later to Hamlin Texas, where it became the Central Nazarene University.

Feeling that the time had come for dividing the work into two councils, sixteen ministerial and eight lay delegates from eight churches of the western area met at Buffalo Gap, Texas, on December 24, 1902. Rev. William E. Fisher was elected president and J. S. Logsdon, secretary. A statement of doctrine and form of government was formulated, and the body was designated the First Western Council of the New Testament Church of Christ.

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FUNCTIONING OF THE EASTERN COUNCIL

The Fourth Annual Council, in a sense the First Eastern Council, was held at Hillville, Tennessee, in 1902. At the Second Eastern Council in 1903, new churches were reported at Caruthersville, Missouri; and Greenbrier, Gann, Wickes, and Bellview, Arkansas.

When the Third Eastern Council met at Stony Point Arkansas, on November 15, 1904, a plan of union with other holiness church associations was discussed. Mrs. Cagle from the Western Council attended this meeting and assisted in drafting a constitution for the Annual Council of the New Testament Church of Christ. A committee on union was appointed and delegates were elected to attend the Western Council, scheduled to meet November 22.

* * *

ORGANIZING THE INDEPENDENT HOLINESS CHURCH

Among the various religious bodies which considered union with the New Testament Church of Christ, the Independent Holiness church was the most prominent. Under the vigorous leadership of Rev. C. B. Jernigan and his associates, this group was formed in Van Alstyne, Texas, in 1901. Most of its members came from the Holiness Association of Texas, which had developed out of holiness revivals begun about 1886 by Rev. Thomas Rogers, Rev. Dennis Rogers, and Rev. George Tell.

Although the holiness people were not eager to organize a new denomination they felt forced to do so in order to provide themselves a church home after being ejected from their former congregations. The first congregation was organized as the Holiness church, at Rock Hill in 1888 with Rev. Dennis Rogers as pastor. Soon afterward churches were organized and buildings were constructed at White's Chapel, Valdosta, McKinney, and Gainesville, Texas.

At McKinney a paper called True Holiness was inaugurated. The official organ of the Holiness church, it was edited by Rev. Dennis Rogers. Later this paper merged with the Texas Holiness Advocate.

Rev. C. B. Jernigan, pastor of the First Independent Holiness church at Van Alstyne, devoted part of his time to evangelistic work, out of which churches were organized at Red Oak and Lawson, Texas. The holiness churches prospered in spite of strong opposition.

The First Annual Council of the Independent Holiness church met in February, 1903, at Blossom, Texas. Rev. C. B. Jernigan was elected president and Rev. J. B. Chapman, secretary. Mr. Chapman, a young but eloquent evangelist, conducted holiness meetings at numerous places in eastern Texas and Oklahoma. During 1903 he organized churches at Troup and Ravenna, Texas.

The Second Annual Council was composed of representatives from twelve churches. Both C. B. Jernigan and J. B. Chapman were reelected. The meeting was the occasion for considerable criticism and the charge of disloyalty. Mr. Jernigan stated that he had no thought of a separate church but simply wanted to start an organization that would hold the people together until a union of the holiness churches could be perfected.

At the Third Annual Council in 1904, Rev. C. B. Jernigan, Rev. M. J. Guthrie, Rev. Dennis Rogers, Rev. J. B. Chapman, and Rev. John F. Roberts were elected delegates to attend the Western Council of the New Testament Church of Christ which was to convene in November that year.

* * *

UNITING WITH THE NEW TESTAMENT CHURCH OF CHRIST

When the Third Council of the Texas division of the New Testament Church of Christ met at Rising Star, Texas, November 22, 1904, delegates were present from the Eastern Council of the Church of Christ, the Independent Holiness church, the Church of God, and other holiness bodies. Their object was to formulate a plan for union. Joint committees selected by the various groups drew up what they called the Manual of the Holiness Church of Christ, 1904-5. The name of the united body was to be the "Holiness Church of Christ." Government was to be strictly congregational and each church was to be an independent sovereignty within itself.

Christ was recognized as the only Head of the church. Concerning membership it was stated: "All true Christians who profess holiness, or who believe in and are heartily desiring sanctification as a second work of grace, and are in harmony with our statement of doctrine, are eligible for membership and may become members by a majority vote of the church members present." Membership in oath-bound lodges, and the use of tobacco, intoxicating liquors, morphine, and opium were prohibited. The house of worship was to be kept free from all fairs, festivals, feasts, and concerts.

The position on the doctrines of repentance, conversion, depravity, sanctification, eternal punishment, divorce, divine healing, and the second coming of Christ (premillennial), and the Lord's Supper was similar to that of the New Testament Church of Christ. Women as well as men had the right to preach.

The union was fully consummated as the "Holiness Church of Christ" during the General Council at Pilot Point, Texas, November 7-12, 1905.

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PLANNING FOR UNION WITH THE NAZARENES

At the next General Council of the Holiness Church of Christ in 1906, delegates were present from Texas, Arkansas, Oklahoma Territory, Missouri, Indian Territory, Louisiana, Kentucky, Tennessee, and Georgia. These delegates had been elected by the three annual councils of Western Texas, Eastern Texas, and Arkansas, from both laity and ministry.

No changes of importance were made in the statement of doctrine, but the manner of ordaining elders was modified. A committee of elders was to examine ministers desiring ordination as to their experience, their call, their ministry, their doctrinal beliefs, and their

practical Christian living. All licensed and ordained preachers were required to bring or send written reports to the annual council.

The two holiness papers -- the Missionary Evangel at Greenville, Texas; and Highway and Hedges, at Pilot Point, Texas -- merged to form the Holiness Evangel. The official church paper of the Holiness Church of Christ, it was to be published semimonthly at Pilot Point, Texas, with the motto "The Whole Bible for the Whole World."

Prior to the meeting of this Council, Rev. C. W. Ruth, a prominent member of the Church of the Nazarene, had corresponded with some of the outstanding members of the Holiness Church of Christ concerning the possibility of union. He stated that the Church of the Nazarene and the Association of Pentecostal Churches of America were considering union and that a meeting to discuss the matter was to be held in April, 1907, at Brooklyn, New York. The Holiness Church of Christ elected three delegates, but because of a lack of funds they did not attend. At the Brooklyn meeting the Church of the Nazarene and the Pentecostal Churches of America formulated plans for a union convention to meet in Chicago, Illinois, October 10, 1907.

When the Chicago meeting convened, the Holiness Church of Christ was represented by C. B. Jernigan, J. D. Scott, Joseph N. Speakes, Mrs. E. H. Sheeks, J. P. Roberts, T. J. Shingler, and S. M. Stafford. The union assembly gave them a most cordial welcome and invited them to become honorary members of the Manual Revision Committee. During the committee meetings, all points of difference between the Holiness Church of Christ and what was being constituted as the "Pentecostal Church of the Nazarene" were discussed freely and the basis of union was tentatively agreed upon. The Manual of the Pentecostal Church of the Nazarene was to be presented to the Annual Councils of the Holiness Church of Christ for their ratification, after which a formal union could be effected.

The representatives of the Holiness Church of Christ returned to their churches with strong recommendations for the union of their organizations with the Pentecostal Church of the Nazarene the following year. During the annual meetings of the Western Texas Council, the Eastern Texas Council, and the Arkansas Council, the question of church union was presented. The points of difference between the Manual of the Pentecostal Church of the Nazarene and the Manual of the Holiness Church of Christ were noted. When the doctrine and government had been compared, it was agreed that the differences were small and the delegates were so enthusiastically in favor of union that the motion carried unanimously.

By 1908, the Holiness Church of Christ extended from Boulder, Colorado, to Cape Sable, Florida, and from Kentucky into Mexico. It also had missionaries in India, Africa, and China. Following a visit to Pilot Point, Dr. P. F. Bresee reported in an editorial in the Nazarene Messenger that the Holiness Church of Christ had about one hundred fifty churches, with approximately thirty-five hundred members and more than three hundred preachers, evangelists, and other workers. He stated that the provisional arrangement for the union of the Pentecostal Church of the Nazarene and the Holiness Church of Christ had already been agreed upon at the meeting of the Annual Councils of the Holiness church; and that the executive committee of the General Council had requested that the Nazarene General Assembly meet in joint and united session with them at Pilot Point, Texas, for the purpose of union.

Writing at the same time concerning the forthcoming session of the General Assembly, Dr. Bresee expressed keen interest in the Holiness Church of Christ in the South. He felt that the expense and time of another General Assembly just one year later than the one at Chicago were not to be considered when the greatness of the possibilities of the work in the South demanded immediate action. Unifying the work in the North and South was an immediate necessity.

The official church papers of the Pentecostal Church of the Nazarene in the East and West and the official paper of the Holiness Church of Christ published the announcement that the Second General Assembly of the Pentecostal Church of the Nazarene would meet jointly with the Fourth General Council of the Holiness Church of Christ at Pilot Point, Texas, October 8, 1908.

* * * * *

05 -- THE CHURCHES UNITE

A study of the rise and development of the Church of the Nazarene in the West, the Association of Pentecostal Churches of America in the East, and the Holiness Church of Christ in the South, reveals the similarity of these groups in doctrine, government, and practice. The significant fact about the movement that resulted in the Church of the Nazarene as we know it now was its strong desire for the unification of all who preach the doctrine of entire sanctification as a second definite work of grace wrought by the baptism with the Holy Spirit, upon consecration and faith.

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EAST AND WEST UNITE

Rev. C. W. Ruth, a nationally known holiness evangelist, united with the Church of the Nazarene in 1901 at Los Angeles. Through his evangelistic labors he came into contact with the leaders of the Association of Pentecostal Churches of America in the East and the Holiness Church of Christ in the South. Dr. Bresee, general superintendent of the Church of the Nazarene, appointed Rev. C. W. Ruth as assistant general superintendent and authorized him to help work out preliminary problems concerning union with the Association of Pentecostal Churches of America.

As a result of his work, the 1906 Annual Meeting of the Pentecostal Churches of America sent Rev. John M. Short, Rev. H. M. Brown, and Rev. A. B. Riggs as fraternal delegates to the Eleventh Annual Assembly of the Church of the Nazarene, which met later the same year in Los Angeles.

These men were so greatly impressed by the spirit, doctrine, and practice of the Church of the Nazarene that plans for union were drawn up.

April 11, 1907, marked "an important epoch in the history of the holiness movement of America." At that time representatives of the Church of the Nazarene -- Dr. P. F. Bresee, Rev. C. W. Ruth, Rev. H. D. Brown, and Rev. E. A. Girvin -- met with the Twelfth Annual Meeting of the

Association of Pentecostal Churches of America in Brooklyn, New York, and agreed upon several matters concerning union. First the name of the united body was to be "The Pentecostal Church of the Nazarene"; second, the form of government was to be a middle course between the extremes of episcopacy and congregationalism. The detailed agreement was submitted in the union commission's report. Immediately after the report was read, enthusiastic approval and praise resounded through the congregation.

The joint commission on union decided to have a union assembly in Chicago, Illinois, the next fall. Announcements in the Nazarene Messenger and the Beulah Christian stated that the First General Assembly of the united churches would convene on Thursday, October 10, 1907, at the First Church of the Nazarene.

The General Assembly elected as general superintendents Dr. P. F. Bresee from the western group, and Rev. H. F. Reynolds from the eastern group. A General Missionary Board with an equal number of representatives from each group was created to supervise all missionary activities, both home and foreign.

The last motion passed by the union assembly was the adoption of the revised Manual. Commenting on the union, one delegate from Missouri, said, "I am glad that the Star of the West and the Star of the East have had a conjunction here. The Stars did not lead to a birth, but to a marriage."

A statistical comparison of the two organizations at the time of union reveals almost equal strength. [The chart displaying the statistics has been omitted.]

Representatives of the Holiness Church of Christ in the South were also present at this First General Assembly. The strong desire for union on their part prompted the meeting of the Second General Assembly, to be held at Pilot Point, Texas, the next year.

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THE HOLINESS CHURCH OF CHRIST JOINS

The Second General Assembly of the Pentecostal Church of the Nazarene and the Fourth General Assembly of the Holiness Church of Christ convened in joint session at Pilot Point, Texas, October 8, 1908. Dr. P. F. Bresee opened the Assembly with a short devotional, after which the Lord's Supper was received. Then Dr. Bresee addressed the Assembly on the rise of the work of the church in the different parts of the country, mentioning especially the spirit of unity which had been drawing these groups together.

Rev. J. O. McClurkan and six delegates from the Pentecostal Mission of Nashville, Tennessee, were present in the interest of possible union and became honorary members of the Assembly.

From October 9 to 13, various points of difference between the two bodies were discussed. After the basis of union had been agreed upon, Mr. R. B. Mitchum, president of the

Holiness Church of Christ, moved that the union of the two churches be consummated. Rev. C. W. Ruth, commenting that, "being of one heart, we should all be one organic body," seconded the motion. Rev. J. M. Short, Rev. J. B. Creighton, Rev. C. B. Jernigan, and Rev. H. B. Hosley each seconded the motion for the sectional group of the church which he represented. Amid great rejoicing, the motion for union was passed unanimously by a rising vote, at 10: 40 a.m., October 13, 1908.

The members of the General Missionary Board for the Southern Division of the Pentecostal Church of the Nazarene were selected from the different states of the South. The territory through which the Holiness Church of Christ extended was divided into districts with a superintendent elected for each.

The Committee on Education recommended that the General Assembly accept the property of the Bible Institute and Training School at Pilot Point and appoint a board of managers. They suggested that the name of this school be changed to "The Nazarene Bible School and Academy."

The delegation from the Pentecostal Mission of Nashville, Tennessee, did not take definite steps toward union while at Pilot Point. However the General Assembly directed the general superintendents who had been elected -- Dr. P. F. Bresee for the Western Division, Rev. H. F. Reynolds for the Eastern Division, and Rev. E. P. Ellyson for the Southern Division -- to appoint a commission on union to confer with a similar commission from the Pentecostal Mission.

When Rev. J. O. McClurkan and the other members of the delegation returned to Nashville, they reported that leaders of the Pentecostal Mission differed with the views of the Pentecostal Church of the Nazarene relative to the coming of Christ and the ordaining of women as elders. However, they thought that these and other differences could be adjusted in a common council.

Another body, the Eastern Pennsylvania Conference of the Holiness Christian church, small in number and with limited boundaries, actually united with the Pentecostal Church of the Nazarene the month before the union assembly at Pilot Point.

Rev. H. G. Trumbauer, presiding elder of the Eastern District of the Holiness Christian church, attended the union Assembly held in Chicago in 1907, at which time he declared that he was in favor of consolidating the holiness forces. The Pentecostal Church of the Nazarene sent a resolution to the Holiness Christian church in Pennsylvania inviting that body to consider union with them. General Superintendent Reynolds, after conferences with General Superintendent Bresee and others, visited a holiness convention held in Philadelphia, Pennsylvania, and received the Eastern Pennsylvania Conference of the Holiness Christian church into the Pentecostal Church of the Nazarene on September 17, 1908.

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VIEWING THE CHURCH AS IT EXISTED IN 1908

The official minutes of the Second General Assembly, held in 1908, reported that there were 228 churches with a combined membership of 10,414. There were 7,780 enrolled in the

Sunday school and 523 members in the young people's society. The total value of church property was placed at \$559,953, and \$140,756 was raised by the combined church for all purposes the previous year.

The church had three educational institutions for training pastors, evangelists, and missionaries: Deets Pacific Bible College, Los Angeles, California; the Pentecostal Collegiate Institute, North Scituate, Rhode Island; and the Nazarene Bible School and Academy, Pilot Point, Texas.

Three church papers were publishing the glorious gospel of full salvation: the Nazarene Messenger, Los Angeles, California; the Beulah Christian, Providence, Rhode Island; and the Holiness Evangel, Pilot Point, Texas. These publications continued until 1911.

The 1908 meeting at Pilot Point was of historic significance to the Pentecostal Church of the Nazarene. In 1923 the General Assembly decided that "the time when the Second General Assembly of our church met at Pilot Point, Texas, and the three streams of the 'water of life' had their glorious confluence -- one from the Pacific, one from the Atlantic, and one from the Gulf of Mexico -- be recognized as the date when our church wedding took place, and we were united as one people amidst scenes of rapture far transcending the possibilities of description."

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THE PENTECOSTAL MISSION

The Pentecostal Mission had its beginnings in Nashville, Tennessee, in 1898, under the leadership of Rev. J. O. McClurkan, a Cumberland Presbyterian minister who had been sanctified wholly. He called the holiness people of middle Tennessee to meet in a convention to be held July 18-19 for the purpose of forming an organization that would "utilize and perpetuate the work wrought in holiness meetings." The result was the organization of the "Pentecostal Alliance." Rev. J. O. McClurkan defined this group as a "Pentecostal Missionary Society, seeking to kindle the flames of missionary zeal which burned on the altars of the apostolic church."

At the 1901 Annual Convention, the Pentecostal Alliance reorganized under the name "The Pentecostal Mission," and began sending out missionaries under its own foreign missions committee. In order to train workers, the Pentecostal Bible Training School (later called Trevecca College) was organized.

The articles of the 1901 convention stated that its government was to be representative and that the principal office was to be at Nashville, Tennessee. An annual convention was to be held, with a chairman, Vice-chairman, secretary, and treasurer as its officers. Oversight of the organization was to be exercised by a general committee, which divided its work into home and foreign departments, with nine members each. The doctrinal belief was similar in fundamentals to that of orthodox evangelical churches, with the addition of the doctrine of "entire sanctification of believers" and the premillennial coming of Christ.

Opposition to any of the established churches was to be avoided. Rev. J. O. McClurkan believed that the holiness movement was too large to be confined within the bosom of any one denomination and that it would never be organized into a single church body.

The constitution and bylaws were approved by the Executive Committee on April 28, 1903, and a charter was granted.

By 1907 the work of the Pentecostal Mission extended into almost every southern state and exercised considerable holiness influence through its Christian workers and evangelists. The work of this group was spiritual, evangelistic, missionary, and humanitarian. The educational institution which they operated, the religious paper they published, and the bulk of the funds they received were for the furtherance of the cause of missions. Between forty and fifty missionaries were sent out between 1898 and 1915.

The humanitarian spirit of the people of this organization led in 1907 to the establishment of the Door of Hope and the Pentecostal Training Home, in Nashville, Tennessee.

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UNION WITH THE PENTECOSTAL CHURCH OF THE NAZARENE

"What you say as to the necessity of things as to organization has been in our mind and heart from the beginning," Dr. P. F. Bresee wrote to Rev. J. O. McClurkan in 1907. "A doctrinal basis of necessary belief should be very simple and embrace what is essential to holiness."

In the interest of effecting such a union, the Pentecostal Mission voted on November 22, 1910, to invite the Third General Assembly of the Pentecostal Church of the Nazarene to meet at Nashville with the Pentecostal Mission in 1911. Problems of union were discussed at that meeting but the two bodies were unable to come to a position satisfactory to all concerned.

After the death of Rev. J. O. McClurkan in September, 1914, the leaders of the Pentecostal Mission felt it was imperative to unite with the Pentecostal Church of the Nazarene. The representatives of the Pentecostal Church of the Nazarene -- Rev. H. F. Reynolds, general superintendent, Rev. E. G. Anderson, R. B. Mitchum, and J. A. Chenault -- met with the officers of the Pentecostal Mission -- C. E. Hardy, chairman, E. W. Thompson, John T. Benson, and Tim H. Moore -- at the office of the Pentecostal Mission on February 13, 1915, and concluded arrangements for the union of the two bodies. The foreign missionary program, including work in India, Cuba, and Central America, was assumed with the understanding that Living Water, official paper of the Pentecostal Mission, would continue to solicit funds for the missionary program.

In addition to the transfer of church property valued at about \$100,000, Trevecca College, the educational institution of the Pentecostal Mission, began operating under trustees elected by the Nazarene District Assemblies.

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THE PENTECOSTAL CHURCH OF SCOTLAND

Dr. George Sharpe, founder of the Pentecostal Church of Scotland, had pastored a Methodist Episcopal church in the United States before he returned to his native Scotland and began preaching holiness in the Congregational church at Ardrossan. "The passion for souls," he said, "begotten in me when the Lord sanctified me wholly had not waned." Under his ministry attendance increased, many souls were saved, and some began inquiring about the way of holiness.

In September, 1905, Dr. Sharpe became pastor of the Parkhead Congregational Church, Glasgow, Scotland. He had a strong persuasion that he should preach what he found in the Bible, including holiness, and that he should also preach his own experience and convictions. On September 29, 1906, because of his attitude on the holiness question, he was evicted from the Parkhead Church.

About eighty persons who wished Dr. Sharpe to continue as their minister secured the Great Eastern Roads Hall as a place of worship, and circulated a printed announcement stating that divine service would be conducted there the next day at 11: 00 a.m. and 7:00 p.m. "We preach Christ crucified," the announcement stated, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Large congregations came to the Great Eastern Roads Hall and the altar was filled with seekers for pardon and purity. Out of this the Parkhead Pentecostal Church was organized.

The group purchased a lot on Burgher Street and erected a church edifice. Rev. George J. Kunz preached the first sermon in the new church on the first Saturday of December, 1907. The opening of the new church building in Parkhead convinced the people of the city that the Pentecostal church was there to stay. George Sharpe initiated a strong program of holiness evangelism by securing outstanding preachers of holiness from the United States. Among them were Dr. C. J. Fowler, Dr. A. M. Hills, Dr. Beverly Carradine, Dr. H. F. Reynolds, and Dr. E. F. Walker.

The Parkhead Pentecostal Church became a center of holy spiritual fire that spread to surrounding areas. Dr. Sharpe organized Pentecostal churches at Paisley and Uddingston, Scotland, in 1909, thus beginning an organization called the Pentecostal Church of Scotland. He also organized churches at Blantyre, Scotland, and Morley, England, in 1910; at Gildersome, England, in 1911; at Perth, Scotland, in 1912; and at Edinburgh Scotland, sometime before 1914. In addition to these churches there were holiness missions at Patrick, Helenburg, Ardrossan, Whifflet, and Forfar in Scotland; and Battersea, England.

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UNION WITH THE PENTECOSTAL CHURCH OF THE NAZARENE

The Third General Assembly of the Nazarenes, held in 1911, at Nashville, Tennessee, voted to send General Superintendent E. E. Walker as a fraternal delegate to the Assembly of the Pentecostal Church of Scotland. He visited Scotland and England in the winter of 1913-14,

preaching the gospel of holiness getting acquainted with the Pentecostal churches, and discussing the question of the union of these churches with the Pentecostal Church of the Nazarene. When the Sixth Annual Assembly of the Pentecostal Church of Scotland met in April, Dr. Walker was the principal speaker.

A committee consisting of all the pastors and one delegate from each congregation was appointed to consider the matter of denominational affiliation, and to make a report to the next Assembly.

During the visit of General Superintendent Reynolds to Scotland in the fall of 1914, most of the difficulties relative to union were removed. Dr. George Sharpe, president of the Pentecostal Church of Scotland, served as fraternal delegate to the Fourth General Assembly of the Pentecostal Church of the Nazarene, which met September 30, 1915, at Kansas City, Missouri. In his address to the Assembly he reported that there were eight churches in Scotland and England with 635 church members and 341 "Sabbath school scholars." Church property was valued at \$45,350, a Bible college property had been purchased, and the Holiness Herald had been published since 1913.

Union of the two groups was consummated on November 15, 1915. Dr. Sharpe was elected as superintendent of the newly formed British Isles District.

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THE LAYMEN'S HOLINESS ASSOCIATION

As in other parts of the United States, many churches of the Northwest had forsaken the doctrine of holiness which John Wesley had given to the church. The "holiness revival" surged through the north central and northwestern states during the latter part of the nineteenth century and the early years of this century. The "Movement" spread through the Dakotas, Montana, and Minnesota, the states in which the Laymen's Holiness Association became quite influential.

In his book Spreading Scriptural Holiness, Dr. S. A. Danford, Methodist district superintendent, relates how he promoted holiness revivals, organized churches, and assisted his pastors and other workers in establishing churches that were faithful to the Wesleyan teaching of holiness.

The Jamestown Camp Meeting was established at Jamestown, North Dakota, with Dr. Danford as president and J. G. Morrison as secretary. Dr. G. A. McLaughlin described it as "the most wonderful camp meeting on earth," and stated that all fifty-six preachers on Dr. Danford's district were holiness preachers. When the work passed into other hands, pastors were brought in who did not preach holiness.

Dr. Danford called a meeting of Methodist laymen on June 30, 1917, to organize the "Methodist Laymen's Holiness Association." The Association elected F. C. Eastwold president, and Dr. J. G. Morrison superintendent of the extension department. Dr. Morrison was to spend all his time promoting the work of the Association. Because of this affiliation the Methodist church gave him a "location" and made him only a layman.

By September, 1917, this work was spreading into South Dakota, Iowa, Minnesota, and Montana. All the while, leaders of the Laymen's Association affirmed their loyalty to true Methodism and made an earnest appeal to be allowed to push the work of holiness within the church.

In 1918, C. F. Whitney, newly elected president of the Association, said he believed that God had called Brother Morrison out of the ministry to conserve the holiness movement and to spread scriptural holiness over the land. The Association then had about three hundred fifty members.

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DEVELOPMENT OF THE LAYMEN'S HOLINESS ASSOCIATION

The Third Annual Meeting of the Association, held at Jamestown, June 25-28, 1919, made plans to enlarge the organization. Dr. J. G. Morrison was elected president and general field evangelist. District field evangelists were appointed for Minnesota, North Dakota, South Dakota, and Montana.

The first annual meeting of the newly organized body, called the "Laymen's Holiness Association of America," was held at Bismarck, North Dakota, January 28 through February 1, 1920. This group adopted a new constitution and bylaws, created a missionary department, formed districts, and adopted the new policy of interdenominationalism. Districts formed were: Northwest, Northeast, Southwest, and Southeast North Dakota; Minnesota; and Alberta, Canada. At the 1921 annual meeting, new districts included were: Kansas, Southeast Missouri, Central Wisconsin, Lansing, Michigan, Eastern Michigan, Upper Peninsular Michigan, Central Montana, Northwest Montana, and Washington.

To conserve the results of holiness evangelism and to provide a spiritual home for holiness people, the leaders came to realize that they would have to form a new holiness church or else identify themselves with an already organized holiness denomination.

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UNION WITH THE CHURCH OF THE NAZARENE

The spirit of union that characterized the holiness movement was shared by members of the Laymen's Holiness Association. Dr. J. G. Morrison, president, joined the Church of the Nazarene at Minneapolis, Minnesota, in 1922, and encouraged leaders and members of the Laymen's Holiness Association to unite with the Church of the Nazarene.

It is believed that more than a thousand persons who were associated with this movement united individually and in small groups with the churches in their respective areas. By July, 1922, Dr. Morrison had assisted the Nazarene superintendent of the North Dakota-Minnesota District in

organizing six Nazarene churches from among the membership of the Laymen's Holiness Association.

At the North Dakota-Minnesota Nazarene District Assembly held at Velva, North Dakota, July 12-16, 1922, resolutions were passed concerning the union of the Laymen's Holiness Association with the Church of the Nazarene. E. E. Wordsworth pointed out that the Association had considerable equipment and that the Holiness Layman, official paper, would still be published with Dr. J. G. Morrison as editor. The Association had church properties in several towns which, if their people united with the Nazarenes, would become the property of the church. He expressed appreciation of the union for the purpose of spreading the gospel of full salvation through the channels of the Church of the Nazarene.

Since the Association was interdenominational and its members held membership in the churches of their choice, it was not possible to have an official group union. However, the widespread influence of this Wesleyan holiness organization would inevitably make a large spiritual and material contribution to the progress of the Church of the Nazarene.

* * *

OTHER UNITING GROUPS, 1952-58

The International Holiness Mission was founded in London, England, in 1907 by Mr. David Thomas, a businessman and lay preacher. It had been organized basically as a supporting group for some missionaries who were working in South Africa. There had been close fellowship with Nazarene missionaries on the field through the years as well as in the British Isles. The union with the Church of the Nazarene was consummated at Leeds, England, October 29, 1952, with General Superintendent Hardy C. Powers officiating. The union brought into the Church of the Nazarene twenty-eight churches, over a thousand members, and thirty-six missionaries in South Africa.

For about twenty-five years the Calvary Holiness church of Britain carried on its ministry of holiness evangelism under the leadership of Rev. Maynard James and Rev. Jack Ford. This group united with the Church of the Nazarene on June 11, 1955, at Manchester, England, with General Superintendent Samuel Young officiating. About twenty-two churches and over six hundred members came into the church as a result of this union.

In 1958 the Gospel Workers church of Canada united with the Church of the Nazarene, under the leadership of General Superintendent Samuel Young. Five churches and two hundred members were added to the Canada Central District.

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06 -- DEVELOPMENT OF POLITY, INSTITUTIONS, AND PROGRAM

As the church grew, definite forms of church government emerged, institutions were established, and an effective program was designed for the local church, the district, and the worldwide church.

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BACKGROUNDS OF CHURCH GOVERNMENT

The unification of church polity (the method of government) was important to the establishment of a strong denomination. There were divergent views on this in the various areas which had to be resolved. Basically there are three types of government. That which is controlled by bishops is designated as episcopal; by members of a congregation, as congregational; and by representatives elected by the congregation, as representative.

Since Dr. P. F. Bresee and Dr. J. P. Widney had been eminent leaders in the Methodist Episcopal church, they had no strong feeling against the episcopal form of church government. Consequently the Church of the Nazarene in the West provided for the election of its first general superintendents on a life-tenure basis. However, during the first three years of the organization there developed a conviction that life tenure for general superintendents was not for the best interest of the church. Therefore, in October, 1898, the general superintendents resigned and the Assembly passed a motion that these officers be elected annually.

As the church increased, Dr. Bresee felt that it was impossible for him to adequately care for the widely scattered churches. To help solve the problem he organized the churches in distant areas into districts and appointed district superintendents to supervise established churches and to organize new churches.

Meanwhile, polity in the eastern groups was developing differently. Rev. F. A. Hillery, leader in organizing the People's Evangelical church, along with many members of the group, had suffered under episcopal church government, so they were careful to organize the new church on a congregational basis.

The first holiness churches organized in New York by Rev. William H. Hoople, and which later developed into the Association of Pentecostal Churches of America, were congregational in polity. When this Association and the Central Evangelical Holiness Association united as the Association of Pentecostal Churches of America, the new organization kept its congregational form of government.

As new congregations were established, the Association elected Rev. H. F. Hillery as missionary superintendent. His duty was to supervise the foreign missionary program, hold evangelistic meetings, and organize new congregations. The Pentecostal churches continued under this arrangement until the time of union in 1907. During this time no episcopal tendencies developed. While the leaders and the people of the eastern group were one in doctrine and spirit with those of the West, they had some anxiety about the episcopal trends of the western group. Rev. R. L. Harris, founder of the New Testament Church of Christ, in the South, insisted that the word *episcopos*, translated "bishop" in the New Testament, should have been translated

"overseer." It was natural then that the first congregations of his group were strictly congregational in government. As this body developed, there was an inclination to depart from the congregational form, but each time the question came up before the General Council it was defeated.

When the Independent Holiness church, organized by Rev. C. B. Jernigan, united with the New Testament Church of Christ to form the Holiness Church of Christ, the congregational form of government was retained.

* * *

DEVELOPMENT OF POLITY IN THE UNITED CHURCH

The basis of union, formulated and agreed upon at the first General Assembly at Chicago in 1907, included two items of compromise for the western group and two for the eastern group. The Pentecostals agreed with the Nazarenes on (1) the necessity of a superintendency, and (2) the method of selecting pastors being "subject to such approval as the General Assembly shall find wise to institute." The Nazarenes agreed (1) that the superintendent would not interfere with the independent action of a fully organized church so that each church could select its own pastor, subject to such approval as the General Assembly decreed wise, and (2) that any church which felt it imperative to hold its own property might continue to do so.

The leaders of the southern group, as a whole, seemed well satisfied with the representative plan worked out between the East and the West at Chicago, so the union with the South was on the basis of the 1907 polity compromise.

The representative form of government which the Church of the Nazarene has developed avoids the extremes of both episcopal and congregational forms, but the scale is finely balanced. This is reflected in the statement by General Superintendent James B. Chapman, "To go a short step in one direction would be to establish a practical episcopacy and to go but a short step in the opposite direction would be to reduce the superintendency to a mere advisory relation and to establish a practical congregationalism."

* * *

GENERAL ORGANIZATION OF THE CHURCH OF THE NAZARENE

The general church is governed by the General Assembly, the Board of General Superintendents, and the General Board.

a. The General Assembly

"The General Assembly shall have power to legislate for the Church of the Nazarene, and to make rules and regulations for all the departments related to or associated with it in any respect, but not in conflict with this Constitution" (Manual, par. 30, sec. 9).

The membership of the General Assembly is composed of ministerial and lay delegates elected in equal numbers by the District Assemblies. In addition the General Assembly may include certain persons as ex officio members and representatives of the missionary districts of the Church of the Nazarene. The General Assembly meets quadrennially to receive reports, transact business, and formulate plans for the continued growth of the church.

b. The Board of General Superintendents.

The general superintendents are elected by the General Assembly to serve until the adjournment of the next General Assembly and until their successors are elected and qualified.

The general superintendents have general supervision of the Church of the Nazarene, subject to the law and order as adopted by the General Assembly. They preside over the sessions of the General Assembly, the General Board, and the District Assemblies. They ordain elders, organize local churches, and under specified conditions appoint district superintendents and pastors. They are responsible also for supervising the missionary work in all world areas and supervising all departments and agencies created by the General Board.

The official acts of the general superintendents are subject to the review of the General Assembly. Any official act of an individual general superintendent may be reviewed and nullified by a unanimous vote of the remaining members of the Board of General Superintendents.

c. General Board

In the early history of the denomination the work of the general church consisted largely of home and foreign missionary activities. But the rapid growth of the church required the creation of several general church boards to care for the various phases of the work. The number of these general boards increased to 11 by 1919. Because of the overlapping of program and the resultant multiplicity of appeals to the local church, it soon became apparent that it was necessary to unify the general church organization.

The 1923 General Assembly reorganized the work of several of these boards as departments of the new "General Board." Other general boards continued to operate separately until 1932, when the reorganization was completed. In 1932 the General Board was composed of six departments: Foreign Missions (now World Missions), Home Missions and Evangelism, Ministerial Relief (now Pensions and Benevolence), Publication, Education (now Education and the Ministry), and Church Schools.

In 1956 the General Assembly separated the work of Evangelism from the Department of Home Missions and Evangelism, thus establishing the Department of Evangelism. In 1968 the Department of Youth was organized as the eighth department of the General Board.

In 1976 the General Assembly reorganized the General Board into the following divisions and departments:

(1) Department of Communications

- (2) Department of Education and the Ministry
- (3) Department of Evangelism
- (4) Department of Home Missions
- (5) Department of Pensions and Benevolence
- (6) Department of Publication
- (7) Department of Stewardship
- (8) Department of World Mission
- (9) Division of Christian Life (Church Schools, Youth)

- A. Department of Children's Ministries
 - B. Department of Youth Ministries
 - C. Department of Adult Ministries
- (Manual, par. 335.5)

Each member of the General Board serves in two departments. The method for assigning its members to specific departments is determined by the General Board and the interests of the individual board member.

Members of the General Board are elected at the General Assembly to serve until the adjournment of the next General Assembly. The election procedures insure a balance between ministers and laymen and provide for representation from each geographical zone on the basis of the church membership. The General Board meets each January in Kansas City, Missouri. The general superintendents, jointly and severally, preside over the sessions, where reports are received from the various departments and agencies.

At these annual meetings budgets are established for the work of the general church through the respective departments and agencies of the General Board. The executive secretary of the respective departments of the General Board reports on the previous year's work and outlines plans for the following year. Actions needing approval from the General Board are submitted as recommendations from the department.

The work of the Nazarene Youth International and the Nazarene World Missionary Society is guided by their respective councils, which are elected at their quadrennial conventions.

Each department and general agency of the church has a general superintendent as advisors. These advisors are assigned by the Board of General Superintendents and serve for a quadrennium.

The specific assignment of each department and general agency of the church is given in the Manual. A study of paragraphs 335 through 388 will be helpful in understanding the work of the church in reaching its mission.

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DEVELOPMENT OF NAZARENE INSTITUTIONS

From its beginning the Church of the Nazarene has considered educational institutions absolutely necessary in carrying out the mission of spreading scriptural holiness. This priority has led the church to establish colleges and Bible schools both at home and abroad. Social welfare institutions have not been considered as necessary, so have occupied a much smaller place in the thinking and planning of the denomination.

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Educational Institutions

A survey of the educational institutions that have been developed indicates the magnitude of the educational program undertaken by the denomination. Each institution developed its own constituency and board of control early in the history of the church. The Department of Education of the General Board served largely in an advisory capacity at first; but more unified coordination of the colleges with the general church has developed, and the Department of Education and the Ministry is now giving more active guidance to the educational institutions.

a. In the United States

Six educational zones were created in the United States by the 1923 General Assembly. The 1964 General Assembly revised this to eight zones, each of which is to have its own college. This General Assembly also provided for the establishment of a Bible college to serve the entire church, and authorized the establishment of two new junior colleges to serve the two zones that did not have an established college. In addition the church maintains a graduate school of theology in Kansas City, Missouri.

1. Eastern Nazarene College (Eastern Zone). The Association of Pentecostal Churches of America established the Pentecostal Collegiate and Bible Training School at Saratoga Springs in 1900. Two years later the school was moved to North Scituate, Rhode Island, and named Pentecostal Collegiate Institute. In 1918 the name was changed to Eastern Nazarene College. Shortly after, buildings and grounds were purchased and the college was moved to Quincy, a suburb of Boston, Massachusetts. The college is a member of the New England Association of Colleges and Schools.

2. Trevecca Nazarene College (Southeast Zone). The college was founded in 1901 by Rev. J. O. McClurkan in Nashville, Tennessee, as a school for the training of Christian workers. It was named Trevecca College in 1910, and in 1935 the name was changed to Trevecca Nazarene College. It is a four-year liberal arts college. Trevecca was fully accredited during the 1969-70 school year with the Southern Association of Colleges and Schools.

3. Olivet Nazarene College (Central Zone). This college, begun at Georgetown, Illinois, in 1907, was moved to Olivet, Illinois, in 1908. It became a Nazarene institution in 1912, known as Illinois Holiness University. In 1921 the name was changed to Olivet College. Following a disastrous fire in 1940, the school was moved to its present site at Kankakee, Illinois, and the word "Nazarene" added to its name. Olivet is fully accredited by the North Central Association of Colleges and Secondary Schools.

4. Bethany Nazarene College (South Central Zone). Located at Bethany, Oklahoma, this college was formed by the consolidation of several holiness colleges, the major amalgamation being with Bresee College of Hutchinson, Kansas, in 1940. Originally called Bethany-Peniel College, the name was changed to Bethany Nazarene College in 1955. It is a fully accredited member of the North Central Association of Colleges and Secondary Schools.

5. Point Loma College (Southwest Zone). Point Loma College was organized as the Pacific Bible College in 1901 at Los Angeles, California, by Dr. Phineas F. Bresee, and later became Deets Pacific Bible College. Subsequent names were Nazarene University, Pasadena University, and from 1924 to 1973 Pasadena College. In 1973 a campus in San Diego, California, was purchased and the college name was changed to Point Loma College. Point Loma is a fully accredited four-year college which has been owned and operated by the Church of the Nazarene from its beginning.

6. Northwest Nazarene College (Northwest Zone). This institution had its beginning in 1913 when a school devoted to the Christian training of children was organized for the Church of the Nazarene in Nampa, Idaho, by Mr. Eugene Emerson. By 1915, high school and college work were added to the curriculum and the present campus site was purchased. In 1931 the college of liberal arts was given junior college accreditation, and in 1937 it was accredited as a four-year senior college by the Northwest association.

7. Mid-America Nazarene College (North Central Zone). The college opened in the fall of 1968 on an attractive site in Olathe, Kansas, with an enrollment of 263. The college graduated its first class in 1972. In March, 1974, it became fully accredited by the North Central Association of Colleges and Secondary Schools.

8. Mount Vernon Nazarene College (East Central Zone). The fall of 1968 was the opening date for this new college in Mount Vernon, Ohio. The first semester 186 students were enrolled. In 1972 the college was accredited by the North Central Association of Colleges and Secondary Schools as a two-year institution. In March, 1974, it was granted permission to become a four-year college, beginning with the fall semester in 1974.

9. Nazarene Theological Seminary. The 1944 General Assembly authorized the purchase of property and the establishment of the Nazarene Theological Seminary. The school opened on September 19, 1945, with 61 students enrolled. The Master of Divinity degree is offered, with a curriculum which provides a comprehensive study of all phases of religion -- biblical, historical, doctrinal, and practical. The Master of Religious Education degree is also offered to prepare students for the several associate ministries which are developing in the church. Courses in linguistics, anthropology, and related subjects are included in the curriculum for both degrees to enable persons called to foreign missionary service to make more thorough preparation for their ministry.

10. Nazarene Bible College. The year 1967 marked the beginning of the Bible College at Colorado Springs. One hundred nineteen students enrolled the first year. The school offers a

three-year program that meets the scholastic requirements for ordination in the Church of the Nazarene.

b. Other World Areas

1. Canadian Nazarene College. This college was begun in 1920 at Calgary, Alberta, as the Calgary Bible Institute. In 1927 it was moved to Red Deer, Alberta, as the Alberta School of Evangelism. When the Western Canada Educational Zone was set up, it became Northern Bible College and acquired a permanent campus in 1929. In 1940 it was reorganized as a full four-year college and took the name Canadian Nazarene College. In 1961 it became an all-Canada institution and moved to Winnipeg, Manitoba, where the first buildings on its permanent campus were occupied in 1965.

2. British Isles Nazarene College. This school is the successor to, and heir of, Hurler Nazarene College (founded in 1943), the Beech Lawn Bible College (1947), and earlier British Nazarene colleges. The attractive campus is situated in a famous educational area of Manchester, accessible to the University. The resident staff of British university graduates and visiting lecturers are dedicated to training young men and women for the ministry and the mission field.

3. Bible College Under Home Mission Jurisdiction. The Nazarene Indian Bible College, located at Albuquerque, N. M., is under the jurisdiction of the Department of Home Missions. This Bible college is training young people for effective service among the North American Indians.

4. Colleges Under World Mission Jurisdiction. There is a determined effort to establish an indigenous church in each world area where the church is operating a missionary outreach. This is evidenced by the establishment of Bible colleges, seminaries, and institutes to train national workers. Those listed below require high school graduation for matriculation:

Nazarene Bible School Washim, India

Japan Nazarene Seminary
Tokyo, Japan

Korean Nazarene Bible College
Chusan, Korean

Iloilo City Bible College
Iloilo City, Philippines

Baguio City Bible College
Baguio City, Philippines

Australasia Nazarene Bible College
Brisbane, Australia

Nazarene Theological College

Florida, Transvaal, Republic of South Africa

European Nazarene Bible College
Schauffhausen, Switzerland

Caribbean Nazarene Theological College
Port of Spain, Trinidad

Spanish-American Nazarene Seminary
San Antonio, Tex.

Nazarene Theological College
Taipei, Taiwan

Central America Nazarene Seminary
San Jose, Costa Rica

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Growth Statistics -- [Omitted]

Salient Facts

Eighty-two percent of the leadership of our church (general and district superintendents, seminary and college presidents, executives, and General Board members) are alumni of Nazarene institutions of higher education.

Seventy percent of today's Nazarene missionaries are also alumni of Nazarene institutions of higher education.

Nazarene support of higher education in 1978-79 reached an all-time high of \$3,721,495, an average of \$9.19 for each church member.

A recent study by a national educational association listed the Church of the Nazarene in second place among all denominations in the percentage of current fund costs supplied by the church.

* *

Social Welfare Institutions

The extensive home and foreign missionary program sponsored by the church from the beginning has channeled the attention of the denomination to the establishment of schools to train Christian workers. As a result the church gave less attention to some of the social concerns which were being cared for largely through governmental agencies. This did not indicate lack of compassion or concern, but rather a selection of needs having highest priority.

Some of the orphanages and rescue homes established by the holiness people became affiliated with the Church of the Nazarene in the areas in which they were located. This required the early General Assemblies to provide committees to care for this work. In 1908 the General Assembly appointed a Committee on Rescue Work. The name was changed later to Committee on Social Welfare, and in 1919 became the General Board of Social Welfare. The Committee on Orphanage work appointed by the 1915 General Assembly became the General Orphanage Board in 1919.

a. Orphan Homes. Orphanages were established before 1915 at Peniel, Texas; Oklahoma City, Oklahoma; and Nashville, Tennessee. Only the one at Peniel, Texas, became the property of the general church and was supervised by the General Orphanage Board. The 1923 General Assembly abandoned the plan for a general orphanage and transferred the property back to the assemblies of the West Central Educational Zone. This was an indication to the promoters of orphan homes that they would have to seek support from their District Assemblies instead of the general church. The General Orphanage Board ceased to exist as an active board after the 1928 General Assembly.

b. Rescue Homes. A number of rescue homes were operated and partially supported by Nazarene people in the areas in which they were located. From 1919 to 1923 the General Board of Social Welfare received limited funds, which it disbursed to Rest Cottage at Pilot Point, Texas; Bethany Training Home at Memphis, Tennessee; and Rest Cottage at Kansas City, Missouri.

Rest Cottage at Pilot Point, Texas, was established by Rev. J. P. Roberts in 1903. It became affiliated with the Church of the Nazarene in 1908 as the only institution of its kind operating with denominational recognition. The multiplicity of welfare institutions, together with the difficulties involved in their administration by the general church and the enormous amount of finance necessary for their operation, influenced many Nazarene leaders to believe that these institutions could best be cared for by Nazarene congregations and districts. This thinking led to the discontinuance of the General Board of Social Welfare after the 1923 General Assembly.

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DEVELOPMENT AND GROWTH OF THE CHURCH

The vision of the church to share the message of salvation by entering every possible door has led to the establishment of the church in 52 world areas. The church now produces its own teacher and pupil material for use by all age-groups in the Sunday school, materials for training workers in the local churches, and materials for use with the various youth groups.

The news of the church is carried to its constituency regularly through the periodicals of the church. These include the World Mission, official missionary voice of the church; the Herald of Holiness, biweekly official news organ; Bread, the popular youth magazine; Etcetera, a monthly tabloid for young adults; and the Preacher's Magazine.

The work of the church is financed primarily through tithes and offerings. The financial stewardship of the people called Nazarenes is noteworthy, for they are leaders in per capita giving in denominations of over 200,000 members.

The church-owned press, the Nazarene Publishing House, located in Kansas City, Missouri, is the largest publisher of holiness literature in the world. The trade imprints -- Beacon Hill Press of Kansas City and Lillenas Publishing Company -- appear on many publications that have a wider market than the Church of the Nazarene.

A study of the following chart will give an idea of the growth and expansion of the church since its organization in 1908. Annual reports of the growth of the church are available upon request from the General Secretary's office, 6401 The Paseo, Kansas City, Missouri 64131. [This chart has been omitted]

In addition, the church supports 569 missionaries working in 64 countries of the world. There are 3,019 national workers in these areas.

The international radio broadcast, "Showers of Blessing," is carried each week by 425 stations; its Spanish-language counterpart, "La Hora Nazarena," is on 390 stations, and the Portuguese, "A Hora Nazarena," on 57. The new French broadcast, "L'Heure du Nazareen," is already on 7 stations in Canada, 1 in Haiti, a network of 3 stations in Angola, Africa, and 1 in Quito, Ecuador.

The Church of the Nazarene does not feel that its mission has been completed. The challenge is keen, and the determination to keep the priority on holiness evangelism is still maintained. The desire of the church is to fulfill the purpose that justifies its existence as expressed by Dr. P. F. Bresee, "We are debtors to every man to give him the gospel in the same measure as we have received it."

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THE END