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## **NINETEEN REASONS WHY I AM LEAVING THE CHURCH OF THE NAZARENE**

**By Glenn Griffith**

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[This article was first published, as I recall, in 1956. -- DVM]

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There have been so many inquiries and so many rumors as to why I am leaving the Church of the Nazarene that I have felt moved of the Lord to explain the cause and give some personal reasons why.

In the first place, I would like to say that it was not an over-night thought, nor just snap judgment. I have prayed and meditated over this vital and tremendous decision for at least two years. To leave a church whose doctrines on vital salvation of the soul were and are sound and circumscribes the need of a totally depraved soul, was not an easy decision to make, and it took time and prayer and heart burden to bring me to the point of leaving.

But as I preached and observed in my thirty years of labors, I became convinced in my way of thinking, that I could not go along with the program of the church as it is carried on now. Many, no doubt, in leadership feel differently about the conditions and would say that the church is in the greatest revivals and in the best condition spiritually it has ever been in. But I am giving my reasons why I would leave a full slate in the field of evangelism and leave the immediate fellowship of a great crowd of friends and brethren who may not understand my move.

I do not set myself up as a "more holy than thou" person, nor do I leave with rancor in my soul, but when I voluntarily sent my credentials in to the Board of General Superintendents, I sent them in just as clean as when Dr. Roy T. Williams gave them to me the 30th day of August 1931 at Dodge City, Kansas. Among the questions Dr. Williams asked me was this one: If at any time you

should come to the place where you could not embrace the whole program of the church would you voluntarily return your credentials to the proper authorities?" (or words to that effect). I feel that time has come when I cannot go along with the whole program of the church as it is today, and here are some vital reasons why.

1. The church I joined in 1926 was a virile, impassioned and prayerful church, but now it seems cold, anemic and formal in its worship, generally speaking.

2. In many places the evangelist, preaching under unction the doctrine and experience of sanctification as a delivering second work of grace, finds it a struggle to have a revival, because of resistance from so called liberals who make up a large part of the congregation, which neutralizes the efforts of conviction upon the crowd as a whole.

3. Preachers are urged by leaders not to preach on the negative side of the gospel, but only the positive. In my way of thinking the Law, or negative, must come first, then the positive, Calvary, or there will be no conviction for sin. Rom. 7:7-9.

4. The doctrine of repentance, pertaining particularly to confession of covered sin, seems to me to be touched very lightly and many teach that there are some sins committed, especially like a husband or wife being unfaithful, that they should confess it only to God and not to the person sinned against. But the Word teaches that we must be reconciled to the one who hath ought against us. (Matt. 5:23-26 (Prov. 28:13).

5. In my way of thinking the General Rules of the church are so abused by interpreting them on a human basis instead of Divine intention, that the standards of the church are almost obliterated by compromise with the world.

6. The membership committee in a great many places is a forgotten committee, and nothing is done about this breaking of the church law. As a consequence the church is filling up with members unacquainted with the real church standards.

7. The ring ceremony has taken the place of the modest wedding service as prescribed by the Manual, where no ring is mentioned nor any place made for it in the service.

8. Doesn't there seem to be a definite shifting from insisting on the membership being LOYAL to God, to being LOYAL to the church and ecclesiastical leadership?

9. In my observations, there seems to be an overshadowing by a liberal type of ministry over the so-called radical type ministry by boosting of the liberal to the discouragement of the radical type.

10. There seems to be a distinct preference given to seminary graduates over the self-educated preacher. It also seems that there is a stronger emphasis upon being scholastically prepared, than to be baptized with the Holy Ghost fire.

11. Another reason is this: I am an honest man and find I cannot support a church financially by giving and raising money in Thanksgiving and Easter offerings and paying a general budget, whose church and leaders have and support TV and a play program. These offerings all go into the general budget out of which SUPPORTS OF ALL OF THESE APOSTATE INNOVATIONS ARE PAID. Also the Seminary is conducted by a booster of TV. Being honest with God and man, I cannot support all of this and cannot induce others to do what I cannot do myself.

12. Another reason is this: That even though the so-called "Revised Standard Version" of the Bible has been frowned upon by the church leaders, and by many great leaders, and some branded, because of its questionable committee regarding their Communistic-front affiliations, as a blasphemous manuscript, yet is it quoted from in the Sunday School literature and in the Seminary and in the colleges by some of the faculties and I cannot be a part of such teaching going to our young people and preachers.

13. Another reason is this: Because many of the faithful old-fashioned saints -- who do not believe in church sponsored sports such as: Sunday School baseball, softball, basketball teams, and do not believe in banquets in the church basements or on the church property, and do not believe in TV, -- are being set aside and called old fossils or some such names, when in most cases these are the ones that make up the prayer meeting crowds, and are faithful to the means of grace of the church.

14. Another reason is this: As I have preached over the nation in camps and churches, saints come to me by the scores who say they are starved for soul food and that they never hear old-fashioned, pungent truth from the pulpit in their churches and ask me "What will we do?" "We go to church and feel worse when we leave than when we went, because there was no unction on the preacher and no message of life."

15. Another reason is this: In observing the youth and their calls into special service there seems to be a distinct discouragement among many, for they feel there is not much future in the church for the so-called radical, young preacher or missionary for advancement or open doors. Also, there are older preachers who because of their so-called radical convictions have been set aside and refused even to be given evangelistic commissions or recommended to churches, who talked to me personally and they were clean, fruitful ministers.

16. Another reason is this: That the preachers, both pastors and evangelists, who preach with earnestness on worldliness, such as bobbed-hair, TV, slacks, jeans, jewelry (including the wedding ring) (and which the first generation of Nazarene women never wore or at least you would not find one in 500 who did), etc., are being frowned upon and barely tolerated by many leaders.

17. Another reason is this: That in a large majority of the churches worldlings that are painted, be-jeweled, show-going, shorts-wearers are acknowledged as Christians, and many times are given an official place in the church. They even teach our children and take part in the choirs and music, professing Holiness, when the Word of God condemns all of these worldly things.

18. Another reason is this: There seems to be a greater anxiety to build a great institution than to reap a great harvest of souls. As the enormous sums of money spent for buildings, such as from twenty to forty-five thousand dollars for a parsonage and up to three hundred fifty thousand or more for churches and educational buildings, when tens of thousands of heathen are starving for food and the Gospel and many consecrated young men and women are called and burdened to go to mission fields and are not sent. With all this the leaders preach sacrifice and there seems to be money for banquets, luncheons, and rest conclaves, but still this generation goes by a seemingly unburdened church in the treadmills of death to the judgment without God and "nobody cared for their souls."

19. All these nineteen reasons and more which I have not written have created such a condition of confusion and pressure that in all fairness to God, the Bible, scattered Sheep of the House of Israel, and my own soul, I felt I could no nothing else but to withdraw from the Church of the Nazarene and give what little I had to gather together the scattered, starving sheep who wanted to go the old fashioned way of Holiness with standards and convictions. (Jer. 6:13-16)

I stepped out of the Church of the Nazarene not knowing the future. I had no promise of a place or salary. I gave up all the meetings and there were enough to run me into 1960 and further if I had cared to slate more. God seemed to ask me to step out under the stars and I have gone asking only to be in the will of God. It could not have come, it seems, at a more inconvenient time for the human, as I still owed a little on my little home in Denver, and caught me with my old 1947 car with 86,000 miles on it; but I did not seem to fear when I made the decision to break away from the church. It was the break that I feared but I felt that there were still enough old-fashioned people in Christendom, who were starving spiritually and were like "sheep scattered abroad having no shepherd and fainting under their load" that would rally and stand by.

I voluntarily sent in my credentials to headquarters at Kansas City, Missouri, and sent them in clean, then boarded a train for Nampa, Idaho. There a small group of Christian men had put up a tent and opened a door for me to preach. It was all an act of faith, but how wonderful I felt to get out from under all the pressure of ecclesiastical dictatorship and feel free to preach without opposition and with cooperation of people. The first night we started with about two hundred people and we now closed after five weeks of intensive revival. We had crowds up to more than five hundred and many, many souls were saved, reclaimed and sanctified, and scattered sheep gathered from different areas. We are now in the process of organizing "THE BIBLE MISSIONARY UNION" and many have filled in questionnaires desiring to join this "Old-Fashioned" so-called radical group. We expect to carry on like we started out years ago and not COMPROMISE with the World, but to preserve the "heritage that is ours," feeling that we still owe the Gospel to this generation in the same measure that we received it.

"It is later than we think." Who knows but this may be the gathering together of the bloodwashed for the Rapture? Please pray for us if you feel a pull, or join us in this final battle for the Master Jesus Christ.\*

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\*As a young man 19 years of age, one night I attended a gathering at the old box factory between Nampa and Caldwell, Idaho where Glenn Griffith preached shortly after the tent meeting mentioned above was moved to the box factory site. As I recall, it was that night that Glenn Griffith announced that the name of the new group was to be called "The Bible Missionary Union," later to become "The Bible Missionary Church." Also, perhaps a short time later, I recall hearing the pastor of the Church of the Nazarene in a southeastern Idaho town not too far away read from this publication by Glenn Griffith. -- DVM

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