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YOU AND YOUR CHURCH
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DEDICATION

To my wife, Maybelle Eleanore Reed, whose constant consideration and helpfulness has made my ministry full and rich; and whose cheerfulness has given inspiration for all of my Kingdom tasks.

* * * * *

FOREWORD

It was the joyous privilege of the writer to open the door of church membership to over one hundred new Nazarenes during one four-year pastorate. The rich experience of hours spent in personal consultation and instruction with these sincere Christians led him to believe that careful preparation of prospective members at this point may make it possible for him to aid individuals and families who otherwise would be uninformed and, in time, careless members.

This book is intended to fulfill a twofold purpose:

(1) to serve as a study manual for those contemplating entering the church as members, and (2) to be used as a study book for those who are already mature Christians and who feel it is necessary to have an intelligent understanding and appreciation of the meaning of church membership. In either case it may carry credit in the Christian Service Training program.

As a guide to pastors in preparing individuals for church membership, this book emphasizes four basic qualifications. (1) The prospective member should have a vital Christian experience. If not sanctified, he should be an earnest seeker after heart holiness. (2) He should give evidence of full acceptance of the doctrines and standards of the Manual. (3) He should recognize the importance of attending all the church services with regularity and of setting up a family altar. (4) He should be instructed in faithful Christian stewardship and conscientious tithing. (While tithing is not a test of membership, it is a vitally important doctrine of the Bible and every new Nazarene should be led into this wholesome Christian obligation.) This approach will help the pastor to indoctrinate those who are received into membership; and the result will be an aggressive, spiritual people.

May the Holy Spirit add His blessing and guidance to all those who study these pages; and may church membership be more meaningful and its fellowship richer because of this study.

Harold W. Reed

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CONTENTS

- 01 -- The Church Needs You
- 02 -- The Church Belongs to Christ
- 03 -- The Church of Your Choice Is a Holiness Church
- 04 -- The Church Offers a Theology
- 05 -- The Church Has a Standard
- 06 -- The Church Has a World-wide Mission

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THIS IS MY CHURCH!

This is my church; I enter prayerfully,
Aware of all I owe the Christ of Calvary,
And that our fathers lived in dungeons bare,
That unmolested we might worship here.

This is my church; I sense anew today
The sacrifice and prayers of yesterday

Of those who worshipped in this sacred place
And spoke of unknown depths of love and grace.

This is my church; I come adoringly,
For God is here, and He may speak to me;
My cares will vanish when I kneel to pray
In this Thy sanctuary, Lord, today.

This is my church; I pledge my life, my all
That generations yet unborn may call
Upon Thy name; may holy fire burn
Upon its altar until Thy return!

-- Ruth Williams Crooks

* * * * *

INTRODUCTION

To belong to the church is both a joyous privilege and a sacred obligation. It is important that people joining the Church of the Nazarene are properly instructed in her doctrine, polity, and program. But it is equally important that members of the church, themselves, become fully aware of the opportunities for service which lie near at hand.

YOU AND YOUR CHURCH was written out of a fruitful ministry in several pastorates. Doctor Harold W. Reed's pastoral ministry has been unusually successful in bringing new Nazarenes (by profession of faith) into the fellowship of the church. What he recommends in this book he has carried out in his parish. Now that his responsibilities have increased until more than a thousand students come under his ministry each year, he is continuing to instruct and lead them into a full appreciation of the church and her challenge to service.

For pastors who periodically conduct membership classes this book will be a most valuable aid. For youth camps, institutes, and Christian Service Training classes, this volume furnishes an ideal source book and study guide for such occasions.

But the acid test of any book may be expressed by the question, "What does it do for you?" Well, as I read it, I was challenged by its message and inspired by its contents. I shall be a better church member and more loyal to the cause of Christ for having read it. That is why I commend YOU AND YOUR CHURCH to all members of the church as "must" reading.

S. T. Ludwig,
General Church Secretary

* * * * *

01 -- THE CHURCH NEEDS YOU

The church needs you. Yes, the church needs YOU! It needs all there is of you, your unreserved love, devotion, and loyalty. And just as surely as the church needs you, you need the church. You cannot afford to be without its blessing, strength, and comfort. God has created man with a capacity for worship, communion, and service that can find its highest and best expression only in the church. From man's earliest history he has sought a place of worship and communion with God, that he might have fellowship with Him and better serve Him.

* * *

Bible Places of Worship

The first record we have of a place of worship, where God came and communed with man, was in the Garden of Eden (Gen. 3:8-9). God expected Adam and Eve to meet Him there, that they might have fellowship together.

The next place of worship that we notice is at an altar. Many altars are described in Genesis. Abel met God at an altar when he brought his sacrifice as an offering. Noah built an altar to God and communed with Him, and God blessed Noah and his family (Gen. 8:20). Abraham is referred to as the altar builder. As he walked with God, he found it necessary to erect a definite place for worship and communion.

In Gen. 24:63 we find that Isaac sought God's presence in the open field. Here he found a place of meditation and blessing.

It was Jacob who worshipped at Peniel (Gen. 32: 24-30). Here he met God face to face and received a blessing and a promise of divine care. Jacob realized his need of God and refused to be denied the blessing that he sought.

In Exod. 3:2-12 we read concerning Moses and the burning bush. God revealed himself to Moses in a strange and different way, turning the ordinary desert bush into a hallowed, sacred place of worship. Another place of worship in the life of Moses, as well as for all the children of Israel, was at Mount Sinai (Exod. 24:15-18). Here God revealed to Moses His desire and plan concerning a tabernacle that should be built, in order that He might have a sanctuary in which to dwell among His people (Exod. 25:8). Thus we find in the New Testament the Church referred to as a habitation of God through His Spirit. The Tabernacle, although it was a portable structure, became a great center of worship for the people.

During the reign of King Solomon, God commanded that a permanent place of worship should be erected, and in I Kings 7-8 we find a description of the magnificent Temple built in Jerusalem and known as Solomon's Temple: "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord" (I Kings 8:10-11).

We cannot take the time or space here to follow the history of the centuries that followed the building of this first temple of worship. However, we find that, when the people became disobedient and turned away from God, His glory and presence departed from the Temple and in succeeding years it was destroyed by their enemies.

Turning now to the New Testament, the first place of worship that we notice is a very lowly one, a humble stable. Here the shepherds came to worship and then went and told the wondrous news (Luke 2: 15-20). After the shepherds had worshipped in the stable we find that the Magi came to worship the Christ and found Him in a house (Matt. 2:10-12). Whether in a lowly stable or in a humble dwelling, the most important factor in worship is the presence of the Christ.

In Luke 4:16-22 we find Jesus going into the synagogue at Nazareth as was His custom on the Sabbath day. Although the Temple in Jerusalem continued to be the Jewish national shrine of worship, synagogues had been erected throughout the towns and villages, that the people might meet together for the reading of the Scriptures and that the children might be instructed in Jewish law. It was at the synagogue that the boys received their elementary education.

We shall mention only two more significant places of worship. The Gospel according to John tells us of Mary Magdalene and of her worship at the empty tomb. She received not only blessing and comfort for herself but inspiration to share this blessing with others.

Finally, we would call your attention to the Upper Room (Acts 1:12-14). Here in this Upper Room in Jerusalem we find one hundred and twenty disciples assembled as they had been instructed to do. From this Upper Room comes to us the first glimpse of the early Christian Church. It was as these disciples tarried in the Upper Room that the Holy Spirit came to them in purity and power.

* * *

The Church as We Know It

The Church as we know it has come down from the early life of Christians as described in the New Testament. Generally the word church was used to designate the entire group of disciples or followers of Christ. Sometimes, however, it was used to designate a certain group of disciples in one particular place who had definitely banded themselves together as one unit. And again it was used to designate a combined group of these bands in a certain area.

These same definitions of the word church are used frequently among us today. We sometimes speak of the Church as including all the persons in the many groups of disciples that make up the followers of Christ. In many denominations the whole denomination is referred to as the church, and we also speak of the church in the sense of the local congregation.

However, we might say that the Church is an institution established by Jesus and composed of the followers of Christ who in this way can express collectively His purpose and will in the world. Throughout nineteen centuries the Church has stood as a world-wide agency for the establishment of Christian principles and the building of the kingdom of God.

Thus we see that the Church has a mighty mission to fulfill if she is to carry out the Great Commission given by her Founder. If the Church is to be as strong and mighty as she should be in the face of sin and wickedness, she must have the active allegiance of every true disciple. Nail your colors to her mast. In the face of evil forces, if we stand together, men know where we are and what we are, not as individuals, alone, but as a body. Be willing to stand up and be counted as one who not only believes and endorses that for which the Church stands but one who desires to commit himself to the only institution in the world dedicated to the salvation of souls. This sincere declaration of loyalty will not only buttress your own faith but will make many others think seriously of the same step. Yes, the church needs you and the strength of your Christian faith.

* * *

The Church Needs Your Allegiance

The church needs your outright allegiance. You would not want to live in a community where there were no churches. No clear-thinking individual would want to rear his family in a country where the church was denied its ministry. It is not just a shrewd and clever piece of salesmanship when a real estate agent advertises that the property which he has for sale is in a good church community. A prominent real estate broker made the declaration that the greatest influence in a community for creating real estate value is the church. The church stands for God and righteousness, law and order, morality and uprightness.

There are sinister forces at work in our land today that would seek to destroy the church and silence her message of redemption. For this very reason you should align yourself with the church and help enable her to be a lighthouse in the storm; a beacon flung against the blackened sky; a white, unflinching, steadfast light that shines as a guiding beacon.

An illustration may make this thought more meaningful. During the writer's first pastorate in a small city, he called at every home in a religious survey. One afternoon he came upon an elderly gentleman who was quite negative in his reactions to the church. After a time the elderly man conceded that he would not want to live in a city where there were no churches. Then he dismissed the whole matter by saying, "I know I accept the blessings and good influence of the churches and accept no responsibility for their support, neither by my attendance nor by my finance. I know I am a piker."

In a second pastorate, a new family had just united with the Church of the Nazarene. The church was in a strenuous building campaign. Pressure was on the congregation, and the new Nazarene family pledged one hundred dollars. This meant that they must put a mortgage on their home in those depression days. The pastor was a bit apprehensive. Here was a new family, unaccustomed to strong financial appeals, yet giving their utmost. The loan was secured, the pledge paid. The father of that beautiful family fairly beamed as he said: "I want to save my family, and we need a new church for our daughter and six growing sons. This is no sacrifice; it is a worth-while investment." Several years later this fine layman was asked: "Did your strong allegiance to the church really pay?" His answer was quick and without qualification: "If I had it to do over again, I would certainly make the same choice."

Yet some will always say, "But I am only one; of little strength is one." To this comes the reply, "Yes, you are only one; but still you are ONE." You cannot do everything but still you can do something. Because you cannot do everything, do not refuse to do the something you can do.

* * *

The Church Needs Your Attendance

The church needs your faithful attendance. Your presence in the services is a source of inspiration and encouragement to fellow members, as well as a source of strength to your own heart. This is a very positive way of casting your vote for the church to continue the great work she is doing. By your faithful attendance each week, you are voting to keep the church doors open, the Bible open on its pulpit, the minister proclaiming God's Word. By the example of your attendance others will be attracted to the place that means so much to you. While some fail to heed the often repeated slogans: "Rain or Shine, Mud or Dust, Be in Sunday School I Must" or "Let It Snow, Let It Blow, I'm Going to Wrap Up Good and Go," there are many who have proved that they are not just fair-weather Christians. Yes, the church needs your presence in all of the services; needs you there praying that God will make your church the way of righteousness to men.

* * *

The Church Needs Your Talents

And what is that you say about having no talents? Few there are who have been entrusted with five talents, and not many with even three talents, but God has endowed every person with at least one gift. He has given you that talent in order that you might invest it for Him. Remember the parable that Jesus taught His disciples concerning the talents. While this may not have referred to abilities, it does very definitely teach us concerning investments. It is ours to invest the God-given abilities that we possess. God's Word tells us that not all receive the same gift but each in his own way is fitted for the task that is his to perform. No one else can do the work that has been assigned to you. Do not allow the work of the church to suffer because you failed to invest the talent that God has entrusted to your care.

* * *

The Church Needs Your Finance

Have you ever heard anyone say: "Yes, that is all that the church wants, money, money, money"? Is it not a strange notion that the church should be able to operate a world-wide program of evangelism and maintain a strong, influential home base on little or no finance? It would seem that some folks think that the church operates automatically. They do not feel that they owe anything. They would be horrified to find it closed some Sunday or to hear that it had ceased its missionary activities -- but they themselves assume no personal responsibility. God's plan of church finance is set forth plainly in the Bible. Tithes and offerings will finance the work of the

church anywhere, any time, under any set of circumstances. We are but stewards of that which God hath given us. "The tithe is the Lord's." "God loveth a cheerful giver."

As one looks at the tabulated figures of annual national expenditures in recent years, and realizes that only a small fraction of the people's expenditures have gone to the church, we marvel at God's mercy and patience. With multiplied millions being spent for tobacco, liquor, and pleasure, and the smallest bracket of expenditures listed being that of the church, our nation needs to be aroused to the fact that as a people we are robbing God.

We are living in a day when material things and secular interests would attempt to overshadow and crowd out the church and all for which she stands. It is imperative that every Christian take an active part in promoting and supporting the church. This thought was pictured so forcefully to the writer some time ago while in New York City. From the dizzy heights of the Empire State Building, the guide pointed down to the great buildings that fit into the pattern of New York's sky line. "There is the Chrysler Building to your right," he said. "Straight ahead is the Astor Hotel. To your left is the Pennsylvania Station, this side of the Hudson River. Back of us is the Prudential Insurance Building. But, look down this side of Prudential, and you will see a tiny little church. It is known as 'The Little Church Around the Corner.'" The writer's eyes were strained as he looked past the great skyscrapers and searched diligently for the church. Finally, his eyes made out the little place of worship, half hidden behind a great building. What a contrast! Empire State, Chrysler Building, Radio City, Woolworth Building, skyscrapers reared to the clouds; and the church nearly hidden, almost forgotten and insignificant. Can it be that this is a true picture of our age? Commercial interests are high and impressive while spiritual things are forgotten and hidden in a secular world.

The Church needs your finance if she is to carry out the Great Commission of our Savior and give the gospel to every nation. "Perishing, perishing, hark how they call us." The Church needs your finance in order to carry on her works of mercy. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." The Church needs your finance to make possible Christian education; to build men with character, strong in mind and body, with hearts aflame for God.

* * *

You Have a Debt to the Church

The church needs you to help repay the debt you owe her. Before you were born the church gave to your parents ideals of life and love. It was in the church that you were dedicated to God in infancy. The church enriched your childhood and in the stress and strain of adolescence she gave guidance to your ways. When your steps slipped and you knew the bitterness of sin, the church told you of a Savior's love and of a power that could keep from sin. The church taught you to be chaste and sanctified your marriage and blessed your home. When sorrow came, it was the church that told you about the God of all comfort and whispered to you the hope of another morning, eternal and tearless.

Now, the church calls you. She asks for your service and your loyalty, thus helping her to do for others what she has done for you.

Yes, the church needs you, and just as truly you need the church.

The church is your best friend. Her invitation is to all who mourn and need comfort; to all who are weary and need rest; to all who sin and need a Savior; to all who are lonely and wish friendship. She welcomes all, irrespective of position in life. She lifts the fallen and cheers the sorrowing. She offers friendship, fellowship, and love.

So will you not pledge yourself to the church and to the cause for which it stands; one faith, incorruptible, with salvation and service for all mankind?

* * *

Summary

Yes, the church needs you. Needs your allegiance, your attendance, your talents, your finance. Needs you to repay the debt you owe her, for the church is your best friend.

1. You are accepting the blessings of the church in either a responsible or an irresponsible way. Every person is indebted to the Christian churches of the community.
2. The church needs your unreserved loyalty. Are you willing to stand up and be counted for the good, and for the right?
3. The church needs your service. Your church needs the support of strong men and women in places of leadership.
4. The church needs your talents. Everyone has at least one talent to invest for time and for eternity.
5. The church needs your finance. If the Church is to evangelize the world, it will challenge the finances of the best supporters as well as the day laborer.
6. The church needs your love and compassion to be poured out upon its altar in vital personal evangelism.
7. God has entrusted His Church to His disciples.
8. You are one of His disciples. The pertinent question is, "Are you a sincere disciple?"
9. By uniting with a church, you recognize the strength and permanence of organization.
10. The church needs your faith, courage, and love. The church needs YOU!

* * *

To Guide Your Study

1. Name some of the places of worship in Old Testament history.
2. In what ways does the church minister to its families?
3. How may you serve your church?
4. What are the values of church membership from the standpoint of organizational efficiency?
5. How can one best show his colors for the right?
6. What do you feel to be your debt to the church?

* * * * *

02 -- THE CHURCH BELONGS TO CHRIST

Just beyond the frontier of Galilee at the base of the majestic Mount Hermon lay the town of Caesarea Philippi. It was a lovely vacation spot. Jesus, with His disciples, had been busily engaged in the Galilean ministry, and He had now called them apart for a little while. Here in the vicinity of Caesarea Philippi, where the Jordan takes its rise, Jesus sought out a retreat, which He had no doubt longed for, in order that He might be alone with His disciples. Here He addressed himself to the task of instructing the Twelve in the things of the kingdom of Heaven and preparing them for leadership in His Church, for even a vacation could not keep Christ from speaking of His spiritual kingdom and His Church.

Matthew records for us the interesting conversation which took place here between Jesus and His disciples. Christ began with a question of supreme moment, a matter which demanded close attention. "Whom do men say that I the Son of man am?" From the time Jesus had begun His public ministry, men had debated about Him; thus He now addressed a question to His disciples to ascertain what judgment they had regarding Him. Their answers revealed the popular conception of the people. "Some say that You are Elijah. Some think that You are Jeremiah. Others think You are John the Baptist, or at least one of the great prophets." Then Jesus turned directly to His disciples and focused the question upon them, "Who do you say that I am?" Simon Peter, as ever the spokesman for the Twelve, said, "Thou art the Christ, the Son of the living God." Jesus said unto Peter, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Five words stand out in this conversation that fire the heart and soul of every devoted Christian in every age. I will build my church. Jesus said it is "my church." There is expressed in this monumental statement all the love, concern, and affection which was in the heart of the Master.

Any institution with which Jesus identified himself deserves our love, concern, and devotion. For this reason, if for no other, every sincere Christian should give careful attention to his relationship with the Church of Jesus Christ. At this point in our consideration, the question arises concerning the validity of the true Church of our Lord and Savior. With over two hundred denominations in Protestantism, and with Catholicism split between the East and the West, how may the earnest seeker identify the true Church of Christ? Possibly some denominational definitions, a Bible dictionary definition, and an interpretation of Biblical passages regarding the Church will lead into a working definition of the term.

* * *

Some Definitions of the Church

The Church is a congregation of saints in which the Bible is rightfully taught and the sacraments rightly administered. (Augsburg Confession, 1530)

The Church is a congregation of faithful men where the pure Word of God is preached and the sacraments duly administered according to the ordinance of Christ. (Methodist)

The Church is a congregation of Christians under the rulership of bishops who have come down in one unbroken line of succession from the Apostles. (Episcopalian)

The Church is a congregation of all the faithful confessing the true faith and organically connected under one visible head, the pope. (Catholic)

The Church is a congregation of immersed believers. (Baptist)

The Church is the aggregate of the redeemed. (Presbyterian)

The Church is a congregation of disciples who by faith and immersion have publicly confessed Christ together with its appointed leaders and services. (Disciples of Christ)

A Bible dictionary suggests that the community of believers is the Church of God in miniature in every city.

We observe that there are two factors present in nearly all of these definitions. The church is composed of professing Christians. The church is a congregation of individuals united for the purpose of performing a specific task. The church, then, is composed of sincere, born-again Christians united in a congregation to do the will of God as it is revealed to them.

* * *

The Foundation of the Church

Jesus said, "Upon this rock I will build my church." From this significant statement all may be sure that the Church is of divine origin, created to fulfill a divine purpose and destined to

divine, eternal conquest. There are three interpretations usually given to this particular scriptural reference. These interpretations follow, with a brief examination of each one.

The rock upon which Christ built His Church was Simon Peter. This is the Roman Catholic view. But it hardly seems reasonable that Jesus would establish a divine institution on such an unstable person as Simon Peter. No other scripture in the Bible hints at such an interpretation. Hence, one could hardly feel justified in building a doctrine on one lone passage of scripture.

A second interpretation is that Christ meant that He would build His Church upon Simon Peter and His disciples. Such an interpretation would include all disciples. It would mean that men like you and me are turned into spiritual stones, lively and stable, out of which comes the invincible Church of Jesus Christ. This interpretation seems to harmonize better than the first with the whole tenor of Bible background, since the Great Commission is for all disciples to go and make other disciples in all the world.

There is a third interpretation, given by most Protestants, which seems to be nearer to what Jesus meant by the foundation of His Church. This interpretation is that the rock upon which Jesus Christ built His Church was the monumental confession of Simon Peter: "Thou art the Christ, the Son of the living God." This confession has ever been given by the Church of Jesus Christ down through the twenty Christian centuries. The Church has been built upon the rock, Christ Jesus. It has a divine origin, and the true Church will ever bear clear testimony to the fact that Jesus is Christ, the Son of the living God.

* * *

The Mission of the Church

The mission of Christ's Church is clearly indicated in the New Testament symbolism. The Church is likened to a vineyard, a flock, a family, an army, a temple or the house of God, a kingdom, and a body. Let us examine each figure as a symbol of the Church of Christ.

A Vineyard. In the Old Testament, Isaiah, gifted in graphic utterance, referred to Israel as "the vineyard of the Lord of hosts." This same figure of speech is used in the New Testament by our Lord Jesus Christ to describe the relationship between himself and His disciples. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). The mission of the Church in this symbolism is suggested by the outstanding quality of the vineyard, namely, fruitfulness.

A Flock. In John's Gospel, chapter 10, Jesus refers to himself as the Good Shepherd and to His disciples as the sheep. The good shepherd gives his life for the sheep. The good shepherd knows his sheep. The good shepherd provides for and feeds his sheep. The good shepherd does not desert the sheep in the hour of danger, as does the hireling. The good shepherd has other sheep of other folds. The good shepherd brings the sheep into the fold at the close of the day. Through this varied and suggestive symbolism Christ expresses His love, care, and concern for His flock. One can recognize love, pathos, and tenderness in the words of the Master: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

A Family. Paul in exhorting the churches of Galatia admonishes them to "do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). The closely knit relationship of church ties is so real that Paul speaks of Timothy, my son, and of Phoebe, our sister. He speaks of the Church Triumphant in heaven and the Church Militant on earth as being of one great family: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3:14, 15). Love is the key to all successful family relationships, and without doubt it is the outstanding characteristic to be found in the true Church of Christ Jesus.

An Army. While the Church of Jesus Christ has always been slow to use the weapons of war in carnal warfare, it has made use of this symbolism to portray vividly the Church's hostility and opposition to sin. In the Christian warfare Paul exhorts the Christian to "endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3). Again Paul urges the Christians at Ephesus to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:11-17). To Paul the Church was an army of Christian soldiers on the march in full battle dress and in plain view.

This idea of the Church was in the mind of Solomon when he exclaimed, "Fair as the moon, clear as the sun, and terrible as an army with banners" (S. of Sol. 6:10).

The spirit of moral militancy and of spiritual conquest must ever characterize the people who are called Christians. Militancy for the right has ever been prominent in the Church of the Nazarene. It characterized the organic union of the three church bodies at Pilot Point, Texas, in 1908 which instituted the Pentecostal Church of the Nazarene. The Beulah Christian, October 24, 1908, records the battle hymn of that assembly, which was sung to the tune of "Dixie."

The holiness bands from over these lands
Are fast coming in and all joining hands,
Praise God! Praise God! Praise God for Jesus!
With the blood and fire of the Holy Ghost
We'll rout the foe and his black-winged host,
March on, march on, march on with Jesus!

Chorus

With forces all united
We'll win! We'll win!
We'll preach a gospel o'er the land

That fully saves from sin.
Praise God! Praise God! Praise God
For full salvation!
Praise God! Praise God! Praise God
For full salvation!

With the Nazarene hosts and the Pentecostal band,
And all our folks from the old Southland,
Look out! Look out! Look out for vict'ry!
This Gideon band unitedly stand
And are determined to conquer this land
Right away! Right away! Right away for Jesus!

These Nazarenes are a happy host
Equipped with the fire of the Holy Ghost.
Amen! Amen! Amen! Amen!
While others sleep they are wide-awake
To rescue men from the burning lake.
Praise God! Praise God! Praise God for vict'ry!

And when the battle here is o'er,
We'll sing and shout on the other shore.
Praise God! Praise God! Praise God for Jesus!
And when around the throne we meet,
We'll cast our crowns at Jesus' feet
And shout: Praise God! Praise God! Hallelujah!

A Temple, the House of God. The children of Israel carried the Tabernacle with them throughout their wilderness wanderings, and brought it with them into Canaan. Through the devotion of King David plans were set in motion to build a great temple for the worship of Israel. This temple was brought to completion through the wise leadership of David's son, Solomon. This great religious center with its beauty, sacrifices, and worship became a symbol of the Church of God. Upon the altars of the Temple, sacrifices were offered and the Shekinah glory hovered over this house of God. One writer put it in these words:

The temple in all of its glory was and is a favorite figure of the Church. St. Peter, the first and foremost of the early apostles, employed the figure of the temple in contemplating the unity and compactness and the solidity of the Church as evidenced in these words: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Pet. 2:5.

St. Paul, the pre-eminent Christian of the first century, makes good use of the symbol of the temple in presenting the unity and stability of the Church: "In whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:21, 22.

In his wise and practical instructions to Timothy, Paul compared the Church to a house in these wonderful words: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." I Tim. 3:15.

The writer of the book of Hebrews makes a fine statement suitable to the subject in hand: "But Christ a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:6.

The Church is definitely called the house of God, and "holiness becometh thine house, O Lord, for ever." Psa. 93:5. Holiness is the crowning blessing upon the Church.

A Kingdom. This symbol of the Church suggests citizenship, a King, authority, power, and rulership. The Bible sets forth four distinct and different kingdoms: the inner spiritual Kingdom set up in the heart in regeneration, the ecclesiastical or Church Kingdom, the Millennial Kingdom, and the Kingdom of glory in heaven.

The Kingdom which is identified with the visible Church is the spiritual Kingdom within. "The kingdom of God is within you." However, the seven parables of Matthew 13 reveal that there are those who claim to be citizens of the Kingdom who really are not. The dragnet of the Kingdom had within its meshes both good and bad fish. This parable undoubtedly alludes to the good and bad members within the membership of the church of Jesus Christ.

In the Kingdom symbolism as applied to the Church, the King is Christ, the subjects are the Christian citizens, the law of the land is the Bible, and the realm is the world. This is an accurate picture of the Church Militant.

A Body. Paul uses the body as a symbol of the Church on several occasions. In Romans he uses this symbol to describe the unity of the Church: "So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5). There is no doubt that Paul here refers to the Church, as he does also in the following quotation: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:22, 23). Again Paul says: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church" (Eph. 5:28-31). This mystical union which suggests Christ as the Bridegroom and the Church as the bride alludes to the fervent love, constancy, and purity which are expected of the Church. Again, in this figurative language Christ is pictured as the Head, and the Church as the body. The head guides and directs the body. So it is intended that the body will be under the direction of Christ, who is the Head and Leader of His people.

* * *

Summary

1. There are many definitions of the Church according to denominational statements.
2. In the New Testament, the word ecclesia means the called-out ones or the born-again Christians.
3. Evangelical Protestantism for the most part agrees that the Church is composed of sincere born-again Christians united in congregations to do the will of God as it is revealed to them.
4. The Church of the Nazarene as a holiness church is composed of sincere, born-again Christians united in congregations to do the will of God as it is revealed to them.
5. The foundation rock upon which the Church is built is Peter's monumental confession concerning Jesus Christ: "Thou art the Christ, the Son of the living God."
6. Inasmuch as Christ spoke tenderly and affectionately, "I will build my church," it seems impossible that any sincere Christian would be careless concerning church membership.
7. The mission of the Church is set forth in the New Testament by seven symbols:
 - a. As a vineyard, the Church is to be fruitful.
 - b. As a flock, the Church is to accept protection from the Divine Shepherd.
 - c. As a family, the Church is to be united in love.
 - d. As an army, the Church is to fearlessly oppose the evil and to be aggressive for the right.
 - e. As a temple, the Church is to offer worship, instruction, and consolation to needy men everywhere.
 - f. As a Kingdom, the Church is composed of spiritual citizens under the kingship of Christ, its Lord.
 - g. As a body, the Church is to be united and directed by Jesus Christ, who is the Head of organism.
8. The Church belongs to Christ. "I will build my church."

* * *

To Guide Your Study

1. In what way does Jesus refer to the Church?

2. What two elements appear in most definitions of the Church?
3. What is the rock upon which Jesus builds His Church?
4. How is the Church like a vineyard?
5. Does the Church of Jesus Christ exhibit militancy? In what way?
6. What Bible symbolism best typifies the Church of Jesus Christ?

* * * * *

03 -- THE CHURCH OF YOUR CHOICE IS A HOLINESS CHURCH

"Holiness unto the Lord," is indeed our watchword and song. A glorious heritage is given to us. Let us lift our banner high and proclaim aloud that it will be "Holiness Forevermore!"

Our hearts are thrilled as we follow the record of the origin of the Church of the Nazarene; as we trace the leadership of Phineas F. Bresee, Howard Hoople, C. B. Jernigan, and others. The pioneer spirit was dominant in the undertakings of these men who went out "under the stars" to hew out a spiritual kingdom for our Lord and Savior Jesus Christ. The new church was richly endowed experientially and doctrinally with the Wesleyan message of holiness or, as John Wesley phrased it, "Christian perfection."

At the turn of the century a new denomination was in the making which was destined to become the Church of the Nazarene. The development of this church and its historic background are set forth in some detail in order that Nazarenes may be aware of this glorious heritage which forms a significant link in the chain of church history. Its cardinal doctrine was entire sanctification or holiness.

* * *

Holiness, a Prominent Doctrine

The Reverend S. L. C. Howard of the Methodist Episcopal Church, South, wrote a book in 1900 entitled Entire Sanctification from 1739 to 1900, in which he attempts to trace the doctrine of holiness during that period of time. According to the Reverend Mr. Howard, holiness or sanctification was a prominent doctrine in the Methodist church from the time of John Wesley to 1824. By this time it seems that there was some concern on the part of certain of the bishops lest it should become a neglected theme. This thought is emphasized by a quotation from the quadrennial address of the bishops to the General Conference:

Never was there a period more momentously interesting to our church than the present. Do we, as preachers, feel the same child-like spirit which so eminently distinguished our first ministers? Do we come to the people in the fullness of the blessing of the gospel of peace? It is not enough merely to preach the gospel of the Spirit and of power. Above all, do we insist on the

present witness of the Spirit and entire sanctification through faith in Christ? Or are we wishing to have the standard lowered to our unsanctified natures? In short, are we contented to have the doctrine of Christian Holiness an article of our creed only, without becoming experimentally and practically acquainted with it? Are we pressing after it as the prize of our high calling in Christ Jesus? If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people; it is this that inflames and diffuses life, rouses to action, prompts to perseverance and urges the soul forward to every holy exercise, and every useful work. If the Methodists lose sight of this doctrine, they will fall by their own weight.

To this address are fixed the names of Bishops McKendree, Hedding, Soule, George, and Roberts.

From this address given to the General Conference in 1824 it is obvious that there was developing some tension over the doctrine of holiness. It is evident that this tension became greater as time passed. However, the Methodist church was in the thick of the controversy and probably was more affected than any other denomination. This was due in part to its connection with the camp meetings of the period.

* * *

Holiness Defended

Those in favor of the doctrine of holiness did their best to defend it by the pen as well as in sermon and public debate. Many articles in the various holiness periodicals of the time were written apologetically, defending the holiness viewpoint. All charges were answered with great earnestness. From a study of the refutations one may follow the arguments used against the holiness folk. In 1892 an editorial came out in the *Beulah Christian*, a holiness periodical, defending holiness against five charges.

1. The most serious charge was that there was a tendency among holiness people to immorality. This charge was acknowledged to have some basis, in that from time to time there had arisen various small sects or groups of professed believers who called themselves, or were called by others, perfectionists. Some of them went into extravagance of doctrine and even corrupt practices. Among them were the Oneida community people, who made up a communistic village in Madison County, New York, which held not only to community of goods but also to a system of free love. Such immoral practices, though occasionally associated with certain views of holiness or sanctification, were said to be a perverted form of Calvinism. "There is no people who more vigorously reprobate and denounce such views than the so-called 'Holiness People' of the present day."

2. A second charge brought against them was fanaticism. This charge was partially admitted. In some places zeal without knowledge had resulted in occasional instances of fanaticism. A fanatic was regarded as any person who held wild and unreasonable views on religion, and who trusted his own imaginations, impressions, signs, and dreams rather than reason and Scripture. But fanaticism, so it was reasoned, was not a product of the holiness emphasis, but was rather a perversion of the spiritual life. Holiness was thought of as a dynamic movement with

real spiritual life at the center and, since some minds were so constituted as to readily become unbalanced and go astray in any intensely earnest religious movement, it was the individual and not the movement which was in error. On the contrary it was argued that entire consecration to God and a constant and close reliance on the Bible and the Holy Spirit would secure a greater degree of life and health than could otherwise be realized.

3. A third objection to holiness was that it tended to egotism and pride. The answer to this objection centered around the question of the truth and falsity involved in a profession of holiness. It was agreed that if the profession of holiness was based upon pride, it would carry one further from God; but if based on a genuine experience, it would tend toward genuine humility. The summation of the argument was put in a closing sentence: "It is the counterfeit of holiness that fosters pride or egotism."

4. A similar objection to holiness was made in the statement that it tends to self-deception. But to imagine that one was holy when in reality he was not would be self-deception, so the refutation ran; and indeed a fearful mistake, "from which every one of us should devoutly cry to God to be delivered."

However, since purity of heart was a requisite of seeing God, it was their contention that to profess this experience was in harmony with a correct interpretation of Bible doctrine.

5. The final objection that holiness was divisive was one of the most serious charges urged against the "holiness people." It was objected that they were responsible for alienating brethren, creating societies and cliques, and dividing churches. It was agreed that this charge was partially true, but counterbalanced by the fact that in every reform movement such alienation happens. It happened in the slavery and antislavery movement. It has happened also in temperance reforms, dividing families, communities, and churches. But both of these movements were instituted in the love of humanity to save men.

In the same spirit of holiness people remain true to their uncompromising views, even though it means in some cases that divisions will result because of opposition on the part of others. This refutation is tersely put in the following sentence: "The only way in which true Christianity has ever made divisions and strife is by the opposition it awakens against itself because men love sin and hate the pure, self-denying spirit of the gospel."

Out of the heat of this doctrinal conflict emerged in the city of Los Angeles a small group of holiness people who worshipped in a humble board tabernacle. Likewise in the East and in the South several independent holiness groups organized which eventually united to form the Church of the Nazarene.

* * *

The Church in the West

Phineas F. Bresee, an outstanding pastor of the Los Angeles District of the Southern California Conference of the Methodist Episcopal church, and at one time presiding elder of the

district, called to his aid some of the leading preachers of the National Holiness Association of the early nineties. The enthusiastic revivals and the emphasis upon holiness led to conflict within the church, as has already been noted. The tension became continuously greater until Bresee, in 1894, asked for an appointment from the conference to superintend an undenominational city mission which was to be known as Peniel Mission. When the bishop refused this request, Bresee spent the night in prayer and meditation. After thirty-seven years of service in the conference, he requested his presiding elder to release him from his connection, and this was granted.

His ministry at Peniel Mission was a brief one, for he saw little opportunity of establishing a permanent work among the floating class of people. He therefore decided to organize a work among the common people who had homes and families, and who needed a regular and more permanent church home.

L. B. Kent, in the *Christian Witness*, gives a friendly outsider's view of the origin and history of the new organization during the first five-year period. That the account presented was entirely satisfactory to Phineas F. Bresee and his followers seems certain, for it was reprinted in the *Nazarene*, May 17, 1900. The entire article evidences the presence of a spirit of conflict, which is often characteristic of a new and aggressive denomination. The substance of this report may be briefly presented here. The author conceived that the name adopted, Church of the Nazarene, was understood to be expressive and representative of its distinctive character and mission.

The origin of the new church was maintained to have been occasioned by the opposition that Phineas F. Bresee, a successful Methodist pastor and presiding elder, met while preaching holiness in the conference to which he belonged. At the time of this opposition God unexpectedly gave Bresee a release and an unmistakable call to form the Nazarene movement. This ministry was fruitful, for "hundreds have been converted and as many sanctified, and the membership has grown from one hundred to over a thousand." Not only did the local work in Los Angeles progress but spread out to other towns and cities. With new places of worship opening up, it became necessary to appoint pastors to look after the local churches which were started. At first Bresee acted in the capacity of a local supervisor, but in time he was elected as general superintendent in a regular assembly of the local churches.

Only those church appointments and ordinations were made which were judged to be necessary in order to conserve and promote the work of the organization. This indicated a limited sanction of a lay ministry, as it became necessary to provide pastors for the churches.

In harmony with their unity of purpose there was a oneness of spirit which united them, in spite of divergence of social status and financial conditions. They covenanted together that as a church they would be as Jesus was, meek and lowly of heart. They covenanted also that the rich and poor should both worship together: the one in poverty of spirit, forgetting his riches, and the other, rich in spiritual goods, forgetting his poverty and humble estate.

The local church program was pretentious in that it supported missionaries, carried on a continuous revival, published a paper, organized other churches, and took weekly collections for

the poor. Visitations, pastoral and benevolent, were constantly made among the needy. All expenses were met through voluntary offerings.

Their church building was not ostentatious. On the contrary, it was but a plain board tabernacle. Later, however, a commodious tabernacle was erected to take care of the increasing numbers that were attracted to it.

* * *

The Church in the East

One year earlier than the origin of Bresee's work in the West, William Howard Hoople, a businessman, in 1894, established a mission in Brooklyn, New York. This was the beginning of the Association of Pentecostal Churches of America. This mission was organized into an independent church, with a membership of thirty-two, and was called Utica Avenue Pentecostal Tabernacle. Mr. Hoople, a Congregationalist and a rich businessman, was sincerely interested in this little independent church which he pastored. Soon two other independent churches came into being, and in 1895 the three churches formed what they termed the Association of Pentecostal Churches of America.

Other independent churches united in 1896 with the Association of Pentecostal Churches of America. This group continued to grow for twelve years, just as did Phineas F. Bresee's Nazarenes in California.

The twelfth annual meeting of the Association of Pentecostal Churches of America called public attention to the fact that Nazarene delegates were present from California to help work out details of a union of the two bodies. The joint committee on union brought in a report as follows:

It is agreed that the two churches are one, in the doctrines considered essential to salvation, especially the doctrines of justification by faith, and entire sanctification, subsequent to justification, also by faith, and as a result have the precious experience of entire sanctification as a normal condition of the churches.

Both churches recognize that the right of church membership rests upon experience, and that persons who have been born of the Spirit are entitled to its privileges. . . .

Your committee recommends for your consideration that the name of the new body shall be the Pentecostal Church of the Nazarene.

Reaction to this report was enthusiastic on the part of the combined delegates, although it meant great magnanimity on the part of some. This is brought out in part of the reaction to the preceding report:

Rev. Wm. Howard Hoople of Brooklyn, N. Y., was called for by the whole audience with the cry of "Speech! Speech!" Brother Hoople responded and made some extremely interesting remarks. He said that he and Brother H. D. Brown had had to gulp a good deal down in order to

make the union possible. These two brethren represented about the extremes in governmental ideas, but all secondary matters have been submerged in view of the more important matter of uniting the scattered forces of Holiness in this country for a combined attack on the powers of hell and darkness.

* * *

The Churches of the South

The Holiness Church of Christ. In the year 1901 the Reverend C. B. Jernigan organized the first Independent Holiness church at Van Alstyne, Texas, and pastored the church for three years. Other places called for organization so rapidly that Jernigan spent considerable time in bringing new independent units into being. These churches held their first council at Blossom, Texas, in February, 1903. The second council convened the same year in November at Greenville, Texas. At this meeting there were twelve churches represented. This was a separate meeting from the State Holiness Association of Texas, with which it had formerly convened.

"The council was a decided success and great power was on the people from the very first."

The third annual council met in October of 1904 at Rising Star, Texas. This union when finally consummated at Pilot Point, Texas, in 1905 was known as the Holiness Church of Christ.

Texas Holiness Association. Still another group was being formed in the South. It was known as the Texas Holiness Association. While this group was not as well organized as the other groups noted, their "Holiness Bands" had pastors with official authority to perform all the rights and offices of the ministry. Their growth is portrayed by one of their number, E. P. Ellyson, in their official paper, the Pentecostal Advocate. Dr. Ellyson wrote optimistically concerning the Texas Holiness Association of 1907.

On November 12, 1907, the Holiness Association was to meet at Arlington, Texas, and anticipation was that it would surpass in attendance anything that had previously taken place. For several years the association had continued to increase its annual membership and each succeeding convention had gathered more interest than had its predecessors. The membership was composed "of saints who assembled from the membership of the various denominations."

The same type of tension existed in Texas between the holiness people and the old-line churches as has already been noted earlier in the chapter. Reference is made to Texas as the "battlefield of the holiness movement" and to God's help in the fight throughout the history of the movement against stupendous odds and fearful opposition. Also, a claim is made that more holiness people had been excommunicated from the various denominations in Texas than in any other state in the Union.

The growth of the holiness movement, according to E. P. Ellyson, was quite remarkable. In 1892 there were few holiness camp meetings and not many "holiness preachers," but in the course of fifteen years the Holiness Association witnessed a phenomenal growth. The claim was that in

1907 there were over three hundred camp meetings and hundreds of "flaming evangelists." There were four schools, three periodicals, two rescue homes, an orphans' home, hundreds of churches and bands, and two annual conventions.

One characteristic of this new movement was its heterogeneity and coherence. The heterogeneity resulted from the fact that its membership was recruited from the various walks of life. The unity that brought such strong cohesion was said to be a unity in religious experience. A direct quotation presents these two outstanding characteristics in a vivid manner. E. P. Ellyson says in part:

The names of those upon the roster of the Association represent men and women of most every walk in life. They range from college presidents to plow boys and hod carriers. Some of these are men and women from high society, others from the slums. But they all alike have been washed in the blood that cleanseth, and they now sing the same song and declare the same testimony that "He is able to save to the uttermost." They are an army of blood-bought, heaven-won soldiers who have convictions stronger than death, and are in the fight until the war is over.

Other Independent Groups Unite. Other independent groups arose simultaneously, in close succession, with those already mentioned. They included the New Testament Church of Christ in Tennessee, the Pentecostal Mission of Nashville, the Pentecostal Church of Scotland, and the Laymen's Holiness Association. The chart on page 41 tells the story of the union of these various independent units.

* * *

Historical Statement Concerning the Union of These Various Groups

The Church of the Nazarene from the West and the Pentecostal Association from the East had tentatively agreed to a union and accordingly they called a joint assembly to complete the union and adopt a manual. This assembly was held in Chicago in 1907 at the Church of the Nazarene. Mr. John W. Akers gave the address of welcome to these two groups and also to representatives from the two groups from Texas, i.e., the Holiness Church of Christ and the Texas Holiness Association. Mr. Akers said in part:

I spent the summer in the Rocky Mountains, but here I face the Rockies and the Appalachians; What is this meeting tonight but an expression of a mighty need which God is going to supply for the civil and moral welfare of this whole country! Away out on the coast by the western sea a few years ago, God put it into the hearts of a few people to inaugurate a work for His glory, and simultaneously on the eastern coast He raised up a few people to come together with the other band from the West, which makes what we have today.

Reference is made here to the work of P. F. Bresee and his Church of the Nazarene on the West Coast, which had extended eastward to Chicago, and the Eastern group known as the Association of Pentecostal Churches of America. Mr. Akers believed that the spontaneous organization of these two remote groups proved that there was a special need that called them both

into existence. He further compared the new movement to Luther's Reformation movement, and to John Wesley's revitalization of religion at a later date.

To revitalize religion a new movement was now in progress and should be called the Pentecostal Church of the Nazarene. The purpose of this union and of the organized activity of the two groups revealed an aggressive attitude toward sin and worldliness. The militancy of the movement was aimed in two directions. One was toward saving the Church, and the other was directed toward saving the world. This thought is expressed in John W. Akers' speech of welcome in the following pointed paragraph:

When men get into the hands of God, they have no idea what God is going to do. If we keep praying and are true to God, Satan's walls will fall down wherever we go. God will use this church to knock in the teeth of that twin monster, the brothel and the saloon. If we are true to God, He will use us to meet the oncoming wave of infidelity and ungodliness. We are here to save God's Bible! We are here to save the prayer-meeting, and the class-meeting!

At the conclusion of this address of welcome, Rev. C. E. Cornell called for a representation from the audience by states and countries, and about thirty states and foreign countries responded.

Representatives from the West and from the East spoke concerning the union. Also unofficial delegates from the South assured this assembly of their desire to unite with the Pentecostal Church of the Nazarene.

At this juncture Phineas F. Bresee, general superintendent of the Church of the Nazarene, spoke feelingly on the situation:

The joy and the privileges of these days are altogether beyond utterance. How strangely and wonderfully God has led. When we began in Los Angeles, we could not have dreamed of such a moment as this. God has been with us all the way.

The new Manual was adopted without dissent, and the organic union of the two organizations was consummated in the new denomination of the Pentecostal Church of the Nazarene.

The following year a General Assembly was convened in Pilot Point, Texas, in order that a union with the Holiness Churches of Christ and the Texas Holiness Association might be effected. The account of this union is recorded in an editorial of the Holiness Evangel.

The motion was put by Dr. Bresee and carried unanimously, amid a storm of cheers. The enthusiasm grew wilder when the choir began to sing the "Battle Hymn of the Assembly," a new song composed by Bros. I. G. Martin and L. Milton Williams for the occasion and sung to the tune of "Dixie."

The enthusiasm grew until the tabernacle could no longer hold the surging throng. They burst out and all joined in a march around the outside of the tabernacle, ending in a grand promenade in front of the tabernacle.

The Marriage took place at 10:40 a.m., Tuesday, October 13, 1908. Those who were present will never forget the indescribable joy and enthusiasm of that hour. Brethren from the North and South, East and West sections of our great country hugged each other, laughed, cried, and shouted for joy, that the prayer of Jesus was being answered and His people were enjoying the blessing that really and truly makes His people one.

The coherence of the new movement was greater than sectional differences, former church affiliations, and other differences. The binding power of the mutual ideas, and ideals was in harmony with the cohesion of a great religious motivation.

* * *

The Official Name Given in 1919

Church of the Nazarene had been the name of Phineas F. Bresee's organization out on the West Coast from 1895 to 1907. At the Chicago Assembly of 1907 a concession was made to the Pentecostal Association whereby the united body should be called the Pentecostal Church of the Nazarene. This became the official title from the Chicago Assembly until the General Assembly of 1919. The assembly of 1919, in response to memorials from thirty-five districts, changed the name of the organization to "Church of the Nazarene."

The change of name omitting "Pentecostal" was deliberately made in order that the Church of the Nazarene might not be confused with the modern "Pentecostal" or "tongues" movement, which advocates speaking in tongues as an evidence of holiness. This view is repudiated by the Church of the Nazarene.

However, the official reason given for the change of name is given in an editorial of the Herald of Holiness shortly after the 1919 assembly.

An advance step was taken in the change of the name of the Church to "Church of the Nazarene."

There was a general demand for a change of name, but as a rule merely for the sake of abbreviating the name. In no sense or particular or degree do we abate one jot or tittle of our claim to be called and recognized as Pentecostal in a pre-eminent sense.

* * *

The Church of the Nazarene in 1952

The Church of the Nazarene has had a phenomenal growth in membership. From 1908 to 1952 the membership has increased rapidly. The outstanding growth of the church may be depicted by a chart as follows:

* * *

44 Years Of Progress In The Church Of The Nazarene 1908-52

Churches in U.S., Canada, Australia, and British Licensed Isles Then: 228 Now: 3,855

Ministers, Ordained and Licensed Then: 599 Now: 6,926

Church Members Then: 10,414 Now: 249,441

Sunday-School Members Then: 6,756 Now: 521,030

Paid for All Purposes Then: \$144,556.00 Now: 29,519,714.00

Church Property Value Then: \$559,953.00 Now: 98,727,627.00

In addition to these significant facts, the church has: 8 Colleges and 1 Seminary

Publishing House and General Headquarters at Kansas City, Missouri

262 Missionaries

943 National Workers

33,509 Church Members on Foreign Fields

24 Fields of Foreign Operation

360 Stations Carrying International Broadcast, "Showers of Blessing"

* * *

Summary

1. The church of your choice is a holiness church. The question of holiness was uppermost in the minds of the founding fathers. It is the cardinal doctrine of the Church of the Nazarene.

2. The church of your choice is a militant church. It has always taken a positive stand against sin, moral wickedness, and worldliness.

3. The church of your choice makes an evangelistic appeal in all sections of the United States. Holiness people from the East, the West, and the South united to strengthen holiness evangelism.

4. The church of your choice is strongly missionary-minded. The appeal of Dr. Phineas F. Bresee was that the Church of the Nazarene was indebted to give the gospel to others in the same measure as the gospel had been given to us.

5. The church of your choice believes in a free service. Services in the Church of the Nazarene, while well ordered, allow a freedom in which the Holy Spirit can bless the hearts of God's people.

6. The church of your choice has a world-wide vision. It attempts to girdle the globe with salvation through the missionaries' message, through holiness literature, and with the international radio message, "Showers of Blessing."

7. The church of your choice carries a revival program. Almost every Sunday night is given over to an evangelistic appeal, and usually about three revivals are conducted each year. A fall revival, a youth revival, and a spring revival challenge the people to genuine Christian experience.

8. The church of your choice accepts only members with definite Christian experience. The basis of union of the Eastern and Western branches was that all members were required to give witness to a genuine Christian experience.

9. The church of your choice believes in Christian education. The eight colleges and the Seminary endeavor to provide the church with pastors, evangelists, missionaries, song evangelists, and consecrated and trained laymen.

10. The church of your choice is united, aggressive, and well organized. Holiness of heart and life is the focal point of emphasis; and it is this fact which explains, partially at least, the phenomenal growth of the Church of the Nazarene.

* * *

To Guide Your Study

1. What do we mean by the Wesleyan emphasis on Christian perfection?
2. What were some of the objections to holiness?
3. When did the Church of the Nazarene originate? How?
4. How many General Assemblies of the Church of the Nazarene have been held? When? Where?
5. What change in name was made in 1919?
6. Summarize the progress of the church from 1908 to 1952.

* * * * *

04 -- THE CHURCH OFFERS A THEOLOGY

There is a way to know that you are on the right road. Jesus said, "I am the way, the truth, and the life." One who follows His way, as revealed in the Bible, may be sure that he is on the right road. It is possible to secure a prescription and to know that the medicine is approved by the physician. It is possible to secure a map and know for a certainty that you are traveling the right road. Religiously, the Bible is the prescription for man's spiritual ills, and it is the Guidebook for life's highway.

* * *

The Nazarene Creed

Evangelical Christendom is quite well agreed that the Bible teaches certain doctrines which may be summarized in a creed. The Nazarene creed, in general agreement with evangelical Christianity, includes eight avowals of belief as essential to Christian experience. This is the Nazarene creed in brief:

1. In one God -- the Father, Son, and Holy Spirit.
2. In the plenary inspiration of the Old and New Testament Scriptures, and that they contain all truth necessary to faith and Christian living.
3. That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.
4. That the finally impenitent are hopelessly and eternally lost.
5. That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.
6. That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.
7. That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.
8. In the return of our Lord, in the resurrection of the dead, and in the final judgment. --
(Article 24, Manual of the Church of the Nazarene)

Since right belief is necessary to guarantee right action, it is necessary for the Christian to study the Bible carefully in order to ascertain what he should believe. In the Church of the Nazarene there are fifteen Articles of Faith listed about God, Jesus Christ, the Holy Spirit, the Holy Scriptures, Depravity, the Atonement, Free Agency, Repentance, Conversion, Entire

Sanctification, the Second Coming of Christ, Destiny, Baptism, the Lord's Supper, and Divine Healing. These are all Bible themes, and summarize the teaching of God's Word on fifteen important doctrines for the Christian.

* * *

I. The Triune God

The Manual states it this way:

We believe in one eternally existent, infinite God, Sovereign of the universe. That He only is God, creative and administrative, holy in nature, attributes, and purpose. That He, as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit.

The sublime doctrine of the Trinity is so intricate that the greatest mathematician or physicist is incapable of interpreting it fully to the mind of man. Yet the subject is simple enough for the child to understand God the Father, God the Son, and God the Holy Spirit as three in one in the Godhead. A simple illustration may help to clarify the point. Here is a great university with three schools, namely, the school of theology, the school of medicine, and the school of law. In Figure I, on page 50, it is possible to believe in one university with three separate and distinct schools.

* * *

II. Jesus Christ

We believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say the Godhead and manhood, are thus united in one person very God and very man, the God-man.

We believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven and is there engaged in intercession for us.

In our study of the Trinity, it was stated that there are three Persons of one nature in God. In Jesus Christ there is one Person with two whole and perfect natures: nature of God and nature of man.

* * *

III. The Holy Spirit

We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin,

regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus.

The Third Person of the Triune Godhead is the Holy Spirit. The Holy Spirit is a Person and was so recognized by Jesus when He said: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:13, 14). The Holy Spirit has been active from creation: throughout the Old Testament period, through the life and ministry of Jesus; He was present on the Day of Pentecost and is especially active in this the Church Age. He is the Representative of the Trinity actively engaged in the Church and in our world today. He should be revered and appreciated by every sincere Christian.

* * *

IV. The Holy Scriptures

We believe in the plenary inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Old and New Testaments given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith.

There are at least three interpretations concerning the inspiration of the Holy Scriptures.

1. Human Inspiration. This view considers the Bible to be the product of literary skill roughly equivalent to that of Shakespeare or Milton.

2. Mechanical Inspiration. Another term used for this view is verbal inspiration, which means that every word of the Bible is inspired. Some feel that this is too constrictive because the Bible records the utterances of sinful men and even the words of Satan upon several occasions.

3. Plenary Inspiration. This means the full inspiration of the Scriptures. This point of view, accepted by the Church of the Nazarene, is that the Holy Scriptures are fully inspired -- this is plenary inspiration. This makes meaningful the scriptural account of holy men of old writing as they were moved upon by the Holy Spirit: the Holy Spirit moving, guiding, inspiring, and directing; but men writing with their personalities shining through until one can recognize the writings of an Isaiah and a Paul.

* * *

V. Original Sin, or Depravity

We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which every one is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life,

and is inclined to evil, and that continually; and that it continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit.

Depravity, or original sin, is that inborn tendency to evil which the whole human race has received by inheritance. It is the sin as distinguished from sins. Sin is one, but sins are many. Sin is the root, sins are the fruit. Sin is the inner cause, sins are the outward manifestation. Sin is as old as Adam, sins are committed by every sinner. Sin is the disease, sins are the symptoms. Sin needs removal, cleansing, or destruction; sins need forgiveness or pardon.

* * *

VI. The Atonement

We believe that Jesus Christ, by His sufferings, by the shedding of His own blood, and by His meritorious death on the cross, made a full atonement for all human sin, and that this atonement is the only ground of salvation, and that it is sufficient for every individual of Adam's race. The atonement is graciously efficacious to the salvation of the irresponsible and to the children in innocency, but is efficacious to the salvation of those who reach the age of responsibility only when they repent and believe.

The term atonement in reality means at-one-ment. It explains how Christ bridged the chasm between God and man with a Cross, whereby man can cross to fellowship and communion with God.

* * *

VII. Free Agency

We believe that man's creation in Godlikeness included ability to choose between right and wrong, and that thus he was made morally responsible; that through the fall of Adam he became depraved so that he cannot now turn and prepare himself by his own natural strength and works to faith and calling upon God; but the grace of God through Jesus Christ is freely bestowed upon all men, enabling all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight.

We believe that man, though in the possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize, and, unless he repent of his sin, be hopelessly and eternally lost.

God saw fit in His eternal planning for the destiny of man to make it possible for man to have the freedom of choice. He could choose the will of God or he could refuse the will of God. Otherwise man would be a mere machine obeying the commands of God without the use of his own free will. Obviously there was the danger that man would choose the wrong. However, there was also the glorious possibility that God's love could be so great that in many instances, at least, man would turn to God, serve Him and love Him and glorify Him through his life. This freedom of will has baffled theologians through the centuries. Perhaps Uncle Buddie Robinson oversimplified it

when he said, "God voted for me to be saved; the devil voted against it; and I voted with God and was saved." Yet, it is just about that simple.

* * *

VIII. Repentance

We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is demanded of all who have by act or purpose become sinners against God. The Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life.

William Douglas Chamberlain, in a very significant book entitled *The Meaning of Repentance*, says, "Repentance is a pilgrimage from the mind of the flesh to the mind of Christ." In other words, repentance includes godly sorrow for sin, but means more. It means a change of mind. In another place the same writer says, "The mass of Christendom continues to think of repentance in terms of regret, sorrow, introspection, and man-made satisfaction for sin, instead of a transformation of mind in preparation for fellowship in the Kingdom of God." The two thoughts of godly sorrow for sins and the change of mind in regard to sin are both set forth in the Manual interpretation.

* * *

IX. Conversion

We believe that justification is that gracious and judicial act of God, by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believingly receive Jesus Christ as Lord and Savior.

We believe that regeneration, or the new birth, is that gracious work of God whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life capable of faith, love, and obedience. We believe that adoption is that gracious act of God by which the justified and regenerated believer is constituted a son of God.

Justification, regeneration, and adoption are simultaneous in the experience of seekers after God and are obtained upon the condition of faith, preceded by repentance; and to this work and state of grace the Holy Spirit bears witness.

The crisis experience of conversion comprehends justification, regeneration, and adoption in one experience. In reality they are different phases of the glorious experience which comes to the soul of the penitent person who by faith takes Christ as his personal Savior. In justification the sinner is pardoned from guilt and released from the penalty of his sins. In regeneration there is new spiritual life given. In adoption the Christian has the assurance that he has been made a child of God or adopted into the family of God.

* * *

X. Entire Sanctification

We believe 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 devotion 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 experience is also known by various terms representing its different phases, such as "Christian Perfection," "Perfect Love," "Heart Purity," "The Baptism with the Holy Spirit," "The Fullness of the Blessing," and "Christian Holiness."

The Church of the Nazarene, along with a number of holiness denominations and evangelical churches, sets forth the Biblical emphasis that entire sanctification is a second, definite crisis experience subsequent to regeneration. We have already emphasized the fact that the church of your choice is a holiness church. This important tenet of our faith is set forth in the preceding Manual statement.

* * *

XI. Second Coming of Christ

We believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord.

The Church of the Nazarene and most of evangelical Christendom accept the tenet that Christ is coming again and urge that all Christians be ready to meet Him when He comes.

* * *

XII. Resurrection, Judgment, and Destiny

We believe in the resurrection of the dead, that the bodies both of the just and of the unjust shall be raised to life and united with their spirits -- "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

We believe in future judgment in which every man shall appear before God to be judged according to his deeds in this life.

We believe that glorious and everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord; and that the finally impenitent shall suffer eternally in hell.

The Bible definitely teaches that all men will be resurrected, judged, and appointed to their destiny. The destiny may be eternal bliss or eternal woe, depending upon whether they have accepted Christ and lived for Him or refused Christ and lived wickedly.

* * *

XIII. Baptism

We believe that Christian baptism is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers, as declarative of their faith in Jesus Christ as their Savior, and full purpose of obedience in holiness and righteousness.

Baptism being the symbol of the New Testament, young children may be baptized, upon request of parents or guardians who shall give assurance for them of necessary Christian training.

Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant.

The church clearly recognizes the obligation of Christian baptism. While it is not thought to be essential to salvation, yet it is a definite instruction from the Bible and should be considered as a meaningful and spiritual symbol. It may be administered according to the choice of the Christian.

* * *

XIV. The Lord's Supper

We believe that the Memorial and Communion Supper instituted by our Lord and Savior Jesus Christ is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and salvation and promise of all spiritual blessings in Christ. It is distinctively for those who are prepared to reverent appreciation of its significance, and by it they show forth the Lord's death till He come again. Being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein.

The Manual of the Church of the Nazarene requires that this meaningful sacrament be offered to the congregation once every three months. It should be entered into in a spirit of reverence and with sincere appreciation for the atoning death of our Lord and Savior, Jesus Christ. This memorial of His life, death, resurrection, and second coming is to be kept until he comes again.

* * *

XV. Divine Healing

We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies when deemed necessary should not be refused.

The Church of the Nazarene takes the position that, inasmuch as God has made the human body, He is able to heal and restore it in time of sickness. However, the church recognizes that not everyone who is prayed for is healed, and urges that providential means of medicine, physicians, and hospitals not be refused when they are needed. The church recognizes that the most important miracle is the saving of the soul, but it also recognizes that in many instances God has been pleased to heal the bodies of men, and therefore encourages that prayers be offered for the sick.

The Church of the Nazarene has adopted these fifteen articles of faith from its theological forebears. In tracing our theological history, it is necessary to go back at least to the Anglican church and consider its thirty-nine articles. Inasmuch as the Methodist Episcopal church is a direct descendant of the Anglican church, it is natural to trace many of the twenty-six articles of the Methodist church to the thirty-nine articles of Anglican Christianity. Following that same pattern, Dr. Phineas F. Bresee, H. Orton Wiley, and other theological thinkers in the beginning of the Church of the Nazarene drew freely on the twenty-six articles of the Methodist church in framing for the Church of the Nazarene a minimum theology of fifteen articles. These articles of faith summarize the teachings of the Word of God and bring together the best thought of evangelical Christendom and should be carefully read and studied by every sincere member of the Church of the Nazarene.

* * *

Summary

1. It takes more than sincerity to be certain that one is on the right road. It takes a reliable map. Likewise sincerity is not enough in religious thought. It is necessary to correctly interpret man's spiritual Guidebook, the Bible.

2. The founders of the Church of the Nazarene were careful Bible students and with their understanding of the Bible and historical theology were able to give to the Church of the Nazarene a theology based upon sound exegesis of the Bible.

3. The Manual of the Church of the Nazarene sets forth a brief creed to which every Nazarene is supposed to vow allegiance when he is received into fellowship. The Church of the Nazarene holds fifteen articles of faith. They include:

(1) The doctrine of the Trinity.

(2) The doctrine that Jesus Christ is the Divine Son of God.

- (3) That the Holy Spirit is in the world to save, sanctify, and guide believers.
- (4) That the Holy Scriptures are fully inspired.
- (5) That man is born into this world with a bias toward sin and is depraved.
- (6) That the atonement of Jesus Christ is meritorious sufficiently to save all mankind.
- (7) That man is endowed with free agency sufficient for salvation.
- (8) That men need to repent of their sins.
- (9) That justification, regeneration, and adoption are all comprehended in the gracious experience of conversion.
- (10) That entire sanctification is intended for every born-again Christian.
- (11) That Jesus Christ will come again.
- (12) That men will be resurrected, judged, and appointed to their respective destinies.
- (13) That baptism is an important sacrament.
- (14) That the Lord's Supper is a necessary memorial and a meaningful sacrament.
- (15) That Christians should pray for the healing of the sick.

4. Historically the thirty-nine articles of the Anglican church contributed to the twenty-six articles of Methodism. In turn, the twenty-six articles of Methodism contributed to the fifteen articles of the Church of the Nazarene. These fifteen articles of faith are minimum truths which every Nazarene should thoroughly know, comprehend, and fully believe.

* * *

To Guide Your Study

1. How many Articles of Faith are listed in the Manual of the Church of the Nazarene?
2. What is our belief concerning the inspiration of the Scriptures?
3. What do we mean by original sin, or depravity?
4. To what do we refer when speaking of a second work of grace?
5. Do we list baptism and divine healing in our doctrine?

6. Why is it important that we understand clearly what we believe?

* * * * *

05 -- THE CHURCH HAS A STANDARD

That noble prophet of God, Dr. Charles E. Jefferson, spoke faithfully when he called attention a number of years ago to the fact that in America:

We have suffered a heart-breaking disillusionment. We expected great things from liberty and education and have found they are broken reeds. Neither our wealth nor our science has given us either peace or joy. The four wizards -- liberty, education, wealth, and science -- have performed their mightiest miracles under our flag; but they cannot do the one thing essential; they cannot keep the conscience quick, or the soul alive to God. Our sins are as scarlet and our vices are red like crimson and we need prophets to turn the nation to the God who will abundantly pardon.

There needs to be a growing awareness on the part of the Christian Church that there is a difference between right and wrong; that it is not just two shades of gray, but black and white. Keen moral perception is needed if the Church is to save America from moral degradation and from sinking helplessly into the quagmire of unrighteousness. The Church needs an objective standard, a measuring unit, a criterion to determine that which is right and that which is wrong.

* * *

The Need for Objective Standards

Protagoras, the ancient Greek philosopher, once said, "Man is the measure of all things." As far as he was concerned there was no such thing as an objective standard. When this philosophy is applied to morals, everyone becomes his own critic and, as a result, low morals are inevitable. There is a sense in which people accept that standard today and decide for themselves concerning that which is right or wrong. But, in a larger sense, our society does not accept that philosophy and has established certain rules of conduct and laid them down in laws. For instance, we have federal laws, state laws, and laws of the community which everyone recognizes and for the most part obeys. Our society has certain set standards based on the Decalogue and everyone is protected because of these well-defined standards.

If it were not for objective standards in business, our society would be in chaos. The businessman could not do business long without these rules which give stability to his activity. Imagine the businessman saying that he would take the five-dollar bill and let it stand for a one-hundred-dollar bill. As far as he was concerned the five-dollar bill would be used to pay a one-hundred-dollar obligation, while a man that owed him would use a twenty-dollar bill to pay a one-hundred-dollar obligation. Business would soon be in chaos if it were not for standardized currency in which five dollars stands for five dollars, twenty dollars stands for twenty dollars, and one hundred dollars stands for one hundred dollars. Under such a standard the banker can regulate

his bank, and the businessman knows how much to expect from his creditors and how much he owes the bank.

Let us illustrate it in another way. In a hardware store a prospective buyer asks for some nails to use in building a house. He is of the opinion that twenty-five dollars should buy the nails needed in the building, but the hardware merchant insists that the nails shall be sold to him at a certain figure per pound. It is only on that basis that his business can be carried on.

Again, let us go down the street to the large dry goods store and talk to the merchant about a certain amount of cloth which we need for a project, and immediately he insists that we shall buy the cloth by the yard. That, he tells us, is the standard measuring unit for cloth.

But this insistence on having standards is not confined to the businessman in the downtown district. Go out on the farm and watch the farmer as he harvests his wheat. After threshing, it is placed in a large truck and taken away to the elevator, where it is measured in bushels and paid for in standardized currency.

A similar standard is met when the young man decides to go to college. He has taken two years of high school and feels that he knows enough now to be enrolled in college. Upon arriving on the college campus, he goes to the registrar's office and declares his intention to enroll in college. But when the registrar finds that he has spent only two years in high school and has not completed his course, the young man is refused admittance. After he has finished high school, he may return and be enrolled in college.

Similarly in the social world there are definite standards to be met. As one drives up Schuyler Avenue in the city of Kankakee and comes to Court Street, there is a sign that says, "No left turn." If one attempts to turn, there is a blue-uniformed policeman who stops him and in a stern voice calls attention to the sign which he has disregarded.

Society does not accept Protagoras' philosophy in which everyone decides what is right or wrong, what is correct or incorrect. These objective standards are in force whether we deal with the banker, the hardware merchant, the dry goods merchant, the farmer, the educator, or the policeman. Since this is true, it seems altogether right that in the matter of Christian conduct we should seek a criterion or measuring unit, and there is no better one to suggest than the Christian conscience trained in the truths of the Bible.

That is exactly what has happened in the Church of the Nazarene. At the time of its formation there were many debates concerning what should go into the Manual of the new church as it related to the requirements of church membership. All of the interested groups yielded on certain points, but all were united upon the necessity of heart holiness. From these debates and from the manuals used by these groups, there were developed the seven positive standards, the seven negative standards, and a co-operative statement. This brief document represented the combined thinking of the church. It represented the sanctified conscience of the people of the Church of the Nazarene as it related to major problems of conduct. These general rules did not attempt to furnish detailed guidance in the everyday affairs of Christian living but rather to give general direction as to how we may best live the holy life. The delegates to the first Nazarene

General Assembly hoisted the beautiful white Christian flag to the top of the mast on their little ship Zion. The ship is larger now, but the same white flag of holiness floats out upon the breeze where everyone can see it.

* * *

Positive Standards

The Church of the Nazarene is well balanced in its rules of conduct. You will notice that there are seven positive standards and seven negative standards. The seven positive standards are in harmony with the Apostle Paul's injunction to the people at Philippi when he wrote: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Paul was advising the people at Philippi to have such a full program that there would be little room or little time for anything else. The same positive standards are held by the Church of the Nazarene, and if every member keeps them fully he will find that he has so much to do that there is little time for anything else.

A few years ago in one of our pastorates a young man and his wife were converted and sanctified and subsequently joined the Church of the Nazarene. The young couple had been very worldly-minded and had spent their evenings playing cards, dancing, going to the theater, and attending various amusements. Now they were saved and sanctified and about to join a church that frowned upon worldly pleasure. With sincere hearts they came to the pastor and asked how they would be able to spend their evenings if they were to be Nazarenes. This particular church was alive and had a full program of spiritual activity, and it was not long until they were saying, "We are busier and happier now than ever before."

Let us list these seven positive standards:

1. Being Courteous

The Bible lists gentleness as one of the Christian qualities of character. Since that is true, it follows that the Christian should be courteous to all men. The quality of courtesy does not mean that the Christian will not be able to take his stand concerning right and wrong. On the other hand, it means that at any time and at all times his spirit will be in harmony with the spirit of Christ here. The sincere Christian will not be rude with his family nor will he needlessly hurt fellow members within the church. This Christian grace should be cultivated by every Nazarene.

2. Financial Support

For several years the Church of the Nazarene led all Protestant denominations in its per capita giving to the church. While it is not mandatory that everyone joining the Church of the Nazarene promise to tithe, yet the Manual does specifically state that Nazarenes are to contribute to the support of the ministry and the church according to the ability which God giveth. However, tithing is enjoined in the Bible and in the Manual of the Church of the Nazarene. The ministers in

the Church of the Nazarene emphasize strongly the responsibility of Christian stewardship. The heart of stewardship is tithing.

Moreover, inherent in the concept of stewardship is the thought that God owns the individual, his time, his talents, his family, his property, and his all. Man is only the steward of these things. The Bible tells us that the cattle on a thousand hills belong to God. God is Owner by right of creation, and He demands at least 10 per cent as a token of the fact that man does not really own anything but has all that he possesses in trust as a good steward.

As pastor for a number of years, the writer found that new classes coming into church membership could be easily led into scriptural tithing. In one pastorate over one hundred new people were taken into membership in a four-year period and with almost no exception each received his box of envelopes for the church and began to tithe. This was not only a great source of help to the church but was of untold blessing to these new Nazarenes as they proved the truth of Mal. 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

3. Being Helpful and Charitable

The Bible enjoins the Christian to do good unto all men and especially to those who are of the household of faith. This admonition should certainly be taken seriously by every Nazarene.

Two ladies lived in the same community. One was elderly and a beautiful Christian. In commenting on her neighbors she said, "I think I have the best neighbors in the world." The other, much younger, was irritable and complained constantly about her neighbors. They were all so inconsiderate. Of course, the difference was not in the neighborhood but in the persons involved. Christian love makes it possible for the sanctified person to get along with almost anyone. If this rule is followed fully, it will do away with all church quarrels. It would be well if every Nazarene would endeavor at least to meet the standards set in the Boy Scout code, where every boy is required to do one good deed every day.

4. Loving God with All the Heart, Soul, Mind, and Strength

This standard is expressed in emphatic terms and requires for its fulfillment all the powers of a redeemed Christian. If a person loves God with all his soul, mind, and strength, he will have the motivating power which is necessary to live the Christian life. In fact, that kind of love is spiritual driving power, stronger than the steam which motivates the great locomotives of our railways.

5. Attending Faithfully Church Services; Also Having Private Devotions

It is natural for one who loves God with all of his heart to follow this admonition. A certain family in one of our churches was always the first family to arrive at Sunday school on Sunday morning. Again in the evening they were the first ones at the N.Y.P.S. service. On prayer meeting evening likewise they were one of the first families to arrive. When the revival came or

other special meetings, this family was always in attendance unless someone was sick. One evening the father said, "I am always happy when the church doors are open, and there is an opportunity for us to meet God." This faithfulness could be motivated only by a spiritual appetite which called for the things of God.

The observation of most pastors is that one of the first signs of loss of spiritual ground on the part of any member is that the individual begins to drop out of regular services. Instead of coming to all of the services, he comes only occasionally. It is not only a sign of spiritual declension for one to be occasional in attendance, but it robs one of spiritual influence upon those who are on the outside.

It was the third night of a revival meeting when a prominent lawyer from the community attended the church. The evangelist preached with special blessing, and at the close of the message an altar call was given. To the surprise of the pastor, the prominent lawyer knelt at the altar for prayer. In a short time he, with other seekers, was soundly converted and the people of the church rejoiced greatly. On the following day the pastor took the evangelist to the lawyer's office for an interview. The pastor was anxious to find out what influence was responsible for the lawyer's conversion, and the evangelist was anxious to know what he had said in his message that furthered the lawyer's decision to accept Christ. The lawyer expressed appreciation for the pastor and for the evangelist's message, but said that it was nothing which the evangelist had said that caused him to give his heart to Christ. The lawyer recounted that for ten years he had watched Sister Miller attend church on Sundays, on prayer meeting evenings, and through revival services. He said he had noticed that she was faithful in attendance at the little church when it was stormy as well as when it was fair; that she attended during the hot summer months and the coldest days of the winter. He reasoned that, if she had found spiritual satisfaction that would cause her to go to church in all kinds of weather and enjoy the services at the church, there must be something real and vital in her relationship with God. It was that same conviction that caused him to attend the revival meeting and to accept Christ as his personal Savior.

The regular church services are meant to be a blessing to every Christian, and we are enjoined in the Word of God not to forget to assemble ourselves together in worship, and we are also to remember that Jesus said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Private devotions and a family altar give strength, not only to the individual, but to the members of his household as well.

6. Seeking to Help Others

In these days when the Federal and state governments have assumed so much responsibility in caring for the physical needs of the people, the tendency is for the church to leave all of these things to the government. However, the church has always taken an interest in the needs of people and the Manual states that we are to seek to do good to the bodies and souls of men, to feed the hungry, to clothe the naked, to visit the sick and imprisoned, and to minister to the needy as opportunity and ability are given. Incidentally, one of the best ways for a sanctified person to keep spiritually strong is to visit the sick and needy and to offer prayer in their behalf.

7. Endeavoring to Win Souls for Christ

The Church of the Nazarene has always been strongly evangelistic. Nearly every Sunday evening is given over to evangelism with the thought in mind of helping someone to Christ. However, with this strong program of evangelism in the regular services and from two to four revivals each year within the church, it is easy for the individual to leave it up to the pastor and the paid evangelist to win souls. This is not the way it should be. As lay individuals in the church, we should press upon the attention of the unsaved the claims of the gospel. We should invite them to the house of the Lord, and we should try to encompass their salvation. Not all members are gifted with the same ability to deal in this way with their unsaved friends and relatives. Nevertheless, there should be such consuming love and desire on the part of every member to bring others to Christ that each one would find some way to let that love and desire be made known to the unsaved.

* * *

Negative Standards

We have already recognized seven positive rules for Christian living. But we also have seven negative standards which are vitally important. When we combine the positive with the negative standards we have guideposts to help us live the Christian life to the full.

1. Refrain from Taking the Name of God in Vain

The use of profanity is so general in the shop and wherever men gather together that this exhortation is of importance. God was concerned enough about this sin of men to prohibit it in the Ten Commandments. Profanity dishonors God and makes a byword of His holy name. It shows irreverence on the part of man. Many times, however, this irreverence is due to a careless habit on the part of the individual rather than to a direct intention to dishonor God's name. It also reveals a mental shallowness on the part of the individual that uses profanity. All in all, it is far below the standard of the Christian, let alone a sanctified Nazarene.

2. Refrain from Profaning the Lord's Day

God's Word exhorts us: Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it (Exod. 20:8-11).

In a certain sense every day is God's day. The Christian belongs to God every day. But, while that is true, the Lord's day or the Christian Sabbath is peculiarly God's day. It is God's day, not a day of hilarity and pleasure. It is God's day; not a holiday, but rather a holy day. It is God's day, not a day for secular and worldly activities. Jesus, when He was here on earth, said, "The Sabbath was made for man." This statement applies to universal man without any restriction as to

age and place. Circumcision was for the seed of Abraham; the Levitical law was for the Hebrew nation; but the Sabbath is for man whether Jew or Gentile, ancient or modern. The old Jewish Sabbath commemorated the completion of the creation of the world. It was on the first day of the week, or Sunday, when Jesus appeared to His disciples for worship. These early disciples made it a practice to meet on the first day of the week, or the Christian Sunday, to worship the risen Christ. It is because of that fact that we worship on Sunday rather than on the old Jewish Sabbath of Saturday. The exhortation from God's Word to remember the Sabbath day to keep it holy should cause every Nazarene to keep Sunday as a day of rest, to keep it as free from secular activities as possible, to keep it as a day for consecrated service.

It is God's Day.

It is God's Holy Day.

It is God's Day of Blessed Communion.

It is God's Day of Blessed Worship.

The Christian Sabbath is the day that God blessed and hallowed, or sanctified. In this day of Sabbath desecration, may every Nazarene keep the Christian Sabbath as unto the Lord.

3. Refrain from the Use of Intoxicating Liquors or Tobacco or the Trafficking Therein

Evangelical Christians have always taken a stand against the use of liquor, but that opposition is not confined to the church alone. A minister, Edwin Frey, editor of the Evangelical Messenger, has said:

The legalized liquor traffic is the greatest enemy of the Christian Church, the bitterest foe of mankind and the most unscrupulous and unprincipled entity in national life. Dr. Albert Schweitzer, missionary physician, said: Drink is commercially our greatest wastrel; socially it is our greatest criminal; morally and religiously it is our greatest enemy.

The late Senator Borah, outstanding statesman, declared: "I believe the booze business is a curse to humanity, whether sold in a tavern, brothel or by a bootlegger. It demoralizes and ruins individuals, communities and states from the time it leaves the coiled worm in the distillery until it empties in a hell of crime, dishonor, poverty, misery, and death. The records of the centuries show it has been the greatest curse to humanity."

Traffic in alcoholic liquor or the use of alcoholic liquor is a crime against God's law; for we read in Prov. 23: 29-32:

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

It is a crime against the nation. It is a well-established fact that liquor was one important factor in the fall of France. Two armies faced each other, France given to alcoholic drink and Germany to discipline, and France collapsed like a shell. Liquor is a crime against our homes. Divorce and the breakdown in morals in general are partially, at least, the result of liquor and resultant loose living. Alcohol is a crime against God's Church and would tear down that which the Church builds.

The Church of the Nazarene has taken a definite stand on the use of tobacco. Several years ago at a district young people's rally, four young college girls from our church were asked to give five-minute speeches on reasons why they did not use tobacco. Here are some of the reasons they gave:

"Tobacco is a poison and I do not wish to take poison into my body."

"Tobacco is a waster and I am a steward of the money which God has entrusted to me." Four hundred billion cigarettes were smoked in 1952.

"Tobacco is harmful to the body." It increases blood pressure. Cancer of the mouth, lips, tongue, and throat are more common in smokers than in nonsmokers.

"Tobacco weakens one physically." It is a well-known fact that coaches rigidly oppose tobacco in all forms for their athletes. If it is necessary for one to abstain from tobacco in order to be at his physical best for a foot race, it seems reasonable that the Christian abstain in order to be at his best for the spiritual race.

In one of Billy Sunday's campaigns in Wichita, Kansas, a prominent attorney went into Henry J. Allen's office to urge him to accept Christ. Allen replied, "Why don't you accept Christ?" "Me?" replied the attorney. "I have been a church member for twenty years." To this Allen retorted, "Well, for twenty years we have gone to political rallies, and stayed at hotels together, and the only difference I could see between us was that you used tobacco and I did not." That stung the attorney awake relative to the use of tobacco. Later Allen accepted Christ and was instrumental in leading William Allen White of the Emporia Gazette to accept Christ.

"As a Christian," said this wholesome young lady, "I will allow nothing in my life that will weaken my testimony to the unsaved around me."

"Tobacco shortens the life span."

"Tobacco is an enslaving habit." Once in its clutches the individual is nearly helpless to get release. A habit which thus enslaves one is not fitting for the Christian.

"Tobacco is a filthy habit of the flesh." It defiles body and soul, which are the temple of the Holy Spirit.

These four young college ladies were beautiful, intelligent, alert, and wholesome in their outlook on life. They were keeping the standards of the church because of their own convictions, based on reason and the Word of God.

4. Refrain from Quarreling, Gossiping, and Slandering

John Wesley and many of the early holiness preachers and writers warned constantly against carelessness in speaking evil of others. It is easy to see how these disagreeable actions can limit the usefulness of the individuals involved and at the same time tear down the effectiveness and usefulness of the church which they love.

5. Refrain from Dishonesty in All Relationships

Someone has rightly said that the world around about us reads our lives more than our Bibles. This is true in our everyday Christian life, and at no point is the Christian criticized more than when there is apparent dishonesty. It was the late Dr. John Goodwin, general superintendent of the Church of the Nazarene, who said: "I want to be a holy man. I want to look the part and act the part. I want to be an honest man. I want to look and to act the part."

6. Refrain from the Indulgence of Pride in Dress or Behavior

The Manual states, "Our people are to dress with Christian simplicity and modesty that becomes holiness." Specifically, the Manual requests every Nazarene to refrain from the wearing of ornamental jewelry and expensive clothing. There are three positive rules of dress that should apply to both men and women:

- (1) Simplicity.
- (2) Modesty.
- (3) Neatness (or tidiness).

The Christian should endeavor to please Christ in his dress, conversation, entertainment, recreation, ideas, and ideals.

7. Refrain from Entertainments Not to the Glory of God

The Manual includes in this category worldly songs, frivolous literature, the commercial theater, the ballroom, and membership in or fellowship with oath-bound secret orders or fraternities.

* * *

Co-operative Standard

In addition to the seven positive standards and the seven negative standards, the church founders wisely added a co-operative standard. All Nazarenes are expected to abide in hearty fellowship with the church, not inveighing against its doctrines and usages, but being in full sympathy and conformity therewith. The art of cooperation that is so prized in every other field of service is of great importance in every local church. The standards of the church have been set up with the thought in mind of giving the best guidance to maximum Christian living.

The person who joins the Church of the Nazarene in reality enters into a covenant whereby he accepts the blessings of the church and accepts the responsibilities as set forth in the general rules of conduct. These regulations are few in number but are meant to give minimum guidance in Christian living. These regulations are listed in our church Manual: To be identified with the visible Church is the blessed privilege and sacred duty of all who are saved from their sins, and are seeking completeness in Christ Jesus. It is required of all who desire to unite with the Church of the Nazarene, and thus to walk in fellowship with us, that they shall show evidence of salvation from their sins by a godly walk and vital piety; that they shall be, or earnestly desire to be, cleansed from all indwelling sin; and that they shall evidence this --

1. First. By avoiding evil of every kind, including:

(1) Taking the name of God in vain.

(2) Profaning of the Lord's day, either by unnecessary labor, or business, or by the patronizing or reading of secular papers, or by holiday diversions.

(3) Using of intoxicating liquors as a beverage, or trafficking therein; giving influence to, or voting for, the licensing of places for the sale of the same; using of tobacco in any of its forms, or trafficking therein.

(4) Quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others.

(5) Dishonesty, taking advantage in buying and selling, bearing false witness, and like works of darkness.

(6) The indulging of pride in dress or behavior. Our people are to dress with the Christian simplicity and modesty that become holiness. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Timothy 2:9, 10). "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:3, 4).

(7) Songs, literature, and entertainments not to the glory of God; the theater, the ballroom, the circus, and like places; also, lotteries and games of chance; looseness and impropriety of conduct; membership in or fellowship with oath-bound secret orders or fraternities. "Know ye not

that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Corinthians 6:14-17).

2. Second. By doing that which is enjoined in the Word God, which is both our rule of faith and practice, including:

(1) Being courteous to all men.

(2) Contributing to the support of the ministry and the church and its work, according to the ability which God giveth.

(3) Being helpful to those who are of the household of faith, in love forbearing one another.

(4) Loving God with all the heart, soul, mind, and strength.

(5) Attending faithfully all the ordinances of God, and means of grace, including the public worship of God, the ministry of the Word, the sacrament of the Lord's Supper; searching the Scriptures and meditating there on; family and private devotions.

(6) Seeking to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given.

(7) Pressing upon the attention of the unsaved the claims of the gospel, inviting them to the house of the Lord, and trying to compass their salvation.

3. Third. By abiding in hearty fellowship with the church, not inveighing against its doctrines and usages, but being in full sympathy and conformity therewith.

* * *

Summary

1. It is necessary to have objective standards in business, education, and law enforcement.

2. It is likewise necessary to have objective standards in determining church membership.

3. The church has arrived at these standards through the collective judgment of our deliberative bodies. Thus, they represent the reasoned conscience of the entire Church of the Nazarene.

4. There are seven positive rules of conduct and seven negative rules of conduct.

5. The positive and the negative aspects of our church standards assure a balanced position. To avoid the negatives would mean that the church would give way to worldliness. To stress them too much without the positive aspect of our church standards would be to give way to legalism.

6. A positive approach of doing the seven things enjoined takes all of the time, thought, energy, and love of every church member.

7. The negative rules enjoin the church member to refrain from those things which retard the best in Christian living.

8. The concluding statement in the Manual as it relates to church rules is in reality a co-operative pledge.

9. Prospective members for the Church of the Nazarene should have a reasonable understanding of the church rules before being admitted into full membership.

10. Church membership becomes a sacred covenant between the member and the Church of the Nazarene as a denomination.

11. Every Nazarene should review the section on church rules as given in the Manual from time to time in order to assure himself that he is faithfully keeping his church vows.

12. A membership card provided by our Publishing House summarizes the rules of the church and should be answered carefully and prayerfully by all those who join the Church of the Nazarene.

* * *

To Guide Your Study

1. What does the word "standard" mean to you?
2. Should we have personal standards? Family standards?
3. Under what two divisions does the Church of the Nazarene list its standards?
4. Name three of the positive standards.
5. Why is it necessary to have some negative standards?
6. What is the co-operative standard set forth by the church founders?

* * * * *

It was a momentous hour when Jesus Christ addressed His disciples and said unto them, "Ye are the light of the world." In this metaphor Jesus Christ was desirous of pressing home upon His disciples the responsibility which He had placed upon them. The figure of speech seems to the casual reader of the New Testament a bit extravagant when he realizes the very definite limitations of the men to whom Christ spoke. Jesus Christ was speaking to a dozen lowly followers. Most of them were ordinary fishermen, or at the best they came from what is now considered the middle class. There were no professionally trained men in this select company. They were obscure men in one of Rome's conquered provinces. Yet Jesus proclaimed that they were the light of the world. How true this is, is seen in the fact that they had received their light from Jesus Christ, who was the Light of the World. The marvel of the statement is to be found in the simple truth that they did bring light and salvation to the ancient world.

Again, the world faces momentous days in a life-and-death struggle between a spiritual idealism and a crass materialism. In the midst of these black days Jesus Christ summons His disciples by saying, "Ye are the light of the world."

* * *

The Church for This Hour

The church for this hour must let its light shine. The first half of the twentieth century has seen the world involved in three wars of almost global proportion. In the summer of 1943 the writer while traveling with a boys' trio from one of our Nazarene colleges stopped off at one of our churches for an evening service. The pastor had just received a letter from one of the boys from his local church who had been away for some time in the service overseas. This young man had written a stirring letter and enclosed a check for one hundred dollars for his local church. In this letter among other things he said, "Keep the church going strong, for we will need it when we get back home." The church must let its light shine. Its light must shine brightly to save homes, communities, and this great nation.

The church in this hour must look to God. God has made man to be an uplooker. The church for this generation must be one that has her eyes focused upward. Everyone is aware that the church has been accused of other-worldliness, but that has not necessarily been a weakness. In many ways it has been the strength of the church. It was Dr. J. B. Chapman that said, "When the world and the church mix, it is the world that captures the church and not the church that captures the world."

The church for this hour must use spiritual resources. If one but recalls that the early Christian Church, with the exception of the towering spiritual and intellectual Paul, was manned by fishermen and lowly Christians, he will realize that the church cannot stand upon an educated ministry alone. The Early Church did not depend upon beautiful church edifices, padded pews, trained choirs, stained-glass windows, ministers of music, and recreational parlors. These may have a place, but they are not all-important.

In spite of the lack of material resources the early Christian Church was richly endowed with spiritual resources. When Peter and John met the lame man at the beautiful gate, Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." They were able to heal the sick, preach the gospel, witness the salvation of men and women, and push the Church forward until thousands were added to the Church within a few weeks.

The command for our day is that the Church tarry until it be endued with power from on high, with the understanding that the Church shall then receive power after that the Holy Ghost is come upon her, and she shall be a witness at home, in the surrounding community, and unto the uttermost parts of the earth. These resources of love, faith, prayer, hope, and the gift of the Holy Spirit are all available for the Church of this age. Such spiritual assets are far more effective than other resources, and the Church of Jesus Christ is the only agency that has the ability to utilize them. If the Church avails itself of these vital spiritual resources it will have the dynamic to meet the needs of the second half of the twentieth century. As a member of your local church, you have a responsibility to put life, vitality, fire, and enthusiasm into its ministry.

* * *

The Function of the Local Church

One of the fast-growing Nazarene churches of the Midwest has as its motto "Fellowship, Worship, and Evangelism." This is more than a motto. It is a clear-cut statement of the function of that particular local church. It is altogether fitting that "Instruction" be added to that list.

* * *

Fellowship

The church offers fellowship of a very high order. It is not uncommon to hear a fellow Nazarene say that the fellowship which he finds in the Church of the Nazarene constitutes an even closer tie than the friendship of relatives. It is the friendship of kindred minds, with like ideals, purposes, interests, and goals. It is possible to find fellowship on the worldly level in civic organizations and clubs, but there is no association or friendship that is more lasting and more meaningful than that to be found within the church. The late Dr. Chapman has said, "Next to one's own personal relationship with and state before God, nothing is of greater consequence than fellowship with the people of God." This fellowship means that oftentimes the young people from Christian homes have the opportunity to fellowship with others from Christian homes and in that way choose companions with like Christian training.

* * *

Religious Instruction

Again, the local church offers religious instruction. This instruction is found in the Sunday school. Often the only religious instruction that is given is that which comes through the

Sunday-school teacher and the church school. Some communities have availed themselves of a religious education program in the churches on released time from day school. Wherever this is possible the boys and girls of the community are able to receive a great deal more Bible instruction than that received in the short period of the Sunday school. However, it is the Sunday school that has the great responsibility of giving religious education to the community.

At one time prayer and Bible reading around the family altar gave the essential training within the home, but in too many instances that is not the case today. In the home of an earnest church member vital religious training should be carried on through the reading of Bible stories, grace at the table, and family worship when all of the family are together. It is difficult to suggest a time for this which would be satisfactory for all. In one church different plans were followed. Some families arranged their family worship in the morning after breakfast. Another group had their worship at the noon meal when all could be together. The third group had worship in the evening after the dinner, and a fourth group had worship together before retiring. At one time or another nearly every family within the church had its regular family altar. The importance of this is seen when we realize that there are few other agencies giving Bible and Christian instruction outside of the church.

* * *

Training

Then, also, there is our denominational training program known as the Christian Service Training program. This agency prepares textual material (of which this book you are reading is a part) and arranges courses to assist every member in the church to become a more effective servant of the Lord. This training program has as its aim "Every Member a Trained Churchman."

* * *

Worship

In considering fellowship and instruction, it was noted that there were other competing agencies in those two functions. However, in worship and evangelism there are no other competing agencies. It is the church alone, with its auxiliaries, that has a program of worship and evangelism. Inasmuch as man is incurably religious and desires worship, the church ministers to the inmost need through its worship service. Considering that fact, every pastor and every layman should avail himself of worship and should prepare himself in heart and mind for a meaningful worship service. A great divine once said, "Worship always serves to discover our own hearts to us; for it is like bringing ourselves into the presence of a great light."

Some of the tools of worship include the hymn, the scripture reading, the pastoral prayer, the offering, the sermon, and the benediction. Each of these tools of worship has a place and makes a special contribution to the worship service. It is debatable whether the pastoral prayer or the sermon is to be considered the focal point of worship. Since the time of the Reformation the open Bible on the pulpit has been a symbol to the Church of the Word of God. The minister in the pulpit symbolizes the messenger of God. The prayer becomes the priestly act by which the pastor prays

for his people, bears their burdens to God, and lifts the corporate church in petition. The pastoral prayer is a heart prayer in which all of the congregation share as they all lift holy hands and clean hearts to God in supplication. In many respects this is the key to the worship service. Obviously the songs minister in inspiration and praise. Music and song have ministered to the spiritual needs of worshipping people from the Early Church down to the present time. During the Huguenot persecution in France more than three hundred years ago a poem was sung in the rocks and caves of their underground chapels. The song is as follows:

I have a Friend so precious,
So very dear to me;
He loves me with such tender love,
He loves so faithfully.
I could not live apart from Him,
I love to feel Him nigh;
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary;
He knows that I am weak,
And as He bids me lean on Him
His help I gladly seek.
He leads me in the paths of light
Beneath a sunny sky;
And so we walk together,
My Lord and I.

I tell him all my sorrows;
I tell Him all my joys;
I tell Him all that pleases me;
I tell Him what annoys.
He tells me what I ought to do;
He tells me what to try.
And so we walk together,
My Lord and I.

I have His yoke upon me
And easy 'tis to bear;
In the burden which He carries
I gladly take a share;
For then it is my happiness
To have Him always nigh.
We bear the yoke together,
My Lord and I.

The participation in the offering gives every person an opportunity to share in Kingdom enterprise and to recognize his stewardship to God. In a sense it is a confession of the fact that the

individual has consecrated his talents, finance, and himself to God's good service. Many, however, think of the sermon as the focal point of worship, and it should be an outstanding period of some thirty minutes in which the individual is brought into the presence of God; a time when the soul is touched with divine power, and spiritual energies are awakened and spiritual power is gained for the tasks of the coming week. The layman as well as the minister has a large responsibility for a worth-while worship hour. D. Shelby Corlett quotes the late Dr. Chapman as saying, "The Christian whose heart is clean from sin and filled with the love of God can truly say, 'I was glad when they said unto me, Let us go into the house of the Lord.'"

* * *

Evangelism

The fourth function of the local church is that of evangelism. No other agency in the community is interested in the salvation of souls as is the true Church of Jesus Christ. The Church then must have the flame of divine love burning on its altar at all times.

At one time the late General Superintendent, Dr. J. G. Morrison, in speaking before the District Superintendents' Conference in Kansas City on the subject "The Church's Greatest Need," gave the following illustration. During one of the raging blizzards of the Dakotas, he with the pastor was traveling some thirty miles each evening to preach in a revival in a North Dakota schoolhouse. One evening as they were driving through the blinding blizzard along the Great Northern Railroad tracks, they approached a crossing about the time that one of the great trains of that road drew near. The searching light beamed down the tracks indicating the near approach of the flier. The Model T was brought to an abrupt stop some fifty feet from the railroad crossing, and the two ministers watched the oncoming train as it drove into the face of the blizzard. Suddenly the train flew by, and as it did Dr. Morrison said it seemed to him that the whole heart of the engine was aflame as the fireman shoveled the coal into the firebox. The train was able to race down the track at sixty or seventy miles an hour in the face of the gale because the heart of the thing was on fire. In like manner the evangelistic flame gives power to the church sufficient to cut through coldness and indifference of the world round about. The minister and the layman both carry a part of the responsibility in this evangelism in the local church.

* * *

The Kind of Church Members Needed

If the church is to be a power in a cold and indifferent society, it obviously needs the best kind of members. Throughout this book attention has been given to the fact that the church member should know the doctrines and standards of the church and should be exemplary in both doctrine and behavior. But that is not enough. Every person who is saved, is saved to serve. During his years as a pastor the writer found it not uncommon to have a new convert come and ask for a place of service. It is the natural and normal climate of a growing and spiritual church that induces in new converts the desire to serve.

The ideal church member gives not only his tithe but also generous offerings for the cause of Christ and His kingdom. The member that attends regularly and meets the requirements set up is the kind of member who will stand by the pastor when the work pulls hard as well as when the work is moving smoothly. The kind of church member needed to make the church effective and efficient is one who is loyal to the church at all times; one who attends regularly and gives time, talent, and energy in Kingdom service.

A sainted leader of the church puts it this way: "In reality I am the church in miniature; and if I had a church, it would be but an aggregation of people like myself; and it would be but an embodiment of ideals like those which I hold; it would be but an enlargement of the same Christian virtues and graces which I possess; and but a marshaling of such forces as I now employ for the glory of God and the salvation of men."

* * *

The Organization of the Church

There are three levels in the church organization that make for efficient service: the local, district, and general levels. It will not be necessary here to trace the activities of the church on all three levels, but attention will be given to the local program.

* * *

The Nazarene Young People's Society

The local organization of the Nazarene Young People's Society exists for the purpose of building up its membership in Christian experience and character and of giving instruction in the doctrines of the church. Membership is divided into active, associate, and honorary. The active membership includes those who are members of the local church and who sign the pledge for active members. The pledge of active members is as follows:

Realizing my duty to God and His Church, I promise by His grace to seek the New Testament standard of heart purity; to strive always to live consistently for my Master; to make it the rule of my life to read the Bible and pray daily; to attend faithfully all services of the N.Y.P.S. and to take an active part in the service as opportunity is afforded me.

* * *

The Sunday School

Within each local church there are several teaching agencies under the supervision of the church school board: the Sunday school, the vacation Bible school, the weekday Bible school, and the Caravan. The objectives of the church schools are seven in number:

1. The first objective is to reach the doctrines of Christianity and its standard of conduct as interpreted by the Manual of the Church of the Nazarene.

2. To prepare the mind of the child by laying a proper foundation and beginning the development of Christian character.
3. To seek the salvation and the sanctification of the church school membership.
4. To encourage the development of Christ-like character, attitudes, and habits.
5. To lead to a Christian philosophy of life.
6. To attempt to bring the Sunday-school membership into church membership and into the active service of the church.
7. To bring in the unchurched as far as possible in order to influence the largest possible number for Christ and the church.

* * *

The Nazarene Foreign Missionary Society

The third auxiliary in the local church is the Nazarene Foreign Missionary Society, which stresses the great commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This commission sets forth the task of every true disciple of the Lord Jesus Christ, and the missionary society as an organization is committed to the task of carrying out this great command. It sponsors prayer and fasting for world missions. It inspires large missionary giving. It instructs the entire church about the cause of missions. It keeps alive a missionary passion for a world that is lost in sin.

New members in the Church of the Nazarene should avail themselves of membership in one of the local missionary chapters, join a Sunday-school class, and, if age permits, join the Nazarene Youth Organization. These organizations will challenge you to invest the best you have of time, talent, finance, and service.

Every Nazarene should not only be interested in the local program but should take a hearty interest in the work of the district. This means that attention should be given to the district assembly, district camps and institutes, zone rallies, district budgets, and home missions. This should also lead to an interest in the general church. There are eight church colleges and each college has an educational zone. Every Nazarene within the college zone should be fully acquainted with its college and its program of Christian education. The Church of the Nazarene has a splendid Publishing House in Kansas City and a general church seminary known as the Nazarene Theological Seminary. Also, in Kansas City are the headquarters of the Nazarene Radio League with its international radio broadcast known as "Showers of Blessing."

One of the greatest responsibilities of the general church is that of its world-wide missionary program. Dr. Phineas F. Bresee, founder of the Church of the Nazarene, said, "Every individual is indebted to give the gospel to every other individual in the same measure as he has

received it." The same thought is expressed by the Oriental Missionary Society in its slogan, "The Boundary of Our Missionary Horizon Is That Last Unreached Soul." The Church of the Nazarene ministers to 24 fields of the world with 262 missionaries and 943 native workers. In a very real sense, the Church of the Nazarene has now become an international church, and the Nazarene layman does well to keep himself informed of its world-wide ministry.

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The Crusade for Souls

From many and various sources, both religious and secular, there is an insistence that the great need of the church is a real revival of religion. Christ is not only the hope but the last hope for our world. The key to the success of the church is the kind of evangelism that leads to a deep and satisfying revival. The spirit of evangelism must permeate the entire church. It must be inherent in every phase of its program. It must quicken the Sunday school, the Nazarene Young People's Society, the Nazarene Foreign Missionary Society, and every auxiliary activity of the church.

For evangelism to be effective there must be deep piety and an evangelistic flame possessing every person in the church, including of course the pastor. Only a Holy Ghost revival in the individual church can give leadership, atmosphere, and power for a great revival of evangelism and missionary endeavor. If every Christian who believes the Bible to be the inspired Word of God would step out by faith and accept the promise of Pentecost, the great commission of our Lord could be realized more fully in this present generation. The Church of the Nazarene has ever given time, talent, and finance to the support of the revival meeting. Mass evangelism has been the great propagating means of getting the gospel to the multitudes.

Most Churches of the Nazarene have from two to four revivals each year. The church is thoroughly committed to this type of evangelism. Thousands have bowed at Nazarene altars in such campaigns for either pardon or purity. However, there is a growing feeling that mass evangelism must be supplemented with personal evangelism, which simply means that instead of leaving it up to the pastor, the paid evangelist, and a few laymen, the church is now committed to utilizing the spiritual power and strength of the entire church membership. This follows the New Testament pattern of house-to-house visitation. Effective personal evangelism brings in people by the score, so that mass evangelism can have an abundance of needy men and women present for revival services.

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Personal Evangelism in the Local Church

A few years ago the writer was pastoring in a Midwestern city. From time to time he had called in homes and invited new families to the church. However, when these families came, they were given a rather cold reception by the members of the church. It was not intentional, but no one knew the visitors. All the members looked at them as much as to say, "Where did you come from?" This happened in a number of instances and about the only one to speak to them was the pastor. As a result the visitors did not return.

It was at that point that the pastor of the church organized a calling band with about fifteen or twenty devout and enthusiastic Nazarene laymen. Five cards were given with names and addresses, and the calling band was sent out two by two. The only instruction given was to call in homes, read the Bible, pray, and invite the people to the regular church services. Almost immediately new people began finding their way to the Church of the Nazarene. These new people were greeted by enthusiastic members of the calling band. Several people were saved in their own homes. The church took on new life and began to move forward with almost the same ardent zeal as that found in a new church. All of the church members were challenged to win a soul for Christ that year.

At the close of a morning service a timid and crippled lady came to the pastor and pledged her assistance in winning a soul for Christ during the year. Two months later, with a radiant face, she came to the pastor and said that she had been able through the help of the Lord to win a soul. Her zeal was contagious and others caught the fire of her passion to win souls for Christ.

It is a mistaken notion that Christians are saved only to enjoy spiritual blessings. In reality, they are saved to serve and in service they enjoy far more of God's spiritual blessings. The story is told of a man trudging along in the mountains during a terrible storm. He was cold and fearful of freezing to death as night came on. All of a sudden he stumbled over something and fell to the ground. As he got up, he was aware of the fact that he had stumbled over someone who was lying in his way, drowsy and nearly frozen. His first impulse was to leave the man and hurry on, in order that he might not perish in the cold. But the milk of human kindness caused him to attempt to resuscitate the man. After some time he was able to get him on his feet, and when he had aroused him sufficiently the two men went on their way together. Eventually that evening they saw a light and found their way to a little mountain cabin -- to warmth and shelter. The kindness of the first man was rewarded. In attempting to save another he had saved himself. This is a lesson that every Nazarene might well learn.

A very fitting motto for every new Nazarene, as well as for those who have enjoyed the fellowship of the church for years, might well be, "Save your soul by saving others."

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All Out for Souls

It was the late General Superintendent Dr. J. B. Chapman who at the annual meeting of the Superintendents' Conference in January, 1946, challenged the people of the Nazarene faith with his great message entitled "All Out for Souls." Dr. Chapman was not speaking alone to pastors, district superintendents, evangelists, and missionaries. He was baring his heart to the entire church. Listen to his challenge:

All Out for Souls -- I want to propose these words as a battle cry and a slogan for a new crusade. I would have us think of all we have as a trust to be exercised, rather than as a heritage to be enjoyed. I would have us think of our responsibilities, more than of our privileges.

This kind of passion moved John Wesley to say, "The world is my parish." It was that flaming fire within the breast of Dr. Bresee that caused him to call upon the Church of the Nazarene to "Christianize Christianity." Dr. Chapman with tears streaming down his face pleaded with the Church of the Nazarene in these words:

There is not enough heart-break over the lost, not enough soul burden, not enough groaning and weeping and fasting and crying. Moreover, and as a consequence, there is not enough deep and genuine conviction for sin among the unsaved of our families and friends. Hypocrites are too comfortable in our presence, and in our meetings. Bickering and backbiting go with too little condemnation. Sour holiness, bitter devotion to persons and causes, lightness in the homes and in the churches, worldliness, love of ease and occupation with silly social conventionalities among the women, covetousness and love of money among the men, contentment with the mediocre, delight in nice clothes and comfortable homes, measuring men by the salaries they receive, and weighing people by the position they occupy -- all these things get by with too little reproof because the light is not bright enough to discover their devilish origin.

Not only did General Superintendent Chapman desire a revival, but he wanted the kind of revival that would change men. His plea calls for a revival, like a summer shower, that will purify the atmosphere of our churches everywhere; that will awaken dormant forces of our people, young and old; a revival so general, and divine that it will be uncontrollable. This is the way he expressed it:

I want something that will re-emphasize old-time moral and spiritual conditions. Something that will reform and regenerate drunkards and save respectable worldlings. Something that will bring in the youth and the little children. Something so attractive that it will break over into the circles of the pleasure-loving. Something that will set people on their back tracks to make restitution for wrongs committed. Something that will bring God to bear upon our domestic problems to save our people from the twin evils of divorce and race suicide. Something that will inject old-time honesty, veracity, purity and other-world mindedness into our preachers and people.

The genius of our Christian faith is that it must be shared in order to be enjoyed. He who receives the joy of salvation at once feels impelled to share that joy with others. Jesus said, "As my Father hath sent me, even so send I you."

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Summary

1. The church is to be a beacon light. It is to be "the light of the world."
2. The church for this hour must look at God. God has made man to be an uplooker.
3. The church offers fellowship, religious instruction, training, worship, and evangelism.
4. The church needs members who are loyal and true.

5. The church is served by three auxiliaries.
 - a. The Sunday school
 - b. The Nazarene Foreign Missionary Society
 - c. The Nazarene Young People's Society
6. The Church of the Nazarene has a world-wide program.
 - a. The district program
 - b. The general church
 - c. The eight church colleges
 - d. The Publishing House
 - e. The Nazarene Theological Seminary
 - f. The Nazarene Radio League
7. The church believes that every Nazarene is indebted to every man to give him the gospel in the same measure as he has received it.
8. The church is in a Crusade for Souls. It attempts to use personal soul winning to supplement mass evangelism.
9. The church helps you to save yourself and your family while attempting to save others.
10. The church through you must go all out for souls. The slogan of James B. Chapman, "All Out for Souls," must be the slogan of every Nazarene.

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To Guide Your Study

1. What was Christ's commission to His disciples?
2. Suggest four functions of a local church.
3. What are the three departmental organizations in the Church of the Nazarene?
4. What should be the central purpose of each department?

5. Should the church lay more stress on personal evangelism?

6. To whom does the Church of the Nazarene open its doors for membership?

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THE END