

HERALD of HOLINESS

CHURCH OF THE NAZARENE



OCT 3 '83

Our Heritage
and Hope



AN EDITORIAL

CENTERS OF FIRE

The celebration of our diamond anniversary calls for a return to our roots—to the vision God gave Dr. Phineas F. Bresee as he was thrust out by God under the stars to call into being the Church of the Nazarene.

Addressing the uniting assembly of the western Church of the Nazarene and the eastern Association of Pentecostal Churches at Chicago First Church of the Nazarene on October 10, 1907, just one year before the historic General Assembly at Pilot Point, Tex., Dr. Bresee issued a clarion call for “a center of fire in every city in America,” as the first step toward launching a worldwide mission to penetrate the entire world with the message of scriptural holiness.

“Time emphasizes the fact that our first great mission field is this country,” Bresee said. “There is a very great need everywhere of this church—not narrow, nor partisan, nor sectarian, but in the spirit of

love as broad as the gospel—to preach holiness and organize the results of our ministry for aggressive and continuous work.

“Every holiness center established,” he continued, “is the springing forth from the skies of rivers of life to men. . . . Whatever else we do we *must* possess this land, both for its own sake, as well as for the condition of service to every land.” To this end he envisioned “a thousand centers of holy flame” from which would flow “streams to the world.”

“Centers of holy flame”! Of the original frame structure of the mother church in Los Angeles Dr. Bresee could write: “It was the fire that burned within that gilded its boards with glory and made them shimmer and shine with the light of heaven. When the multitude is gathered, and there are hundreds of one mind and heart, and the Holy Ghost descends in His plentitude and power, that place is garnished with a beauty and glory in comparison with which the adornings of Solomon’s temple would be barrenness. Every board shines with the jeweled beauty of the new Jerusalem.

What are carved marble and overlaying of gold and trimmings of silver; what are arches and turrets and spires, in comparison with the beauty of the Lord and the glory of the Divine Presence?”

From a thousand such centers of holy fervor and spiritual devotion our founder foresaw “rivers of love and salvation flowing to the ends of the earth, and as long as time endures.”

Seventy-five years later those streams are flowing into 70 nations on every continent of our globe. And wherever these streams flow, “holiness unto the Lord is our watchword and song”!

O Nazarenes, keep the glory down! Sound forth the message of free and full salvation in the power of the Spirit! Rise up, O men and women of God, and let us pay the full price of devotion to see that the vision glorious becomes ever-increasing spiritual reality! □



By General Superintendent William M. Greathouse

A CELEBRATION OF



OUR HOLINESS HERITAGE

The Church of the Nazarene is now celebrating its 75th anniversary. Obviously, we cannot cram a history of the church into this "heritage issue" of our magazine. A bare-bones tabulation of names, dates, figures, and events would be interesting to few, edifying to none.

We have attempted, instead, to capture the *flavor* and *spirit* of our early years, and to indicate the continuing commitment of the church to the vision and mission of its founders. We hope it will be of interest and inspiration to our people and to their neighbors.

Many other people, places, churches, and colleges could have been written about instead of those mentioned in the issue. Our selection is not intended to value some over others but to give samplings of our heritage rather typical of it all.

Those who wish more detailed and more comprehensive treatment of our heritage can find it in the volumes of Nazarene history available in books and in the archives.

W. E. McCumber, *Editor*



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Our Evangelism Heritage

“All Out For Souls”

One of the deepest roots of the Church of the Nazarene is evangelism. Some would regard this as our taproot. We have lived to evangelize, and we have evangelized to live. Evangelism has been more than an adjunct with us; it has been a passion, a mission.

People are lost in sin. Jesus Christ is the only Savior from sin. These essential, biblical facts have stirred men and women among us with a consuming desire to herald the gospel everywhere and by all means.

Evangelists played a major role in our early days. Traveling from city to city, from church to church, they were a force for binding our small bands of people together. Along with preaching Christ, winning souls, and reviving churches, they promoted unity, a sense of “family,” among Nazarenes. They supplied living contacts between regions and churches. But most of all, and best of all, they thundered against sin, summoned to repentance, proclaimed the possibility of forgiveness and cleansing, prayed with seekers, and organized many of the “finders” into new churches. Through it all, they infused a concern for more evangelism into the believers everywhere.

The spirit of evangelism and evangelists is well caught up in these impassioned words of J. B. Chapman, spoken while he was a general superintendent and concerned lest the fires of evangelism and revivalism be extinguished among us:

... my own soul is lonesome for the company of those other souls which I am to have with me when I come at last to heaven's gate. And I expect the ticket I hold to read, not “admit one,” but “admit two,” or “admit ten,” or “admit a hundred.” And it will be embarrassing if the Chief Shepherd must ask, “Where are the other nine?” or “Where are the other ninety and nine?”

Brethren, I was born in the fire, and I cannot endure the smoke. I am a child of bright daylight, and mists and fogs and depressing gloom are not to my liking. I want to go all out for souls . . .

All out for souls! That was the thrust and drive that marked evangelism in our beginning years. We are determined that fires of revival and evangelism shall burn upon our altars until our Lord returns. □



Reuben “Bud” Robinson, converted while a cowboy in Texas from a background of ignorance and poverty, became our best known evangelist. Under his Spirit-anointed ministry, thousands of people were converted and sanctified, hundreds of churches revived. In addition to his evangelism, he was deeply interested in our educational work and helped finance the college education of scores of youth.



Evangelist C. W. Ruth was one of our widely traveled early preachers, whose ministry of evangelism and writing touched thousands for Christ. Here he is seated on the steps of H. Trumbauer's home in Louisville, Ky. Our traveling ministers were often entertained in private homes most of the time in those days.

Many People, Many Places

Evangelism took place wherever we could get a hearing for the gospel, from street corners to ornate sanctuaries. Wherever people were, there came the messengers of Christ to press His claims. They weathered storms of criticism, opposition, and downright persecution, but nothing could stop them. And if some hoisted and scoffed, others listened, hoped, wept, repented, prayed, and were born again.

Our people were not content with the joyful cries of newborn souls. Holiness evangelism was characteristic. We had a message of salvation for the church as well as the world. God had provided, in the atoning blood of Christ, for the sanctification of His redeemed people. Believers could be cleansed from *all* sin, including the deep-rooted and long-standing corruption of the heart that theologians called “inbred sin.” So we sang and preached and testified about “second blessing holiness.” More than slogan or cliché, it became living reality as thousands sought and obtained this experience.

In the revival meetings and evangelistic campaigns that were so vital to our history, an endless stream of saving miracles occurred. Here is a sample, from the



A significant revival method, past and present, is the camp meeting, an annual gathering of people for the express purpose of holiness evangelism. Here is an early camp meeting scene in Pasadena, Calif. The preaching and living was done in tents. Today's facilities are more comfortable and permanent, but the spirit and results are like those of our pioneer days.



Will Huff, one of our earliest and most eloquent evangelists. Huff preached his last sermon in a revival meeting in September 1928 from the text, "Now if any man have not the spirit of Christ, he is none of his." Those who labored with him testified to his Christ-like spirit.



A baptismal service in Durant, Okla. The minister, standing in the water, is James B. Chapman. Dr. Chapman was a leader in the Holiness Church of Christ, one of our parent groups, and served our church as pastor, evangelist, college president, editor, and general superintendent.



An early camp meeting scene showing the tents in which the people camped during the days of this intense holiness evangelism. In the foreground, left, is Dr. P. F. Bresee, who founded the first Church of the Nazarene in 1895 in Los Angeles.

memoirs of our best-known early evangelist, the unique "Bud" Robinson. The incident took place in Escondido, Calif.

I referred to praying with a dying Christian Scientist and a lady jumped up and said, "I see now that a man can profess holiness and lie at the same time. For," she said, "Christian Scientists don't die." I told her that was very strange, for they took the man out and buried him and I couldn't believe an undertaker would knowingly take and bury a live man. She walked out of the church and said she would never darken that door again.

But the next morning she came to the parsonage and brought a couple of fine Belgium hares dressed nicely for a love offering to the Nazarene pastor and family and the evangelist. She met us at church that afternoon and got up publicly and begged pardon and came to the mourner's bench! She did some good digging. We prayed loud and long; she wiped the tears off her face and said she knew that the Lord had saved her.

With variations of detail, that motif of opposition, conviction, prayer, and victory is threaded throughout our history of intense evangelism. □

Essential Message, Rational Methods

Evangelism at white heat never fails to attract a few "crackpots," whose ignorance or fanaticism hurts the work. Unfortunately, critics seize upon the follies of a few to tarnish the labors of many. We have been along that road, too, but reputable evangelists have urged commonsense methods and essential truths throughout our history.

J. O. McClurkan's *Pentecostal Mission*, before it became part of our church, issued a booklet on *Open-Air Meetings and How to Conduct Them*. Among other instructions, it contains this paragraph of advice:

We must remember that (1) we must draw the people, (2) interest and hold them, and (3) impress them so as to lead to immediate decision for Christ and salvation. Therefore, make the opening exercises brief and lively. A short praise service, brief Scripture reading and prayer, then a spirited gospel address, with a pointed appeal to accept Christ.

That, for intent and content, message and method, is a good description of how public evangelism was done, indoors and outdoors, by our people. God helping us,



This "Gospel Wagon" was used by our Chicago First Church of the Nazarene in its early days. Zealous musicians, preachers, and other witnesses were transported to street meetings, jail services, etc. "Open air" evangelism was frequent and fervent in those days, reaching hundreds who never would have entered church buildings to hear the gospel. Similar "Gospel Wagons" were used in several cities.



Radio has been a tool of evangelism since its—and our—beginnings. "Showers of Blessing" is a weekly broadcast, carried around the world, and produced by our Communications Division. Broadcasts are made in English, Spanish, and Portuguese. This photo, from the '60s, shows Ray Moore conducting the radio choir, accompanied by Jean Parker at the piano and Eleanor Whitsett at the organ. Standing in the background is Dr. T. W. Willingham, then director of our radio work. To his left is Stanley Whitcanack, who served with the Nazarene Radio League from 1945 to 1974.

we drew the people, preached the Word, and rejoiced with the thousands who responded in penitence and faith.

And this we continue to do, in the name of Christ and in the power of the Spirit. God continues to burden us for evangelism and to bless our obedience and trust. A corps of 578 registered and commissioned evangelists serve the Church of the Nazarene today. Thousands of revival meetings, augmented by a growing measure of personal evangelism, take place annually. Churches are warmed and enlarged, individuals are converted, reclaimed, and sanctified wholly. Impetus is given to every other phase of our work and witness through evangelism.

1983 has been a year of Simultaneous Revivals on our districts. This report is typical:

The Craig, Colorado, church had a fruitful revival with evangelist Robert Morris. The meeting climaxed a two-month period of continuous revival, during which 15 persons had been saved. More were converted, and several Christians sanctified wholly, during the revival services. A new attendance record was set and the whole church was strengthened. □



In this blacksmith's shop, our church in Durant, Okla., had beginnings! Standing at the far left is James B. Chapman, who organized and pastored the Independent Holiness Church in Durant, which became a Church of the Nazarene following union of 1908.



This simple storefront mission, facing on a boardwalk and paved street, was our early preaching place in Stettler, Alberta, Canada. From such humble beginnings have come most of our churches that date to that era.



*Our Home Mission
Heritage*

**Planting
New
Churches**



The mission work in the U.S. and Canada has increasingly involved ethnic minorities. Here is a photo of a young Chinese woman, Helen Lock, who was called to preach. The church is in Los Angeles.



In this log cabin home, holiness preaching was pioneered in Red Deer, Alberta, Canada.



This Lone Pine, Calif., church was typical of the hundreds of small, frame buildings utilized by many of our congregations in earlier days.

When several holiness groups were merged in 1908 to form the Church of the Nazarene, we had 288 local churches. Today we have 7,547. Behind every one of them lie stories of devotion and sacrifice and prayer. None of them were easily created and sustained.

In early days, our home mission strategy was relatively simple. Hardy souls with daring faith invaded a new area, held services, preached Christ, won souls, and organized the converts into a church, while weathering opposition and overcoming hardship. This report from J. W. Short, recounting our beginnings in Akron, Ohio, could be duplicated by hundreds.

We rented an old tent, borrowed some money, engaged Fred Canady as a singer and one day unannounced we landed in Akron, Ohio. We felt we

were sent of God, or we would have moved on. No brass band met us at the depot; no committee was there to welcome us to that hustling, busy rubber city. We were unknown, unannounced and not wanted. We looked up a few holiness people. They informed us that nothing could be done. . . .

We looked around, rented a room, paid board for the singer and myself, found an old show-ground and rented the lot. No one donated lot or lumber or anything. Our money was going fast. We got the tent up and some bills struck off, stood in front of the great rubber plant and gave them to the men as they came out. We watched many throw them on the ground and sneer at us.

At the opening service a few came in. We sang and preached

like the tent was full. Every morning we went to the newspaper offices. There we boosted our converted vaudeville singer, Fred Canady. Soon we had a good hearing. God sent a revival, souls prayed through. People became interested in our church. At first we organized them into a Nazarene mission, but soon we had a preacher on the job. Before the revival closed we had paid all our bills; the rent on the tent; paid back the money we had borrowed; and received a good offering for the singer. We left a little Nazarene band that has flourished and borne fruit across the years. It was a small beginning. Behold the harvest! . . . God was in it.

Yes, God was in it! His presence and power sustained those who devoted time, energy, and funds to plant new churches everywhere. □

Housing the Congregations

Our home mission campaigns were held in all kinds of places—tents, homes, vacant stores, theaters, brush arbors, abandoned nightclubs, schoolhouses, Grange halls, borrowed churches, garages—you name it, we used it. For years the most frequently employed shelter was the gospel tent. Tent evangelism spawned new churches by the hundreds. E. O. Chalfant told of one such tent, purchased for \$230 and donated to the Chicago Central District by a concerned layman. The tent was used for several years, and out of the meetings conducted in it came several churches. Its demise was as dramatic as its use—a tornado destroyed it while it was being used in Chicago. Wrote Chalfant,

I have known of tents to be used for some five to ten years and as many as six home missionary churches established through one tent, and hundreds [of people] having been saved and sanctified, and the gospel has been preached to thousands.

Many of us can still smell the sawdust and recall such services! To us, the canvas seemed to be the sails by which the Ship of Zion caught the winds of the Spirit and bore precious human cargo to God.

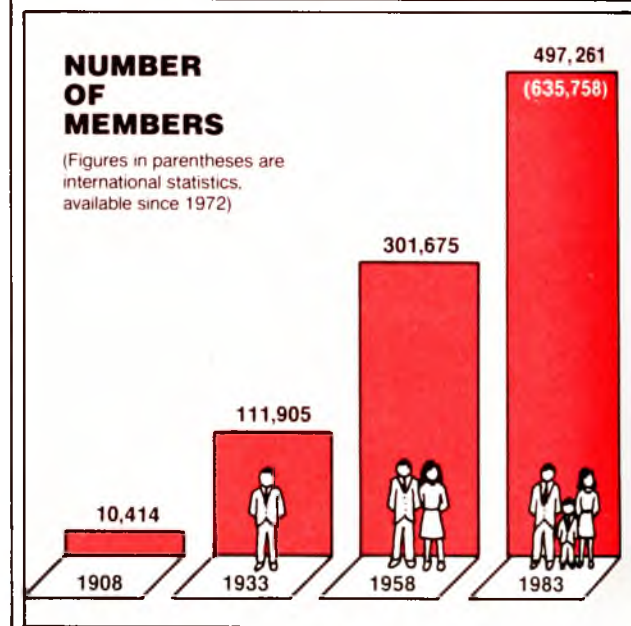
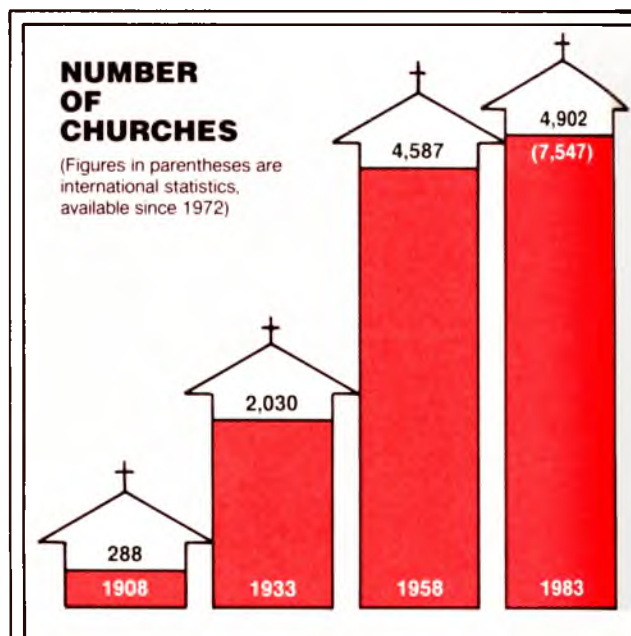
You can start in a tent but you can't stay there long. The task of housing congregations required the purchase of lots and the erection of buildings. From this dimension of the task, added chapters of God's faithfulness and the people's sacrifices have been written. Limited resources demanded simple structures. As the church grew, these were crowded out, enlarged, and replaced until beautiful, functional edifices dotted the map. The original Church of the Nazarene, organized by Dr. P. F. Bresee in 1895 in Los Angeles, was first housed in "a plain board tabernacle." This historic "glory barn" was soon inadequate, and the first of a series of larger and lovelier buildings was completed and occupied in 1903.

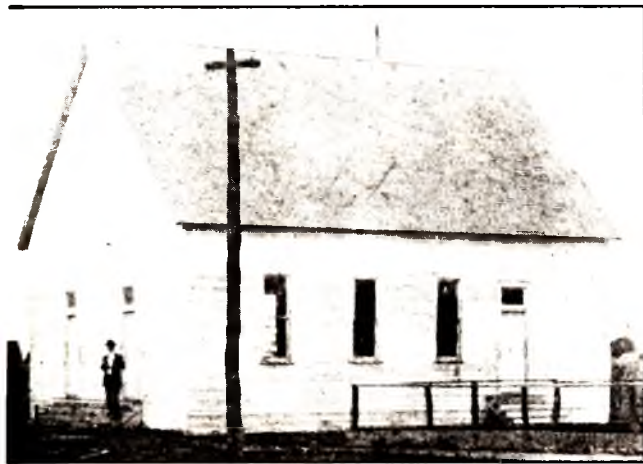
This has been the typical experience of our congregations. Our first church in Phoenix, Ariz., is an example. In 1918 its early history was reported in the *Herald of Holiness* by Orval J. Nease, who later served as a general superintendent. A revival in "the old Majestic theater building" led to the formation of a band of holiness people in 1912. Their first meeting place was the "Sheep Pen," a lot enclosed by a high board fence with one corner roofed. Their next move was to a partially burned building, which they repaired in lieu of rent. Soon the growing work compelled them to buy a lot and erect "a humble brick building." A period without a pastor divided the flock and stalled the work. However, another revival—this time in the old "Wigwam" theater—produced 150 seekers and a reorganized People's Mission. Under the pastoral leadership of O. J. Nease, this mission was organized into a Church of the Nazarene. A lovely church property, vacated by another group, was purchased and our work in this area really got under way.

As our churches grow and our buildings improve, we have need for caution as well as cause for praise. We should avoid the "edifice complex," being sure that our buildings are contributions to our mission, not monuments to our pride. One of our laymen, M. A. Lunn, wrote something 25 years ago that needs to be repeated today.

The church has prospered. We have graduated from a "sect" to a recognized, respectable denomination. Our churches are no longer situated on the wrong side of the tracks. Our "store front" places of worship are almost a rarity. We are constructing churches that are a credit to the best neighborhoods. . . . There is not a thing wrong with that—SO LONG AS the poor are welcome and the ill-made to feel at home. There is no virtue in a plain, weather-beaten, run-down-at-the-heels, eyesore place of worship. But if our progress is marked by conformity to the ways of the world and the easy-going practices of thousands of church members, our improved status is subject to question.

The quality of worship and life that goes on in our buildings is more important than the buildings. Our buildings, like our people, should come "not to be served but to serve."





The First Independent Holiness Church, in Van Alstyne, Tex. The Independent Holiness Church was one of the groups that merged to form the Church of the Nazarene. It had earlier merged with the New Testament Church of Christ to form the Holiness Church of Christ. From this group came C. B. Jernigan, J. B. Chapman, and other stalwarts of holiness.

Help from Top to Bottom

Financing the home mission enterprise called forth a General Board of Church Extension, organized at the 911 General Assembly. To say that its start was slow and shaky would be an understatement. In the first quadrennium, only \$20.00 was raised! By the end of a second quadrennium, only \$4,157 had been provided. In January 1920 "An Urgent Appeal" went out to the churches, which said, "The General Board of Church Extension must have not less than *Twenty-five Thousand Dollars* in the next 90 days. Valuable church property will be lost and many doors closed, unless the whole church rallies to this great cause."

One early treasurer had scant patience with those who refused to help finance home missions. The general church was then asking for 75 cents per member for its work. When the goal was not reached, the acting treasurer said in his report:

Our church in Nome, Alaska, was organized in 1945 and utilized this building.

Somebody failed to "come up to the help of the Lord" and many souls may forever miss Heaven because they were not worth 75¢ a piece to the slackers. . . . To fail this cause is to fail many souls that will never be saved except by this cause being able to help build soul saving stations.

The concept of our church buildings as "soul saving stations" is what gave such urgency to the board's work and appeals. We were not building for the sake of buildings, but for the sake of people. World mission success rested upon home mission endeavor, as many of our leaders realized. C. Warren Jones, then Home Missions secretary, wrote in 1940 a pamphlet titled *Giving the Gospel to America*, in which he states:

Home Missions is a paying business . . . Christian people reformed, backsliders reclaimed and souls saved in neighboring towns and cities mean new churches, and such a program faithfully promoted means increased finances, with which to carry forward our work of evangelizing the world.

Every "Jerusalem" is a beginning that leads to "the ends of the earth." Believing this, the Nazarenes have rallied to the appeals, with dedicated workers making up whatever the "slackers" withheld. Today our general church extension program is administered by Raymond Hurn. Dr. Hurn reports that over 300 churches were assisted in 1982 with funds totaling more than \$1,500,000. Prospects for new church planting are better than ever. Strong, experienced pastors are leaving comfortable situations to dig out new churches. Local churches are, in increasing numbers, sponsoring missions that will become fully organized churches. Since the General Assembly in 1980, we have established 433 church-type missions, of which 193 have become fully organized churches. To God be the glory! □



Our World Mission Heritage

Missions from the Word Go!



A family in India, en route to a camp meeting

Dr. P. F. Bresee could say truly, "Our whole work is missionary." Establishing churches—"centers of fire"—across America called for "a degree of heroism and sacrifice, on the part of ministers and the little bands of laymen, rarely excelled." Our people were poor and their mission opposed, so there were few resources available for fields beyond the home front.

Nevertheless, we were involved in world missions from the earliest days. The experience of grace we proclaim—a heart cleansed from sin and filled with love—is by its very nature missionary. God gave to our fathers and their helpers a vision and concern that were global in dimension. So the meager resources were shared, and workers were sent and supported as funds were supplied.

In the general superintendent's address to the 1915 General Assembly, Dr. Bresee said:

... our field of missionary work has been quite largely in the homeland, to help as best we could, directly and indirectly, to Christianize Christianity, and let loose the tides of holy power to awaken and save America ...

But, while we have been doing this, our people have lifted up their eyes, and looked upon the field so white for the harvest, where there are few, if any, reapers. This has led to the sending of missionaries to Mexico, Japan, India, China, Africa, and islands of the sea, as well as to people of other nationalities within our own coasts.

This passion for the lost, this sharing of resources, this response to human suffering, and the mysterious providences by which God engineered it all, is superbly illustrated by the Church of the Nazarene's initial involvement in India.

A Hindu woman, Mrs. Sukhoda Benarji, and her two little children were deserted by her husband and left to perish. She was only 15! She escaped death miraculously, came in contact with Christians, and was converted. Later trained as a nurse, and eager to help desperate girls, she dreamed of opening a home for them. She visited the U.S., enlisted the support of some Christian women in Oregon, and returned to found "Hope School" in Calcutta, "an asylum and mission for child widows, where they could be taught and led to the Saviour."

Mrs. Benarji made another trip to Oregon in 1906. Among those who befriended her work was Mrs. E. G. Eaton of Portland. While praying for guidance, Mrs. Eaton sensed the Lord saying to her, "Go to Dr. Bresee, in Los Angeles, and he will help you." She didn't know Bresee and he didn't know about Hope School, but the Lord was insistent.

She had no money, but shortly afterward a total stranger dropped some gold pieces into her hand, explaining that it was from the Lord.

The trip to Los Angeles followed hard on the heels of the earthquake and fire that virtually destroyed San Francisco. When she and Mrs. Benarji talked with Dr. Bresee, this was his reaction:

It seemed a very inopportune time, as the earthquake sufferers were being shipped into Los Angeles by trainloads. We had taken a large offering for them ... and had turned our church building into a receiving station, putting up many beds. ... The city was full of refugees, and the offerings of our people were seemingly exhausted.

Nevertheless, Bresee called his Board of Missions together, discussed the matter, and they agreed to support Hope School.

On the Sabbath a public statement was made. Mrs. Benarji, Mr. Biswas [an Indian preacher], and Mrs. Eaton were received into the church, and at the evening service an offering of \$1,200 was made toward this new missionary undertaking. We marched around and placed it on the table.

Other Nazarene churches were visited and enlisted in the project. In a short while, Hope School was expanded into Hallelujah Village in the suburbs of Calcutta.



The framework for an "outstation" church in Africa. In such humble structures, a great host of people heard the gospel, came to Christ, and established the flourishing church we now have in Africa.



This "much needed ambulance" is admired at the Raleigh Fitkin Memorial Hospital in Africa. To this medical mission, Dr. David Hynd and his son, Dr. Samuel Hynd, from Scotland, devoted their lives. The hospital is a memorial to Raleigh Fitkin, son of the first Women's Foreign Missionary Society president, Mrs. Susan N. Fitkin.



The Hepzibah Faith Missionary Association congregation in Chiba, Japan, 1917. This independent holiness association was headquartered in Tabor, Ia. The church, Bible school, and annual camp meeting in Tabor were added to the Church of the Nazarene in the late 1920s. Other churches and their Haiti mission became part of the Wesleyan Methodist Church in 1948.



L. S. Tracy, one of our early, heroic missionaries to India, is shown baptizing a convert. Tracy went to India in 1904 and his personality, administrative skills, and faith played a dominant role in the development of our work there. The turning point of our work was the recovery of Rev. Tracy from near death as a typhoid victim. God raised him up and the bars of official opposition to our mission came down as a result.

A Pioneer and His Legacy

God put Africa in the heart of a student at the old Texas Holiness University in Peniel, Tex. His response to God's call made him a historic "dropout" from college. With the school's blessing and support, Harmon Schmelzenbach left college and went to Africa, there to invest his life for its people in Swaziland. He entered that field in 1907 and did not have a convert to report until 1913, when a mother and daughter began a lifelong journey with Christ, praying through in the missionary's home.

From that small beginning have come churches, schools, and hospitals where thousands of people have found Christ and a place of service in His kingdom. Always, their first concern has been to turn men from darkness to light, to get them saved from sin. Our mission task there, and everywhere, has been a lengthening repetition of Harmon Schmelzenbach's nickname—"Pendukani"—which translates "Repent ye!"

Schmelzenbach died in 1929, broken by work and fever. He was buried beside a stone church he had erected

20 years before. Missions historian Fred Parker, in his recent book *Into All the World*, exclaimed:

But what God had wrought in those 20 years! The work had spilled over into neighboring Transvaal to the west and north and to Mozambique on the east. Twenty-four missionaries, located at seven mission stations, plus 143 African workers, were preaching, teaching, and nursing for the Lord. There were 110 organized churches with an estimated membership of 3,000. A hospital, several day schools, two Bible schools, and four annual camp meetings in various areas were reaching many thousands of people.

The true monument to Schmelzenbach (and any other pioneer missionary) is not the stone that marks his grave, but the ongoing task, the spreading flame, the growing church, all to the glory of the Lord who called him, sustained him, and made him fruitful. □



In 1914 Dr. H. F. Reynolds, general superintendent and mission secretary, made a world trip in the interests of our missionary work. He is pictured here in China.

A Door Opened and Closed

In 1912 Rev. and Mrs. Peter Kiehn and Miss Glennie Sims were sent to China to open mission work for the Church of the Nazarene. In 1915 they baptized the first group of converts and organized the first church in Ch'ao Ch'eng. Churches, schools, and a hospital followed within a few years.

Across three decades the China mission prospered, despite all difficulties that arose. Other missionaries were sent, other areas were invaded, other thousands were evangelized.

The expanding work survived famine, smallpox, and political upheaval until 1949, when the Communists brought down the Bamboo Curtain upon China.

In 1920 Peter Kiehn cabled Headquarters, "Famine terrible, Nazarenes help." When three cents a day would keep a person alive there, our people responded with \$25,000.

In 1926 a smallpox epidemic took medical missionary Dr. Charles West to the doors of death. God raised him up, and he spearheaded a ministry of prayer and fasting that resulted in a tremendous revival.

In 1931 a pitched battle between bandits and government troops turned our compound at Tamingfu into a fortress under shellfire for 10 days. Dr. R. G. Fitz and his family were mercifully preserved from death.

In 1941, with the outbreak of war between Japan and the U.S., the Japanese, already in China, arrested and imprisoned our missionaries as enemy aliens. Mary Scott was a prisoner of war for four years.

In 1949 our gallant missionaries were forced to leave China. The Communist takeover committed China's government to atheism. We know that some of our heroic Chinese pastors and people have been jailed, tortured, and martyred. But others have survived, and the church, though driven underground, cannot be destroyed. It is built upon the Rock, Jesus Christ, and the gates of hell shall not prevail against it. As Fred Parker has written:

... there is unmistakable evidence that the work is still very much alive. The day may not be far off when information will come out concerning the outreach of the gospel even under persecution and trial. The total harvest from the seed sown is yet to be reaped. □

Into New Fields

The China lesson is obvious. While doors are open, we must work with haste to evangelize people, organize churches, educate preachers, disciple laymen, and create a national force that can carry on its worship and witness when missionaries are recalled or expelled. Political fluctuations, along with the ever-present threat of death, give urgency to the mission's task.

Our people can still be effectively challenged by that urgency and need. Recently we decided to open work in Venezuela. Nazarenes were challenged to give \$200,000 in a special offering in order to seize this opportunity. Over \$500,000 came in and the field has been opened!

Nazarenes around the world believe in missions, pray for missions, give to missions, and intend to continue this support as long as history endures. The high point of each annual General Board meeting is the presentation of new missionaries appointed to service abroad. Nothing quickens a Nazarene pulse or loosens a Nazarene purse more rapidly than missionary appeals.

In 1908, we had missionaries working in 6 countries. Today, the Church of the Nazarene is at work in 70 countries and world areas. We are now challenged to be operating in 75 world areas by our next General Assembly. Why not?



An early typing class at Olivet College, now Olivet Nazarene College. The photo is of the 1914-15 class, when enrollment was just over 200 in the whole college.



Hurler College, in Scotland, was the forerunner of British Isles Nazarene College, now located in Manchester, England.



An early leader, teacher, and preacher was A. M. Hills. He authored a widely used two-volume *Fundamental Theology*. Hundreds were converted and sanctified wholly under his preaching in revivals and camp meetings.



Bertha Munro, veteran educator, invested her life in the founding and development of Eastern Nazarene College at Wollaston, Mass. Her faith, courage, integrity, and professional skills inspired succeeding generations of students until her death this year.



The dean of Nazarene educators was Dr. H. Orton Wiley. He served as teacher and president of colleges, as editor of the *Herald of Holiness*, and was our leading theologian. Part of his legacy to the church is his three-volume *Christian Theology*.



Our Educational Heritage

Intellect Serving Spirit

Dr. Phineas E. Bresee stood in the chapel of Nazarene University in Pasadena, Calif. The founder of the Church of the Nazarene was there to give his final public address. The gist of his speech supplies a guide to our task of higher education.

The very first thing for this institution and for all our institutions is to see that our students are led into the holy of holies and filled with all the fulness of God.

... Your supreme work is to see that the young manhood and womanhood of this institution get to Calvary and the upper room. A man is far better off as a child of God without any culture than he is with all the culture that all the schools can give him without being a child of God.

... It is not our job to turn out worldly men. There are a thousand institutions in the United States that are engaged in that business; it is our business to turn out men and women of God.



Nazarene Bible School and Academy, Hutchinson, Kans., 1920. Founded in 1905, later named Bresee College, it was absorbed into our present Bethany Nazarene College in Oklahoma.

Bresee was not an advocate of easy courses and restricted knowledge. In the same address, he declared, "All branches of knowledge, God helping us, we purpose to teach to men and women, that they may be at their best advantage for God." But intellectual life was to be servant to the spiritual life, and that is the philosophy of education that prompted our fathers in the faith to found colleges.

A concern for colleges has marked us from the start. In our exuberance, we misnamed some, calling them universities when they were, at that point, hardly even colleges. But the exaggerated labeling indicated something positive and right in our vision—the desire for complete quality education. As Bertha Munro said of Eastern Nazarene College's early days, "If we could not be large, we would be genuine. Genuine in scholarship, genuine in religion—the two in balance, each truer because of the other's truth."

Perhaps "us" is overstated in the opening sentence of the previous paragraph. If some wanted "universities," which was impossible, some wanted mere "Bible schools," which was inadequate. In 1922, reporting to the General Boards, Dr. James B. Chapman scotched both concepts and pled for "a FEW GOOD COLLEGES" as our goal. Even as training centers for preachers, he warned, Bible schools were not the answer to our needs.

Our task demands an educated ministry . . .

Workers who have no more than a three year's Bible Course are not educated and are not in demand in our, or in any other church. Garfield said, "You can grow a pumpkin in a season, but it takes a century to grow an oak." The day for the success of preachers and missionaries of "pumpkin" season training is past. WE MUST EDUCATE.

Such viewpoints and arguments carried the day. Out of our commitment to college education has come eight fully accredited liberal arts colleges in the United States and smaller but solid colleges in Canada and the British Isles. What these have meant to our church cannot be measured or described. Without them we could not be what we are. Probably we could not even be.

As we continue to grow, our challenge to maintain the balance of the best in scholarship and religion remains.

Foundations in Sacrifice

Establishing our colleges was not easy. Sometimes they were shaken by internal dissension, often they were threatened by external factors.

Dr. Bresee, recounting one crisis in the life of Deets Pacific Bible College, which became Pasadena College in time, wrote:

Toward the latter part of 1908, a very serious matter occurred, which threatened the life of the Bible College, and serious injury to the church. Through a misunderstanding a schism took place, which carried with it some of the teachers of the Bible College and many members of the First Church, who seceded from the church and organized an independent mission. But through the good providence of our God, the church was sheltered from ultimate serious harm, and the matter was overruled to the larger outcome and service of the college.

There is no point in masking history. All was not peaches and cream, unity and peace, in the good old days! But our colleges survived and prospered because God overruled, raised up competent leaders and teach-

ers, and helped churches to realize the value of providing thorough education in a Christian environment.

Our crises were usually the product of economic forces. Our people, for the most part, were poor. Many came from backgrounds where higher education was deemed a luxury. Providing it for others had low priority with them, so they were slow to respond to our schools' needs. Others, however, kept combining vision and faith with dollars, and that combination has proved invincible.

During the Depression, we nearly lost Trevecca College a number of times. Internal feuding and sheer poverty brought us to the brink of ruin, but we never went over the edge. Amy Person tells of a time when the school was forced into bankruptcy and receivers were about to claim the rented furniture. One evening after supper, a student mounted a chair in the dining room and addressed the other students.

If they take out the tables and chairs, how many of you are willing to sit on the old pews (which belonged to First Church) and hold your dishes in your hands? Everybody voted "yes." If they take the furniture away would you be willing to sleep on the floor? They said they would. If they take the classroom equipment would you be willing to sit on the floor during classes? "Yes, Yes," was the reply. A. B. Mackey later said it sounded like the "yea! yea!" at a football game.

In those same lean times the students, who were incredibly poor themselves, voted to "adopt" and support two orphans on our mission field in India. Mildred Wynkoop, in *The Trevecca Story*, writes,

When this kind of spirit prevails among students in the midst of the kinds of adversity we had been wading through, it is positive proof that somebody had better keep that school going. And they did.

Yes, they did—at Trevecca, and at all of our other colleges. Heroic sacrifice was needed and provided by faculties, students, parents, and churches.

When our Canadian college needed to purchase ground in Red Deer, Alberta, back in 1929, District Superintendent C. E. Thomson sold his Model T Ford to help make the purchase possible.

When James B. Chapman was president of the old Peniel College, his children went from house to house selling whisk brooms, made in the college's broom factory, and copies of Chapman's book, *Ten Little Sermons*. Proceeds from the sales went into the school's treasury.

From such meager beginnings, despite every conceivable handicap and hardship, our colleges have emerged as stable institutions where sterling education with a spiritual dimension can be obtained.

To our liberal arts colleges, we added, in 1945, Nazarene Theological Seminary, and in 1967, Nazarene Bible College. As institutions of the general church, and more recent in date, they do not have the same background of struggle for survival, but they have exhibited the same sacrificial dedication of officials, teachers, and students that has characterized all of our schools.

Similar stories of blood, sweat, and tears in the interest of education can be duplicated in our schools on mission fields around the world, where we are educating our youth in order to serve our world. □



The faculty of Texas Holiness University, 1907-8, located at Peniel, Tex. Founded in 1899 by E. C. DeJernett, its first president was A. M. Hills. THU was one of the "ancestors" of Bethany Nazarene College.

An Ongoing Commitment

The spirit of sacrifice and gallantry of faith that poured the foundations of our colleges still lives. Our colleges have survived, enlarged, and attained accreditation because throughout these years, people have been willing to pray, work, and give in the face of every new crisis and threat.

In 1971 our Bethany Nazarene College faced a severe financial crisis, a \$600,000 debt. To cope with it, operating expenses had been pared and faculty salaries reduced. God's answer to people's prayers involved the student body in a thrilling way. Evangelist Charles Millhuff, on campus for revival services, challenged the student body, 1,700 strong, to raise \$100,000 toward the elimination of that debt. He asked for 1,000 students to give \$100 each within 30 days—and they did!

Ruth Vaughn collected a sampling of their stories in a book titled *Fools Have No Miracles*. Here is one such story. Rick pledged \$100 on Friday morning. That night his grandmother died. He was at the hospital, heartbroken and protesting the approach of death, praying, "Grandma, please don't die." But she did, and he found comfort in the Christian hope of the resurrection.

The next morning my grandpa pulled the china sugar bowl from the cupboard. He put it in front of me on the table.

"Rick," he said, "your grandmother saved her grocery money leftovers in here. Whenever she knew of a worthy cause, this is where she found money for it. Now that she's gone, I'll let you choose the last worthy cause."

With trembling fingers I counted out the dollars, quarters, and dimes. It came to exactly \$93.97. I pulled six dollars and three pennies from my pocket. Here was my miracle \$100. My grandma's last gift!

That is how we have done it—through hardworking, sacrificial administrators and teachers, through praying and believing students, through saintly and generous parents and grandparents. And the "bottom line" has always been the faithfulness and goodness of our gracious Lord.

Our heritage is our investment in the future. The educational task continues around the world, feeding into the lifestream of the church thousands of its choicest preachers and laymen. □



Our Publishing Heritage

“By the Printed Page”

The power of the printed page was recognized at the onset of our church. P. F. Bresee began a paper in 1895, the year in which the first Church of the Nazarene was organized under his leadership.

The first issue of Bresee's paper, affirming the purposes for which the church was founded, declares:

We seek the salvation of the lost, to go to those who need us most, to seek out the needy, the sick and the dying, to minister to them as we may be able, and bring to them the blessings and consolations of the gospel of our Lord and Saviour Jesus Christ.

To provide a blessed Christian home for those who really seek Christian fellowship . . .

To open up a way where en-

tire sanctification may be taught and enjoyed and testified to, as an experience, and the people be led into this inheritance of rest and peace and love, without let or hindrance.

We are in antagonism to nothing but sin. We seek to cooperate with all who love our Lord Jesus Christ in sincerity.

Elsewhere in that first paper, the mission of the church is further elaborated:

The Church of the Nazarene has a mission in the midst of the other churches: To preach and bear its testimony to the cleansing blood of Jesus as a second distinct experience of grace; to make new the old Pauline, Wesleyan doctrine and experience of entire sanctification after conversion through

the baptism of the Holy Ghost which the churches so largely ignore or oppose. To so preach it, and testify to it, that the hungry hearts may be fed. To so proclaim it that those who are born into the Kingdom may also find their inheritance among them that are sanctified.

From the beginning it was clear that our publishing work would serve our larger mission, a mission that centered upon the proclamation and exposition of the doctrine, experience, and life of holiness.

As a merger of groups, not simply of local churches, our denomination had several publishing offices and products at its birth. Chief among these were the *Nazarene Messenger*, published in Los Angeles; the *Beulah Christian*, published at Providence R.I.; and the *Pentecostal Advocate*, published at Peniel, Tex.

The General Assembly of 1911 ordered a Board of Publication. Kansas City, Mo., was chosen as the location for a publishing house, and the various regional periodicals gave way to the *Herald of Holiness*. Since that time the publishing ministry of our church has been the story of Nazarene Publishing House, which linked itself to the stated mission of the church by adopting as its motto, "The full gospel to the whole world by the printed page."



C. J. Kinne was the first manager of NPH. He was a charter member of Dr. Bresee's church in Los Angeles and was actively involved in its mission work.



Mervel S. Lunn was manager of NPH from 1922 until his retirement in 1960. He began his work at NPH in 1913 as a bookkeeper, hired, they told him, "temporarily"! He also served the church as its general treasurer from 1926 to 1945, and for 16 years was executive secretary of the Nazarene Ministerial Benevolent Fund. Many thought of him and referred to him as "Mr. Nazarene."



M. A. "Bud" Lunn has been manager of NPH since 1960. Though a man who dislikes travel and avoids vacations, he is well known personally to thousands of Nazarenes. Under his hardworking leadership, NPH has grown steadily in volume of business, acquisition of property, and influence among religious publishers.



Pictured above is the printshop at Pilot Point, Tex. Here the *Holiness Evangel*, a forerunner of the *Herald of Holiness*, was published.



Headquarters truck and gospel team, with the Nazarene Publishing House behind them.

NPH—Nazarenes Publishing Holiness

The first manager of NPH was C. J. Kinne, and the first book printed by NPH was *Prayer*, by Kinne. The subject was not only pertinent to the life of all Nazarenes, it was prophetic for the work of NPH. Like all of our general institutions, the Publishing House had a rocky, uphill climb for survival in the early years, which called forth prayer and sacrifice.

In 1923 a "Victory Campaign" was launched to raise over \$41,000 to bail out NPH. May 20 was set as "Publishing House Victory Day." By this time, Mervel S. Lunn had become manager of NPH, and since the \$100,000 deficit that greeted him was wiped out, NPH has never been "in the red." God has signally blessed our publishing work, and NPH has poured money back into every area of the church's operation. In 1958, when we were celebrating our 50th anniversary, M. A. "Bud" Lunn, who would succeed his father as manager of NPH, could write:

Our publishing house is highly regarded in the business world and its patronage eagerly sought by the largest religious publishers in the nation. Praise God for all of this!

An additional cause for joy and praise is the fact that God has enabled NPH and our publishing ministry to

grow and prosper without resorting to commercial printing for outside, secular interests.

Something of the nature and scope of our ministry of publication may be seen by gleanings from the last annual report to the General Board. In 1982 a total of 801,624 books were printed, along with millions of periodicals and music items. In cooperation with Media Services, over 51,000 tapes were sold for ministers' and laymen's tape clubs.

Since its founding, NPH's annual sales have increased from less than \$50,000 to \$14,000,000. NPH is now publishing literature in English, Spanish, French, and Portuguese. On various mission fields, the Church of the Nazarene produces literature in other languages. Under the blessings of God, we have become a publisher and supplier of literature for other evangelical and holiness churches, in addition to servicing our own needs.

NPH is a humming, thriving place of business, but its first business is identical with the priority mission of the church it serves—winning people to Christ and disciplining them in Christian living. Evangelist Bud Robinson, reporting a meeting at Kansas City First Church years ago, said:

While in the great city we had the privilege of visiting the Publishing House almost every day. One day at noon we dropped in on the boys and they were praying a fellow through at their noon prayer meeting and then I wrote these lines on the Publishing House:

I found by observation
That our house of publication,
Keeps up its reputation
As a soul salvation station;
And as a bureau of information
On the line of full salvation,
It is the fairest in the nation
Or in all God's creation.

No one can accuse "Uncle Bud" of being a poet, but his whimsical doggerel catches the spirit and commitment with which NPH has pursued its ministry for Christ and His Church. □



In its early years, NPH housed general offices as well as its own operation. At the side desk is E. J. Fleming, who was general secretary for the denomination. At the fourth desk back is J. G. Morrison, who served as a general superintendent from 1936 to 1939.



Our Social Services Heritage

“Unto the Poor the Gospel Is Preached”



A basket of babies—part of the rescue work done by the pioneers of Bethany, Okla., who laid out a town, founded a college, organized a church, and operated a rescue home and orphanage, all under the leadership of Rex and Mrs. C. B. Jernigan. Bethany, site of Bethany Nazarene College, became the Nazarene center of the southwestern U.S.A.

The Church of the Nazarene was born from the desire of P. F. Bresee “to have a place in the heart of the city, which could be made a center of holy fire, and where the gospel could be preached to the poor.”

The poor were his constant burden. He wanted houses of worship to be “plain and cheap” so that “everything should say welcome to the poor.”

We went feeling that food and clothing and shelter were the open doors to the hearts of the unsaved poor, and that through these doors we could bear to them the life of God.

Bresee would not demean the poor by treating them only as mouths to feed, minds to train, and bodies to shelter. Their paramount need was deliverance from sin.

Let the poor be fed and clothed, let us pour out of our substance for this purpose; but let us keep heaven open, that they may receive the unspeakable gift of His love, in the transforming power of the Holy Ghost.

If he would not debase them to the level of animals, neither would he insult them by ignoring their material and physical needs, offering only tracts and sermons. He sought to infuse this vision and passion for

a holistic ministry into Churches of the Nazarene everywhere they sprang up. In those churches, social work, organized and spontaneous, was carried on to the extent—and beyond that extent—of the people’s ability to finance it. □

Caring for the “Kicked Around”

One of the thrilling social ministries supplied by early Nazarenes was Rest Cottage, a rescue home for unwed mothers and fallen women

in Pilot Point, Tex. This home was founded by J. P. and Minnie Roberts in 1903. The Roberts were pioneers in the Holiness Church of Christ, one of the parent bodies of the Church of the Nazarene. Roberts was a farmer in Oklahoma. At the Lord’s direction, he sold out and went to Pilot Point, not knowing



A Nazarene storefront mission in Los Angeles, 1921. In rescue missions like this, indigent and homeless people who never entered regular churches were reached for Christ.

ly. Here is his own account of his
to rescue work:

After our arrival, we resided with Rev. W. L. Rogers and wife for awhile, and after three days fasting and praying, God gave my wife a call to rescue work. He had not yet shown me my life's work.

When she opened up her heart and revealed her call to me, the burden came on me until I was prostrate on the floor for several hours. Then God revealed to me His will, and made it as clear as the noonday sun that He wanted me to open up a home for erring girls.

I seemed to be in a building, on a stairway, when eight or ten girls came and knelt and begged for admittance. Then and there I said one eternal yes to God's will. Waves of glory flooded my soul and we wept and shouted for hours. My call to rescue work was as clear as my conversion.

Life's work, indeed! Roberts supervised Rest Cottage until his death in 1937. During its first 11 years of operation, 600 girls had been sheltered, most of them beautifully transformed. Rest Cottage did

not shrink from tough cases. Girls came to them from slums, jails, saloons, and brothels. Some were alcoholics, others dope addicts.

Let one such case illustrate the rescue work. Her name was Helen. Married at 14, she was forced to leave her husband, a drunkard and gambler, who beat her and tried to kill her. She drifted to the slums of Dallas, Tex., where she learned to drink and smoke. Venereal disease destroyed her sight and wracked her whole body. She arrived at Rest Cottage on a stretcher, and there she found Christ. Here, in part, is her testimony, recorded in *The White Slaves of America*, a book on rescue work published in 1909 (revised edition, 1914) by Rest Cottage Association:

For seven long months after I came I was confined to my bed as helpless as a babe; but God, in His infinite mercy, healed me in answer to prayer, after three of the best physicians had said I could never recover. I am still blind, but I expect to see Jesus face to face some time and behold Him in all His beauty. I realize from day to day the saving and sanctifying power of my Christ.

In Peniel, Tex., an Orphan's Home

was opened. In 1922, while Rev. Oscar and Nettie Hudson had charge of it, they received, among other donations, a check for \$39.00 from H. F. Reynolds, a general superintendent and missions secretary in those days. Hudson's thank-you letter said, "Were it not for just such substantial friends to the helpless of our country, the high prices prevailing would force us to close our doors and leave them crying for bread." The closing appeal of the letter reads:

Nearly twenty children are knocking for admittance now. We have room for them, but our beds are full. Shall we let them stay out in the cold? No, No. Join with us in prayer, will you, that the Lord will supply our needs until we can give them shelter and proper training. If they are left to be kicked and neglected they will develop, through ignorance and vice, into imbeciles, thugs, and criminals.

Hudson later authored a book of sermons titled *Gospel Dynamite*. Like other holiness leaders, he was convinced that the power of the gospel demolished selfishness and generated compassion for the whole range of human needs. □



Rest Cottage in Pilot Point, Tex., where hundreds of unwed mothers and destitute women were cared for and led to Christ



Samaritan Hospital in Nampa, Ida., under construction



Nurses reading Scripture to a patient at Samaritan Hospital in Nampa, Ida.

A Good Samaritan Hospital

In 1920 the Samaritan Hospital was founded in Nampa, Ida.—“A hospital built, directed and operated under the guidance and direction of the Holy Spirit.” It cared for “surgical, medical, obstetrical and pediatric patients” under the supervision of Dr. T. E. Mangum.

An adjunct to the hospital was a school of nursing, offering a bachelor of science degree—and a challenge to serve the suffering in the spirit of Jesus Christ. Since its chief aim was to prepare young women for nursing careers “in the foreign and home missionary fields,” its first qualification for admission was religious.

The applicant must have a definite experience of salvation and be in harmony with the doctrine of Sanctification as taught by John Wesley. . . . Each student is expected to attend church services on Sunday and nurses’ prayer meeting unless on duty or ill. Each student is also expected to maintain a vital personal Christian experience manifested in her daily walk.

This was important, for more than physical healing was expected to take place in the hospital. “By the effective service and prayer of sanctified doctors and nurses many patients are either saved or sanctified while recovering from their physical ills.”

Ministry to the whole person has been the aim of Nazarene doctors and nurses across the years and throughout the world. In hospitals, dispensaries, and clinics, the desperate and hurting have been treated for physical and spiritual illness and injury. The shadow of the Great Physician has been cast over heroic men and women who gave themselves to healing work. Many of our choicest, ablest servants to human injury have been graduates of Samaritan Hospital and similar institutions in various parts of the world. □

Social Work Today

The uninformed will be surprised at the amount and variety of social ministry going on among our churches now, not only on mission fields abroad but also in the English-speaking areas.

A recent survey was conducted by Rev. Jerry Appleby, coordinator of our ethnic/urban ministries. In the U.S. and Canada, our churches in urbanized areas were queried about 10 areas of social service ministries, placed on a scale from 0-10. Of 2,034 who responded, 621 congregations were involved in some form of social service ministry at a level from 6-10. Here is the number of churches that indicated a high involvement in these 10 areas:

1. Job placement—87
2. Housing renewal—34
3. Housing placement—68
4. Medical service—51
5. Day care or child education—213
6. Adult education—114
7. Clothing and food distribution—275
8. Immigrant counseling—51
9. Alcohol/drug rehabilitation—85
10. Legal counseling—56

More needs to be done and will be done. We thank God for what is being done to perpetuate a heritage of commitment to the whole range of human needs. □



Shea Miller, wife of General Superintendent H. V. Miller, wrote "I'd Rather Have Jesus." Her lyrics were combined with George Beverly Shea's music to become one of the best loved and often used of gospel songs.



Our Music Heritage

"A Singing Heart"

In Jacksonville, Fla., a young woman stood on a street corner waiting for a bus. She was headed downtown to see a movie. Instead, she entered a nearby church, heard the gospel for the first time in her life, and surrendered her heart to Jesus Christ.

In Atlanta, Ga., a young married woman, depressed by her problems and thinking of suicide, was passing a church where a worship service was in progress. She abruptly turned, went in, and listened with growing interest and mounting hope. At the altar of prayer she opened her life to Christ as Savior and Lord.

In each of these cases, the church was one of ours. In both cases, the women were drawn to the services by the singing they heard. A note of joyful praise, springing

from hearts at peace with God, formed such a contrast with their own empty existence that they decided to find out why these people seemed and sounded so different.

Music has been a vital part of our Nazarene heritage. Throughout our brief history, we have laid a heavy emphasis upon worship in song; indeed, *Worship in Song* is the title of our current hymnal.

The "Special Issue" of our *Herald of Holiness* in 1959 was devoted to music; its theme was "Rejoice and Sing!" Writing for the Board of General Superintendents, Dr. Samuel Young declared, "The believing heart has always been a singing heart and the Christian's face a shining face." He quoted approvingly an unnamed writer who said, "He knows little of himself who is not much in prayer, and he knows little of God who is not much in praise."

A singing heart . . . much in praise. These six simple words could sum up nicely and precisely our heritage of music. God has raised up in our midst gifted musicians, singers, and writers of music whose ministry has enriched the life and work of our church beyond telling. Recognizing our interest in and commitment to the ministry of praise, others have assigned their music copyrights to our Publishing House. Under God we have become a major publisher and distributor of Christian music. And this we owe not simply to our gifted specialists, but to the vibrant, happy singing that has characterized our congregations.

Robert Stringfield, who served for years as the manager of the music division of Nazarene Publishing House, illustrated this superbly in an article about the moving song, "The Love of God."* Who among us has not thrilled to that last stanza?

*Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Tho' stretched from sky to sky.*

Stringfield wrote:

Following its publication in 1917, the song lay dormant almost twenty years. Then on Sunday afternoon, June 21, 1936, "The Love of God" was sung before the General Assembly of the Church of the Nazarene by Rev. W. V. Wiggs of Florida. When the last stanza fell from his lips, the entire congregation caught the author's concept of God's love and wept and shouted in the presence of the blessed Holy Spirit. Since that service, the song has swept around the world in many languages, and millions rejoice in its message.

Of the more than 4,000 copyrighted songs and hymns owned by the Nazarene Publishing House, "The Love of God" is doubtless the most widely known.

A singing church, alive unto God, filled with praise to the Savior, continues to attract people whose lives are empty of meaning and whose hearts are weary of sin. □

*The Love of God
F. M. Lehman

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The "Pentecostal Brass Band" of the Utica Avenue Church of the Nazarene, Brooklyn, N.Y., was typical of our interest in joyful music as a part of worship and witness.

Many Singers, Many Songs

Among those who have provided music for the "holiness movement," none stands taller than Haldor Lillenas. He was converted in little Peniel Mission in Astoria, Ore., as a young man. Three months later he entered into the experience of heart purity. A call to preach took him from a chemistry lab to the pulpit, where his preaching was combined with his gifted singing.

Lillenas became a prolific songwriter. While pastoring a Nazarene church in Indianapolis, Ind., he was led to create the Lillenas Music Company and give full time to music. In 1930 he sold the business to Nazarene Publishing House and became manager of its department of music.

While serving as pastor in Lompoc, Calif., in the early 1900s, Lillenas wrote "Where They Need No Sun," a song thousands have sung throughout the years as their thoughts and hearts have turned heavenward. Here is his own account of that composition:

One Sunday evening while the sun, like a golden disk, lost itself in a violet cloud bank and

while preparing my evening message, I read in Rev. 21:23, "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." The thought occurred to me that this might make a suitable theme for a gospel song. After the service that night, the words of "Where They Need No Sun" were written and the next day the music was written.

The song figured in a personal incident that illustrates the "shoe-string" existence of many of our pastors and singers in those pioneer days. Lillenas was invited to direct the music for a Sunday School convention in Los Angeles. His average income was \$3.00 a week; the fares for him and his wife were \$25.00. On Friday before they were to leave, they had \$4.50. They prayed earnestly and believed for the rest. On Sunday, the morning and evening offerings at their little church totaled \$2.72! Their train was to leave at nine o'clock Monday morning. At 8:30, Lillenas checked his mail at the post office. There was a letter from evangelist Charles Scoville, to whom the song manuscript had been sent, enclosing a check for

\$25.00. A quick trip to the bank, then on to the station to grab the train—and Lillenas said, "We sang with unusual blessing and inspiration during that convention."

His wife, Bertha, was also a gifted musician and songwriter. On her tombstone in Kansas City is engraved a line from her best-known tune: "Jesus Took My Burden and Left Me with a Song." That line is a fitting summary of their entire career.

Another of our songwriters was N. B. Herrell. In 1934 a mining company urged him to leave the ministry and take a job promoting their business. The more he prayed about the offer, the more convinced he came that the gospel ministry was his lifetime calling. Out of the ordeal came his song, "Sweeter Than Them All."

*I have made my choice forever,
'Tis this world and God's desire,
Son,
Naught can change my mind, no
never,
He my heart has fully won.
Take this world with all its
pleasures,
Take them, take them, great and
small,
Give me Christ, my precious Savior,
He is sweeter than them all.*

er in life, Herrell testified,

I have spent more than forty years in the ministry of my adorable Lord and Saviour and His church. The more I hear this song, the more I am convinced that its contents express the consecrated life of all Christians and especially the ministers of Christ. I can truly say that Christ has been no disappointment to me but in Him I have found the fulness of life. Yes! Our singers, like our preachers and people, found in Christ a satisfaction that made all their hardships, opposition, and sacrifice abundantly worthwhile. They sang, not out of comfort, pleasure, or health, but out of pain, poverty, illness, persecution, and other heavy burdens—but they sang out of joy, peace, and freedom that only Christ can give the human spirit. They can't have much to possess, but they had Jesus, and He saved and satisfied their hearts.

"I'd Rather Have Jesus" was the motto of their lives, and the title to another favorite song. Who has not been filled to George Beverly Shea's wonderful rendition of this testimony?



For Lillenas served as a Nazarene pastor, evangelist, and manager of the Music Department of Nazarene Publishing House. He wrote many songs used throughout the churches of many denominations, including "The Cross of the World," "Up to Date Religion," "The Peace that Jesus Gives," "Wonderful Love of Jesus" (a great choir favorite), and "The Atoning Blood."

The song was written by Rhea Miller while hardly more than a girl. She became the wife of Howard V. Miller, destined to the office of general superintendent in our church. He urged her to publish the song, and it was first advertised in the *Herald of Holiness* in 1922.

In the early '30s, Beverly Shea sat down at the piano to practice his solo for an eleven o'clock service that Sunday morning. Young Shea's mind was torn between a career in secular music and a ministry of gospel singing. His eyes fell on the piece his mother had left at the piano:

*I'd rather have Jesus than silver or gold.**

I'd rather be His than have riches untold . . .

I'd rather have Jesus than men's applause,

I'd rather be faithful to His dear cause . . .

Improvising his own tune, he played and sang and decided. His tune and her lyrics were joined to form one of the most beautiful and successful songs of this century.

Something of the dedication that marked our people shines through



N. B. Herrell was a Nazarene pastor and songwriter. His "Sweeter than Them All," "The Unveiled Christ," and "God Bridged Death's Stream" were great favorites.

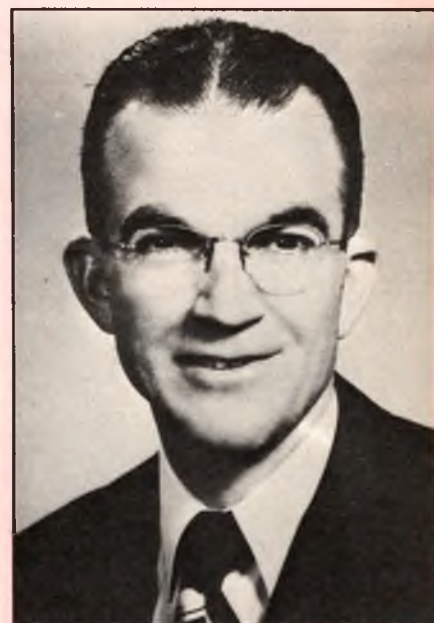
the fact that Rhea Miller's royalties were contributed to missions.

Ours is still a singing church. The music departments are among the strongest in all our colleges. Hundreds of our song evangelists, choir directors, organists, and pianists were developed in these departments. Their week-by-week contribution to our worship and witness affects the lives of thousands for God and good.

Many singers, many songs, have been a great part of our heritage and history. These have enabled us all to give joyful expression to the faith, hope, and love that links our lives forever to Jesus Christ.

With Floyd Hawkins, one of our current composers who also served as music editor at NPH, we sing, "I've Discovered the Way of Gladness." And when trials come and burdens oppress, we testify with him, "He Helps Us Through." The Christ who saves, keeps, and leads is our song. He created our heritage. He assures our future. □

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Floyd Hawkins, Nazarene minister, was manager of the Music Department of NPH from 1957-76. He enriched Christian life for thousands with such songs as "Willing to Take the Cross" and "The Crystal Fountain." His "Let Thy Mantle Fall on Me" has been powerfully used by God in our churches and camp meetings.



Our Youth Heritage

Knights of the Cross

Special young people's services and the involvement of youth in the total work of the church is as old as our church itself. In the first Church of the Nazarene, the young men were formed into the "Brotherhood of St. Stephen" and the young women into "Company E." Each wore a silver maltese cross on which 1 Timothy 4:12 was engraved. They held Friday night meetings, filled with "prayers, songs, testimonies, and a short message from the Word." In their meetings, according to P. F. Bresee's biographer, E. A. Girvin, "Salvation was a char-

acteristic of the service, and there were many cases of triumphant conversion and sanctification."

These groups were formed in the other Churches of the Nazarene that spread quickly north and east. They soon were merged to create the Young People's Society. What was affirmed of the original groups was true of them all: "They had found something infinitely better than the world could give, were happy in Jesus' love, and only intent on leading others to the Master."

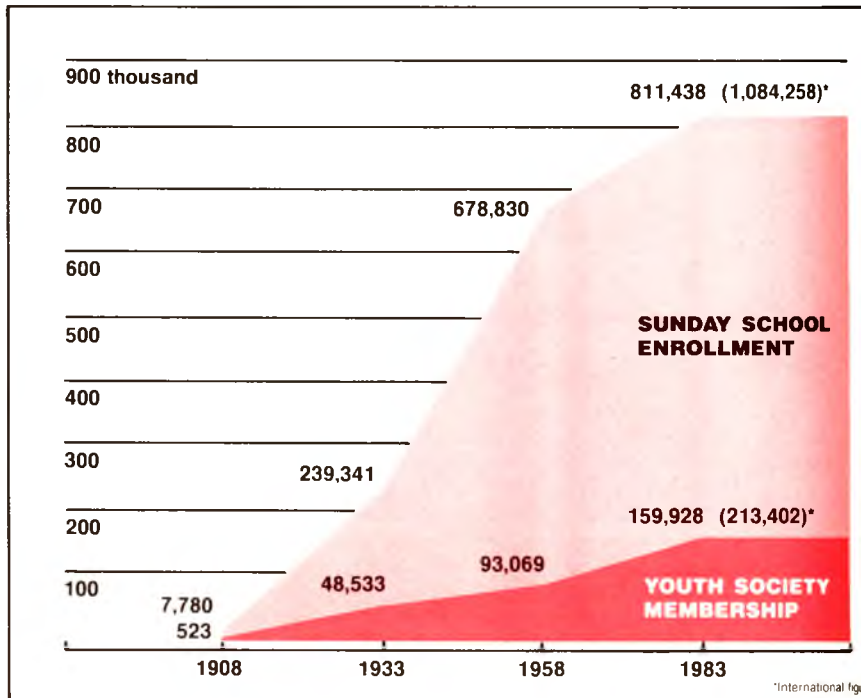
In its pioneer days, the church called its youth not only to share its joys but also to take their measure of hardships, too. Suffering and sacrifice were expected from the young as well as the old. An early youth column in the *Herald of Holiness*, penned by Donnell Smith said:

It is not for us to seek a life in which there are no troubles or suffering, but rather a faith in God that will make us overcomers no matter what befall us. Not faith in God and love for God because He withdraws from us the unpleasant, the hard and trying things which are the common lot of mankind; but faith in God and love for God because He makes things that befall us to work together for our good, and because in all these things we are more than conquerors. As in the life of the Captain of our salvation and in the training of the disciples, temptations, persecutions, hardship, and suffering had a very necessary place, so it is with us.

Young people were not there to be pampered and entertained. They were there to serve, even when service required the absorption of hard knocks. They were knights of the cross.



Dr. A. S. London was the foremost proponent of Sunday Schools in our church. He traveled extensively, encouraging the growth of Sunday Schools and child evangelism.





Chinese Sunday School class in First Church of the Nazarene, Los Angeles, Calif. The photo is undated, but the Sunday School bus and the church in the background furnish approximate dating.

Growing and Going

Youth responded with vigor and enthusiasm to the calls to holiness and service. For the first 20 years of our history, the Young People's Society grew from five to seven times faster than church membership. As historian Timothy Smith wrote, "Clearly, the Nazarenes were building a youth-centered denomination."

Pressure increased for a national youth organization, and the first General NYPS Convention was held in 1923. Dr. Shelby Corlett, a product of Arkansas Holiness University, was elected executive secretary, filling the office for 13 years. Smith says,

His close association with the denomination's leaders and his persistence in preaching on the theme of entire sanctification at youth gatherings all over the nation eliminated all but a fragment of the old doubts as to the wisdom of a national organization of young people's work.

Our youth were a part of the church, not apart from the church—and a vital, vibrant, victorious part they

were. While inspiration and guidance could be imposed from the top, it was at the grassroots level, in the local churches, that the young people made their most significant contributions.

In a report to the *Herald of Holiness* in April 1920, P. H. Lunn said of the young people of Kansas City First Church, "The society is now devoting two services each month to the study of medical missions and Bible doctrine." They were gearing up for consecrated service wherever God directed.

In the *Herald of Holiness* for April 13, 1927, the church at Hutchinson, Kans., reported an NYPS revival with Dorothy Wilcoxon. The older people "assisted." Said the report:

Attendance was good. . . . The last night the house was crowded to its capacity and the altar lined with seekers. Seventy-three came throughout the ten days and many received the blessing for which they sought.

You could count on a Spirit-filled group of young people to "fire up" a congregation anywhere. You still can! □

MOTTO: "RISE ABOVE CIRCUMSTANCES"



AERONAUT CLASS—For Married People

President: D. M. Moncton

Teacher: Rev. Thos. Keddie

Slogan: Others

Mrs. Grace Holman, Teacher

MEET ME AT THE

King's Daughter's Class

(FOR YOUNG BUSINESS WOMEN)

First Church of the Nazarene

Sunday, 9:30 A.M.

A Warm Welcome Awaits You!

SIXTH AND WALL STREETS
LOS ANGELES

Philadelphian Class

ALL NON-MEMBERS OF OTHER BIBLE CLASSES
ARE CORDIALLY INVITED TO UNITE WITH THE

PHILADELPHIAN CLASS

in its beautiful room beneath the
auditorium, for the study of the
Word.

E. A. GIRVIN, *Teacher*

MRS. HERMAN J. SCHUTTE, *Secretary*

Convinced that advertising pays, these Sunday School classes sought to attract prospects by invitations placed in the paper published by our "Mother Church" in Los Angeles. Notice that E. A. Girvin taught one of the classes. Girvin is author of *A Prince in Israel*, the first biography of Dr. P. F. Bresee.

Sunday School, the Home's Ally

Closely allied to youth work, indeed a part of it, has been Sunday School. While Sunday School is for everyone, traditionally our emphasis has been upon children and youth. Most of us who became Christians in youth can look back to the love and work of patient Sunday School teachers for the foundation of our faith. Most of the people who joined the church were first members of some Sunday School class. There they found love, acceptance, fellowship, and the message of salvation.

One of the early, ardent champions of Sunday School ministry was A. S. London. In *Talks Along Sunday-School Highways*, he wrote:

My mother started me to Sunday school when I was three weeks old. I did not miss more than a dozen Sundays in attendance in forty-nine years. I was a teacher in the school when I was fourteen years of age . . . a superintendent when I was fifty . . . the Sunday school is one of the greatest forces on earth for the saving and training of youth. . . .

I believe in the Sunday school because it brought me to a saving knowledge of the grace of Christ when I was only nine years of age.

The Sunday School has been the ally of the home, for the family circle itself has been and still is the greatest influence shaping the minds and lives of youth and children.

Timothy Smith, in his history of our first 25 years, reminds us that many of our people attended revivals, camp meetings, and even district assemblies as families. Children were affected by the meetings. Their presence also conditioned our preaching: "A preacher with two rows of children seated across the front of a church or at a campmeeting shed could not afford to get lost in logical abstractions."

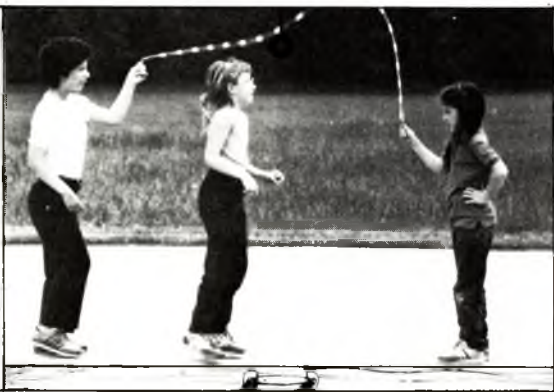
With the passage of years, our support of the Sunday School has continued. For outreach, ingathering, and upbringing, it remains an indispensable part of the church's life and mission. We still echo the words of General Superintendent Orval J. Nease:

Its textbook is the Bible. Its message is the "good news" of . . . salvation from sin here and now, preparation for and enlistment in Christian fellowship and service, and the rewards of faithful stewardship here and hereafter.



The Sunday School of the John Wesley Church of the Nazarene, Brooklyn, N.Y., assembled for an Anniversary Day Parade. In such Sunday Schools, most of our dedicated ministers and laymen received their earliest instruction in the Bible and the Christian faith.

OUTSIDE MY OPEN WINDOW...



Rick Day

three children are skipping rope. Two stand at either end of a frayed length of rope, the other is jumping in rhythm to the singsong chant, "Down by the river, down by the sea; Johnny broke a bottle and blamed it on me . . ."

In a few moments my mind drifts back to warm autumn evenings when the neighborhood kids played Kick the Can under the corner street light, until a parent's voice breaks up the game with "Come on in now . . . almost time for 'Lum and Abner!'"

How we'd laugh at the antics that took place in that almost real Jot 'em Down Store in Pine Ridge. There were lots of entertainments we didn't indulge in, but most of the programs that crackled out of our old Philco were enjoyed to the maximum.

Book reading was another enjoyment. Family jaunts to the public library rewarded us with mind-stretching excursions to the farthest reaches of the globe. How we reveled in new ideas and places. And how that love for books has stayed with so many of us. As we observe our church's 75th Anniversary year, give thanks for a denomination that has put book publication high on its priority list. Better yet, purchase some of the books that come from your Nazarene Publishing House, so that your mind, heart, and horizons will be expanded to the farthest reaches of God's concerns.

You will not want to miss these new publications:

ENJOY. By VIRGINIA KIRLEY LEIH. A delightful devotional study of Philippians 4:8. "Trouble keeps happening," writes the author, "but happy times, splashes of loveliness, keep happening, too." This is the premise of ENJOY, and it's a message that everyone needs to understand and believe. 124 pages. Paper. \$3.95

THE THINGS THAT COUNT. By EDWARD S. MANN. Even if you're not much for presidential addresses, don't bypass this book. Here is a collection of messages by the then-president of Eastern Nazarene College that are as fresh and challenging today as they must have been to the original collegiate audiences. Mann's background in literature enriches these words of instruction and inspiration around the theme of commitment. 156 pages. Paper. \$4.95

FOOTPRINTS: "Following Jesus for Junior Highers." Edited by BRUCE OLDHAM. Don't let the junior high label in the title keep anyone from digesting this book. It's a winner! The 10 or so writers who contribute chapters, approach the question "How can I let Christ make a difference in my life?" from very practical and realistic stances. One does not have to be a young teen to benefit from this book. Excellent reading for you and those you care for. 127 pages. Paper. \$4.50

THE QUOTABLE BRESEE. Compiled by HAROLD IVAN SMITH. Here is an immense treasury that draws upon the writings of church founder Phineas F. Bresee. The scope of the material, cataloged in the Contents for easy reference, cover a wide variety of life and Bible concerns. 280 pages. Paper. \$5.95



LET'S CELEBRATE
THE CHURCH OF
THE NAZARENE
WITH A BOOK FROM
NAZARENE PUBLISHING HOUSE



Heritage and Hope

A man 75 years old is near the end of his life on earth.

A church 75 years old is hardly out of knee pants—too busy making history to be obsessed with writing history.

Nevertheless, a 75-year-old church has enough history to celebrate with gratitude, enough heritage to preserve with joy.

The past has immense value for the present and the future. That is why the Bible rings with the word "remember!"

Our past, as a church, provides criteria for judging our present. It compels us to ask some probing questions.

Are we still faithful to the mission for which God raised us up?

Are the vision, faith, and sacrifice of our pioneers still evident in their children?

Does our message of biblical holiness still sound clearly from our pulpits, still produce glorious life-changes in our people?

Our past provides, also, stimulus for the future.

It reminds us that:

God is able to achieve mighty victories with feeble instruments;

great enterprises can emerge from small beginnings;

no measure of external opposition can defeat a people internally strong and united;

the Word of God borne to the hearts of men by Spirit-filled witnesses has power to attract, convince, and save!

Thus history supplies lessons by which our tomorrows are faced in faith and hope.

The Church of the Nazarene, celebrating its diamond anniversary, is eager to exalt its Lord, honor its pioneers, challenge its members to renewed devotion, and introduce its Savior, gospel, and life to its neighbors. This issue of our magazine is one modest contribution to that celebration and outreach.

We are celebrating, from thankful hearts, "Hitherto the Lord has helped us."

We are inviting, with humble confidence, "Come with us, and we will do you good."