



1908-58

**50 GOLDEN
YEARS**

in the CHURCH OF THE NAZARENE

Scriptural Holiness

... HERITAGE ... VISION ... TASK

Anniversary Issue

HERALD OF HOLINESS

THE FIFTIETH ANNIVERSARY
Proclamation

The OFFICIAL BIRTHDAY of the Church of the Nazarene as a denomination has been decreed as October 13, 1908. Hence, the church will soon have completed fifty years of holiness ministry. Therefore, the Board of General Superintendents, by the authority vested in them by the Fourteenth General Assembly, deem it fitting and appropriate to proclaim the year of our Lord 1958 the Fiftieth Anniversary year of the church.

Also, we recommend that it shall be observed and celebrated by appropriate plans and goals created and co-ordinated by each department of the church as specified in the 1956 quadrennial address of the Board of General Superintendents; and, furthermore, that the implementation of these plans and goals shall be earnestly and prayerfully sought on every level—local, zone, district, national, and international.

And, we urge that during this period the entire denomination shall conscientiously and prayerfully seek to learn the lessons our history should teach us and to witness an unprecedented outpouring of the Holy Spirit, resulting in the salvation of the sinner and the sanctification of the believer. Thus it will be assured that, if the Lord tarries, the church will continue to accomplish its divinely ordained mission as it moves forward in the next half century.

BOARD OF GENERAL SUPERINTENDENTS

HARDY C. POWERS

G. B. WILLIAMSON
SAMUEL YOUNG

D. I. VANDERPOOL
HUGH C. BENNER

THE ALMIGHTY GOD

GOD is almighty. He is also all-wise and absolutely holy. Thus His omnipotence never becomes the instrument of evil.

Atomic power now threatens us because man, who has learned to release it, is by nature neither all-wise nor holy. A moron or a human devil with unusual intelligence might get his hands on this force and destroy the whole human race.

The God of Creation

The almighty God is the God of creation. He spoke and it was so: "Let there be light: . . . Let us make man in our image, . . ." (Genesis 1:3-26). By His might God called the physical universe and living creatures into existence. The account of creation in Genesis does not reveal its wonders. To get these we must look through a telescope. The most distant star which the largest lens brings within the range of vision is two billion light-years away (this means that it takes the light from that star two billion years to reach us, traveling at the rate of 186,000 miles per second). And this is not all. Within the circle of man's eyes, as he looks through this mammoth telescope, there are billions of stars. "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard" (Psalms 19:1-3).

The microscopic world is just as wonderful as the telescopic. The scientist of today thinks of each atom as a complex universe of whirling energy. Also, there are already more than a million known molecules, and the number of molecules in each cell exceeds the twenty-five million million cells in a human body. This brings us to man, the climax of God's creation.

As we move on from man's body to his mind, we find that he has become a mental giant. Recently scientific progress has so marked his pathway that he seems at times to approach God in His creativeness. Just one illustration at this point: An electric computer has been invented by man which can solve problems in an hour that the best of human minds could not find a solution for in a lifetime.

Spiritually, man has lagged, but his possibilities in this realm are unlimited. We hope that in the future many more men will come to know God, whom to know is life eternal. Also, may they develop understanding and insight as they fellowship

with God through Christ. This possibility is open to all of us.

Truly, man is "fearfully and wonderfully made" in body, mind, and spirit. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Psalms 8:3-5).

The God of Deliverance

The almighty God is the God of deliverance. This is the theme of the Bible. God wanted the chosen people in order to lay the necessary foundation for the coming Deliverer, Jesus Christ. He called out Abraham and led him into the Promised Land. Then He raised up Joseph when famine threatened the Egyptians and His chosen people. Next His providences prepared Moses to lead the people of Israel out of Egyptian bondage.

Time would fail me to tell of Joshua, Samuel, Saul, David, the prophets, and John the Baptist, all of whom helped to make ready the way for the coming Deliverer. The God of the Bible is the God of deliverance.

The God of the Church of the Nazarene

The almighty God is the God of the Church of the Nazarene. He has given us our wise and devoted leaders, both past and present; the full salvation—deliverance from sin without and sin within—which He has helped us to preach; and the remarkable growth of the church. What God has done for us during the past half century is a promise of what He is ready to do during the next fifty years. Never were there more opportunities or a greater challenge, and never was the great God more ready to help.

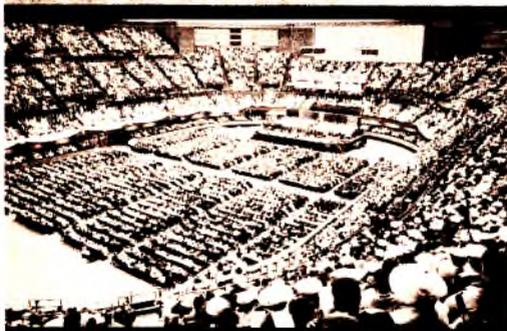
"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3:20-21).

Stephen S. White
EDITOR



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50 GOLDEN YEARS



Above: The Uniting General Assembly, Pilot Point, Texas, October, 1908. Below: The Fourteenth General Assembly, Kansas City, Missouri, June, 1956.

Historical Survey of the Rise and Development of The Church of the Nazarene

By **JOHN F. RILEY**
President, Northwest Nazarene College

A GAINST THE BACKDROP of twenty centuries of Christianity a denomination fifty years old is but a youngster. Nevertheless, for the people who belong to it and for all others who look upon that denomination as part of the growing edge of Christ's church, her half century of history is highly significant. As we, the people of the Church of the Nazarene, celebrate our Golden Anniversary with what some observers might regard as too much self-consciousness, we do so with blended emotions—a sense of identification with the universal, historic, and timeless body of Christ and a persuasion of our unique purpose.

Near the end of the nineteenth century there came a transition period in Christian history. Possibly just because of the pendulum's swing, or because of the increased emphasis on natural science, psychology, and social ethics, or because of Biblical criticism, and/or because of spiritual neglect, there came upon many churches a lessening of emphasis on vital, personal religious experience. This trend, which reached extremely destructive proportions about the beginning of the twentieth century, began first with the neglect of, and then followed with the denial of, the work of the Holy Spirit in entire sanctification as a second work of grace subsequent to conversion. This withdrawal of great sections of Christendom from the front lines of evangelical perfection or Christian holiness left sanctified people everywhere, in the Wesleyan tradition especially, in desperation. They craved spiritual fellowship, and by the burning of holy fire within they were moved to witness to and to lead others into "the second blessing, properly so called." At first, remaining in their own churches, they found fellowship in various types of holiness associations. But monthly conventions and annual camp meetings were not sufficient nourishment for new converts or even for the older saints, especially in the light of a growing opposition to holiness within the churches. Thus it was, near the turn of the century, that with reluctance at leaving their churches, with some differences of opinion among themselves about whether or not to leave, and with very little impedimenta, little groups of holiness people sprang up almost simultaneously all over the United States, Canada, and the British Isles. Within a few years many of them united to form what is now the largest of the holiness churches, the Church of the Nazarene.

The main uniting bodies were: in the East, the Association of Pentecostal Churches of America, its earliest congregation organized in 1887 in Providence, Rhode Island, with F. A. Hillery as pastor; in the South, the New Testament Church of Christ at Milan, Tennessee, organized in 1891 with R. L. Harris as pastor of its first church; in the West, the Church of the Nazarene in Los Angeles, California, organized in 1895 with Phineas F. Bresee as pastor of the mother organization. Each of these churches developed by the merging of various groups.

In California, under the able leadership of its founder, Dr. Bresee, the Church of the Nazarene grew rapidly. Having been one of the best-known, most effective preachers of the Methodist church in California, he gathered about him such able men as Dr. J. P. Widney, later presi-

dent of the University of Southern California, John W. Goodwin, and others. Through his powerful pulpit ministry, spiritual leadership, and churchmanship that first tabernacle congregation, bursting periodically into larger accommodations, became known throughout the state as a center of holy radiance. Other Nazarene churches were organized in Berkeley, Oakland, South Pasadena, and Elysian Heights, Los Angeles. The first council of the Church of the Nazarene was held at the tabernacle on Los Angeles Street, April 18, 1898, but the first "delegated meeting" of the new organization was held in October, 1898, at which time Dr. Bresec was elected general superintendent for the following year and the first official *Manual* was adopted.

In 1897 a mission work among the Spanish people was started on Mateo Street in Los Angeles, and in 1904 the Home and Foreign Missionary Board ordered that authorization be sent to Rev. and Mrs. George E. Berg, missionaries laboring in Teethul, Sarat District, India, to represent the Church of the Nazarene. Churches having been organized in various sections of the West, in 1904 the Northwestern District was organized with H. D. Brown as district superintendent. Soon there were four districts, Northern and Southern California, the Northwest, and the Middle West, each with a district superintendent.

Meanwhile, in New England, holiness churches springing up here and there were organized in 1890 as the Central Evangelical Holiness Association. Annual meetings were held, beginning in 1891 in Lynn, Massachusetts. At the 1894 annual meeting it was reported that the Immanuel Mission Church, North Attleboro, Massachusetts, alone had seven foreign missionaries in the field—two in India, two in Jamaica, and three in St. Kitts, West Indies. In 1897 most of these congregations united with the Association of Pentecostal Churches of America, which had been formed on December 12, 1895, among independent holiness congregations, chiefly in the New York area. At that time an official church *Manual* was adopted.

In the Southland during this period two holiness bodies were being formed. The first was the "New Testament Church of Christ," which was "set in order" by R. L. Harris at Milan, Tennessee, in 1894. The second was the "Independent Holiness Church," organized by C. B. Jernigan at Van Alstyne, Texas, in 1901. The first general council of the New Testament Church of Christ (at that time with churches established in Alabama, Mississippi, Arkansas, Missouri, Texas, New Mexico, and Arizona) was held at Milan, Tennessee, in 1899. In 1904 representatives of the Eastern and Western Councils of the New Testament Church of Christ, the Independent Holiness church, and some other holiness groups met together at Rising Star, Texas, to prepare for union, which was ac-

complished in 1905 at Pilot Point, Texas, when a Holiness Church of Christ was formed and a *Manual* adopted.

In October, 1906, the "three wise men from the East" (John N. Short, H. N. Brown, and A. B. Riggs), having been encouraged by C. W. Ruth

The Church of the Nazarene is in the morning of its existence, and the sun never sets in the morning.

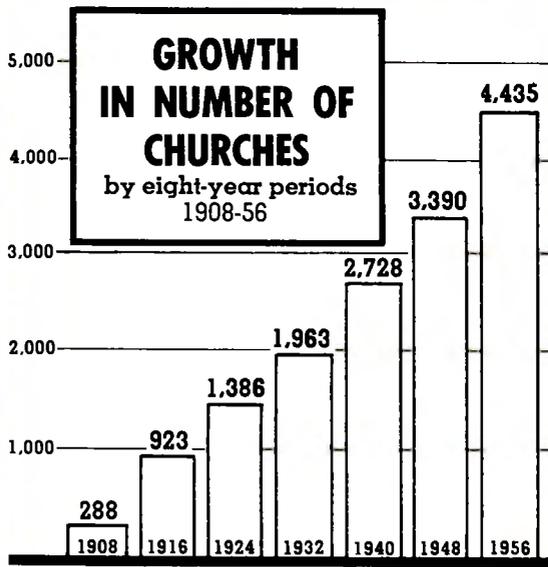
—P. F. BRESEE

to visit Dr. Bresee's people, attended the Los Angeles Assembly.

In April, 1907, a preliminary conference between the East (the Association of Pentecostal Churches of America) and the West (the Church of the Nazarene) was held in New York City. At this time a "Basis of Union," proposing a balance between episcopal and congregational forms of government, was formulated. That fall, at 9:30 p.m., October 16, 1907, in Chicago, Illinois, the union of the East and West was consummated by the formation of the Pentecostal Church of the Nazarene. (At the General Assembly in 1919 the word "Pentecostal" was officially dropped because of confusion in public thinking about "speaking in tongues," which has never been taught by any of the constituent churches.) Next this group made up of holiness people from the East and West was joined by the Holiness Church of Christ, representing the South. This took place on October 13, 1908, at 10:40 a.m. at Pilot Point, Texas. This date was established as the official birthday of the Church of the Nazarene.

Since that denominational birthday in 1908, when there were but 228 churches and 10,414 members, the Church of the Nazarene has grown rapidly and has come to take her place as a sturdy younger member of the family of denominations with 4,435 churches and 289,866 members. At the same time it has maintained an evangelistic zeal that still burns brightly for God and holiness. Her amazing growth in numbers and her vigorous complement of institutions (publishing house, schools and colleges, graduate theological seminary, and international radio broadcast) can be explained only by the blessing of God upon a people of radiant spirit and practical adaptability. The church has always been evangelistic in purpose, aggressively promoting a home missionary program to establish churches in every city, town, and village, and a foreign missionary program to get the gospel to every man in the same measure in which we have received it.

From the earliest days the various constituent holiness bodies gave attention to the founding of



schools and colleges. Eastern Nazarene College, Wollaston, Massachusetts, was founded in 1900 at Saratoga Springs, New York (as the Pentecostal Collegiate Institute). Pasadena College, Pasadena, California, was founded in 1902 as Deets Pacific Bible College. Bethany Nazarene College, Bethany, Oklahoma, is the product of the merging of several holiness schools in the Southwest. Olivet Nazarene College, Kankakee, Illinois, was started in 1907 as an elementary school, becoming a college in 1909. Trevecca Nazarene College, Nashville, Tennessee, established in 1910, had as its predecessor the Pentecostal Bible and Training School, established in 1901. Northwest Nazarene College, Nampa, Idaho, was opened in 1913. Canadian Nazarene College, Red Deer, Alberta, Canada, began in 1920 as the Calgary Bible Institute. The first session of Hurler Nazarene College, Glasgow, Scotland, was held in 1945.

The denominational organ, begun officially in 1912 as the *Herald of Holiness*, had numerous antecedent publications: among them the *Beulah Christian* (Rhode Island), 1888; the *Pentecostal Advocate* (Greenville, Texas), 1897; the *Nazarene Messenger* (California), 1898.

Some of the waymarks of the church's growth are: 1912, the Nazarene Publishing House established in Kansas City and the official organ (*Herald of Holiness*) begun; 1915, union with the Church of the Nazarene of the Pentecostal Mission at Nashville, Tennessee (first begun in 1898 and long promoted under the able leadership of J. O. McClurkan) and the Pentecostal Church of Scotland; 1915, the organization of the Woman's Foreign Missionary Society (now the Nazarene Foreign Missionary Society); 1922, uniting of a large group from the Laymen's Holiness Association in North Dakota; 1923, General Nazarene Young People's Society organized; 1924, the General Board organized and incorporated; 1925, Christian Service Training begun; 1933, Silver Anniversary; 1945, Nazarene Theological Seminary founded; 1945, Nazarene Radio League and "Showers of Blessing," international broadcast, begun; 1948, Mid-Century Crusade for Souls launched; uniting of the International Holiness Mission and the Calvary Holiness church (British Isles) with the Church of the Nazarene, 1952 and 1955, respectively.

Within the last ten years the church has made tremendous strides forward in the Crusade for Souls, "10 per cent" giving to missions, and the opening of work in Australia, the Union of South Africa (among the Europeans), Italy, New Guinea, Formosa, and other new fields.

Time would fail to tell of marvelous divine providences in the development of an efficient church government satisfactory to persons from various types of organizations, the statement of doctrine and rules of practice, the heroic establishment of new churches, the courageous development of schools and colleges at sacrifice almost beyond description, the origin and growth of all our auxiliaries (Nazarene Foreign Missionary Society, Sunday schools, and the Nazarene Young People's Society). Time would fail to tell of the heroism and zeal of our great leaders who have served in the capacity of general superintendents: Phineas F. Bresee, eloquent preacher with a worldwide vision and a genius for keeping the glory of God resting upon the church; Hiram F. Reynolds, rugged soldier of the Cross, carrying the work of foreign missions in his brief case and on his

Continued on page 39



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EVANGELISM

the church's growing edge

Evangelism is the main thrust and purpose of the church. It is its growing edge. It is the means by which it becomes a working organism, not merely a "fellowship of the redeemed." Too often the church as a whole has majored on the promises of God and minored on His commands. It has treated too lightly Christ's parting word to His followers: "Go ye into all the world, and preach the gospel to every creature." As a fire exists by burning, so the church exists by carrying out this mission.

Evangelism is the greatest need of our generation. No governmental program for economic or social welfare is as important as this or a substitute for it. To be effective the message of evangelism must speak the language of the people. It must meet squarely their worries, anxieties, and maladjustments, as well as deal with their sins. In a day when the voice of leadership among men grows uncertain, it is the voice of the church that must show men the way of life.

We preach that our God rules the world, that He is more mighty than all the enemies of freedom and peace. We teach that God loves every man, woman, and child on this earth, and that He cares enough to guide each person along life's way. We believe in the dignity of man, that the human soul is the most valuable thing in this world. Believing this, we cannot but evangelize and seek to win souls at any cost.

The Church of the Nazarene is committed to such a program of soul winning, at home and abroad. This is our fundamental reason for existence. We are working and praying as never before to evangelize our generation.

Evangelism, as a directed program, includes several phases of promotion and activity encompassing all areas of the church organization. The church auxiliaries are engaged in this evangelistic emphasis. The church schools are constantly endeavoring to win as well as teach. The Nazarene Young People's Society is challenging our youth to a program of personal evangelism. The mighty missionary arm of the church reaches around the world in its wonderful work of winning the lost to Christ. Our pastors and evangelists everywhere, along with laymen, are constantly at this great work of soul winning.

The "Crusade for Souls" program of the church is the over-all expression of this evangelistic thrust today. It is the effort of the church to harness its total forces for outreach evangelism. It denotes perennial and constant evangelism. In this day of rush and of commercialized human existence we are endeavoring as a church to offer to troubled souls everywhere a Christ who can meet every human need.

Every church official and church member, every church auxiliary, and all other agencies of the church must be mobilized

By V. H. LEWIS
Secretary, Department of Evangelism

for this work. All must be prepared to help any needy person to find Christ as his personal Saviour. To this end we are training our own forces and gearing our organization. Our great "Crusade for Souls," which has been working with increasing effectiveness for nearly ten years, has proved its worth. It will continue to grow as the challenge is picked up by others and new recruits are added.

As a church we have always been evangelistic. Mass evangelism has been a vital part of our program and always will be. We have a large group of preachers who give their entire time to revival work. These evangelists are a sacrificing group of faithful laborers who cover the continent with their ministry. It is difficult to estimate, but there are at least three hundred evangelistic campaigns going on simultaneously in various churches of the denomination. Night after night people are seeking and finding peace and pardon through Jesus Christ our Lord at our altars. It is our purpose to increase the outreach and effectiveness of our revivals.

But the "Crusade for Souls" also lays emphasis upon the importance of continuous, personal soul winning. This is a task for every member to perform. Each one must be a witness to his neighbor. While it is true that evangelism in each local church finds its climax in the special revival campaigns when its strength is concentrated for a special season of intensive outreach for souls, it is

this undergirding of personal evangelism which largely makes possible that harvesttime.

Added to these important phases of outreach is the preparation and publication of evangelistic literature, not only for our laymen to read but also for our ministers to study in order to develop ministerial skill in soul winning. There is also a newly designed program whereby the needs of a shifting population may be met. By this plan, every member and friend who moves from one community to another shall immediately be called to the attention of the local church near his new home. Our church feels responsible to provide continuous spiritual guidance no matter where a person may move.

Evangelism's message to every man is that God forgives sins and justifies believers. It informs the newly converted Christian that the Holy Spirit can purify the heart and endue with power. And in this way new "evangelists" are added to our number. As these new Christians take their places in God's service, so the work goes forward. As a church we are duty bound to give to our people a channel of service through which they can fulfill the vows of service and witness they have made to God, and assist them in seeking the salvation of their own kin and friends.

Under the banner of the "Crusade for Souls" we are seeking to mobilize our total resources to meet the challenge of our generation.



Dr. Kenneth S. Rice (right), director of Christian Service Training, awards a training credit to Rev. J. L. Roby, retired minister, who never missed a session of the Greater Miami Training Institute last year. Mr. Roby began preaching in 1900 and was a co-worker with Rev. J. O. McClurkan in Nashville, Tennessee, in the group that merged with the Church of the Nazarene in 1915. At eighty-five years of age he is still active in visitation, preaching, and street meetings. The Miami Training Institute, in which 11 Nazarene churches co-operated and 208 credits were awarded, is typical of the increased emphasis on training for Christian service in the church today. At the left are Rev. Don Irwin, host pastor; Rev. G. W. Aber-sold, dean of the institute; and Mrs. Nona E. Owensby, promotional secretary.

The Sting of Death

Is Gone!

FOR TWENTY-TWO YEARS we have had the privilege of observing the power of the gospel on the mission fields of the Church of the Nazarene. The impact of the message when heard for the first time is so impressive that no one can deny that Christ really does something for the human heart.

One of the clearest examples of this truth happened when we were evangelizing on the small island of Fogo (Fire) in the Cape Verde Islands. Services had been announced in the home of one of the Christians who lived in a tiny village hidden inside the extinct volcano crater on top of the beautiful mountain of fire. It was a typical "interior" evangelistic meeting—no one was in a hurry to go home. We played the accordion and sang choruses over and over until the little rock room was packed with curious neighbors. This was their first religious service in months—so all had come to enjoy it.

The meeting had gone on about an hour when suddenly the door opened and a small, brown-skinned woman timidly entered the room. She very quietly slipped in back of the crowd and sat down on her bare feet. She listened carefully for a long time—to the first gospel message she had ever heard. All at once she began to clap her hands and her wrinkled face seemed to radiate with joy and light. "What is it, *Maizinha* [little mother]?" someone asked her, for she had broken up the meeting. "Now I am not afraid to die—oh! I am not afraid to die," she kept repeating over and over as she clapped her hands. Something had instantly transformed that poor slave of the fear of death into a happy, joyful person. We called it salvation—she had been "born again." The love of Christ had cast out all fear.

Then she told us how that every afternoon, as she was standing in the coffee plantation along the side of the mountain where she worked, a terrible fear of death gripped her. She began to pray as she had prayed for many years, her rosary clasped in her thin, brown hands. She had been seeking in vain for peace of heart and a deliverance from the fear of death for many long, dark years. Finally in her despair she called out in a loud voice, "Oh, isn't there someone, somewhere who

can help me? Must I go to the grave with this fear in my heart?" She prayed on until the sun disappeared behind the distant island of Brava.

As she turned away she had a sudden desire to visit her cousin who lived upon the mountaintop. Quickly wrapping up some small goat cheeses to take as presents, she started up the long trail. This was the little woman who had so quietly slipped into our meeting room some time before.

We dismissed the service and spread out our sleeping bags on the soft, black cinders. The men and boys were all in the large room. The women and children were to sleep in the small outside room and kitchen. All during that night we could hear the voice of the little woman, sometimes singing, sometimes laughing, but always with a joyful tone. Toward morning we dropped off to sleep and when we awoke the friends told us she had left very early, so that she might be back to her work picking coffee beans.

For two years we didn't see her again, although whenever we visited her relatives there on the mountain they told us that she was still faithful and ready to give her testimony.

Then one day as we were riding along the coastal trail of this same island we met a group of women coming into the city with large baskets of coffee beans on their heads. From among the line of women suddenly one rushed over to the side of the mule we were riding and embraced our old, dusty riding boots. I looked down at that smiling brown face and recognized the little woman from the volcano home. "How are you, Mother?" I asked. "Do you still love the Lord?" "*Si, Si, Senor* [yes, yes, sir]," she exclaimed, "and I still am not afraid to die." Her tiny, bent form straightened up and happiness seemed to radiate from her wrinkled, dusty brown face. We parted—months passed and one day the volcano erupted and rivers of hot lava stone covered the small village where she had lived. We do not know what happened to her, but we do know that the Christ who had so wonderfully taken the fear of death from her heart that night was sufficient for every crisis.

“What Hath God Wrought



THERE WAS NO FANFARE. The mayor wasn't there to voice grandiloquent phrases. In fact no one was present to bring the city administration's good wishes. Not a line appeared in the daily paper announcing the event. It is safe to assume that the great church world was unaware of what was taking place. Certainly no telegrams of fraternal felicitation were received.

Nevertheless it was a milestone occasion in the history of the infant denomination when in April, 1912, Rev. C. J. Kinne, recently elected manager, opened publishing headquarters of the church at 2109 Troost Avenue, in Kansas City, Missouri.

The decision to establish a publishing house was inevitable. How could a struggling, new church, however lacking in this world's goods, do without one? So the venture—no! that term is inaccurate; rather let us say, *the step of faith*—was taken. You'll agree that the phrase is not a play on words when we remind you that the publishing committee had less than \$3,000 with which to finance the publishing project.

The building, printing machinery, furniture, paper, payroll—all had to be financed with this “drop in the bucket” pittance. But the publishing house was a reality. A church paper, Sunday school literature, tracts, paper-bound booklets, and a few books in hard bindings were published and made available to the constituency that same year.

The proverbial shoestring is laced through those early years. There isn't space for a detailed story. And it isn't too important. It is far more inspiring to contemplate and appreciate what the Publishing House has become today, also to peer into the future and anticipate what can be expected in the way of expansion.

Those of us who have witnessed and participated in the forty-five years of Publishing House history, with its early period of struggle for survival, are



By M. LUNN

Manager, Nazarene Publishing House

constrained to praise God and to exclaim, "What hath God wrought!"

Statistics can be the most boring of all reading, so we shall spare you the ordeal of an excess of comparative figures. However you'll be interested in knowing that from an investment of twenty-nine hundred and some odd dollars the Publishing House now has assets of \$2,309,137.24. The first year's sales (eight months) totaled \$30,000.00. The fiscal year closing April 30, 1956, indicated total sales of \$2,409,682.46. In four years (1952-56) 428 book titles were published, totaling 1,154,312 volumes. Over 41,000,000 periodicals are printed each year.

The Publishing House of 1912 was equipped with used presses and typesetting machines, the office furniture was secondhand, and packing cases in some instances served as improvised chairs. Now the House has the latest and best in printing machinery and all its furnishings are modern and attractive. There is no plush and chrome, no unnecessary display, but the entire publishing plant is a credit to the church.

Over the years the Publishing House has contributed \$750,000 to Ministerial Benevolence, foreign missions, Seminary, and free literature for servicemen and home mission churches. So what generally would have been termed a foolhardy venture, but what in reality was a launching out in faith, has grown to be, not only a self-supporting department of the church, but a contributing factor in the church's evangelistic program and in its benevolent commitments.

While this is not a history of your Publishing House, mention must be made of an advance to a higher plateau when, in 1926, 2109 Troost Avenue was abandoned as inadequate and the move was made to 2923 Troost Avenue. What spaciousness! Would we ever expand to the point where this

vastness would be occupied? That question now provokes a smile, for the total floor area of 25,200 square feet in that new three-story building has grown to a present total operating floor space of 66,330 square feet. This is the result of several additions and the acquisition of adjoining property. And right now space is one of the major problems we face. Rearranging, concentration here, expansion there, adjustments to a growing business are being made at frequent intervals.

All this points up to another major step in Publishing House progress. Construction of a new building next door to the recently completed General Headquarters and within view of the beautiful Nazarene Theological Seminary is under way. When the church purchased the choice twenty-one acre property on Paseo Boulevard, where Headquarters and the Seminary are now operating, the Publishing House acquired five acres on which the new building, with approximately 175,000 square feet of floor space, will be located.

Now hear this! The success of your Publishing House, necessitating all this expansion in order to serve you properly, is not due to shrewd business acumen nor to clever, brilliant management. We sincerely believe that it is because of God's leadings and blessings combined, of course, with the best possible good sense and judgment, dedicated to the interests of God's kingdom and the work of the church.

Your Publishing House is conducted with what we believe are the best-accepted principles of good business overshadowed by and undergirded with dependence upon the leading of the Spirit of God and a constant, strong desire to be instrumental in carrying out the program and purposes of Him whom we love and serve. This, with the necessary addition of a constituency who love the church and all its interests and who are loyal and co-operative in patronage, has made the Publishing House what it is today.

We speak of the House in the third person and the possessive case. *YOUR* Publishing House! For such it is. Every man, woman, and child with membership in the Church of the Nazarene is a shareholder in the Publishing House. Every dollar above operating expenses is used in the work of the church either for expansion or for some emergency need in another department. The Publishing House belongs to you. Pray for it. Support it with your orders.

"Hitherto hath the Lord" led us. May His blessing and leadership be ours whatever the future holds. As far as we are able we shall fulfill our part in making this possible. For the end is not yet. Opportunities are apparent everywhere we turn. Transportation and communication have made of the globe a greatly reduced field. Regions hitherto remote are now practically next door. Pray God that we shall be alert to every opportunity

for spreading the gospel. Dr. Chapman once said something about an old, never changing message proclaimed with constantly changing methods. In our task of "giving the gospel in the same measure as we have received it" (Dr. Bresee) let it not be said of us that "the children of this world are in their generation wiser than the children of light." Today any message can be carried to one-half of the people in the world in twenty-four hours. A startling and significant statement!

Bear in mind that to publish means to circulate,

to distribute. We can print but you must unite your efforts with ours in order to publish. How about it then? Will you join with us in echoing the words of the Psalmist: "That I may publish with the voice of thanksgiving, and tell of all thy wondrous works" (Psalms 26:7)?

And now all of us at your Publishing House greet all of you who read these words and ask for an interest in your prayers that God's will may be done in and through this department of His church.

school teacher was very close to her. One day the pastor received a telephone call saying that Dorothy had passed away and the parents wanted him to come out and arrange for the funeral. Since the parents and other members of the family were still

Sunday School Pays Off!

By GORDON T. OLSEN, *Eugene, Oregon*

WE WERE IN A DRIVE to enlarge our Sunday school attendance. An airplane ride was the grand prize offered to the boy or girl bringing in the most new members.

Dorothy came from an unchurched home. However, with a well-planned follow-up by a good teacher and department head, Dorothy kept coming after the contest was over.

In a few weeks we were having Girls' Camp at White Branch. Since Dorothy was a newcomer and her parents were unable to help her, one of our adult classes agreed to send her.

We shall not soon forget the Sunday school closing exercises following her return from Girls' Camp. We had each girl who attended talk on a different phase of the camp. Dorothy's face literally shone as she concluded her report by saying that the outstanding thing to her was that she had accepted the Lord as her Saviour.

A few weeks later, Dorothy became seriously ill. During this time her Sunday

unknown to the people of the church, the pastor suggested that the funeral be conducted in one of the smaller funeral parlors. But the father insisted on having the funeral in our church, for he said that ever since Dorothy came back from Girls' Camp the only things she talked about were her church and Sunday school, and what a wonderful thing it was to be saved. As a result of a telephone campaign quite a number of our people attended the funeral.

Naturally we did our best to get the parents and family to attend Sunday school and church. The next Sunday they came to the former but did not stay for church. The following Sunday we got them to come for both services. Two weeks later in an evening evangelistic service, when the pastor was giving the invitation the father, mother, and sister all went forward and were saved.

Who can estimate the value of that Sunday school drive? It netted one soul who has already gone on to meet God, and one soul is worth more than the whole world. Besides, three more persons from the same family were brought to Christ. Visitation pays!

HONOR ROLL

Members of the Church for Fifty Years

Mr. & Mrs. J. T. Allen
W. N. Andrews
Mrs. Bertha H. Angell
Mrs. Mery Bangs
Amanda Barnard
Lula E. Barnard
Rev. L. A. Bolerjack
Mrs. Walter Brand
Mr. & Mrs. W. P. Breckenridge
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Florence Cave Brown
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Mrs. Edith Carey
Mrs. May Clark
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Mrs. J. C. Cummins
Elsie N. Cunningham
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Rev. and Mrs. John J. Dias
Mrs. Lily Doerr
Mrs. Abigail Drake
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Rev. D. A. Farnsworth
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Peter C. Jacobson
Georgia Jenkins
Mr. & Mrs. H. J. Kerns
Mr. & Mrs. J. A. Kirkpatrick
Mae B. Kuhn
Fred Lewis
Dessie M. Linza

**Present at the uniting assembly,
Pilot Point, Texas
October 8, 1908**

Mrs. G. M. Akin
Rev. J. B. Beavers
Mrs. Nancy Bost
Rev. Lewis E. Burger
Evangelist Bertha Crowe
Rev. A. F. Daniel
Mrs. Angela Daniel
Rev. Mrs. Agnes White Diffee
Mrs. R. L. Dillard
Mrs. J. J. Elliott
Daisy Skinner Fritzlan
Rev. R. B. Gilmore
Hester Glover
W. S. Harmon
Rev. Lillie Henderson
J. C. Henson
Rev. Mrs. Emma Irick
Frank L. Irick
Johnny Jernigan
Paul Jernigan
Mrs. Lillie Ling
Ida Ball Lister
Henry Loeffler
Rev. I. G. Martin
Mrs. J. B. McBride
Mrs. J. O. McClurkan
W. D. McGraw, Sr.
R. M. Medcalf
Robert Mitchell
Rev. Bee A. Moores
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Margaret Jernigan Ramsey
Mrs. Phares Root
Mr. & Mrs. R. C. Roushey
Mrs. Emma R. Rubrake
Mrs. W. F. Rutherford
Mrs. Mellie D. Smith
Mrs. Lillian Stevenson
Mrs. Ruth Bost Stockton
Mrs. Lottie M. Stone
W. A. Terry
D. C. Tipton
Barbara Trousdale
Mrs. Bertie Gilmore White
Mrs. Lula G. Wilkinson
Mrs. Lottie W. Yates

Mrs. Carrie Locke
Clara Johnson Long
Mrs. Luella Norris Lord
Annie S. Manuel
Mrs. Archie Ellis Martin
Mrs. Roy C. Martin
Mrs. Ella S. Maybury

Mrs. Victoria Mayfield
Mrs. Agnes McCallum
Lovella G. McGilvra
D. & Stella McMahan
Walter E. Melton
Edith Mooers
Rev. & Mrs. J. E. Moore
Edwin Motsinger
Bertha Munro
Mr. & Mrs. W. H. Neisler
Lois Hurst Niell
Rev. Chauncey D. Norris
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Eula Rhodes Patterson
Mrs. Lilla Paul
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Harry M. Peavey
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Rev. & Mrs. Earl C. Pounds
Mr. & Mrs. J. Breck Randolph
Mrs. Mary Medd Reed
Mr. & Mrs. Martin Reinholdt
Mrs. Minnie Robbins
Mrs. Laura M. Rollins
Mrs. M. C. Rollins
Mr. & Mrs. Clarence E. Schurman
Mr. & Mrs. Ross Schurman
Mrs. W. G. Schurman
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N. Edward Scott
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Virginia A. Smith
Rev. Joseph N. Speakes
Mrs. C. K. Spell
Mrs. Mary Spooner
Rev. S. W. Strickland
Mrs. Adela M. Thomas
Stella Moore Thompson
Rev. M. A. Townsend
Mrs. Gertrude P. Tracy
Mr. & Mrs. B. M. Wade
Rev. George Ward
Herbert L. White
Mrs. Mary McConnell White
Rev. Stephen S. White
Rev. H. Orton Wiley
Rev. Lula Ann Williamson
G. C. Wilson
Mallalieu A. Wilson
Rev. & Mrs. E. E. Wordsworth
Rev. & Mrs. I. W. Young
Mrs. Ruby P. Young

PHOTOS (top to bottom): the Viaducto do Cha in downtown Sao Paulo, called the "Chicago of South America"; night scene in Rio, with Sugar Loaf Mountain visible across the bay; view of the Sao Paulo sky line; aerial view of Rio.



DURING the Golden Anniversary year attention foreign-missions-wise is focused on Brazil with its 52,000,000 souls. More than half of the people in South America reside in this country, which ranks fourth among the nations of the world in continuous mainland territory. Only 500,000 of these people are evangelicals. What a challenge!

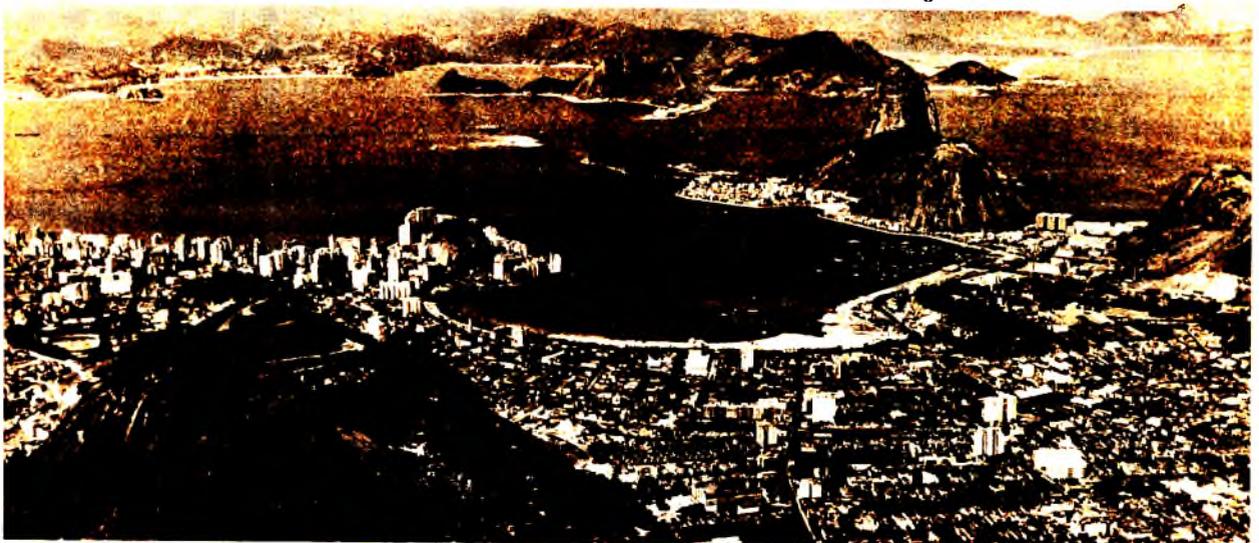
In the past twelve years the Department of Foreign Missions has opened work in fifteen new countries. The record reveals the following advances: 1946—Bolivia, British Guiana, Cuba, and the Philippine Islands; 1948—Haiti, Hashemite Kingdom of the Jordan, Italy, and Korea; 1952—Lebanon; 1954—New Guinea; 1956—Formosa; 1957—Okinawa, Nyasaland, El Salvador, and Panama.

Heavy investments in money and lives can be justified only on the basis of a substantial work on the thirty-nine foreign mission districts operated by the church. Following the pattern of Christ's own ministry (Matthew 9:35-38), the missionaries have a threefold approach to the problem of man's need.

Since soul saving is primary, the preaching ministry is of greatest importance. The corps of national workers has increased to 1,452. Trained and led by a staff of 341 missionaries and anointed by the Spirit of God, these workers are enjoying good success, which is evidenced by an increase in total

EYES ON BRAZIL

By REMISS REHFELDT, Secretary, Department of Foreign Missions



membership (full and probationary) to 43,954 according to latest statistics.

While the healing ministry is secondary, it is nevertheless very significant. Doors which would otherwise be barred are open to the gospel because of it. In 44 hospitals and dispensaries, 151,662 patients were treated during the past twelve months.

Educational work must be established where there are no schools. Ignorance and Christianity are not compatible. Hence, 138 day schools are maintained for the instruction of 10,654 children. In addition, the teaching ministry includes 25 national Bible training schools, where 498 young people are being trained to minister to their own people.

To provide housing for this threefold ministry, 1,451 properties have been erected. The total value of these buildings is conservatively estimated at \$4,762,000.

With a background of fifty years of steady missionary advance, the church now looks toward Brazil. Whether the point of beginning be Rio de Janeiro, the capital, which boasts 2,800,000 citizens; Recife, with its 405,400 inhabitants; Sao Paulo, with 2,500,000 population; Campanis, 125 miles inland, with its 150,000 people; or elsewhere, the possibilities are limitless.

The western frontier offers tremendous opportunity. Missionary Earl Hunter visited the Bolivia-Brazilian border some time ago and was "delighted with the general spirit of progress that prevails." His report indicates that "immigration is not difficult . . . Protestantism in Brazil is on the march!"

In his book, *The Bible in World Evangelism*, A. M. Chirgwin says that in Brazil, Christianity is growing more rapidly than anywhere else on earth.

In November, 1955, Missionary Donald Ault, who is stationed in British Guiana, unburdened his heart, stating, "Northern Brazil yawns at our borders and gnaws at our heartstrings. There is now an airline connection which goes hundreds of miles inland on the Amazon. There are two mission groups using Georgetown, British Guiana, as their base of operation for northern Brazil. This country is so huge that, if we as a church ever hope to make an indentation on it, perhaps a pincer movement from the north and south would do it."

Since 1954, Rev. Ronald Denton, missionary in Uruguay, has been urging the importance of a thrust from the south. In 1956 he wrote: "I am anxious that the church enter Brazil. I feel it should be done in Sao Paulo, where the greatest growth is being experienced."

Rev. David Spaulding, treasurer of the Southwest Mexican District, visited Brazil in the summer of 1956. His report reads: "From Lima, Peru, I crossed the continent to Sao Paulo. Three million people, and the most beautiful city I have ever seen. Brazil is very open to the gospel and this

is her hour. But we will never do much by border attack. We should go into Sao Paulo or Rio and create a national constituency capable of evangelizing sixty million people."

Another visitor reported in the fall of 1953: "One thing that made me think of the tremendous opportunity for the Church of the Nazarene was the unusual growth in the states of Sao Paulo and Parana. According to printed articles, in Sao Paulo there are eight houses being finished per hour, sixty-four in an eight-hour day. Since 1948 there have been over one thousand business houses put up each year. It has added to its population 66 per cent in the last ten years."

It is to be expected that there will be some opposition to the evangelical message. For example, we received recent word from a young Nazarene couple living in Campinas telling us that a missionary and his wife were met in the village of Valinhos, a small town near Campinas, "by a big 'parade.'" Several evangelical groups have been driven out of that same town during the past few years. "They surely do make it hard on Protestants," was the comment which accompanied the report.

The hazards involved have been described as the "three I's that bar the door of progress in Brazil." They are ill health, illiteracy, and idolatry.

The average Brazilian has an appearance of ill health. Due to the climate, faulty diet, the prevalence of various diseases, lack of medical facilities, and other factors, the Brazilians do not have as robust constitutions as we do.

Only 45 per cent of the people of Brazil know how to read and write. In the interior the percentage is as low as 20 per cent.

Millions of Brazilians worship their own gods. This is because they fear evil spirits. In addition to their own gods, they often worship the moon, the stars, or the sea.

Brazilians, who are a mixture of the white, red, and black races, speak Portuguese. Reports indicate that most of the people are charming to meet and know. Of Latin descent, they are more emotional than we are, and more artistic. Love of family and home is deeply rooted in the Brazilian nature, and a natural refinement and courtesy are characteristic of them.

United States Secretary of the Treasury, George Humphrey, said in 1955, "If I were a young man again, I would go to Brazil."

Gigantic Brazil, dominating the map of South America, shows the earmarks of a land of opportunity. New towns and airports are springing up in the interior. In some places low-flying planes have been shot at—and hit—with Indian arrows. This country boasts of great cities and vast jungles.

One of the chief glories of man is his ability to see visions and his willingness to invest his life



THE BOARD OF FOREIGN MISSIONS IN 1908: Seated: P. F. Bresee, H. F. Reynolds; Standing (front row, left to right): Lucy Knott, C. A. McConnell, E. G. Anderson, Mr. Hunt, Mrs. Tanner; (back row): Leslie Gay, Lou Berger, C. B. Jernigan, J. B. Chapman, R. B. Mitchum.

and influence under their command. It is from visions of things too good not to come true that we find a clue to the meaning and mission of our lives, and the divine grace to do as we believe and to live as we pray. As we catch a vision of the spiritual needs in Brazil, our investments in lives and money will increase. As we pray for Brazil's millions of people, we will experience a deep burden for its coastal cities and its inland jungles alike. With spiritual vision we will see beyond the immediate hazards, as the woman with the alabaster box of ointment looked ahead and anointed the Redeemer of the world.

What is missionary vision? Is it an ordinary interest in, or a kind of general concern for, the people? Is it a cold and calculating love for those millions who have so long, too long, lingered in the shadow of sin and of death? No. Such a spirit as that will never convert the Brazilians.

There must be love, but it must be love on fire; it must be love intensified, absorbing, all-controlling. Observe the missionary leaving his home, kindred, native land, and accustomed comforts. He is willing to abide in the jungle, encompassed with heart-sickening, idolatrous superstition. Wherefore? Is it because of a simple concern respecting the temporal, or even spiritual, welfare of those by whom he may be encompassed? It is rather because of a Christ-given and a Christ-like love that burns in his heart and literally consumes his life. It is the missionary spirit that climbs cloud-covered mountains or traverses far-distant jungles to reach the lost. It is the missionary spirit that bears heavy burdens, that challenges adversaries, that imperils precious life, and that laughs at impossibilities. It is the missionary spirit that gives and sacrifices, and dies if necessary, and if it were possible a hundred thousand deaths, if, like its Divine Exemplar, it might be going about doing good.

It is sound mission policy to keep reaching out into new areas. When a field is established to the point of having a contingent of missionaries, subsidies for modest buildings, a healthy Bible training school, the national church should bear the responsibility for producing a strong, indigenous organization. Financial increases to the Department of Foreign Missions could then be used to send missionaries into new areas. There are seventy-five countries where the Church of the Nazarene should take the message of heart holiness. We could have one thousand missionaries around the world, and thus catch step with the vision of Dr. J. B. Chapman, recorded in the Silver Anniversary issue of the *Herald of Holiness* in 1933. That would mean the equivalent of one missionary for each group of three hundred Nazarenes. This is well within the realm of reasonable expectation.

What the Church of the Nazarene Means to Me

I COUNT IT A PRIVILEGE to testify for my Saviour and my church. In May of 1956, I was saved under the ministry of Rev. Melvin L. Riddle, and two months later the Lord cleansed my heart as I consecrated my life to Him. On January 20, 1957, I joined the Church of the Nazarene and have been praising the Lord every day since. A Christian experience and my church have changed the course of my life. Now we have a Christian home, a family altar, and wonderful Christian fellowship. I have no desire to go back but rather to work harder each day to win souls for Him.

—Joe Jeffries, Blackwell, Oklahoma

THE 1956-60 QUADRENNIAL PROGRAM

of the
Church of the Nazarene

By HARVEY S. GALLOWAY

"All Out for Souls" was the theme of the challenge made to the Church of the Nazarene in the annual superintendents' conference of 1946 by the late Dr. James B. Chapman, one of the general superintendents. Now it is not only a challenge but the heart of the program of the Church of the Nazarene for the Golden Anniversary quadrennium. At that time the church was stirred to its heart by the ringing and passionate cry of its great leader. Again the church hears the ringing call of its general superintendency and arises to a far-reaching program for these four years.

Six major parts for the program are outlined in the goals set by the general superintendents in their Quadrennial Message to the church as given to the General Assembly in June of 1956. They are:

1. That we raise \$14,000,000 for world evangelism.
2. That we have a net gain in Nazarene Young People's Society membership of 25,000.
3. That we have a net gain in Nazarene Foreign Missionary Society membership of 50,000.
4. That in Sunday school enrollment we aim for 1,000,000 and an average attendance for the year 1959-60 of 500,000; also that we launch 500 new branch Sunday schools.
5. That we strive to gain 150,000 members for the church on profession of faith, with a net gain of 75,000.
6. That we again set a goal of 1,000 new churches to be organized in the next four years.

In every case the parts of this program outlined above were recommended by the committees to which they were referred and enthusiastically adopted by the General Assembly. Realizing that an intense holiness evangelism is the heart of the entire program, the General Assembly set up a Department of Evangelism to further strengthen and encourage that which has always been a characteristic part of the church's program. Other departments of the church have set about the implementation of their parts of the program. District assemblies have responded by the setting of district goals and by accepting larger allocated general budgets for world evangelism, in some cases with increases of 50 per cent.

The Church of the Nazarene senses its twofold obligation as expressed by her senior general superintendent in the opening business session of the 1956 General Assembly: holiness evangelism and the conservation of the holiness message. The past is glorious, but the church does not propose to live in the yesterdays. The present and the immediate future are ours. *This is our day*, the day of advancement for the kingdom of Jesus Christ.

COMPARATIVE GROWTH

Church of the Nazarene
1908-56

Churches



Church Members



Sunday School Enrollment



Members, Foreign Missionary Society



Members, Young People's Society



Value of Church Property

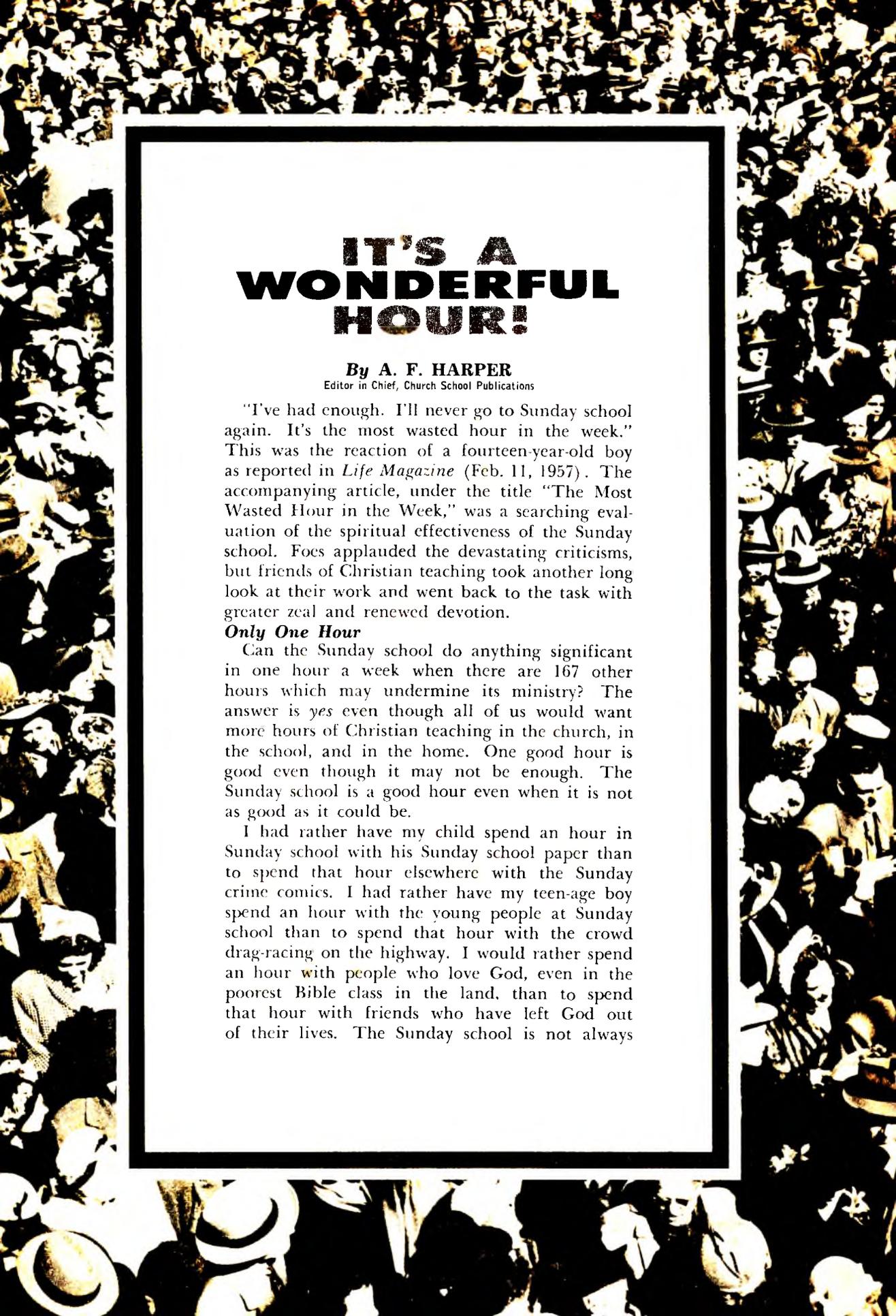


Total Paid for All Purposes



PER CAPITA GIVING





IT'S A WONDERFUL HOUR!

By A. F. HARPER
Editor in Chief, Church School Publications

"I've had enough. I'll never go to Sunday school again. It's the most wasted hour in the week." This was the reaction of a fourteen-year-old boy as reported in *Life Magazine* (Feb. 11, 1957). The accompanying article, under the title "The Most Wasted Hour in the Week," was a searching evaluation of the spiritual effectiveness of the Sunday school. Focs applauded the devastating criticisms, but friends of Christian teaching took another long look at their work and went back to the task with greater zeal and renewed devotion.

Only One Hour

Can the Sunday school do anything significant in one hour a week when there are 167 other hours which may undermine its ministry? The answer is *yes* even though all of us would want more hours of Christian teaching in the church, in the school, and in the home. One good hour is good even though it may not be enough. The Sunday school is a good hour even when it is not as good as it could be.

I had rather have my child spend an hour in Sunday school with his Sunday school paper than to spend that hour elsewhere with the Sunday crime comics. I had rather have my teen-age boy spend an hour with the young people at Sunday school than to spend that hour with the crowd drag-racing on the highway. I would rather spend an hour with people who love God, even in the poorest Bible class in the land, than to spend that hour with friends who have left God out of their lives. The Sunday school is not always

The Church in Action . . .



Miss Helen Bass, supervisor of forty second-graders in the Primary Department of Oklahoma City First Church, holds the attention of these boys and girls in one of the largest Nazarene Sunday schools. Organization, visitation, and teacher training have made this Sunday school efficient and effective in reaching and holding those who are enrolled. Rev. R. T. Williams is the pastor of this church.

as well managed as it should be: it has not in every instance succeeded in nurturing spiritual life, but its record is good.

An Hour of Love

The Sunday school hour is a good hour because it is an hour of love. The teacher is more often than not one of the best Christians in the community. He teaches in the Sunday school because he loves God and loves his pupils. Hours of contact with these good people can never be wasted.

A young woman testified that at twelve years of age she had become a Christian. Said she, "I had given my heart to Christ, I knew well the teachings of the church, and I was ready to become a church member. Do you want to know why? The answer is that I had a Sunday school teacher who loved me. In return I loved her, admired her, and wanted to be like her."

A primary teacher loved her pupils well enough to spend fifteen minutes to write a note to an absent first grader. In reply she received this painstakingly printed token of affection:

"Mrs. Smith: I love you. I will try to be at Sunday school. I love to sing in Sunday school. I have a new teacher at school.

"Love,

"CHRISTINE."

An hour motivated by love for God and filled with love for children can never be wasted because "charity [love] never faileth" (I Corinthians 13: 8).

An Hour of Spiritual Insight

The importance of time can never be measured only in terms of its length. Spiritual insights gained in one hour can influence life through all of our days.

A junior high school boy was starting down the road of dishonesty—copying class assignments from a friend and cheating on his schoolroom tests. A concerned Sunday school teacher took time to help the boy by confronting him with the facts. The boy's response was typical, "Studying is hard for me, Mr. Brown, but for Fred it is easy."

"Bill, when the hard way is the right way, what are we supposed to do?"

"Well, I suppose we are to do it the hard way."

"Why are we to do it the hard way?"

"It's what a Christian would do."

A Sunday school teacher had helped a boy to a true insight on honesty and thereafter the boy's life was different. The Sunday school is seeking to help pupils to understand that "the eyes of the Lord are upon the righteous, and his ears are open unto their cry. But the face of the Lord is against

them that do evil, to cut off the remembrance of them from the earth" (Psalms 34:15-16). When the Sunday school hour is an hour of spiritual insight that hour is a high point in life.

An Hour of Decision

Our hours of decision are the hinges upon which the doors of destiny swing—and the Sunday school hour is often an hour of decision. One teacher writes:

"A few weeks ago as I was thinking about my class of high school boys, I realized that only two of them were Christians; all of the rest except one were from unchurched homes. This laid the responsibility for their salvation clearly upon me, for they had no other contact with the church.

"I began to pray for help. God burdened me for these boys throughout the week. Sunday morning came and I had not looked at the lesson for the day. Instead I had been praying that God would guide and bless in the attempt that I felt I must make to press the claims of the gospel in my class.

"As I tackled this serious and important task, I found that the evenings I had spent swimming and playing with these boys had paid off in real confidence and respect. They had been impressed by my testimony; I guess the Lord had planned it that way.

"We discussed Matthew 6:33: 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' After talking it over, we bowed our heads and I led in prayer. The Holy Spirit came very near and I knew that the Lord was leading. I told the boys that they could decide right then whose will they were going to seek—God's will or their own. When I asked them to let me know if they had decided to seek God's will and leave to Him all these other things, three of the boys from unchurched homes lifted their hands. I could have taken off! Praise the Lord for the way He works!

"We then prayed again. I tried to lead them in a prayer of repentance, asking God to forgive the wrong things that each one had done. When we raised our heads, five out of six boys in that classroom were Christians. The three who had just found Christ had tears of repentance and joy in their eyes—to say nothing of the teacher.

"That was a month ago. Today those boys are coming to the young people's service Sunday evening, they are reading their Bibles and praying. To top it off, they had their parents with them at the Christmas program. They tugged me on the sleeves and whispered, 'Get 'em to come to Sunday school, will ya?'"

I think I know of three boys who would say with me about Sunday school, "It's a wonderful hour!"

NAZARENE PIONEERS

WHILE I WAS VISITING in Kansas City some six months before the 1952 General Assembly it came to me like a flash, "Wouldn't it be fine to have a meeting of the old pioneers of the church at the coming General Assembly!" I secured copies of the minutes of the district assemblies and wrote letters to all the preachers who were in the church prior to 1915. Replies came from all over the United States and Canada. A meeting was called and about one hundred fifty were present at the first gathering. A banquet was held and fifty attended.

Dr. D. I. Vanderpool spoke and also representatives from the various departments of the church.

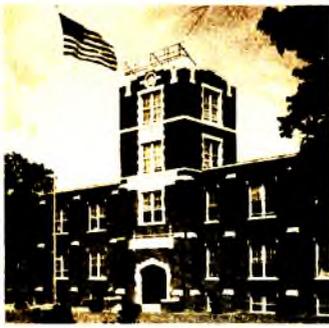
It was decided to form an organization. The following officers were elected—Jos. N. Speakes, president; J. W. Short, vice-president; C. P. Lanpher, secretary; and W. P. Jay, treasurer.

Another meeting was called for the 1956 General Assembly. Headquarters entertained us at a luncheon, at which time there were over one hundred attending. It was a time of sweet fellowship. Both laymen and ministers are now in the organization. The same officers were re-elected, except Brother Lanpher was made both secretary and treasurer.

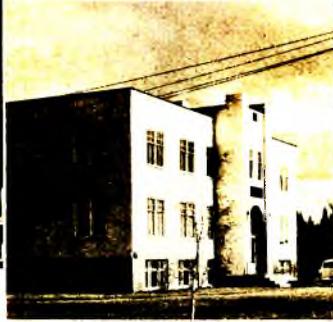
Only a small number are left to answer the roll call at these meetings. The greater number have "fallen asleep" in Jesus. But those who are left still feel the old-time fire and glory of other days. They still thrill with the mission and message that made the church such a militant host. Amen.

By JOS. N. SPEAKES

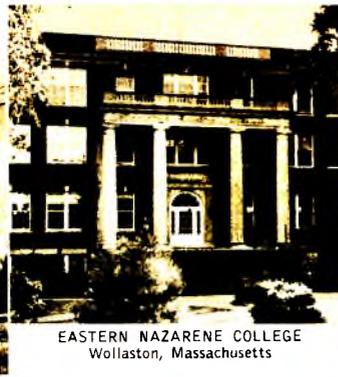
Retired Nazarene Elder



BETHANY NAZARENE COLLEGE
Bethany, Oklahoma



CANADIAN NAZARENE COLLEGE
Red Deer, Alberta, Canada



EASTERN NAZARENE COLLEGE
Wollaston, Massachusetts



HURLET NAZARENE COLLEGE
Glasgow, Scotland

God has a way of
Matching

MEN AND MOUNTAINS

By S. T. LUDWIG, *Executive Secretary, Department of Education*

LET US turn back the calendar to March, 1908. There lies the beginning of a story that reads like a fairy tale to some; to others it is the unfolding of a miracle. This story of holiness colleges and Bible schools, scattered in various sections of the country, is a saga of faith, courage, and sacrifice written by the pioneers then—and now—who followed the call of God to make “disciples” among the nations. They believed it was necessary to “prepare” if this task was to be done adequately. And they were willing to send their sons and daughters “off to school” and pay the bills for the establishment of “spiritual centers of learning.”

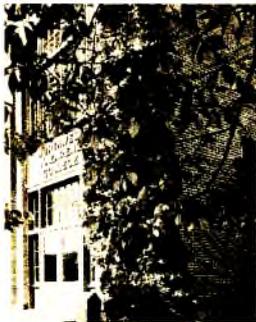
And so in 1908 we find the flags of *learning* and *evangelism* flying over modest buildings in which earnest students were alternately praying and poring over books. Whether in northeast Texas amid cotton rows brooded over by toilsome workers (Peniel College, now a part of Bethany Nazarene College), or in sunny California, fresh pioneer country of the West (Deets Pacific Bible College, now Pasadena College), or in central Kansas, still undecided whether it would be ruled by the ranchman’s “cow poke” or the wheat man’s “harvest hand” (Bresee College), or in the “Athens

of the South” where culture, cotton, and industry were teaming up to build America (Pentecostal Bible and Training School, now Trevecca Nazarene College), or on the Illinois prairie amid cornfields and Lincoln lore (Illinois Holiness University, now Olivet Nazarene College), or in sturdy New England with its “old world” flavor and international atmosphere (Pentecostal Collegiate Institute, now Eastern Nazarene College)—the *purpose* was the same. It was to send forth young men and women whose minds were trained

and informed and whose hearts were aflame and empowered to carry the gospel of Christ around the world.

In later years it was from sagebrush country surrounded by snow-laden peaks that questing souls built a college strong (Northwest Nazarene College), and from the territory once ruled by arrows and redskins (Bethany Nazarene College) came the motto, “Character—Culture—Christ.” North of the border in Canada’s domain, where hardy sons of faith caught the vision glorious (Canadian Nazarene College), and in the land of the tartan and the heather (Hurlet Nazarene College), God’s call came and Nazarenes heard it. Later still our hands have built, in a world made small by jet planes and rocket ships, a graduate school (Nazarene Theological Seminary). These institutions, all struggling yet striving from their infancy, have steadily moved toward a divinely inspired goal. They are weaving a pattern of Christian culture and character that challenges the youth of the church to prepare for service in many vocations.

It is in times of crisis when the daily faith of men rises to match the mountains. And because of such faith, God moves the mountains and car-



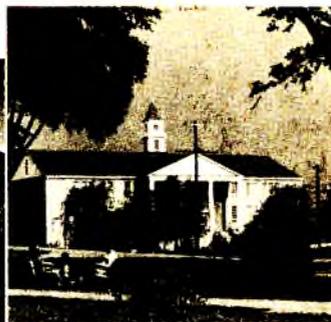
WEST NAZARENE COLLEGE
Nampa, Idaho



OLIVET NAZARENE COLLEGE
Kankakee, Illinois



PASADENA COLLEGE
Pasadena, California



TREVECCA NAZARENE COLLEGE
Nashville, Tennessee

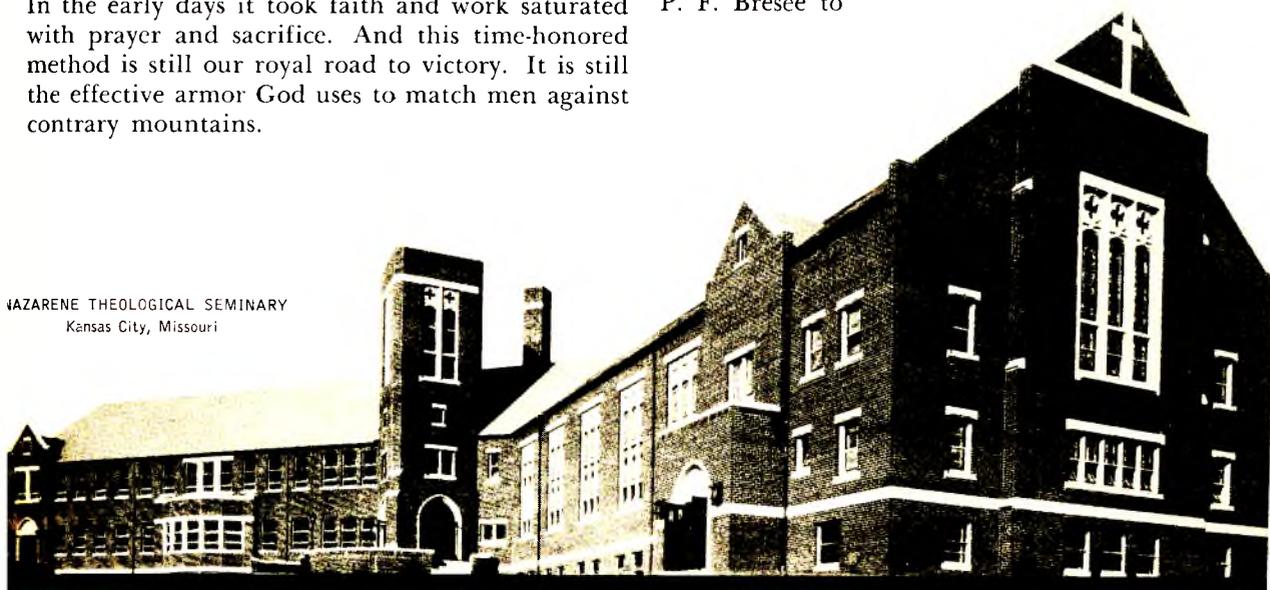
ries on His work. Epics of selfless service and daring faith are not infrequent, among both students and faculty: a president and his family living for three weeks on pancakes and watered-down syrup while he pleads the cause of a holiness college . . . a faculty member faithfully performing his duties and drawing less than one hundred dollars in cash for a whole year's service . . . students pressing their way through college sustained by faith and oatmeal . . . settling a senior's account by taking a mule in trade (and that mule doing double duty working a five-acre truck patch to help raise produce for the fall term and gently selling himself in September for more than the balance of the account) . . . a college auctioned to the highest bidder to meet a mortgage, and God raising up men to match this mountain.

The story of Christian education does not stop with the pioneer days. Those were foundation days. But the superstructure had to be built. The roof must be put on. The plant must be equipped. Students must be garnered. The process is not complete—it is still going on. The thin margin between supply and demand is still precarious. In the early days it took faith and work saturated with prayer and sacrifice. And this time-honored method is still our royal road to victory. It is still the effective armor God uses to match men against contrary mountains.

Fifty years have come and gone. We have learned some lessons in that time. We support our schools with much greater regularity and firmer financial commitments. God has prospered us with greater financial means and we are investing more per capita in building the kingdom of God. *But let's face it!* The demands laid upon our college leaders are greater now than at any time in our history. We are living in a different world from the one we lived in even ten years ago. And ten years from now, if the predictions of scientists, economists, and businessmen are at all reliable, we will be in a different world again. Responsibilities upon faculty members will be greater. They will need to share deeper insights and hold a firmer grasp upon eternal truths. Expansion of buildings and equipment to meet the march of new students coming to the campus will call for the continued sacrifice and devotion of our people.

Some have even raised the question, "Is it worth the struggle we have to go through to found a college or build a seminary?" It might be well to check at that point. Did it pay
P. F. Bresee to

NAZARENE THEOLOGICAL SEMINARY
Kansas City, Missouri



carry the burden of founding a college in addition to his already heavy load as pastor and general superintendent? Did it pay Floyd W. Nease to burn out his life in his thirties trying to complete a much-needed administration building? Did it pay T. S. Greer to give forty years of his life at a pitifully low salary just to follow his call to service? Did it pay Sam Snowbarger to mortgage his farm to keep a holiness college afloat? Before we answer these questions, let us look backward across the years.

Who would deny these individuals the selfless privilege of serving Christ: Harmon Schmelzenbach (Peniel College) in dark and sin-infested Swaziland; Esther Carson Winans (Pasadena College) among the head-hunters of Peru; Peter Kiehn (Bresec College) in war-ravished China; Prescott

Beals (Northwest Nazarene College) in caste-ridden India; Ray Miller (Bethany Nazarene College) in beleaguered Formosa; Jack Armstrong (Olivet Nazarene College) in land-locked Bolivia; Charles Strickland (Trevecca Nazarene College), European South Africa; William Esselstyn (Eastern Nazarene College) in bound but awakening Africa; Paul Orjala (Seminary) in restless Haiti.

And what about thousands more who have served or are now serving as pastors, evangelists, missionaries, church executives, Christian workers—more than 15,000 of them; and lawyers, doctors, chemists, musicians, farmers, businessmen, homemakers, and teachers—more than 50,000 of them? These lives have been enriched and inspired because they sat at the feet of dedicated professors who answered God's call to sacrifice and service.

A CREED TO

SOONER or later every true Nazarene will be asked this question: "Why are Nazarenes as they are? Why don't they believe in drinking, dancing, smoking, lodges, theaters, games of chance, and other prohibitions in the General Rules?"

The individual answers to this question are many and varied. Here are two answers which could appropriately be used by every Nazarene.

First, we subscribe to these rules because they provide denominational unity. Every organization must have rules. Ancient people had a way of living that was regulated by the family and clan. Their birth fixed their relationship to their occupation, their locality, their religion, and their standard of conduct. But today, in America, these relationships are on the basis of choice. A man chooses his occupation, residence, associates, religion, and standards. Therefore he becomes a member of various groups. He may join a fraternity, a lodge, a union, a club, and possibly a church. He does so by choice. In so doing he pledges himself to accept the rules of the organization and to live accordingly.

Following this procedure of joining by choice, every individual who takes the vows of membership in the Church of the Nazarene is morally obligated to keep the rules and regulate his conduct accordingly. Some may excuse themselves on the

basis that the rules are man-made, but they need to remember that they also took a man-made vow. To disallow man-made rules would remove the foundation of all human organizations.

Ethical life at present is extremely complex. If one travels throughout our own church he will find that standards of conduct differ and many sections reflect the influence of local mores or customs. Our rules, therefore, serve as guiding principles for all Nazarenes in all sections of the world. They were formulated by representatives from all sections of our country and are therefore applicable to all sections of our church.

Because conduct is so intimate and personal, there is always the possibility of dogmatism or liberalism in the area of "right and wrong." Therefore, the ancient motto, "In essentials, unity; in non-essentials, liberty; in all things, charity," well expresses the philosophy of the Church of the Nazarene.

In the 1908 issue of the *Manual*, we read under the heading "Statement of Doctrine": "So that there may be no harmful and divisive differences of belief, to the injury of any or the disturbance of the harmony and peace of the church, but that we may all be of the same mind and same judgment so that with one mind and one voice we may glorify God, edify His people, and give Christian testimony to the world, we formulate this statement

What, then, about our children—and their children—and their children's children? Do they have a right to expect their church, the Church of the Nazarene, to provide centers of learning where life's "highest" can be achieved by going "deeper" with Christ? You (and I) know the answer is in the *affirmative*. And we will not fail them!

But the task of maintaining our colleges, strong and effective, in today's and tomorrow's turbulent world will not come by accident. There must be purpose, plan, prayer, and perspiration on our part if *progress* is to be made. From the soul-stirring message of Mrs. G. B. Williamson, prepared for the educational service at the 1956 General Assembly, I quote:

"Fellow Nazarenes, let us never take our colleges for granted. A lot of people broke

their hearts and laid down their lives to give them to us. We must now assume their burden; we must shoulder their responsibility; we must arise and prepare for our approaching generations of students. We must plan for their future in our present, as the founding fathers did for us."

This is our continuing task. On the vantage point of our Golden Anniversary year, we pause for reflection. *We look in two directions. Backward*, over fifty years, we see the development of Christian education as we set our pattern and pace for service. *Forward*, for the next fifty years (if God so wills) we face the unknown future with renewed faith and daring courage—knowing that God will find dedicated men and women to match the mountains!

LIVE BY

By E. S. PHILLIPS
Pastor, Bethany, Oklahoma

of doctrine." Then follows our statement of belief about God, Christ, The Holy Spirit, The Holy Scriptures, The Second Coming of Christ, Original Sin, Inherited Depravity, Repentance, Justification, Regeneration, Sanctification, Destiny, Baptism, The Lord's Supper, Church Membership, and General Rules. This entire section of the *Manual* is substantially the same as in our latest *Manual*, the 1956 issue. Consequently our standards, doctrines, and rules are not only those of our founders, but they have not been changed by any succeeding General Assembly of the Church of the Nazarene. They are still the rules and standards of our church and have provided denominational unity for half a century.

Second, we subscribe to these rules because they promote personal morality.

John Foster Dulles, Secretary of State, said in a recent speech before the Associated Press, "Guiding principles are not enough. They must be enforced by daily living." The rules of the *Manual* not only provide great general guiding principles, but also give us rules for everyday living.

The Church of the Nazarene was founded in 1908. At that time there were few in America who were writing on moral issues. Since then there has been a great increase of interest in moral and ethical living. But every philosopher and sociologist has known that morality divorced from

religion is superficial and ephemeral. The only morality that is efficacious in its influence is that which is based on religious convictions. Therefore, knowing this, the founders of our church formulated rules designed to promote morality and spirituality in the lives of our church members.

There are some issues today with which our founders were not faced, but a careful analysis of our rules indicates they had great insight into the moral issues prevalent in any day. Our leaders were so conversant with the problems of moral life that they were able to deduct certain principles of conduct which would meet with general acceptance by sanctified Christians in every generation.

We must all concede that there is a social problem as to drinking, smoking, gambling, dancing, swearing, theaters, immodesty, slandering, and Sabbath desecration. What should be the Christian's attitude toward these issues? The practice of historical evangelical Christianity has been to take its stand according to the "moral issues" involved. Recognizing the moral issue of all these indulgences, the founders of our church took their stand accordingly and incorporated rules in our *Manual* against these practices.

Some may have a conflict with the prohibitions, but like that concerning the tree in Eden's garden, the prohibition is for our good. The opinions of some may have their foundation in mere imagination and not in developed experience, but the experienced opinion of Christians in all generations is that indulgence in these practices never promotes spiritual advancement.

Therefore, in formulating and enforcing rules of conduct the primary objective of our founders of yesterday and our leaders of today was and is to provide a church wherein individual freedom might be expressed and spiritual advancement attained within a framework of denominational unity.

This is why Nazarenes are as they are!

1 In a double transfer, Mrs. Milton Mountain, president of the Nazarene Foreign Missionary Society of Central Church, Flint, Michigan, hands a check for \$1,315 to the pastor, Rev. J. E. Van Allen, a Christmas missionary project to build a new church in Africa, while Mr. Cecil Dodge (left center), the church treasurer, hands a check for \$8,000 to Dr. W. M. McGuire, Eastern Michigan district superintendent, representing the investment of Central Church in an attractive parsonage-chapel in Flint for a new home mission church. This church has made an enviable record in giving for others. On an annual budget of \$40,000 its giving for the General Budget and missionary specials during 1956 was \$5,800, or better than 14 per cent. This is in addition to the \$8,000 given for the new home mission work in two years. **2** Mr. Russell Yoxtheimer, chairman of the committee on evangelism of the Texas City, Texas, church, reads a prayer list to a soul winners' prayer band. For two years this church has had the distinction of achieving a place on the Evangelistic Honor Roll, sponsored by the denomination's Crusade for Souls Commission. Most of the 128 new members joining the church in two and one-half years were won by the prayer band. Until recently, Rev. Harold C. Davis was pastor of this church. **3** Missionary R. R. Miller, with the aid of a Chinese interpreter, offers prayer as a group of interested and curious onlookers gather around for a wayside Sunday school. After being forced out



The Church in Action

of China twice, first by war and later by the Communists, the Church of the Nazarene again opened missionary work among the Chinese by entering Taiwan (Formosa) in December, 1956. Already a number of congregations have been organized and missionary reinforcements have been sent to one of our newest mission fields. **4** Going over the plans for the final work on the new building for the First Church of the Nazarene in South Bend, Indiana, are Mr. O. F. Collins, chairman of the building committee, Rev. Kenneth V. Bateman, pastor, and Mr. Clarence Youngsma, church treasurer. This church, designed by architects Schutt-Haley Associates of Gary, Indiana, was assisted through a church extension loan from the General Church Loan Fund. In the first two years of this loan fund, built by the savings deposits of churches and their members, loans totaling over \$449,000 were made to thirty-seven churches throughout the United States, Canada, and Alaska. **5** Leaders of the Nazarene Young People's Society of the Hawaiian Islands meet together for a planning session. Seated at the desk is Rev. Harold Meadows, district N.Y.P.S. president. On the left is Rev. Cecil Knippers, district superintendent. The young ladies are Bunny Page, Tomoe Kaneshiro, Fern Kulisich, and Nancy Shimabukuro. Our churches in Hawaii have had great success among the young people of the Islands. The dynamic faith of Christianity has won their loyalty and devotion. Sunday schools, young people's societies, vacation Bible schools, and Christian youth camps have led many of them to the Lord Jesus Christ. **6** Pastor M. R. Korody of Thirteenth Avenue Church, Anchorage, Alaska, directs groups of servicemen as they set out to distribute the church paper in a new housing area of Anchorage. Afterwards they will go home with civilian members of the church for a home-cooked meal and a time of fellowship. Servicemen from Elmendorf Air Force Base and Richardson Army Base have helped build two Nazarene churches in Anchorage. At the same time, as in many other post churches, the services of the church, the counsel of the pastor, and the fellowship with other Christians have provided an important tie and anchor for men away from home in the armed services.





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3



4



6



PALS

By **PONDER W. GILLILAND**
General Secretary of the Nazarene Young People's Society



Gangs need not be bad!



THIRTY-SIX THOUSAND young men came out of World War II and the Korean War to prepare for the ministry through their GI rights.

An ever-rising, ever-widening interest in religion on the campuses of our colleges and universities has attracted the rather amazed interest of the press. Magazines with a lot of circulation have had to give increasing space to the church, Christianity, and revivals, not so much because of their interest, but because, as they admit, it is news today. In their reporting, prominence is often given to the great percentage of youth involved in such movements.

Ministers and church leaders in various places report that the main thrust of religious interest in their churches and parishes is from the young people. As perhaps never before, young people facing crucial days in an uncertain and unstable world are asking, "What is life all about anyway?"

From such serious questioning and ominous world conditions springs much of the current revival of religious interest.

But there is a shocking contrast. Concomitant with this new sweep of religious interest among youth is an alarming upswing of juvenile delinquency. A startling report from the senate subcommittee on juvenile delinquency warns that, if this upward trend continues, more than one million young people and children will be brought up before the courts in 1965.

Problems discussed by the committee included alcoholic beverages, crime comics, television programs, youth gangs, social diseases, narcotics, and erotic photographs. Traffic in pornography may run higher than half a billion dollars annually, and no less than two hundred thousand teen-agers annually contract social disease.

This committee was only partly right when it asserted that these problems must be solved almost entirely by the state and local authorities. Indeed,

legislation and our legislators have a responsible role in working towards a solution. Laws with teeth and penalties on such matters as alcohol, narcotics, vice, and pornography would help. But complete intellectual honesty at these points would call for legislation, national, state, and local, that would hit many an influential person right square in his fat pocketbook. So, realistically, we cannot hope for too much help at that point.

**FIFTY YEARS
OF GROWTH
ALSO MEANS
FIFTY YEARS OF
RESPONSIBILITY**

By **DEAN WESSELS**
Secretary, Nazarene Ministers Benevolent Fund

Regardless, the situation remains as it has ever been: the real solution must be found in bringing young people into a personal experience with the Lord Jesus Christ and filling their lives with a better way.

The basic urges, hungers, desires, and needs of young people are the same always and everywhere. They are no different in those who find life's supreme meaning in Christian devotion and those who express life's seeming meaninglessness in crass delinquency. But the fact remains that some have chosen and are choosing the wrong way and others the right.

Though no person or group can predetermine unerringly the outcome of those within its influence, the church still recognizes that those who are brought up in the way they should go are most unlikely to depart therefrom.

The Church of the Nazarene has always recognized that the paramount need of any young person is to have a personal encounter with Christ, whereby he knows that his sins are forgiven and he has been made a new creature in Christ. Second only to this need is that of training this young Christian in Christian living and effective churchmanship.

Beyond these basic goals we must supply the need every young person has for fellowship. God

made him that way. In adolescence, this urge for fellowship usually seeks expression in the *gang spirit*. There is nothing wrong with this. It is perfectly normal. *And gangs need not be bad!*

Recognizing the basic desire and its potential for good instead of evil, the Church of the Nazarene has an organization known as *PALS* for its teen-agers. This is a week-night activity for teens. The organization is simple and the program is varied. These activities seek to answer, at least in part, two questions. One is the question of teen-agers, "What can the church do for us?" The other is the question to teen-agers, "What will you do for the church and community?"

As guidance for *PALS* and their leaders, the fifty-two weeks of the year are divided into the following suggested activities:

Worship (Evangelistic and Devotional)	10
Project	10
Fellowship (Outdoor and Social)	20
Surprise	12

The Church of the Nazarene is sincerely interested in all of the young people in the community. We are convinced that, with the church and parents working with them, the teen-agers may be helped to their highest potential in life, the finest of Christian character, and effectiveness as witnesses of the only true way of life.

I am writing to express my sincere thanks for check which I received today from the N.M.B.F. assist me in paying the hospital and funeral expenses which were incurred when my beloved wife died away . . ."

I feel so unworthy and feel that I am already elected to the Church of the Nazarene for allow me a place of service for the Master across the next thirty-two years."

It is encouraging to know that the church so dear to our hearts, and for which we labored and sacrificed so many years, remembers us in our dearest days."

Letters of appreciation such as these are received each week. They come from the United States, Canada, and the British Isles and are written by elders, widows of retired elders, and orphans. It is a joy to know that the Church of the Nazarene is ministering to the material needs of its veteran ministers and their families.

Today the Nazarene Ministers Benevolent Fund (N.M.B.F.) is helping more than five hundred re-

tired and disabled ministers, deceased ministers' widows, and orphans.

Emergency medical benefits are also available to all ministers through this fund. Now that social security has been made available to ministers, the Department is endeavoring to subsidize low social security benefits in order that the retired minister may have an adequate standard of living. Since 1955 group life insurance premiums have been paid on all Nazarene ministers who are participating in social security.

To operate the fund today, each church pays a budget annually equal to 2 per cent of its total expenditures reported the previous assembly year, less expenditures for building, improvements, and indebtedness on property. The fund also receives assistance through annuities and wills of individuals.

An annual Christmas love offering for the Nazarene Ministers Benevolent Fund is received each year in the local churches one Sunday in December. The amount received is applied to the church's N.M.B.F. budget.

THE PRIMACY OF Evangelism

By **RUSSELL V. DE LONG**
President, Pasadena College, Pasadena, California

The Church of the Nazarene is motivated by two commands of Christ, both given after His resurrection. The first—the Great Commission: “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). The second—the Great Act of Enablement: “But tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49).

Both commands have to do with *evangelism*. The first sets forth the objective—the task—the goal. “Preach the gospel to every creature.” The second provides the means by which to evangelize efficiently and successfully—“tarry” for the Holy Spirit. “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses” (Acts 1:8). Going is the end—tarrying is the means.

For any church to “tarry” and never “go” is to substitute the means for the end. Such results in stagnation, sterility, and formality.

On the other hand, to *go* and not *tarry* results in emptiness, barrenness, and failure.

The Church of the Nazarene from its inception has had one primary objective that has dominated all of its institutions, programs, and activities, namely, the *evangelizing* of the world at home and abroad.

Evangelism depended upon evangelists who were filled with the Holy Spirit. This infilling resulted in two things: (1) purity of heart, so that the evangelists would be free from internal hindrances,

and (2) power for service, so that the witnesses might carry on externally a dynamic, fruitful program of evangelism.

For half a century the Church of the Nazarene has been one of the most progressive, evangelistic, and fastest growing denominations in the world. Fifty years ago it started with only 99 churches, 175 ministers, 6,198 members, 4,469 Sunday school pupils, with property valued at \$399,921 and giving for all purposes in one year \$106,087. Now the church has over 4,000 churches, 8,000 ministers, nearly 300,000 members, over 600,000 enrolled in Sunday school, with a property valuation of nearly \$150,000,000 and giving last year of more than \$37,-

000,000. The Church of the Nazarene also has 8 colleges, one seminary, missionaries in more than 30 foreign lands, one of the largest religious publishing houses, and a world-wide radio broadcast.

What has produced this phenomenal gain? *Evangelism!* Did you know that over 90 per cent of all new members received into the Church of the Nazarene came by profession of faith? This great gain is not due to new members from other religious bodies. It is caused by active evangelism—revivals, camp meetings, institutes, and conventions. In every phase of denominational activity evangelism permeates the program. Mass evangelism, personal evangelism, educational evangelism, literature evangelism, radio evangelism, camp meeting evangelism, institute evangelism, boy and girl camp evangelism—all result in the salvation of sinners and their addition to the church. This is the apostolic procedure—“The Lord added to the church daily such as should be saved” (Acts 2:47).

Evangelism is the *goal*. It is the *keynote*. It is the watchword. It is the dynamic. It is central and peripheral. It deals with *thinking, being, and doing*. It is the objective of the Sunday school, the young people’s society, the missionary society, the colleges, the Seminary, the Radio League, and the Nazarene Publishing House.

The primacy of evangelism was set by our founders and leaders. At this fifty-year milestone in the history of the Church of the Nazarene it might be well to listen anew to what they said on this subject:

Dr. P. F. Bresee, founder and general superintendent: “No matter whether the church be large

or small, the one necessary fact and the only thing that can give the efficient and sufficient power is God manifest. A real revival will, like the first Christian revival, transmute the language of men into new agencies, and give to words new meaning."

Dr. H. F. Reynolds, general superintendent: "The hope of the world lies in revivals—in a full gospel. We were born in a revival and we live only in a revival spirit and atmosphere."

Dr. B. F. Haynes, editor of "Herald of Holiness": "God is calling us to specific and emphatic evangelistic work. Our work is to save souls from sin and death. This is our calling and our special work, and we must see to it that we are given up to this glorious work."

Rev. Bud Robinson, famous evangelist: "After all else is done, and we look the church and the world in the face, the only way to build up the church is by saving souls. We can grow only by revivals and not by decision days. We can afford to fail at almost any other point, but we must have revivals."

Dr. C. E. Cornell, outstanding pastor: "Let it be said of the Church of the Nazarene, it is one denomination where the revival fires never go out. Our church and our ministry have no place, unless we can keep the revival tide on."

Dr. C. B. Jernigan, pioneer leader: "The secret of our success is a continuous revival. Our church was born in a revival and when the revival ceases it is time to erect a marble slab and write an epitaph."

Dr. J. G. Morrison, general superintendent: "The Nazarene movement was cradled in evangelism. Not only cradled but it subsists by evangelism."

Dr. J. W. Goodwin, general superintendent: "We

must have mighty revivals, sin-killing revivals, revivals which will awaken interest in holy living. Gospel evangelism must ever be the watchword in the Church of the Nazarene."

Dr. R. T. Williams, general superintendent: "We were born in a revival atmosphere and we must continue to live in such an atmosphere if we hope to live at all. It was a genuine holiness evangelism that brought the church into existence and the same type of evangelism is essential to our existence and success. Let there be no tendency to substitute programs and sentimentalism for old-fashioned, Holy Ghost, God-sent revivals."

Dr. J. B. Chapman, general superintendent: "Our principal business is to promote revivals. The one striking feature of the Nazarene movement is intense revival fire."

Dr. H. Orton Wiley, outstanding educator: "Schools and colleges are necessary only as they establish the youth of the church in Christian experience and prepare them for efficient service. These are intended as contributory forces to evangelism. When they absorb undue interest or demand such support as to detract from the evangelistic message they are a hindrance rather than a help."

So—it is clear—the pattern is set—the goal is before us—*evangelize!*

Evangelism should be our consuming passion. Evangelism must be our only objective. "Go ye." "Tarry ye."

The baptism with the Holy Spirit is the Great Act of Enablement preparing one for successful evangelizing.

Truth for the mind, purity for the heart, and power for the will will enable Christ's evangelists to go forth and disciple all nations.

GROWTH PATTERN

Church of the Nazarene
1946-56

	1946	1956	Gain	Per Cent
Churches	3,258	4,435	1,177	36.1
Church Members	201,487	287,866	86,379	42.9
Sunday School	369,726	611,319	241,593	65.3
N.Y.P.S. Members	63,727	89,249	25,522	40.0
N.F.M.S. Members	58,814	125,891	67,077	114.0
Church Property	\$35,871,286	\$159,520,222	\$123,648,936	344.7
Pd. All Purposes	\$16,589,009	\$ 37,404,741	\$ 20,815,732	125.5
Per Capita Giving	\$ 82.33	\$ 129.94	\$ 47.61	57.8

HOME MISSIONS

... a living organism

By **ROY F. SMEE**, *Secretary, Department of Home Missions*

IN THE EARLY DAYS of the Christian church, political and religious persecutions arose that periodically scattered the disciples. It was the intention to stamp out the new faith, but instead a new congregation of believers arose wherever the Christians fled. Like seeds carried by the winds of storm, the church put down roots and became established in ever widening areas, for Christianity is more than an organization—it is a living organism.

We can have organization without life. A builder organizes plans and materials for workmen in building a house. He fits piece to piece until he completes the structure in exact harmony with the blueprint furnished him by the architect. But the house is not alive; it will remain static and deteriorate as time passes. An organism, on the other hand, when properly conditioned and fed, will grow and develop with the passing of time. The difference is "life." The tiniest mustard seed and the giant sequoia have this common factor—life. The lowly earthworm and the keenest-minded philosopher enjoy the same common factor—life. Without it there could be no development or advancement.

This element of life must be in the church today, and is perhaps most evident in the missionary advance of the church. Of course it is possible to have a church that is merely an organization—an aggregation of members. But when those members are spiritually alive, the organization becomes a living organism. The element of life is the presence of the risen, living Christ.

The need for the spread of the church through home missions has never been greater than it is today. In the United States, the continuing movement of people from place to place and the expanding suburban areas are a tremendous challenge to the denominations in new church development. Our nation is built upon a Christian foundation and will maintain its prosperity and growth only as the church is kept at the heart of its communities. It is estimated that 65,000 new Protestant churches will be needed in the next twenty-five years in order to keep up with population increase.

Last Easter a new church of thirty-four charter members was organized at the altar of the Houston Central Park Church of the Nazarene. In reaching a new suburban area, this home mission church, with the help and encouragement of the Central Park Church, used a shopping center auditorium for its services and laid plans to build the first unit of its church building on lots purchased by the Houston District.

The Kettering Church of the Nazarene was started a few months ago in a store building in Dayton, Ohio, through the efforts of a home mission pastor and with the assistance of the Western Ohio District. There are hundreds of new homes surrounding this home missions church.

During World War II contacts were made by Nazarene servicemen in Australia. Beginning with one Nazarene in 1945, the Church of the Nazarene has spread throughout all the major cities of Australia until there are now 13 churches with over 324 members and 1,547 enrolled in Sunday schools.

The church at Hattiesburg, Mississippi, sponsored a second church in the city and gave 26 members when it was organized in March, 1955. At the time the membership at Hattiesburg First Church was 118. By the time of the district assembly in August, 1956, Hattiesburg First Church had a membership of 133. The spirit of sharing in helping to start another church has brought to the parent church the blessings of God until it has far more than recovered its loss in a few months over a year.

The Church of the Nazarene shares in the responsibility for organizing 65,000 new churches in the next twenty-five years. Will the churches we start be mere organizations, or spiritually alive organisms, offering to the people and homes about them the message of the transforming power of Jesus Christ and exhibiting it in the lives of their members? These new churches must be born in the fire of evangelistic passion. A consuming desire to reach the lost for Christ must characterize each member or there will be little excuse for their existence.

We intend that our churches shall grow into mature, missionary-minded centers of evangelistic fervor. We purpose to reach out to new fields at home and abroad as doors are opened to us and as we have money to launch out. During this Golden Anniversary year of 1958 goals have been set by each of our 73 districts which, if reached, will mean the organization of at least one new church every day for the entire year. In 1956 our General Assembly set a quadrennial goal of 1,000 new churches to be organized by 1960. One thousand new churches! We are not interested in them merely for the sake of numbers, but for the souls which may be reached. Eternity alone will reveal what this will mean in lives saved, homes reunited, and children started on the right road.

Calls are constantly coming for us to enter more overseas home missionary fields. These calls we must answer. The message of heart holiness must be pushed to the ends of the earth. Nazarenes around the world have been challenged to give two great offerings of one million dollars each at Easter and Thanksgiving during 1958, and the share of these offerings that is received by the Department of Home Missions will enable us to enter the West German Republic and other areas which need our message.

The fruitfulness of our overseas efforts is being demonstrated now in South Africa, New Zealand, Australia, Hawaii, the Panama Canal Zone, and Alaska. Typical of our overseas successes is our church in Anchorage, Alaska. Pastor M. R. Korody and family arrived there in May of 1949. With a limited amount of home missionary money he was able to gather a congregation, organize a church, build a commodious church building and a fine parsonage. This church has been an evangelistic center and has cultivated a missionary spirit that has prompted the congregation to mother the establishment of a second Nazarene church in Anchorage, and they are now looking for a proper location to organize a third church in their area. Last Easter there were 384 people in the two churches. They have a property valued at \$178,500 and the two churches raised nearly \$30,000 for all purposes last year. All this in eight years! This is an organism—not a mere organization.

Along with the increase of new church organizations is the demand for a place of worship, and we are in the midst of the greatest church building boom the world has ever known. The Division of Church Extension, a branch of the Department of Home Missions, is building a great revolving fund that is loaned to churches that are unable to finance their building programs from local lending sources. A large part of this fund is comprised of money owned by the general church, but in order to better meet the great demand for church building loans, the fund is augmented by savings deposits from scores of people and churches. Money de-



Mr. Robert Walker and Pastor J. N. Tinsley (left) of the Pacific Beach Church, California, go over the attendance records of the Sunday school. Organized three years ago in a suburb of San Diego, the church has shown a steady growth. It was sponsored by the Southern California District, and San Diego churches gave valuable support. A loan from the Division of Church Extension helped erect the building. In the United States, 70 per cent of the population increase of almost 2,500,000 a year is accounted for by the increase in population of suburban areas of 168 metropolitan centers. Church leaders estimate that 65,000 new Protestant churches will be needed in 25 years, just to keep up with population growth. The Church of the Nazarene is endeavoring to organize a church a day during its Golden Anniversary year, 1958.

posited with commercial concerns may in turn be building taverns and gambling dens that destroy homes and ruin our nation, but those who have made interest-earning deposits with the Division of Church Extension have the satisfaction of knowing every dollar is building a Church of the Nazarene somewhere, where an altar will be raised and many penitent souls will find the Saviour. And the lender has the satisfaction of receiving fair interest on his deposit.

This church building revolving fund has met a widespread acceptance across the church. At the time of this writing, the church extension loan funds have passed the \$650,000 mark and our aim is for one million dollars in 1958.

Today home missions, establishing the church in new communities, aided by church extension, helping to provide places for worship and Christian education, is moving the church of Jesus Christ forward in a world that desperately needs God.

By J. FRED PARKER
Editor, "Conquest"

DELINQUENT?

LURID HEADLINES and alarming statistics have been thrusting the issue of juvenile delinquency upon our attention with increasing insistence in recent years. And not without cause, for there is no denying the mushrooming problem we face. It is a disturbing postwar phenomenon that is balling law enforcement agencies, who as yet have been unable to stem the tide. Alarmists prophesy anarchy ahead and even the most passive throw up their hands in despair.

Not long ago senate investigators spent eighteen months probing this arch problem of the generation and unearthed enough evidence to convince us that we, indeed, had a Frankenstein on our hands. The fact that one and a half million youths have a brush with the law each year, and commit virtually every type of crime in the book, is not an insignificant statistic. That, for instance, 60 per cent of the thefts and burglaries and 25

per cent of the sex offenses in 1956 were committed by young people under twenty-one, and that arrests of those under eighteen increased 20 per cent that year, presents a forbidding portent of what the future might bring forth if the trend continues.

What can be done about the situation? It is one thing to gather the facts concerning delinquency but quite another to find the sources and develop a cure. To lay the whole issue squarely on the young people themselves begs the question. Not that they do not deserve censure, but our fundamental concern should be with the factors within our moral climate which make such defections possible. Here is where we should direct our crusade.

Analysis of the facts reveals that in 90 per cent of the cases the breakdown of the home is the prime cause of juvenile delinquency. Homes from which fathers have been, or are absent while serving in the armed forces, and from which mothers have been absent while working to augment the family income, are in peril. Homes broken by divorce or torn by marital instability offer no emotional foundation to the children.

Others blame the schools—crowded conditions, inadequate stalls, deteriorating discipline, and secularization. Senator Kefauver, in the official report of the Committee on Juvenile Delinquency, warned: "Unless we pay out the money for better school facilities today, we shall have to pay out the money in the years to come for more police and more prisons."

Still others trace the antecedents of juvenile crime to the so-called comic books, to crime movies and television. Olay Eikland writing in *United Evangelical Action* affirms: "Juvenile vandalism and



sadistic joy in seeing other people suffer . . . can be traced to the visual education of crime comics and television.”

In a broader and less definitive sense, the community as a whole may be blamed for the breakdown of youthful morals within its boundary. This is no longer a “big city” problem, nor is it restricted to underprivileged areas. It is cropping up everywhere. Unwholesome community environments lacking positive youth programs and condoning weak law enforcement and corrupt political practices do not tend to produce responsible citizens.

But we miss the key of the whole problem if we ignore the prime place that religion holds in the picture. Many so-called specialists seeking for social reform ultimately bump their heads against a wall simply because they bypass this fact. This is fundamentally a moral problem and purely secular approaches are inadequate. It is sin at work in the lives of our youth. They are not merely victims of psychological maladjustment. Jim Rayburn, prosecuting attorney of Los Angeles and active youth worker, says flatly: “The basic cause of the whole situation is that our young people have no knowledge of God . . . The gospel of Jesus Christ is the only solution.” How right he is!

The key role that the church plays in the whole problem is, therefore, obvious. On the one hand, as an evangelical agency, its heart must ever reach out to the prodigal. Leading errant youth to Christ and back along the path of righteousness is among its greatest tasks. But it has a still more important function: to help young people through those dangerous years so that they may be spared the tragedy

of marred lives. Guiding youth to an early acceptance of Christ as their personal Saviour and offering them wholesome, spiritual outlets for their energies is the most potent antidote the church has to offer for juvenile delinquency. The oft-repeated statement is amply supported: “Those brought up in the church are seldom brought up in court.” The magnitude of the task is revealed by the fact that 30,000,000 young people are yet unreached by either the church or the Sunday school.

The church must provide adequate training in religious and moral truth through its Sunday school and youth organizations. It must strengthen devotional life and sharpen spiritual sensibilities through its worship services. It must offer avenues of service and opportunities to develop talents and initiative through the church. And it must provide a between-Sundays program to counteract the mounting secular influences and to develop strong bonds of spiritual fellowship with other wholesome young people. Indirectly, the church should be seeking to strengthen Christian family life and be giving its voice to every community movement aimed at eliminating existing evils undermining our youth.

Against the awesome specter of this mounting problem we may sometimes be tempted to feel that we are but a small voice crying in a vast wilderness. But a clear voice will not go unheard. This is a new frontier which our changing way of life has thrust upon us. May God grant us the wisdom and the courage equal to the task. The nation of tomorrow is in our hands today.

What the Church of the Nazarene Means to Me

I TRIED SEVERAL TIMES to live for God, but something was missing. I had reformation without salvation. Then God led me to the Church of the Nazarene, which taught me a way of holy living I never thought possible in this world. Now I have a deep and abiding peace in my soul due to the sanctifying power of the Holy Spirit. To me, the Church of the Nazarene is a mighty bulwark in a troubled world. Her people are an army of Christians banded together against the forces of evil, upholding God's Word, standing up for Christ, and separated from the world.

**—Juanita Creech, Tillamook, Oregon
(converted in March of 1956)**

RESPONSES to a world-wide radio ministry over a long period of years give one a good insight into the needs, the hopes, and the desires of men. They reveal that there are basic, universal, and well-marked hopes, aspirations, and needs that know no clime, no color, no creed, no age, no nationality, and no particular church affiliation.

From this mass of correspondence there emerges a pattern of listener reactions that is common to all who respond, irrespective of all other differences. Prominent among these reactions are:

First—A deep-seated desire to know about God and His will. This but underscores the fact that man is made in the image of God and is unrestful until he rests in Him.

A comment from Jamaica illustrates this point: "My husband is unsaved and filled with unbelief—does not read the Bible nor believe it to be God's Word. However, he listened attentively to your message Sunday and said it was the kind he appreciated."

The president of an oil corporation, in requesting copies of "In the Beginning, What?" said: "I have a Sunday school class that has been asking for just such a discussion."

A listener in Honduras expressed her need: "I am in a great hunger of knowing more of Christian

A MESSAGE OF HOPE

life and work, and about God and our Saviour Jesus Christ by whom we are saved."

Second—Despite the natural selfishness of the human heart "the milk of human kindness" has not ceased to flow. Men are still interested in their fellow men and desire to help them.

From Arkansas comes this appeal for help for others: "I know a couple of boys who are really battling it out with an infidel teacher. May I have a copy for each of the boys and one for their teacher?"



By **T. W. WILLINGHAM**
Director, Nazarene Radio League

WITH SONGS THAT CHEER

From a Kansas college campus comes a request for a number of copies of a recent message for campus use during Religious Emphasis Week and "for a biology major who seems to be getting away from his belief in God."

Also, from the West Indies a listener writes: "I enjoy your programs very much and find them a great help to me . . . I want to read your Sunday's message to the older boys in our school where I am a master."

Third—When suffering and sorrow strike the

soul, man's hands reach forth for comfort and consolation.

A listener in Canada wrote for a copy of our message "For What Would You Die?" for one of his friends who had just lost his young wife. With tears aflow the bereaved husband said, "I needed that message."

From Rhode Island this message comes: "I am just a poor workingman—working in the cold by day and alone at night. My Christmas dinner was only toast, but I love the Lord—pray for me."

Still another says, "I have been on a sickbed for years and enjoy your program. Pray for me."

From Costa Rica a man wrote: "It happened that tonight as I came home from work, in despair and downhearted over certain problems of life that confront me, I tuned in to . . . your service, which brought courage to me."

Others who are suffering from physical, mental, and spiritual pain stretch out their hands for sympathy and help.

Fourth—The church of Jesus Christ is still looked to by large numbers in faith that its message is God's message, and one should heed it with reverence and obedience.

A New England senator writes, "Pray that I may have greater strength for greater service and that I may work through life hand in hand with God."

A young man in a penitentiary asks us for prayers to the end he might live a Christian life.

Many veterans who suffer in government hospitals tell us how much they need and appreciate our messages, and a number of chaplains serving in federal hospitals tell us that they are greatly helped by our radio ministry.

An officer from a United States fleet ship writes that many "sailors aboard the ship had occasion to absorb the real meaning of Christmas through that message."

From many countries of the world and from all states of the Union there come expressions of soul need and longing for help from God that listeners feel may be received through the prayers of the church and the teaching that the church can give.

From the judge to the prisoner—from the wealthy to the poorest—from the university president to those who can scarcely write—yes, from the hearts of all types and kinds of men come these common pleas for light, understanding, and love.

The heart is the same wherever it beats and the soul's hunger for God and His mercy and love is a challenge to the church to which needy men constantly look for solace and for strength. The Church of the Nazarene is responding to this challenge in broadcasting a "message of hope with songs that cheer" as widely as opportunity and funds will permit. Will you not keep this ministry in your heart—in your love—and in your prayers?

The Church in Action

Dr. Mendell Taylor, announcer, and Dr. R. V. DeLong, await the technician's cue as "Showers of Blessing," the radio voice of the Church of the Nazarene, goes on the air. This popular fifteen-minute program, now in its thirteenth year, is heard over 389 stations, including 54 outside the United States. Powerful short-wave stations send its message around the world. Last year 319 additional stations in the United States and Canada carried the special Palm Sunday and Easter programs. In the background is the "Showers of Blessing" choir. Professor Ray Moore, director of the choir, is at the far left. The new Spanish counterpart, "La Hora Nazarena," is now heard on 22 stations from Texas to Uruguay.

*Our Distinguishing Teaching
Is Entire Sanctification
as a Second Work of Grace*

This we believe

By H. ORTON WILEY
President Emeritus, Pasadena College

THE CHURCH OF THE NAZARENE from its beginning has devoted itself to the preaching of holiness, and has constantly urged upon the people the necessity of pressing into this precious experience. Their primary reason for this is that they are in earnest about seeing men and women saved and made ready for heaven, and the Scriptures say that without holiness "no man shall see the Lord." Many other things they regard as nonessential, but to this great truth they devote all their energy. For this reason God's rich blessing has been upon them, and in the span of a single life they have increased from a few scattered congregations to a well-organized and influential church.

The distinctive teaching concerning holiness as held by the Church of the Nazarene is that it is an experience for Christians only, and that it is wrought by Christ through the baptism with the Holy Spirit. This gift of the Spirit Christ promised to His disciples as a Comforter or Guide into all truth—a promise which was abundantly fulfilled on the Day of Pentecost. They hold, then, that the experience of holiness is a second work of grace, subsequent to conversion or the so-called "born again" experience. Their reason for this is that sin is twofold—an act and a sinful nature back of that act. Actual sins are forgiven at the time

of conversion, but inbred sin or the sinful nature inherited from the race must be cleansed by the all-atoning blood of Christ. Before conversion, men come to Christ as guilty sinners seeking pardon; in seeking holiness, men come as the children of God, consecrating their all to Him in full devotion of heart and life. Then it is that by faith they receive the gift of the Holy Spirit as an indwelling Presence, purifying their hearts from sin and empowering them for service to Christ. Their scriptural basis for this twofold work is: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). The Greek words for "forgive" and "cleanse" are in the aorist tense, which makes it clear that they are separate and distinct acts of God, or as the Nazarenes term it, "two works of grace."

There are many terms used to express this experience, such as Christian perfection, the rest of faith, the uttermost salvation, the fullness of the blessing, perfect love, and sanctification—all of these terms are scriptural. Perhaps the most used term is "sanctification," to which the term "entire" or "wholly" (II Thessalonians 5:23) is added to distinguish the second work of grace from the more general use of the term sanctification. The words sanctification and holiness are the same in Greek, the verb "to sanctify" signifying the act by which men are made holy. Sanctification as God's act is necessarily instantaneous, but holiness as a state or condition resulting from this act is susceptible to growth and development.

The opponents of this gracious but normal standard of experience have raised many objections to it, in many cases doubtless because of misunderstanding. Mr. Wesley once said that this doctrine rightly understood would need to be covered with a bearskin before even the dogs would wool it. As it is sometimes charged, the holiness people do not teach that there is no further growth after sanctification; instead, they maintain that, with the inner struggle against inbred sin having been taken away, growth is even more rapid and healthy. When the weeds are taken out of the garden, the plants thrive much better. Neither do the holiness people teach that sanctification delivers men from weaknesses, mistakes, and infirmities. They teach that men are delivered from sin in this life, but that in the resurrection, when the saints are glorified, they are made free from the consequences of sin. St. Paul speaks of two goals of perfection—a resurrection perfection toward which he strove but which he had not attained, and a Christian perfection which he claimed for himself as following fully after the higher goal (Philippians 3:11-15).

What this second work of grace does, then, is to purify the heart from inbred sin and fill it with perfect love. It enables its possessor through the

indwelling Spirit to follow Christ fully even amidst weaknesses, mistakes, infirmities, or other hindrances. Nazarenes believe that religion should bring righteousness, peace, and joy to the hearts of men, whatever their outward condition. They hold that the joy of the Lord is their strength.

In a convention to which I was called for some Bible studies, the ministers of the town formed a welcoming committee, and the Presbyterian minister delivered a welcome address. I have never heard a better characterization of the people called Nazarenes. He said: "Many Christians think they must starve along on skimmed milk in hope of getting the cream after they go to glory, but the Nazarenes demand some as they go along, feeling that it will not diminish their chances of getting even more hereafter. While most church members want just enough religion to make them respectable but never enough to make them uncomfortable, the Nazarenes want all they can get. They are not content with a faith that promises them forgiveness after they are dead and gone from earth; they want something that will put happiness and victory into their lives here and now. That they are finding the process an exhilarating one is obvious. They ask God to do a great deal for them—and He does. He gives them spiritual freedom, loosens up their vocal cords, and puts a look upon their faces that beats the cosmetician."

But this vital and precious experience of the gift of the Holy Spirit is not for Nazarenes or the various branches of Methodism alone; some of the most eminent preachers of this doctrine and possessors of this experience have been Baptists, Presbyterians, Lutherans, Friends, and Episcopalians. The blessing is for all. Why not enter into this rest of faith that awaits the people of God?

heart, even to old age choosing a straight-backed chair because "I do not want to get soft"; eloquent E. F. Walker; John W. Goodwin, the great Christian mystic whose preaching and praying were that of a sun-crowned, fire-baptized prophet; W. C. Wilson; kingly R. T. Williams, masterful in the pulpit, wise at the council table; great-minded James B. Chapman, whose spiritual insight and literary genius inspired millions with tongue and pen; E. P. Ellyson; J. G. Morrison; H. V. Miller; O. J. Nease; and others, learned and unlearned, but humble, heroic witnesses all. Time would fail to tell of the meetings: in brush arbors; in store buildings; in rented halls; in schoolhouses and abandoned churches; on the street corners; in great camp meetings; with large crowds or small; with preaching and music of varying qualities; but often, very often, with God's glory resting upon the saints, holy joy abounding, and hungry souls seeking for the grace which made others so happy.

And now five good and great men lead on as our general superintendents: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, and Hugh C. Benner. On a prominent site in Kansas City stands an impressive set of buildings, General Headquarters building, Nazarene Theological Seminary, and the Nazarene Publishing House (to be completed next year). Across the nation and around the world are churches of fitting beauty and adequacy for thousands of congregations and hundreds of thousands of members. Over the air waves and around the world is heard the message of full salvation. Multitudes of dedicated witnesses labor in the learned professions, in offices, in classrooms, in the marts of trade, in city and country, at home and abroad. All of this has come to pass under circumstances in which, to use Dr. Bresee's expression, we have had "to build our wagon while we carried our load." How much greater work ought we to do in the future!

Now there are thousands of us, including the writer, brought up in the Church of the Nazarene, saved early and accepted into her membership, educated in her colleges, acquainted intimately with many of her leaders, privileged to spend our lives in her service, gratified to see our children in her fold, who are proud and grateful beyond words for all that the Church of the Nazarene has meant to us. We rejoice in every step toward the enlargement and improvement of our organization and our work. Our most earnest prayer is that we and those who have joined our ranks in more recent years may preserve and spread abroad the spirit of our founding fathers—rugged Biblical preaching, humble self-discipline, unceasing prayer, complete dependence upon God, and the glory of God in our services.

DEPEND on GOD

***Depend on God, O soul of mine;
Your weakness hide in His divine
And glorious strength. He will not fail
You. Though your cowering spirits
quail***

***Before the task assigned, obey!
And you will see, some glorious day,
Sufficient reasons for that task.
Depend on God. He will not ask
Impossibilities of you.
Depend on God and His will do!***

By LOIS DUFFIELD

NAZARENE



FOREIGN MISSIONARY SOCIETY

By **MARY SCOTT**

Secretary, Nazarene Foreign Missionary Society

The Nazarene Foreign Missionary Society is an organization engaged in the all-important task of bringing the gospel light to those who sit in darkness, its specific assignment being the promotion of missionary interest and information on the home front. Its sole purpose is to stir all Nazarenes to a greater concern for the lost in other parts of the world.

Just recently a young man from one of our larger churches wrote:

About four months ago we organized a men's chapter, which now has 100 members. The organization of this men's missionary group has been a tremendous lift to all the men of the church. We find that our vision for the possibility of men's work in foreign missions has been greatly enlarged. . . . Since I have become active in the Nazarene Foreign Missionary Society, the vision of souls being lost for eternity without the opportunity of receiving the gospel has become a real and lasting burden.

To increase missionary knowledge, the reading course and study program have been developed. A year or so ago a young businessman read a missionary reading course book on New Guinea. God spoke to his heart as he read of the spiritual poverty of these primitive people among whom two missionary couples are now working. He contributed \$1,000 toward this new work. His prayers have also ascended to God for our missionaries there and the people among whom they labor.

The Prayer Chart plan and the Prayer and Fasting League have joined hands in emphasizing the importance of praying definitely for specific needs—praying not just once or twice, but until faith reaches up to lay hold on God's willingness and the answer comes. Since the beginning of the Prayer

Chart plan in November, 1953, God has answered eighty-one definite prayers of which we have record. Praise God for every one of these answered prayers!

Through box work, the Nazarene Foreign Missionary Society provides some of the missionary's personal needs as well as medical and educational supplies for the fields.

It is also part of our work to keep the need for new recruits before our people. A survey of Nazarene missionaries taken in 1955 revealed that, of 232 missionaries, 178 were called to missionary service before they reached twenty-one years of age. Of this number 15 were called before the age of ten, 28 between ten and twelve, and 119 between thirteen and nineteen. We must so surround our children and youth with prayer, and with their great responsibility to a world lost without Christ,

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—for the entire year*

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WORLD OUTREACH

Church of the Nazarene
1956

	FOREIGN MISSIONS	OVERSEAS HOME MISSIONS
World Areas Represented	32	6
Missionaries and Pastors	344	59
Native Workers	1,453	
Churches and Main Stations	783	55
Preaching Points and Missions	690	27
Membership (Full & Probationary)	44,020	1,612
Hospital and Dispensaries	44	
Patients Treated	151,662	
Bible Training School Enrollment	513	36
Day School Enrollment	10,643	
Sunday School Enrollment	74,508	5,136
N.F.M.S. Membership	17,429	1,028
N.Y.P.S. Membership	9,658	866
Junior Society Membership	5,821	212
Vacation Bible School Enrollment	14,629	658
Valuation of Property	\$5,048,066	\$1,400,000
Paid by Members on Fields	\$ 233,803	\$ 257,555

that they will hear God's challenge: "Whom shall I send, and who will go for us?" and will answer, "Here am I; send me."

The call of God upon our young people is the call of God upon all of us to make it possible for them to go.

The Nazarene Foreign Missionary Society has undertaken to raise during the Golden Anniversary

year two million dollars for General Budget and Foreign Mission Specials. Through these avenues of giving the very lifeline of our foreign missionary work on thirty-three fields is maintained. May God help us to increase our missionary giving until the Golden Anniversary year will be a year of advance and exploits as we press on into new and needy fields with the gospel of full salvation.

What the Church of the Nazarene Means to Me

THE CHURCH OF THE NAZARENE means to me the truth preached unto salvation. What nobler teacher is there! It means standards high and good, straight from the Author and Finisher of our faith. It means the living belief of a sanctified heart made perfect in love by the indwelling of the Holy Spirit. It means principles and convictions lived and fought for by a people who put Christ first. I love the Church of the Nazarene. To me it is the way of holiness unto the Lord.

—Estelle Pollard, Temple Terrace, Florida

Edification *through* Education

By
MENDELL TAYLOR
Dean, Nazarene Theological Seminary

E DUCATION is compatible with true religion. The pursuit of learning and the pathway of trust may be parallel. Those who seek the intellectual are often those who search for the spiritual things of life. With the realm of ideas so closely interlocked with richness of ideals it is normal to find those who promote the righteousness of God emphasizing the value of mental advancement.

It is not surprising, therefore, that those who pioneered the Church of the Nazarene worked on the principle that purity of heart and the development of the mind go hand in hand. Any time they witnessed a swarming of dedicated followers of the Lord they proceeded to start a school as a token of their concern for developing an enlightened corps of Christian workers and constituency. No matter how feeble the attempt to start an institution of learning, they would always place the word "University" in the title. The multitude of such centers of study in the early history of our church shows the profound respect which our founders had for proper training.

The payoff for this "forward look" type of planning can be observed in the products of these institutions. Many volumes could be filled with amazing case histories of persons who were attracted to one of these schools by unusual provi-

dences. Then, in this Christ-centered environment they contacted those influences which pulled from them their best. The unfolding of these potentialities reached such proportions that many have been blessed and enriched by their lives of service.

A boy with raven-black hair and flashing dark eyes grew to manhood in the Piney Woods of Louisiana. A minister in the community prayed for a revival at any cost. This type of intercession brought the price tag before his vision and he gladly paid off the human side of this transaction. The one convert in the meeting was the young man mentioned above. He walked in the light of the holiness preaching of the evangelist and found the experience of entire sanctification. Upon entering this glorious relationship with the Lord, the young man soon realized that he was to fulfill a divine mission in life. He learned of a small school called Texas Holiness University, located near Greenville, Texas. Once more he followed the guidance of the Lord and enrolled in this institution. His mental and

spiritual capacities unfolded in an amazing manner. Among the first graduates of this school was this young man by the name of Roy Tillman Williams. He joined the Church of the Nazarene in 1908 and was elected general superintendent in 1916. He served heroically in this capacity until his untimely death in 1946. His thirty years of inspiring leadership in the church will always give him a place of distinction in our Hall of Fame. Back of remarkable achievements of this "servant of God" was a holiness school that vitally influenced him during his formative years.

A young, ambitious laborer left Japan to come to America to amass a fortune. He secured a job as a fruit harvester in the citrus groves of southern California. A consecrated worker for the Lord, Mrs. Minnie L. Staples, became concerned about the spiritual welfare of this great horde of Japanese fruit-pickers in the vicinity of Upland, California. She held services among them. Her efforts were anointed by the Holy Spirit and many of these "strangers in a foreign land" became attracted to the Christ whom she exalted. Among them was Hiroshi Kitagawa. When he made a complete consecration to the Lord, he promised that he would give up his chances to make a fortune in America and would return to evangelize among his people. He became a student at Pasadena College. His studies and spiritual progress during these days equipped him for a wonderful future. He did return to his people and has faithfully and successfully labored among them over the past few decades. Hiroshi's love for the school which did so much for him is reflected in the fact that all four of his children, three girls and one boy, have

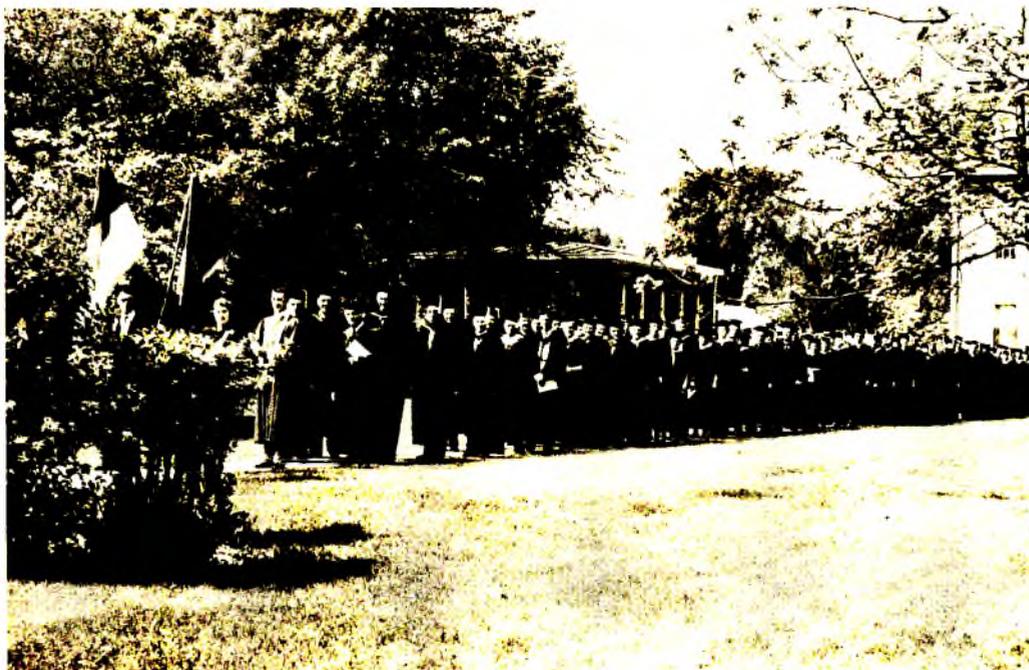
attended Pasadena College. The son is now a teacher in the Nazarene Seminary in Japan.

A new convert to the Christian way of life was visiting in the home of the missionary who had been responsible for his conversion. The missionary was Rev. Samuel Krikorian of Jerusalem, Palestine. Rev. Samuel Krikorian made a practice of placing Nazarene publications in spots where they would be noticed by anyone who happened to come into his home. The new convert mentioned above was trying to become acquainted with everything that had the word Nazarene connected with it. One periodical that he noticed was *Seminary Tower*, published by Nazarene Theological Seminary. The voice of the Lord spoke to him and said that he should make his plans to become a student of this institution. The road ahead seemed impossible. He would have to find some way to secure passage to America, complete his college training, and then become a student at the Seminary. One after another of these hurdles was cleared. Providentially, Rev. Berge Najarian made his way to America. He then entered every

open door and enrolled in Eastern Nazarene College. Upon completing this training he matriculated in Nazarene Theological Seminary in much the same fashion that he had envisioned when he first saw the *Seminary Tower*. He is serving the fifth year of a pastorate in Ocala, Florida. The church has made giant strides forward under his Spirit-guided ministry.

The story has no finale. The endless line of splendor which has characterized the outstanding work of our educational institutions transcends the limits of time. From around the world young people are guided to become a part of our educational system, and unto the uttermost parts of the world they return to present the whole gospel to all men. During the maturing years of studying in a Christian environment, these young people have made spiritual discoveries which have qualified them to assume places of responsibility. Their successes indicate that the Lord is the chief Recruiting Agent for our schools, and His guidance during the schooling period proves that these institutions are gloriously favored by Him.

The Church in Action . . .



With the flag-bearers leading the way, the graduation procession begins the long march at Olivet Nazarene College, Kankakee, Illinois, one of the eight Nazarene colleges in the United States, Canada, and the British Isles. Several thousand young people attend these schools for liberal arts degrees in a wholesome Christian atmosphere. The colleges also provide training for ministerial students.

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Mr. John T. Benson

The General Board of the Church of the Nazarene is the administrative body of the denomination carrying on the business of the church between General Assemblies. The members are elected from geographic zones by the delegates to the General Assembly each four years. The board meets every January in Kansas City at the International Headquarters of the church. The GENERAL BOARD OF THE CHURCH OF THE NAZARENE is incorporated under the laws of the state of Missouri and is the legal title of the denomination to which annuities and bequests may be made.



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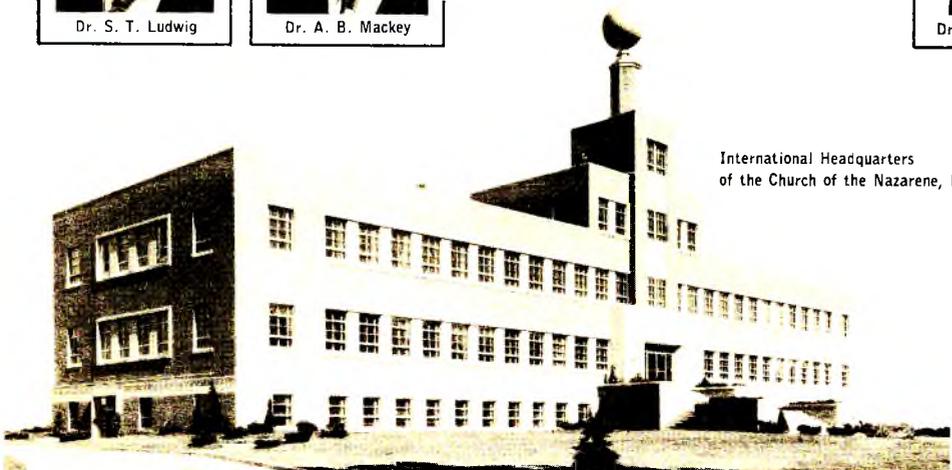
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A Steward's Prayer

By KATHRYN BLACKBURN PECK

*What shall I give Thee, Lord? Thou givest me
More than my grateful heart can e'er express.*

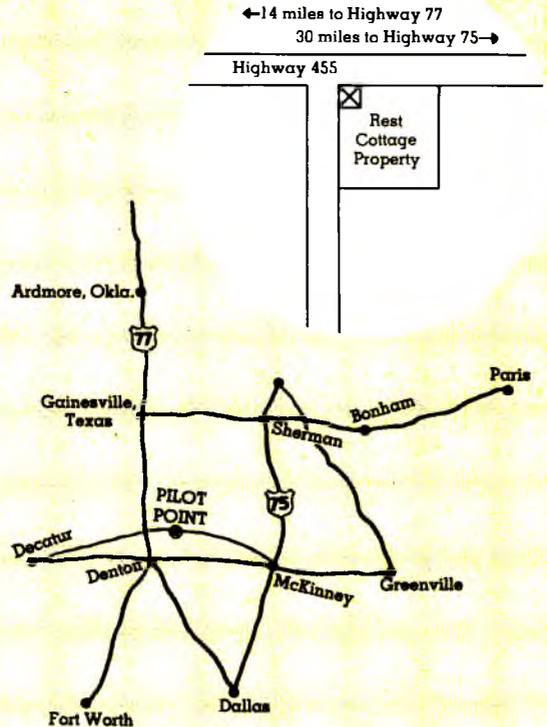
*Dost Thou have need of such as I can give?
How can I render aught that I possess?*

*What shall I give Thee? At Thy blessed feet
I pour with gratitude my meager gold
To feed and clothe earth's needy—and it grows
To riches, more than my frail hands can hold!*

*What shall I give Thee, Master? See, I bring
The talents small which Thou hast lent to me,
And, lo, within the magic of Thy touch
They multiply; ten talents more I see!*

*What shall I give Thee, Lord? With love I bring
All that I have, or am, or hope to be;
Yet, day by blessed day, I find somehow
Each gift is recompensed again to me!*

Pilot Point



The property upon which the Church of the Nazarene was organized is located in the northwest corner of the sixty acres which belong to Rest Cottage. The tent was about 120 feet south of what is now Highway 455 and about 120 feet east of the all-weather road which is just west of the Rest Cottage property.

The accompanying drawing shows the location at Pilot Point, Texas, of the tent where the service was held at which the union took place forming the Church of the Nazarene as we know it today. The eastern group (Association of Pentecostal Churches of America) and the western group (Church of the Nazarene) had already united in October, 1907, to form the Pentecostal Church of the Nazarene. The Holiness Church of Christ (southern group) united October 13, 1908, at 10:40 a.m. at the second General Assembly held. A later General Assembly fixed this date (1908) as the official birth date of our church. In 1919 the General Assembly voted to change the name to CHURCH OF THE NAZARENE.

The exact location of the plot of ground where the union took place is in the northwest corner of the sixty acres which belong to the Rest Cottage Association. At the suggestion of the Fourteenth General Assembly in June, 1956, arrangements are being made to secure this parcel of ground for the general church and to erect a suitable monument commemorating this event. The ceremonies will take place as near the natal date of the church as possible (October 13, 1958).

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A RECENT ARTICLE in a London newspaper says: "Three months ago, Pretty Olga Deterding, 28-year-old blonde British oil heiress, lived in a suite at the Ritz, on an allowance of sixty thousand dollars a year. Today she lives in a tiny room in an African leper colony where she is one of Dr. Albert Schweitzer's unpaid nurses in the jungle settlement of Lambarene, French Equatorial Africa.

"Only daughter of the late oil financier Sir Henri Deterding, Olga inherited a forty-million-dollar fortune and became a center of Britain's feverish gay international set. Until a few months ago her only interests seemed to be yachting, dancing and enjoying the privileges of the very rich. . . .

"Few letters reach her friends in London. They all carry the same message: 'I am happier than I ever was. This is the sort of thing I have always wanted to do.'"

This need for serving, resident in human personality, is an absolute essential in the life of a saved and sanctified follower of Jesus Christ. The love life that begins when a person is born again by divine grace must find expression in service for Christ and to a lost and needy world if it is going to survive.

In a recent book on the evangelical potential of the church, the author states that unless a person assumes responsibility for work in the church within a few weeks after he joins the church, he eventually becomes a liability rather than an asset to the church. Dr. Elton Trueblood proclaims the same principle in his book *Alternative to Futility* when he says, "If you want a vital church constituency, make all within your society members of the crew and permit no passengers."

The Christian Service Training program is designed to channel the power of a sanctified heart through a body and mind trained for service to reach a lost world for Christ. We need Nazarenes trained to witness and win, teach and tithe, call and haul, pay and pray. The church is a workshop for Christ's disciples and not a mutual admiration society of saints. It is a hospital

to help sick souls get well but not a rest home for the tired and retired. The youth can be helpers and the aged can serve as prayer warriors. God needs all.

The Golden Anniversary goal for Christian Service Training includes: (1) every Nazarene taking at least one training class; (2) the anniversary course on the "Work of the Holy Spirit" taught in every church; and (3) a minimum of 50,000 C.S.T. credits awarded in this fiftieth year, 1958.

The abundant life Christ promised to His followers will be realized by sanctified Nazarenes who become happy workers by training for service through participating in the Christian Service Training program.

The Abundant Life of Service

By KENNETH S. RICE

Director, Christian Service Training

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AFTER WE'VE TRUSTED HIM all through the night!

By ALICE HANSCH MORTENSON

*Though stormy the outlook and rugged the way,
I rest on the bosom of Jesus today;
For He, my Comforter, Saviour, and Friend,
Has promised to be with me unto the end.*

*Though lightnings may flash and tempests may sweep
My treasures away, I know that His feet
Have tested the path and will do what is best;
So safe in His arms securely I rest.*

*Should I faint and grow weary, He is there to uphold,
And whispers so sweetly His promise of old:
"There is strength, My beloved, yes, strength as thy day,
And I will be with thee all of the way."*

*So clinging to Jesus, some morning I'll find
Earth's sorrows and heartaches will be far behind;
And I wonder if heaven won't seem twice as bright
After we've trusted Him—all through the night!*

What the Church of the Nazarene Means to Me

I NEVER HEARD of the Church of the Nazarene until ten years ago. Bound by the habits of sin, I knew nothing of the love of God or the redeeming grace of Jesus Christ.

Then I met and married a girl that attended a Nazarene Sunday school. I later attended the Sunday school and found that the people were different from any I had ever met. They loved God, each other, and my poor lost soul. They began praying for me so strongly that I almost died under conviction. A few weeks later those Nazarenes led me to an old-fashioned altar. There I heard my name called out to God in prayer for the first time in my life. Their prayers touched deep in my soul and I surrendered all to the Master.

A few months later I was instructed in the doctrine of holiness and God truly sanctified. Who guided me? Ah, those Nazarenes guided me!

God soon called me into the ministry and a few months later I entered Bethany Nazarene college. That Nazarene school did its best to prepare me for the ministry. If I am a failure it is not the school's fault, for those professors put their very souls into helping me.

They tell me the church has changed in these fifty years of its history. It must have been for the better, for what more could it have been doing in those early days than it has done for me in these more recent years!

—Van Turman, Pastor, Channelview, Texas

*Founder Bresee was
a gifted minister of the Word*

When Dr. Bresee



Preached

By A. O. HENDRICKS

Retired Nazarene Elder

IT WAS IN the old tabernacle in Los Angeles, in the fall of 1899, I heard Dr. P. F. Bresee preach on Stephen, from Acts 6:15—the first sermon I ever heard on second-blessing holiness. It was a masterpiece.

Dr. Bresee pictured Stephen giving his defense before the council, as recorded in Acts seven and eight. He made it so forceful and plain that it seemed I could see Stephen's face, "as it had been the face of an angel." I had recently been divinely healed of tuberculosis and called to preach the gospel, but I knew that if I were treated as they treated Stephen (Acts 7:54-60) my face would not look like that of an angel.

At the close of his message, Dr. Bresee launched into an earnest exhortation to that audience of over a thousand people. He pleaded for fifty young men to come forward to the altar and dedicate their lives to God. He urged them to do this as truly as did Stephen, even if it cost them their lives.

Then and there God spoke to my heart and said, "This is your opportunity to take your stand." So I arose and went forward to the altar, and raised my hands toward heaven, and begged God to give me what Stephen had. I had never been in an altar service before and did not know I was supposed to kneel. Dr. Bresee came down and placed his hand tenderly on my head and said, "Kneel down there, young man, and pray." This I did. There were thirty-nine young men who responded to that earnest altar call, and six of us became ministers in the Church of the Nazarene.

I did not know anything about sanctification or holiness. All I knew was that God had healed me and called me to preach His gospel to a lost world. This I was determined to do if it cost me my life.

So I prayed as best I knew how that God would give me what Stephen had, namely, a clean heart filled with the Holy Spirit of perfect love.

During his message and the altar service Dr. Bresee was very tender and kind, and wept as he preached and exhorted us at the altar. Again and again he came and placed his hand tenderly on my head, and encouraged me to "pray through," and let God have His way in my life. He did the same with the other seekers. He stayed with us at the altar until the service closed.

I did not get through that night, but kept on praying and asking God to give me what Stephen had. In every service Dr. Bresee preached and exhorted us to "pray through" until we received the Holy Ghost. This I was determined to do. On the second Friday night God gloriously baptized me with the Holy Ghost, giving me what Stephen had.

Dr. Bresee's Sunday morning sermons were masterpieces on holiness. His Sunday evening messages were not long, but intensely evangelistic. All his messages were very tender, but uncompromising with sin and worldliness, and always resulted in an altar full of earnest seekers. Whether in the prayer meeting or Sunday messages or the district assembly, he was always tender but positive, and emphasized the need of holiness of heart and life.

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The Sun Never Sets in the Morning

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H. L.

Haldor Lillenas

1. There are tasks to be done, there are souls to be won; Un - ex -
2. We must faith - ful - ly toil, we must plow up the soil; There is
3. There are goals to be set, there are needs to be met; In the

explored are the paths we must take (we must take). Thanking God for the past,
seed to be sown in the field (in the field). We must la - bor and weep
strength of our God for - ward press (for - ward press). By His Spir - it en - dued

in the fu - ture so vast Lies a prom - ise of vic - t'ries a - head.
if at last we shall reap The re - ward of a ripe, gold - en yield.
and with cour - age re - newed, Vic - to - ry shall be ours, noth - ing less!

CHORUS

"The sun nev - er sets in the morn - ing." The work we must do

lies be - fore (lies be - fore). Press - ing for - ward in His name, full sal -

va - tion to pro - claim—And "the sun nev - er sets in the morn - ing!"

From the inspiring words
of Dr. P. F. Bresee:
"The Church of
the Nazarene is in
the morning of
its existence, and
the sun never sets
in the morning!"



RECOGNIZING

that the right and privilege of persons to church membership rest upon the fact of their being regenerate, we would require only such avowals of belief as are essential to Christian experience. We, therefore, deem belief in the following brief statements to be sufficient:

That there is one God—the Father, Son, and Holy Spirit.

That the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.

That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.

That the finally impenitent are hopelessly and eternally lost.

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.

That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.

That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.

That our Lord will return, the dead will be raised, and the final judgment will take place.

—Manual, Church of the Nazarene

The NAZARENE CREED ... in brief