

Herald of Holiness



THE MISSION OF THE CHURCH

W



The Church and Democracy



By **GEORGE J. REED**

Chairman, Youth Corrections Division
U.S. Board of Parole
Washington, D.C.

OUR WORLD TODAY is divided into two camps. The one holds that the state is supreme and the end justified the means to accomplish that end. The other holds that the individual has dignity and that the state exists primarily for the purpose of serving the needs of people. The philosophy of the communist world is based upon the beliefs of Lenin, who taught and espoused a godless society. Our Western civilization was founded by God-fearing men who took their basic concepts of life, liberty, and equality from the teachings of our religious institutions.

Our know-how in the industrial world has taught us to produce more automobiles, washing machines, and electrical gadgets than seemed possible even a few years ago. Americans and their standard of living, including the laboring man, are the envy of the peoples of the world. In two world wars, this country has proved itself as a military power. Yes! We have strengths, but what of our weakness?

The home is changing from a closely knit, self-sufficient unit where love and affection exist, to a very loosely organized, impersonal, self-serving group. Mothers have forsaken the firesides of their homes and have chosen or been forced to go into the competitive labor markets. Broken homes, separation, and divorce are gnawing away at the very vitals of our basic unit of society, the home.

Crime and juvenile delinquency are merely an end product of a sick society. The Gluecks of Harvard University, in their research into the causes of juvenile delinquency, pass over most of the catch-all phrases that writers in the field have used for so long, and point straight to the lack of love and affection in the home, to the need for supportive guidance and control of youth during their formative years.

In the past few years, we have seen a great upsurge of revival and return to religion throughout America and other parts of the world. Our own theme for this quadrennium is "Crusade for Souls Now." This is the real challenge to the Church in troubled times such as we are living in today.

Even men in conflict with society's rules are not interested in a theory or a theology, but they are vitally interested in making contact with a power that is greater than their problems and themselves. They are not too interested in philosophy, church dogma, or history, but they are anxious to find out for themselves that "God is love."

It is impossible to legislate or educate love and affection into the hearts of parents. Husbands and wives who have drifted into marital trouble cannot, without help, regain their first love and thus re-establish a home based upon love and mutual respect.

True democracy and freedom can be made secure within the individual, the home, and our beloved country if the Church remains true to its primary message of love. The Church must not only teach a love gospel; it must practice an active and dynamic love example for all the world to follow. This is the true mission of the Church.



The MISSION of the CHURCH



AN UNDERSTANDING

of the purpose of Christ's coming is the clearest insight to the mission of the Church. They are one and inseparable. That which He initiated the Church is designed to perpetuate.

The purpose of Christ's coming is set forth in His prayer recorded in the seventeenth chapter of St. John.

His coming was a manifestation of God. He said, "I have manifested thy name unto the men which thou gavest me out of the world," and, "I have glorified thee on the earth."

It is also the mission of the Church to provide for the world a manifestation of God. Christ is the Head of the Church and the Saviour of the body. The body without the head is lifeless, but the head without the body has no medium of expression. To be qualified for the manifestation of God, the Church must maintain a scriptural separation from the world. Jesus said of His disciples, "They are not of the world, even as I am not of

the world." Their separation was by spiritual transformation and elevation. They were delivered from the sensualism and secularism of the world. They were the light of the world. "A city that is set on an hill cannot be hid."

Furthermore, for the Church to glorify God on the earth, it must be energized by the indwelling Spirit of God. Adherence to a creed is good but not good enough. Conformity to a code of ethics is essential but inadequate. The all-important consideration is that the Church shall be "an habitation of God through the Spirit." "God in the midst" is the one indispensable. Then shall be fulfilled this word of the Psalmist,

"Out of Zion, the perfection of beauty, God hath shined."



General Superintendents, Church of the Nazarene (reading left to right): Hugh C. [unreadable], G. B. Williamson, Hardy C. Powers, [unreadable] Chairman, D. I. Vanderpool, Samuel Young.

In His prayer Jesus also made it known that He had come to provide salvation. He said, "For their sakes I sanctify myself, that they also might be sanctified through the truth"; and, "As thou hast sent me into the world, even so have I also sent them into the world." The salvation Jesus provides and the Church proclaims offers forgiveness of sins, and "inheritance among them which are sanctified by faith . . ." It vouchsafes to us new life, for "if any man be in Christ, he is a new creature." It leads on to the abundant life, for "of his fulness have all we received, and grace for grace."

It is this renewed life in Christ which distinguishes the Church from all other institutions known to man. It is that vital energy of God which maintains the Church in the world without being of it.

Such a church perpetuates itself. It produces leaders. It nurtures its youth in Christian faith

and character. There is generated by the indwelling Spirit the drive to evangelize the whole world. It permeates the social order like a saving salt. It sets up standards of ethical conduct demanding that men "live soberly, righteously, and godly, in this present world."

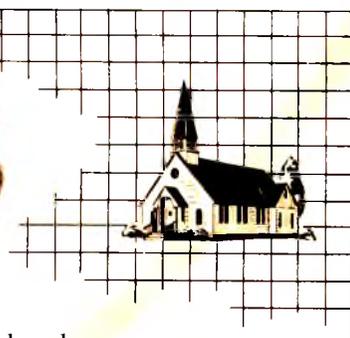
This new spiritual race of "the called out" will not establish a universal Kingdom of righteousness and peace upon the earth; but it will make the world more aware of God, His law and grace. Out of each "untoward generation" shall be gathered an innumerable company who shall be the answer to this prayer of Christ: "Father, I will that they also . . . be with me where I am; that they may behold my glory."

G. B. Williamson

For the Board of General Superintendents

The Church

GROWS



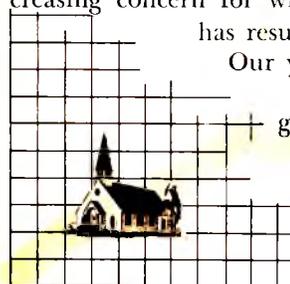
THE CHURCH OF THE NAZARENE has had its development during the first half of the twentieth century. The denominational birth date is October 13, 1908, when the uniting General Assembly was held at Pilot Point, Texas. It was here that groups of people believing in the theological viewpoint of John Wesley representing the East (New England), the West (California), and the South (Tennessee, Texas, and Oklahoma) were united.

Since that meager beginning in 1908 with only 228 churches and 10,000 members, God has blessed the ministry of the Church of the Nazarene until in 1954 we have 4,198 established churches and a membership of 269,330.

The year 1954 has been characterized by an increasing concern for winning men to Christ and has resulted in substantial growth.

Our yearly statistics reveal solid achievement for which we give humble thanks to God.

Church membership increased 4.1 per cent during the year with a net increase



of 11,205 persons.

There were 179 new churches organized. This means that a new Church of the Nazarene was commissioned every 50 hours. Our Sunday-school enrollment now stands at 573,593 pupils, an increase of 36,528 for the year. This gives us a Sunday-school enrollment more than twice the church membership. The Nazarene Young People's Society has a total membership of 84,558, which is a 4 per cent increase over last year. The Nazarene Foreign Missionary Society numbers 109,999, an 8.5 per cent gain over the year 1953.

Despite the severe drought in several great agricultural states of the nation, our finances have been good in 1954. An amount of \$33,485,435.00 was given for all purposes, an increase of 9.6 per cent over the previous year. This brings our per capita giving for all purposes to an all-time high of \$124.33.

We gratefully acknowledge our dependence upon God and seek His guidance as we present the gospel of Christ to the nations of the world.

By S. T. LUDWIG

General Secretary, Church of the Nazarene

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A CHURCH *is born!*

By **ALPIN P. BOWES**

Office Secretary
The Department of Home Missions and Evangelism

"THE NEW BUILDING for the Keizer home-missions church is now ready for use. All who are interested in helping this work become an established church are invited to meet with the pastor, Rev. J. L. Van Arsdel, after the service this morning in the basement of this church."

This unusual announcement was made from the pulpit of the First Church of the Nazarene of Salem, Oregon, one December Sunday in 1950. Another new Church of the Nazarene was about to be organized. Its story is typical of churches now being started at the rate of one every fifty hours in a communion that has increased from 3,150 churches to 4,200 churches in the past nine years. It is typical in that it required vision, sacrifice, co-operation, and hard work to bring it to realization. Yet it is distinctive and different, for every new church has its own story of growth and success.

Some Nazarenes who lived in the Keizer area had desired for some time to have a church in their own neighborhood. Everybody at Salem First Church helped to make the new church possible. Mr. David Friesen was chairman of the building committee. Some of the men donated time in the construction of the new building, a concrete-block chapel with a four-room apartment in the rear for the pastor's living quarters. An offering of \$1,141.00 was given for the project. The men's fellowship gave \$235.00. The pastor, Rev. Orville Jenkins, and his successor, Rev. Eugene L. Stowe, gave encouragement and advice. Twenty-eight members transferred from First Church to the Keizer Church when the latter was officially organized by District

Superintendent W. W. Hess. The district also helped, giving \$2,000.00 towards the building. This matched a similar amount raised by the new congregation.

The young church has now grown to a membership of sixty-four. From the time of its organization it has assumed the full support of its pastor and carried a small mortgage on its building. It has grown out of its first building and an annex has been added. Eleven new members were received into the church last year. Rev. David L. Blum is the present pastor.

How does a small home-missions church grow? For the Keizer Church the answer has been through the Sunday school and visitation evangelism. Pastor and laymen have called extensively on contacts the church has made and at new homes in that area.

The Nebrija family is an example of the helpful influence of this church. Mr. and Mrs. Nebrija and their son, daughter, and son-in-law, LeRoy Gregson, were brought to Christ through the ministry of the church. Their lives and home were transformed when they became Christians, and they have entered actively into the work of the church and its departments.

The interests of the Keizer Church have extended far beyond its own community. Last year the church gave over \$1,000.00 for missions, out of a total giving of \$6,519.00. The congregation is now raising a fund for a new parsonage.

The present district superintendent of the Oregon Pacific District, Rev. W. D. McGraw, Jr., is justly proud of the Salem Keizer Church of the Nazarene.

Rev. David L. Blum, the pastor, greets Mrs. M. Refhuss, one of the charter members of the Keizer Church. In the center is Mr. LeRoy Gregson, one of the converts of the church.

The Keizer Church, Salem, Oregon



● **NEEDED: Keen Minds and Warm Hearts,**
SO . . .

WE TRAIN OUR YOUTH

By
**PAUL
MARTIN**

Nazarene
Evangelist



*The builder lifted his old gray head.
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way. . . .
He, too, must cross in the twilight dim:
Good friend, I am building the bridge for him."
(WILL ALLEN DROMGOOLE)*

MY CHURCH IS NOT OLD—it has yet to hit its stride—and it is not gray—it is colorful, energetic, and full of promise. But my church is a builder, a bridge builder. It gladly accepts the privilege and responsibility of training its young folk for abundant living and soul winning. It longs to help them span the tides of modernism and materialism; it points the way through the haze of theories to the light of truth.

The church accepts this responsibility gladly. That is why, like monuments of faith, colleges, Bible schools, Christian day schools—under the sponsorship of the Church of the Nazarene—dot the world in strategic locations. That is why earnest, talented men and women, with degrees of learning among the best, give their lives and training to Nazarene colleges and schools. That is why every Church of the Nazarene accepts as a part of its financial load a budget for the school.

Back of all the planning for new school buildings, for increased enrollment, for finer facilities, and higher educational standards for our schools, are three basic principles:

1. We want our young folk deeply rooted in Christ. We know that "education and evangelism belong together." It is not enough simply to study about the Wesleyan revival, the holiness revivals of the nineteenth hundreds; it is not enough to hear how God moved in days gone by. We owe it to our young folk to have revival times today. Campus revivals, times of blessing, Holy Ghost conviction, unusual and dramatic answers to prayer are a regular part of school life—and we want it that way!

2. We want our young people to be under the influence of trained, spiritual men and women. Much of the distress of today's children is that their heroes and heroines are lustful, drunken, and careless. In this critical time when a boy needs a man to tie to, a hero to follow in the fight, we must give him the best we can find: God-called university scholars, whose brains are clear and whose hearts burn in love to God.

3. We are getting our young folk ready to live; ready to live straight in a crooked world, clean in a dirty world, holy in a world that is greedy, selfish, and hateful. We want the tools of life razor-sharp—an agile mind, a strong body, a radiant personality, a will to serve. Not as dumb sheep, who turn their backs to the setting sun, but "like pilgrims who journey from the Land of Nowhere to the Land of Somewhere," they go forth with the gleam of the holy life in their eyes. Ready to live, ready to die, ready to win, to serve, and to be spent!

THE CHURCH SPEAKS from

India



I THANK GOD and my parents for bringing me into the Church of the Nazarene when I was three years of age. It taught me about Jesus and His love and gave me instructions from the "Book of Life." Thus my heart was prepared for the two "crisis experiences" before I was twenty-one years of age. As a young man, I fought many a spiritual battle and I thank the church for her timely devotional programs. Through these I was helped at crucial moments, when God could get a chance to step in and deliver me. God called me to preach and the church kindly let me serve the Lord through her. Forty-six years have gone by and the church is still helping me and opening larger fields of service. I know from experience that the church which helped me will also help my children. Thank God for the Church of the Nazarene.

**Samuel J. Bhujbal, District Superintendent
Buldana, Berar**



I met a pattern maker in a factory today. Since then I have been thinking about the raw material—that stuff which we call life—from which vessels of honor or dishonor are fashioned to bless or curse the world. I've stood before the altar scores of times and taken a little bundle of life in my arms and prayed a dedication prayer, asking God to make that infant a channel of blessing to a needy world. Yet I am sure that those prayers would be answered far more often if the church and the home would join hands as pattern makers to give guidance and encouragement to that little life.

Perhaps the passing of time has changed some things, but I've been doing a little reflecting on the past. The faithful pastors and evangelists who filled the pulpit proclaimed the whole counsel of God with such zeal and unction that from my earliest recollection my ears tingled with the "Thus saith the Lord" quotations. The fervent prayers and joyous songs along with liberal giving and shouts of victory from consecrated laymen have spoiled me forever for any program that is off center, whether it be rigid formalism or rabid fanaticism. The church set a pattern back there when I was still dangling my feet off the third pew from the front.

I know that the church and the home are two distinct units, but it's been a bit difficult for me to adjust to that idea. There was the same spirit in both places. There were songs and prayers and testimonies and altar services and shouting in both places. (Come now to think of it, I don't believe they passed the offering plates at home.) Saying grace at the table was advocated by the church, so it became a part of every meal. Family devotions were in line with the exhortation of the church, so that was taken on too. As far back as I can remember, we had family prayers three times a day. Dad always read the Bible and prayed first; then Mother would follow, and from the oldest child to the youngest we took our turn. A fellow couldn't get far off the track between breakfast and dinner. Before each of the nine children reached the age of nine years he had found the Lord as his Saviour at the family altar. If some extreme circumstance prevented our going to church, we always had Sunday school at home. We ranged in age from the Cradle Roll to the adult Bible class. Dad would teach the lesson from the *Adult Quarterly*, but when he got through he had made graded material out of it so we could all understand.

Scattered across the country today are two ministers and seven laymen who, with their wives and husbands and children of the coming generation, are all Christians and workers in the vineyard. The church and the home joined hands in making the pattern.

Nine people bless the world because . . .

The Church and the Home **JOINED HANDS**

By Wright A. Strong

Pastor, Maryland Avenue Church of the Nazarene
Dayton, Ohio



The kind of church the world needs

TODAY

By **LLOYD B. BYRON**

Superintendent, North Carolina District

WHAT TYPE OF CHURCH—organized Christian fellowship—will most adequately meet the world's needs today? The answer to this question is suggested in Eph. 5:25-27. There the Apostle Paul writes of the Church, which Christ loved and gave himself for on the cross of Calvary.

In those verses Paul made purity essential: "without spot . . . holy." Holiness must be the heart of the Church's message, the end objective of its mission. Holiness wrought by the Holy Spirit, holiness basic in every motive, holiness part and parcel of daily life—this is the center of the gospel, and this must be its impact at its circumference. Cleansed from all sin, washed whiter than snow!

God's Church is healthy, or as Paul phrased it, "without blemish." Health exists when each part of the body functions naturally, where there is no blemish. When each member of the church acts in normal fashion, whether as an ear, an eye, a hand, or a foot; when all parts work in proper co-ordination, we have a healthy church. Health is impaired when any member ceases to work in harmony; then there is blemish.

Health shows itself in vigor, sparkle, energy, active participation in the program of the church, in vital interest in its total mission.

Youthfulness must quicken the Church today, "not having . . . wrinkle, or any such thing." No church whose mission has been accomplished, no

church venerably wrinkled with history but dissociated from today's screaming needs, no church aged with burdens borne and battles fought and work all done can meet the responsibilities implicit in the situation facing the Church today. Today has its fears, its cynicism, its disillusionments; but today also has its hidden longings, its hesitant questings, its stifled hungers. The church that can meet such conditions head on and transform them is the church youthful in enthusiasm, youthful in crusading passion, youthful in a love-impelled ministry to human needs. For such a church, the best is yet to be; and that themes its youthful rallying cry.

The Church fulfilling God's pattern is also a "glorious church." It is glorious in beauty: the beauty of strength, of courage, of faith, of endurance. Glorious in those divine visitations that bring refreshing to every ministry, every service, every activity! Glorious in the Spirit of God convicting, transforming, sanctifying, compelling! Glorious in conquest; a dynamic host, a spiritual power with which to reckon, "terrible as an army with banners"! And whatever the obstacles or opposition, a conquering church: "The gates of hell shall not prevail against it"!

There is the Apostle's pen picture of God's Church: pure, healthy, youthful, glorious—the Church the world needs today! God grant to each of us a place in its ranks.

THE CHURCH SPEAKS from

GUATEMALA

THE CHURCH OF THE NAZARENE delivered me from paganism and idolatry through the gospel message. This was after I had sincerely tried my old religion and found that it could not bring peace to my soul nor rest to my conscience. Attending the preaching services at the Nazarene chapel, I found myself under real conviction and cried to the Lord. He saved me at fifteen years of age and brought peace to my heart for the first time in my life. The Church of the Nazarene gave me the opportunity to have an inheritance among those who are sanctified by faith that is in Jesus Christ. I was sanctified while a student at the Bible Institute in Coban. Finally, I am a debtor to the Church of the Nazarene for making it possible for me to work for the Lord here in my beloved Guatemala. I am indeed grateful for the many kindnesses shown me by the good Nazarene missionaries; I love them and I want to go to heaven with them (Acts 27:17-18).

Guillermo D. Paa, Native Worker



EARLY IN MY MINISTRY

I was called to conduct a meeting in a rural community. A small group of Christian farmers who had a passion for lost souls asked me to come. They were permitted to hold the meeting in a small, one-room church building. It was owned by one of the larger denominations, and the pastor was on his vacation. As I remember, there was

There was far too little Christian unity in that community when the meeting began, but it was definitely strengthened by the revival. What was needed was not that those local churches representing two of the larger denominations should unite and each give up more or less of its individual beliefs. It was only essential that their members get enough of the spirit of Christ to be willing to work together when an opportunity was offered.

● That they all may be ONE . . .

CHRISTIAN UNITY

only one other church in that community. Those who belonged to or attended it were very much prejudiced against the people and beliefs of the church where the meeting was being conducted. At first, they boycotted the revival and did all they could to prevent their relatives from coming. They did this chiefly because they associated the meeting with the church to which the building belonged.

As the two-week meeting progressed and God began to bless, feelings ran high. Many of the young people and some of the older members of the second church began to be somewhat interested in the services, but their attendance was still strenuously opposed by a few of their leaders. I saw the peril of the situation, as did those who had invited me there for the meeting.

On Saturday night after the meeting had been going on for nearly a week, I felt especially led to do something about the deadlock. I publicly stated that if people had either religion or sense they would not be so narrow and prejudiced as to oppose attendance at a revival meeting merely because it was being held in a church of another denomination. I proved my point by telling of members of churches of that second denomination who didn't have much religion but were well educated and yet didn't limit religion to their denomination. Then I told of some in my home town who belonged to this second denomination who didn't have much education but they did have genuine religion, and they didn't claim that their group alone had religion. I was quite young then and my message was perhaps unwise, but it got around and brought results. The middle wall of partition was broken down between the two churches to such an extent that during the next week quite a few of the unsaved who attended the second church not only came to the services but also to the altar and were born again.

Christian unity is not a church, external, or organizational matter. It is not an outward uniformity; it is a common, inward, spiritual devotion to Christ as Lord and Master. We don't need a super-church in the sense of a visible and all-inclusive organization which tends to regiment its members in belief, ritual, and action.

Jesus prayed that His disciples might be one, but the pattern of that unity was to be the oneness which exists between Him and His Father. This unity is certainly not physical or material. It is spiritual and invisible. Of course, Christian unity will get out on the group which possesses it. It will manifest itself in love, fellowship, and in a common interest in bringing men to Christ.

The purpose of this Christian unity, as Jesus says in His great prayer, is that the world may believe. Faith in Jesus Christ as one's personal Saviour is the basic principle of Christian unity. And as it develops it is strengthened by fellowship, consecration, and the abiding power of the Holy Ghost.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:20-23).

An Editorial

by STEPHEN S. WHITE, Editor



THE CHURCH AND SUNDAY SCHOOL ...



By
KENNETH S. RICE

Minister of Education
First Church of the Nazarene
Oklahoma City, Oklahoma

The Sunday School Brings Them In

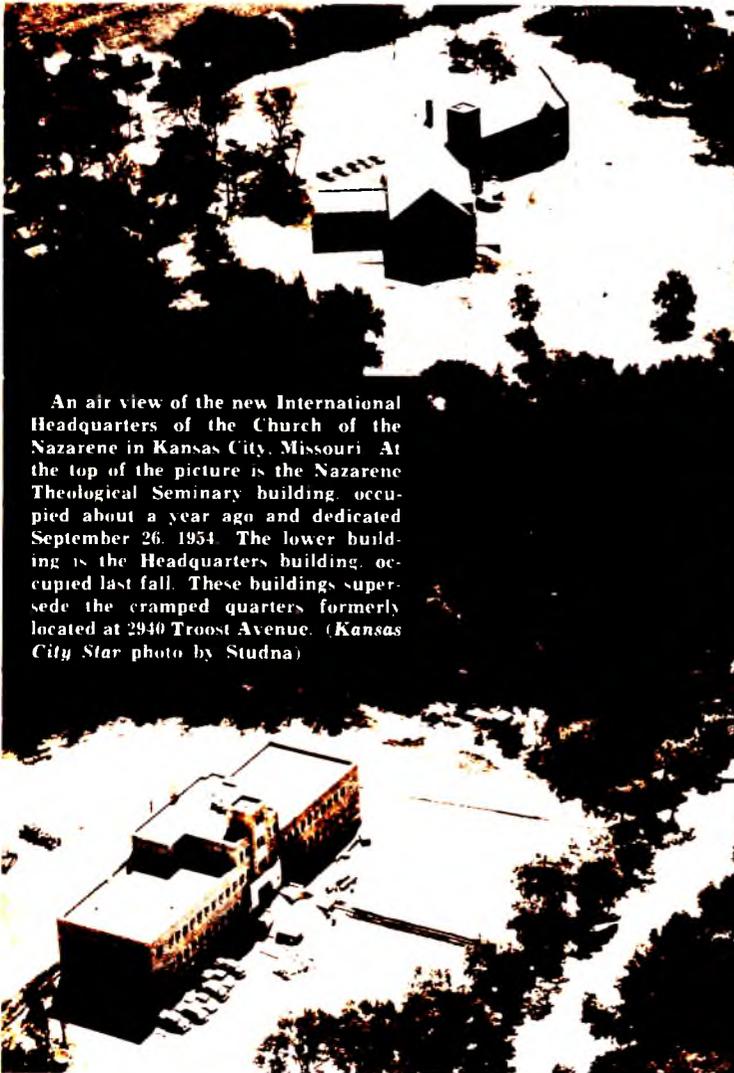
We were standing outside our cabin, Tommy and I, looking through the boughs of the beautiful green pines. I remarked, "Tommy, wouldn't it be wonderful if we had this just outside of Oklahoma City, so that we could go out and enjoy it every day or so?"

Tommy was silent for a minute and then to my surprise he exclaimed, "Oh, I don't know. Nothing means much to me but our church."

Tommy came from an unchurched home. He became interested in Sunday school through the children of a neighboring family. This family



had been recruited to the church by a man who for sixteen years had made it his business to bring in people to the Sunday school. The church had taken first place in Tommy's life because of *the Sunday school through which he was reached.*



An air view of the new International Headquarters of the Church of the Nazarene in Kansas City, Missouri. At the top of the picture is the Nazarene Theological Seminary building, occupied about a year ago and dedicated September 26, 1954. The lower building is the Headquarters building, occupied last fall. These buildings supersede the cramped quarters formerly located at 2940 Troost Avenue. (Kansas City Star photo by Studna)

The Church in the News



The Church Goes Beyond the Sunday School

"O Mother," she exclaimed, "I've never been to such a church. They have rich people and poor people and they all work together and are so friendly."

Most of the girls in Sally's teen-age Sunday-school class were from her own neighborhood because they had been recruited by a man and his wife who went from door to door trying to find unsaved and unchurched children, young people, and adults for Sunday school. Consequently the significance of the feeling of oneness and belonging had never been hers in such a wonderful way until that day she first attended the morning worship service.

Sally will never be the same *since she has become a part of the church* at whose altars she was saved and sanctified.

The Sunday School Helps Fulfill the Mission of the Church

Another had grown up in the church and had been in and out of it and up and down in her experience. One night she and her husband made

their way to the altar and again promised God that if He would take them back they would live for Him. But it was different this time.

Vacation Bible school began soon after they had finished the training class for new Christians and new church members. She was asked to help and accepted the responsibility of supervising one of the Primary Departments. After she had successfully finished this assignment, my phone rang and she said: "I've never been able to live a victorious Christian life. In fact, I have gotten into some awful trouble in the past. But I want you to know that since I have been really serving the Lord I have never been so happy and have dug deeper spiritually than ever before in my life." Then sobs surged across the phone line and between her sobs she asked, "Do you suppose I could have a Sunday-school class to teach, now that vacation Bible school is over?"

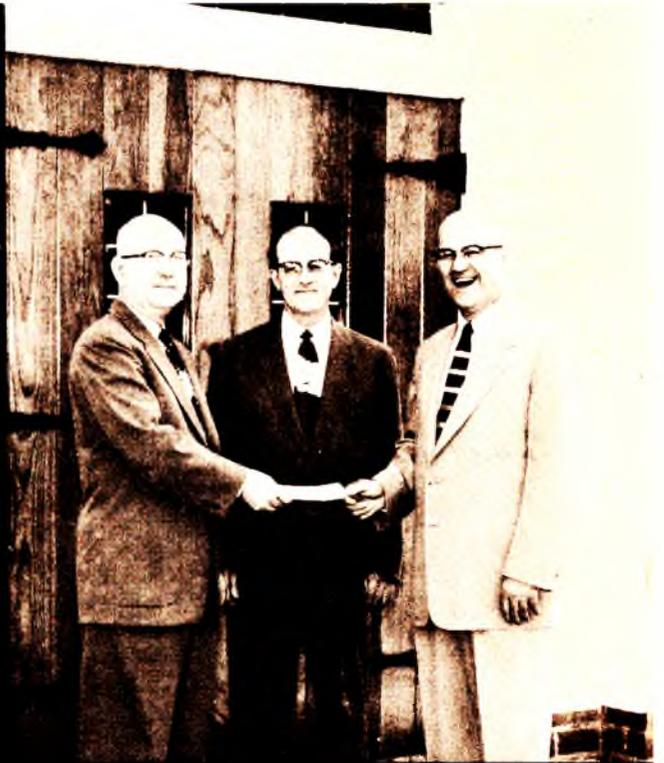
She is now a victorious Christian, and a supervisor of a new, fast-growing Sunday-school department. Service in the Sunday school has helped another new Christian to get established.



Left: Dr. M. Kimber Moulton and Mr. Wallace Parker, pastor and secretary of the Membership Committee of Los Angeles First Church, study list of area captains and companies through which they keep in touch with members and prospects. This is the mother church of the denomination, started by Dr. P. F. Bresee in 1895. It now has a membership of 702. For the past four years it has been on the Evangelistic Honor Roll of the denomination. Last year 55 new Nazarenes were received into membership. (Alan Bresee photo)



Left: Rev. M. R. Korody, pastor, and Mr. Glenn McClain, building supervisor, check the blueprints for the completion of the church building at Anchorage, Alaska. Less than six years ago this work was opened through our overseas home-mission program. Now we have this large and beautiful church building and a fine parsonage. The church is fully self-supporting and gives 10 per cent of its income for missions and general church interests. Last year 34 new members were received into the church, and the Sunday school averaged 146 in attendance. (Ward W. Wells photo)



Mr. Harold Freeman (left), treasurer of the Oskaloosa First Church, hands a check to Rev. Gene E. Phillips, Iowa District superintendent, while the pastor, Rev. T. T. McCord, looks on. This church of 309 members has made an enviable record of giving for others for a number of years. In 1954, when it was necessary

to spend \$7,000.00 on its buildings and indebtedness, \$15,025.00 or 37 per cent of its total giving of \$40,629.00 went for district and general church purposes. That year \$9,760.00 (24 per cent of its total giving) was for general interests, primarily for missions and world-wide evangelism.

● *Filling the heart,
not laying on hands,
makes . . .*

The True Church

● **By VERNON L. WILCOX**
Pastor, Moreland Church of the Nazarene
Portland, Oregon

A GREAT DEAL is heard in religious circles about "apostolic succession." It is taught that true succession to the apostles is passed on by the laying on of hands, and that this ordination goes back without a break to the earliest days of the Church. Thus, apostolic succession becomes mechanical, having little or nothing to do with the character or motives of the persons involved. Spiritual relationship to Christ comes to depend on an external act, rather than an internal work of grace.

The danger of such a belief is that, once accepted, the next step is to believe that sacraments administered by one so ordained become "saving sacraments." To be baptized by a man in this so-called apostolic succession would be like being baptized by one of the apostles, or, perhaps if perfect consistency is desired, Christ himself! Thus salvation becomes a formal thing, dependent only in theory on a penitent heart's acceptance of Christ. The Church, under this belief, consists of those baptized by men who, presumably, can trace their ordination back to the apostles.

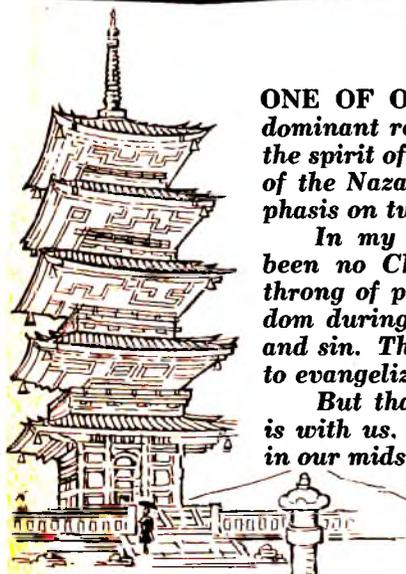
"The Church," however, is a term used only twice in the Gospels—in Matt. 16:18 and 18:17. One of these has no possible connection with apostolic authority. A careful study of the other (Matt. 16:18) reveals that it was Peter's confession of faith in his Lord that is the rock on which the true Church is built. As regular spokesman for the entire group of disciples, Peter affirmed their faith as well as his own. Anyone tempted to believe that this scripture indicates that Peter was a rock himself should read verse 23, where Jesus calls him "Satan." Those who would have us see Peter as the foundation of the Church conveniently overlook this passage, in which he surely does not appear to advantage!

The true Church is built on the "one foundation, Jesus Christ." Men—even the greatest, like Peter, Paul, Luther, and Wesley—are incidental, and useful only as they fit into Christ's plan.

The true Church is made up of "the called-out ones"—all those who have in true repentance forsaken their sins and by the gracious help of the Holy Spirit have trusted in Christ for their salvation. Generally, such persons are members of some branch of the organized church, for they recognize the value of being associated with others who believe in the same Lord, and who have the same goals in Christian living and service. But surely none of us can affirm that any one branch is the whole church, or the only church, without being either conceited or fanatical. Any denomination that has within its membership a preponderance of those who have given themselves personally to Christ approximates the true Church in quality, and becomes a section of it in quantity.

THE CHURCH SPEAKS from

JAPAN



ONE OF OUR PASTORS, Rev. Funagoshi, recently declared: *"The predominant reason the Church of the Nazarene is so dear to my heart is that the spirit of her beloved founder, Dr. P. F. Bresee, lives in the Japan Church of the Nazarene. His passion for souls, rugged faith, trust in God, and emphasis on two works of grace are still with us."*

In my musings the startling thought has arisen: What if there had been no Church of the Nazarene? My only reply is: "Then the great throng of precious souls saved and sanctified throughout the Sunrise Kingdom during the past forty years or more might have perished in darkness and sin. The men and women God has raised up from among this company to evangelize their own countrymen would undoubtedly have never existed."

But thank God, the Church of the Nazarene is a blessed reality. God is with us, souls are being saved, and God's Holy Spirit continues to work in our midst. Yes, thank God for the Church of the Nazarene.

Ross A. Kida, District Secretary, Japan District

● GOD always has . . .

THE Last WORD



PAUL FLINT jotted down his next Sunday's sermon topic while at his desk in the newly erected Shadyville church. "The Last Word"—for two years the topic had rattled around in his head. That morning Roger Shaw reminded him of it again while shouting above the roar of his gasoline pump, "We're building another station, Reverend Flint. Just got the last word on the Glendale property."

"The last word!" Paul Flint and his Shadyville people would long remember.

The telephone interrupted sermon making. Roger Shaw's brother, Colonel Lionel Shaw, U.S. Army, back from a two-year hitch in Korea, was on the line. "Any chance of looking through your new church, Reverend? Now? Be right down."

Exactly two years ago, Paul Flint remembered, Roger Shaw had given him his darkest hour. Even yet Paul could recall Roger's triumphant voice saying, "The owners gave me the last word on that Main and Elm property, Reverend. They need cash. Too bad for you Shadyville people." And Roger had broken the news in the Colonel's presence. While Roger talked, the Colonel sat, silent and glowering.

How Paul was tempted to fight back—a young fellow facing two Goliaths, the Shaw brothers, and never one smooth stone for defense! So heavily the Shadyville people had counted on that property! But God had kept Paul calm. The Colonel must have despised him for a coward. Roger built his gasoline station on the property, and God helped Shadyville's minister to ignore the suggestion never to buy a drop of Roger's gasoline.

And to Shadyville's people God had given courage to say, "Build on a side street and make the steeple tall. And let the oil of the Spirit burn bright in our lamps, that the world may know Shadyville church." That was why he had to preach on "The Last Word." It didn't belong to Roger Shaw.

A sharp knock. Colonel Shaw entered. He seemed less of a Goliath than two years ago. While

Shadyville's pastor piloted the Colonel through the new church, his keen gaze missed nothing.

Back in the study again, the Colonel fingered his cap uneasily, then looked Paul Flint straight in the eye. "I heard my brother tell you about that property. I wanted to see how it all came out."

"The church bought another lot and went ahead."

"In Korea it's that way—the church people going on, building and rebuilding. War can't stop them."

The Colonel cleared his throat. "I read about you in the home-town paper, going ahead, building. Reverend, the day Roger told you about the lot, you didn't fight back."

So the Colonel despised him as a coward. "I was tempted to fight back, Colonel; then I remembered Jesus' words, 'Love your neighbor.'"

"You said 'neighbor.' You could have said 'enemy.' You Shadyville people even buy Roger's gasoline. I wouldn't touch a drop."

"I was tempted, Colonel, until I remembered the strongest weapon is love." The minister's eye caught his sermon topic. "Love will have the last word," he said.

"Shadyville doesn't need the corner lot, Reverend. A church steeple is taller than a gasoline pump." The Colonel's voice softened. "Your wife makes a good cake. I had some at Roger's. There must be love in that, too."

"'Try loving,' my wife always says."

Paul felt the Colonel's eyes upon him for a full minute.

"Young man, I think you can get me out of bed Sunday morning. What time?"

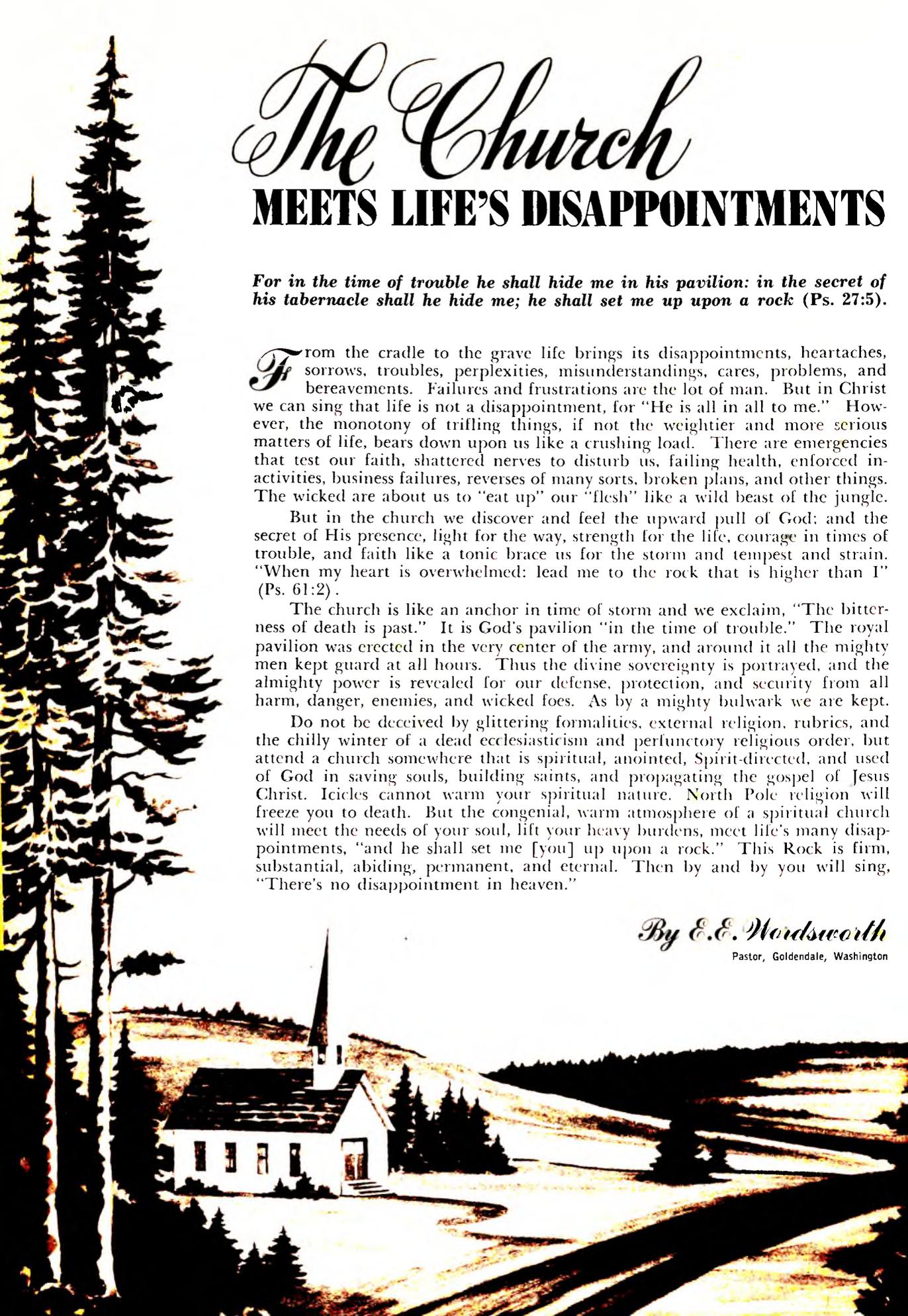
"Eleven o'clock, Colonel."

"See you then."

Again the minister turned to sermon making. His page was blank and bare. All but "The Last Word."

A STORY by ALICE M. SPANGENBERG

Professor, Eastern Nazarene College
Wollaston, Massachusetts



The Church

MEETS LIFE'S DISAPPOINTMENTS

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock (Ps. 27:5).

From the cradle to the grave life brings its disappointments, heartaches, sorrows, troubles, perplexities, misunderstandings, cares, problems, and bereavements. Failures and frustrations are the lot of man. But in Christ we can sing that life is not a disappointment, for "He is all in all to me." However, the monotony of trifling things, if not the weightier and more serious matters of life, bears down upon us like a crushing load. There are emergencies that test our faith, shattered nerves to disturb us, failing health, enforced inactivities, business failures, reverses of many sorts, broken plans, and other things. The wicked are about us to "eat up" our "flesh" like a wild beast of the jungle.

But in the church we discover and feel the upward pull of God; and the secret of His presence, light for the way, strength for the life, courage in times of trouble, and faith like a tonic brace us for the storm and tempest and strain. "When my heart is overwhelmed: lead me to the rock that is higher than I" (Ps. 61:2).

The church is like an anchor in time of storm and we exclaim, "The bitterness of death is past." It is God's pavilion "in the time of trouble." The royal pavilion was erected in the very center of the army, and around it all the mighty men kept guard at all hours. Thus the divine sovereignty is portrayed, and the almighty power is revealed for our defense, protection, and security from all harm, danger, enemies, and wicked foes. As by a mighty bulwark we are kept.

Do not be deceived by glittering formalities, external religion, rubrics, and the chilly winter of a dead ecclesiasticism and perfunctory religious order, but attend a church somewhere that is spiritual, anointed, Spirit-directed, and used of God in saving souls, building saints, and propagating the gospel of Jesus Christ. Icicles cannot warm your spiritual nature. North Pole religion will freeze you to death. But the congenial, warm atmosphere of a spiritual church will meet the needs of your soul, lift your heavy burdens, meet life's many disappointments, "and he shall set me [you] up upon a rock." This Rock is firm, substantial, abiding, permanent, and eternal. Then by and by you will sing, "There's no disappointment in heaven."

By E. E. Wordsworth

Pastor, Goldendale, Washington

OUR SUPREME TASK



*to go with tears
on a search for souls*

By MARK R. MOORE

Superintendent, Chicago Central District

TODAY the Church is in a desperate struggle against the forces of unrighteousness. The immortal souls of men are at stake. This is the Church's greatest challenge—her supreme task.

Scientists call for a return to God to avoid atomic destruction. Public officials seek a return to Christ in order to secure better social conditions. World statesmen urge the spread of Christianity to stop the insidious spread of cruel and ruthless communism. A revival of Christianity would do all this and more. But still these motives must not be primary with the soul winner.

The true motive for soul winning is really four-fold: to glorify God, to obey the command of Christ, to save souls from hell, and to give expression to the Christian's natural love for souls. Christianity is primarily a religion of evangelism, of soul winning. God sent His Son into the world to save souls; the Son of God sought ever to win the lost; the Holy Spirit came to convict sinners. And the Christian is to join the Trinity in this search for souls. The Christian who is not concerned for souls is either ignorant of the commands of Christ or is openly disobedient. If the latter be true, how long can he retain the favor of God?

The Christian cannot wait for sinners to seek him out. The Bible says, "Go ye." The Early Church went everywhere preaching the gospel. As Jesus died for all the lost of earth, so the Christian is responsible to tell the lost about His death. Rich and poor, learned and illiterate—none are to be overlooked. Their plight is desperate; they must hear the good news of salvation.

Humanity changes little from age to age: pre-occupied, indifferent, blinded by sin, money-mad. But the heart concern and warm tears of an earnest Christian, he cannot resist. Tears will win when all else fails.



So this is God's method. He depends on His witnesses to go to their acquaintances with love and prayer. If the Christian fails, sad is the plight of the ones he failed to reach.

Souls are won only by those who purpose to do so. The early Christians were devoted to their mission; they were absorbed in the salvation of their

fellow men. The compassion of the Lord dwelt within them. Their hearts burned for the wanderers and vagabonds. Their enthusiasm for the gospel swallowed them up. Whether persecution, or wild beasts, or dens and caves: they suffered it gladly that they might spread the gospel to the lost of earth.

Now come back to us and our day. The Church of the Nazarene is in a *Crusade for Souls—Now!* Each member is to win lost souls to Christ. Each member is to heed the call of the living Lord, "Go ye." A harvest of souls lies waiting; it will demand earnest human effort plus divine aid. God is eager to help us. Are we willing to co-operate with Him in this "All Out for Souls"?

THE CHURCH SPEAKS from

Hawaii

The beauty of the "Paradise of the Pacific" is somewhat dimmed when one sees the picture of the appalling spiritual need of her people. One hundred thirty-five years ago missionaries reached the Islands with the good news of salvation. Today with nearly a half-million people of all races, only 6 per cent are nominally Christian—less than 2 per cent have been truly born again. Descendants of the original missionaries control the economy of the Islands; they have gone commercial instead of Christian. One-third of the population is of Japanese ancestry, the greater part of which still embrace the Buddhist religion. Almost every form of idol worship and heathenism prevails in Hawaii today, yet Hawaii may soon become the forty-ninth star on our great American flag. Today the Church not only speaks from Hawaii, but the Church is also speaking in Hawaii, bringing the glorious message of salvation and sanctification to many thousands who are actually in heathen darkness, yet living in a country that is, in name at least, Christian.

**J. Robert Jensen, Nazarene layman
(Commercial Manager, KAIM-FM, Honolulu, Hawaii)**



My Church

— what it means to me

From a GI:

My church gives me the key to meaningful living. Home, college friends, preparation for my career, and my independence were all gone as I left the bus at Fort Devens Army Reception Center. Alone for the first time in my life, it was Christ through the influence of the church who held me steady. The bleak possibilities of combat were brightened by Christ, who promised never to forsake me. Now that liberty is given frequently, the church has become my home. Wherever I'm stationed, there are certain to be spiritual inspiration, hospitality, and friends at the sign, "Church of the Nazarene."

PRIVATE ARTHUR SEAMANS,
Fort Myer, Arlington, Va.

From a Rural Neighborhood:

As a charter member of the Pleasant Hill Church of the Nazarene, near Sylvania, Kansas, I have grown up under the influence of this soul-saving station. My church has emphasized the doctrines of regeneration, sanctification, and growth in grace; it has made available to its young people a Christian education. While a student in Bresee College, Hutchinson, Kansas, I met the young lady who later became my wife. Together we have served the Lord in this church and community for thirty-five years. Two of our children are graduates of

Bethany-Peniel College and the other two are enrolled there now. My church is invaluable to me and my family.

E. W. SNOWBARGER

From a Suburban Community:

I have attended the Brightwaters Church of the Nazarene from its beginning. I found Christ in the study of Brother Bedell, its present pastor. His prayers, advice, and fellowship have given me the strength to keep up the struggle to be a Christian. I thank God for the Christian ministers who have helped in establishing this work. It is well on the way to being an established church and I thank God for giving me the privilege of helping in a small way. My wife and two daughters join me in praying for the continued success of the Brightwaters Church of the Nazarene.

SYDNEY U. SULLIVAN, Bay Shore, N.Y.

From a Big City:

To me, the church is the lighthouse which directs me through seen and unseen dangers and brings me into closer fellowship with my Lord. The ministry of the church also helps me to understand God's will for my life. The good influence of the church services strengthens my determination to do business for God's glory. Thus monetary success is made secondary and the Golden Rule and the standards of the Church of the Nazarene are placed first.

J. C. WOOTON, California

THE CHURCH SPEAKS from

Alaska

The Spirit of God, through the Church of the Nazarene, has swept across our nation until now we see His wondrous works on America's last frontier. From the time when Dr. and Mrs. R. G. Fitz began to pioneer the work in Alaska until today, God has so blessed that we are at present a fully organized district with seven churches. Our people are united and are giving of their time and means unstintingly. The property of the Church of the Nazarene in Alaska is valued at \$223,500.00, with only \$34,200.00 indebtedness. Our vision for the church here is expressed in one word, progress. There is no time for retreat in God's kingdom in this northland. We can visualize more and more churches being erected in which many people will be saved and sanctified. Alaskan Nazarenes lead the church in per capita giving with an average of \$350.00 per member. God has blessed us richly, so how can we do less than give Him our best? The Church of the Nazarene is in Alaska to stay!

Harry Reimer, Wire Chief
Telephone Department, Fairbanks



From a Small City:

First, the church provides spiritual foods so essential to effective living. Today, the criteria of success are superficial. There is much hectic living without a scrutiny of lasting values. The church helps me in life by supplying spiritual nutrition. Second, the church provides an opportunity for Christian fellowship. The greatest comfort, and that which gives me the highest satisfaction, is the fellowship of genuine Christian friends. Finally, the church, to me, is an organized body of devoted, conscientious, and consecrated individuals dedicated to the task of spreading the Christian virtues throughout the world.

E. C. HALL, Edmond, Oklahoma

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Many newspapers, magazines, ministers, and teachers have taken up our gospel messages and passed them on to larger audiences. Thus the radio work branches out day by day into new avenues of useful service.

A little more than a year ago we began airing a Spanish language program. We are now broadcasting that message in 9 countries and on 18 stations.

Our missionaries and native workers give high praise to this new service. It brings the message of the church in the language of the persons we are seeking to reach and thereby makes it easier for the missionary to extend his work for the church.

"Showers of Blessing"—the radio voice of the Church of the Nazarene—is literally being heard around the world for men's good and God's glory.



● By J. B. Chapman

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"To be identified with the visible Church is the blessed privilege and sacred duty of all who are saved from their sins, and are seeking completeness in Christ Jesus."

THE CHURCH SPEAKS from

AFRICA



I WAS LOST in terrible darkness. The Church of the Nazarene came and preached that I must leave my sins and repent. I obeyed the words of the missionary and was saved by the power of Christ. Later, I saw that I needed to be sanctified, and truly, as I walked in the light I was filled with the Holy Spirit. God called me to preach through the Church of the Nazarene and gave me a place to proclaim the gospel of Jesus Christ. In the church I found my wife twenty-eight years ago. Hospitals have been provided by the church where my wife and children can be cared for when sick. And even the little learning I have, I received through the mercy of the church. These are a few of the many things the church has done for me and my people. So, for my people and myself I thank God for the Church of the Nazarene with all my heart. I am the property of the church—it is my church!

Rev. Phineas Dlamini, Native Worker



I am your church



Yes,

By Norman R. Oke
Director of Christian Service Training

I AM YOUR CHURCH. I stand beside the street with arms wide open to welcome you. Along your earthly pilgrimage I wish to serve you—body, mind, and soul.

I AM YOUR BEACON. Far too many of the lights you see are blinking from the dark alleys of iniquity; I beckon you to the boulevards of holiness.

There are, oh, so many paths! They divide at each corner, and each corner demands a fresh sense of moral direction. At each turn in the road soft voices plead for loyalty. This sinful world is a maze and we are pilgrims to the city of God. We cannot ask for fewer roads, only for better direction. I am your church, your beacon at the crossroads of life.

Years ago a windstorm destroyed a church on the coast of England. The membership was small and too poor to rebuild. One day a representative of the British Admiralty called. When told that they did not plan to rebuild the church he said, "Well, if you do not rebuild that church, we will. That spire is on all our charts and maps. It is one of the landmarks by which the ships of the seven seas steer their courses."

I am your church. I am a beacon along the rugged coast line of life, giving direction for your soul.

I GIVE YOU ALTITUDE. Did I hear you say that there were five steps up to the church? No, no, count again: there are more than five steps. I have taken you thousands of feet above the street, above the din of screaming sirens, above the belching smokestacks, above the lurid billboards—far above and away from them all. I offer you altitude. A few hours ago you cringed from the raucous call of the radio commercials; now you hear the seraphim crying, "Holy, holy, holy, is the Lord of hosts." The whispered voice of the Holy Spirit can now be plainly heard. The tempter stalked your footsteps yesterday; now he has vanished. Altitude really helps.

An aviator had just taken off from an Eastern airport when he heard the terrorizing sound of a rat gnawing somewhere in the cargo. If it ever started chewing on the fabric of the plane, there would be disaster. Quickly he nosed his plane up. At the top of the climb the gnawing ceased: the rat was dead.

I am your church; I offer you altitude. Come up where hope is born and temptations die.

I AM YOUR GOAD. I know you have a goal in life, dreams and secret plans that cannot be shared. Yes, I know you have a goal; but remember that each goal requires a goad. I help you make progress toward your goal.

Not only do I point out the path; I prod you along for fear your journey may not be completed before the sun sets. There lies your row; it must be hoed before night. There is your harvest field and there are stalks that must be gleaned before the evening shadows lengthen. You have a task, and the day is fast passing toward its twilight. The last page of the book of life must be done before you lay it aside. Keep at it and I will help you, for I am your goad.

See you in church next Sunday!

The Church's one foundation is Jesus Christ, her Lord;
She is His new creation by water and the word;
From heaven He came and sought her to be His holy bride;
With His own blood He bought her, and for her life He died.

Elect from ev'ry nation, yet one o'er all the earth,
Her charter of salvation one Lord, one faith, one birth;
One holy name she blesses, partakes one holy food,
And to one hope she presses, with ev'ry grace endued.

'Mid toil and tribulation, and tumult of her war,
She waits the consummation of peace forevermore;
Till with the vision glorious her longing eyes are blest,
And the great Church victorious shall be the Church at rest.

Yet she on earth hath union with God, the Three in One,
And mystic sweet communion with those whose rest is won;
Oh, happy ones and holy! Lord, give us grace, that we
Like them, the meek and lowly, on high may dwell with Thee.

