

THE
DISCIPLESHIP
PLACE

Exploring Nazarene
History and Polity



SESSION 3

Formation of the Church of the Nazarene

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Formation of the Church of the Nazarene

SESSION OVERVIEW

Holiness Movement in the United States

Organized Holiness

Significant Features

Application

Exam

Discussion Guide for Mentor and Participant

LEARNER OBJECTIVES

At the end of this session, you should:

- understand and be committed to the issues that caused the formation of the Church of the Nazarene at the beginning of the 20th century
- understand the events and issues that concern the Church of the Nazarene and form its identity in the 20th century
- understand the rationale for having a specific organization to promote the message of holiness

INTRODUCTION

This session examines the emergence of the holiness movement in the 19th century. Then it studies the formation of the Church of the Nazarene at the beginning of the 20th century. Next, the focus is on some of the key issues confronted in the early years of the Church of the Nazarene. The primary purpose is to identify the rationale for the formative events and influences that caused people throughout the United States and then areas outside of the United States to join into one organization, especially the rationale for becoming an organization or organized holiness.

HOLINESS MOVEMENT IN THE UNITED STATES



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Methodism became the primary advocate of holiness, especially entire sanctification, in the 19th century. The Christmas Conference (1784), the founding conference of American Methodism, adopted a statement entitled “On Perfection” that acknowledged both the process and crisis of holiness.

“Shall we defend this perfection, or give it up? We all agree to defend it, meaning thereby (as we did from the beginning) salvation from all sin, by the love of God and man filling our heart . . . The substance then is settled; but as to the circumstances, is the change gradual or instantaneous? It is both the one and the other.” From Nathan Bangs, *A History of the Methodist Episcopal Church* (T. Mason & G. Lane, New York: 1838-1841), 1:197-98.

The extent to which the doctrine in Methodism had maintained a proximity to the understanding of holiness by Wesley can be seen in this passage from a sermon by Aaron Lummus in the 1853 *Methodist Preacher*:

“Growing in grace implies a gradual progress of the work of God in the heart. This is the case with the repenting sinner, the justified, and the sanctified. The whole of our pilgrimage to heaven, from our first setting out to seek the kingdom, implies this progressive work. But there are certain points in the narrow way, at which the work of the Lord is instantaneous: viz., namely when a sinner is pardoned, a backslider forgiven, or a believer wholly sanctified.”

Herein is maintained the Wesleyan emphasis upon the process of spiritual formation and the crisis of entire sanctification. Yet, the movement itself took on a life outside the formal channels of American Methodism. Two influential people at this point were Phoebe Palmer and John Inskip. Both Palmer and Inskip were influenced through their own personal quest of finding assurance for experiencing entire sanctification. Palmer summarized her findings in her small but often published, *The Way of Holiness* (1843). Palmer laid out a more simple way to entire sanctification. Inskip preached the doctrine until he prayed through at his own church altar.

Palmer and Inskip became leaders in the holiness movement in the United States. Palmer ministered through her small-group meetings and her evangelism. Inskip became prominent by his involvement in the National Camp Meeting Association for the Promotion of Holiness. The name of this organization changed many times during the years and today is known as the Christian Holiness Partnership.

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Revival meetings, particularly in the form of camp meetings, became significant means by which the movement grew. In these holiness revivals, evangelists called for decisive commitments to being saved and being entirely sanctified and a lifestyle marked by holy living.

The existence of a parachurch organization for holiness outside of the official channels of the Methodist church eventually sparked debate concerning holiness within Methodism during the 1880s and 1890s. Some Methodists complained about the push for holiness evangelism as something distinctive or in addition to evangelism. Out of this controversy, holiness groups emerged:

- The Association of Pentecostal Churches of America in New England
- The Holiness Church of Christ in Texas and Arkansas
- The Church of the Nazarene in California

In 1907, two of these groups (The Association of Pentecostal Churches of America in New England and The Church of the Nazarene in California) came together in Chicago to form the Pentecostal Church of the Nazarene. The following year, in 1908, at Pilot Point, TX, the third, the Holiness Church of Christ in Texas and Arkansas, entered into the organization.

ORGANIZED HOLINESS



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In the 1890s, many holiness folks left established churches because they wanted to have the freedom to preach and teach the doctrine of entire sanctification. Because of the conflicts with Methodist church leaders, they created organizations that did not have much centralized control. Within 10 years, a different situation can be observed when these same organizations begin to merge and create centralized structures of authority. One of the key themes in the Church of the Nazarene from 1907 to 1933 was the concept of organized holiness. Most of the focus of attention has been on the word holiness but adequate focus needs to be placed on the word organized.

One of the primary reasons the holiness groups merged in 1907 and 1908 was their recognition of the need for centralized authority to enable them to promote the doctrine of holiness effectively. What could they do better together? They organized to achieve common goals in education, missions, social ministries, publishing, and evangelism. They created a structure that would make a global ministry a real possibility.

The budget system and superintendency illustrate this push toward centralized authority. The budget issue is confronted in the continuing efforts during the 1910s and 1920s to find a way to maintain a publishing house and the missionary efforts of the church. The Church of the Nazarene followed similar attempts by groups like the Southern Baptists to implement a budget plan in which the local church would help pay for general, district, and educational programs. Implemented in the 1920s, the 1928 and 1932 general assembly addresses reveal the struggle in getting the budget program adopted within the local churches. The church also had to determine how much power would reside in the hands of the superintendents. The church decided the general superintendents should act together as a board on most matters and not independent from each other.

The other word in our title is holiness. Early Nazarenes formed an organization so they could preach holiness, especially entire sanctification. B. F. Haynes, writing in 1918, clearly sets forth this rationale in the *Herald of Holiness*: “We teach the distinct privilege and duty of all believers to receive the work of sanctification as a second work of grace. These other churches do not.”

Early manuals and addresses focus upon entire sanctification as the reason for formation of the Church of the Nazarene. The purpose of proclaiming entire sanctification led the groups to make compromises on other issues of the period.


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For example, the church allowed infant and believer's baptism, as well as the modes of sprinkling, pouring, and immersion for baptism. The church did not want to divide over baptism. The church also allowed various viewpoints on the millennium. Advocates of premillennialism, postmillennialism, and amillennialism have all held posts of responsibility within the Church of the Nazarene. Again, views on the Second Coming were not allowed to divide the church.

The identity of this organization was directly tied to the doctrine and experience of entire sanctification. The early formal statements of the church link entire sanctification with its identity. The *1907 Manual of the Pentecostal Church of the Nazarene* connects the missional vision of the 1895 Nazarenes with entire sanctification. These persons were convinced they were called of God unto holiness, to teach others the doctrine, and to lead them into the experience of entire sanctification.

Included in the PCN mission statement are the words "the entire sanctification of believers." In the qualification for ministry section, one requirement listed is that ministers would be "sanctified wholly by the baptism of the Holy Ghost." The current *Manual* contains similar claims and requirements. The quadrennial addresses also associated the church's identity with entire sanctification. Phineas Bresee remarked in the 1907 address in Chicago that the merger occurred because the groups had put aside their differences so they could more effectively proclaim the holiness message. In his last Quadrennial Address in 1915, Bresee recalled that those who went out under the stars to preach holiness and gather together a holy people" had laid the foundations "of all of our people declaring in unmistakable terms their belief in entire sanctification and all of our preachers confessing their experience of the blessing, and the constant insistence that all men seek and obtain it."

In the 1956 General Assembly, the church claimed to still be loyal to its original purpose, "the entire sanctification of our nature." It also asserted the "Church of the Nazarene stands for second-blessing holiness." In the 2001 Quadrennial Address, the general superintendents spoke of the need to maintain the church's formal position on entire sanctification: The mission of the Church of the Nazarene is to respond to the Great Commission to "go and make disciples of all nations" with a distinctive emphasis upon entire sanctification and Christian holiness.

From the earliest statements at the 1907 merger until the 2001 General Assembly, the church has linked its identity and mission to the doctrine of entire sanctification. The organization and mission of the church go together. The church organized to fulfill its mission and to maintain its identity.

SIGNIFICANT FEATURES



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Five additional issues shaped the identity of the church:

- common lifestyle issues
- women in ministry
- rejection of the Pentecostal movement
- rejection of fundamentalism
- revivalism

MORAL ISSUES

The Methodist heritage can be seen in the Church of the Nazarene's willingness to take stances on moral issues of the day. A quick look at a Methodist *Discipline* at the turn of the 20th century shows the same tendency to take positions on moral issues. Sports, entertainment, and personal practices like smoking and drinking of alcohol have received the attention of the Church of the Nazarene. Therefore, one feature of holiness groups has been to apply the holiness message to the culture of a particular geographical region and historical era. However, the understanding of a common lifestyle went beyond mere regulation of personal conduct. Holiness people were burdened to express their faith in compassion toward the poor in tangible ways. They opened homes for unwed mothers and ministry to alcoholics in rescue missions.

WOMEN IN MINISTRY

Early in Nazarene history, opportunities existed for women to participate in ministry in the highest levels in the local church. Different from most denominations in 1900, the Church of the Nazarene ordained women and allowed them to hold any office in the church. This window of opportunity existed until the late 1940s or early 1950s when the church in the United States aligned itself more with the culture than with its heritage.

The church then began in its practice informally to restrict the role of women in the ministry and leadership of the church. In the 1970s to 1990s, the church began to return to its roots by creating more opportunities for women within the church. Yet, still in the 1990s, one report showed only 2 per cent of pastors was

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women. However, an increasing number of women prepare for the ministry in the colleges and seminaries. The 2001 Assembly reaffirmed the right of women to participate in all levels of the church. Holiness churches support the role of women as ministers. In 2005 Nina Gunter was the first woman to be elected to the office of General Superintendent.

PENTECOSTALISM

At the merger in 1907, the selected name for the denomination became Pentecostal Church of the Nazarene. The name reflected both of the two groups in the merger: The Association of Pentecostal Churches of America from the east and the Church of the Nazarene from the west. The name Pentecostal also highlighted the stress the group placed upon entire sanctification and holy living. However, by 1919 the word Pentecostal meant something else in the United States, with the emergence of the Assemblies of God and other Pentecostal groups that stressed “speaking in tongues” and other gifts of the Spirit. We can read the *Herald of Holiness* in 1919 for some of the debate over the possible change in name. Writing in his December 1921 article, “Our Relation to the ‘Tongues’ Movement,” C. B. Widmeyer contrasts the Pentecostal preaching for “speaking with tongues” with the Nazarene preaching that we should seek the Holy Spirit. He also pointed out that Pentecost was a miracle of real languages being either spoken or at least heard.

Certainly, the church wanted to maintain its own identity, which differed from these other groups. Our historic reserve with regard to Pentecostalism was rooted in our concern to maintain the primary focus on holiness as character transformation into Christlikeness. Pentecostalism tended to focus on the more spectacular events, experiences, etc., but without an expressed connection to these producing Christlike transformations in the disciple. Our difference was primarily not in rejection of these aspects but in the concern to keep the primary focus where we felt it needed to be on holiness as Christlikeness in character. In later years, especially in 1976, the church continued to make pronouncements of its difference from Pentecostal type groups. The Church of the Nazarene advocated holy character but not speaking in tongues. This attempt to maintain its distinctive holiness message and to set forth clearly who it was, contributed to the shortening of the name to Church of the Nazarene. The holiness understanding of Pentecost was not the same as the newer Pentecostal groups who focused upon the gift of speaking in tongues. United States culture associated Pentecostalism with the special gifts rather than entire sanctification and holy living.


NOTES

FUNDAMENTALISM

The rise of natural sciences and its impact upon understanding and study of Scripture led to controversy and debate within Christianity in the United States during the 1920s. One group that defended the strict interpretation of the Bible claimed the name fundamentalist. They set forth certain doctrines—fundamentals—that they argued all Christians should believe if they were to be considered a member of their denominations.

In the 1920s, because the Church of the Nazarene based all their beliefs and practices on the Bible, their leaders often expressed sympathy and aligned themselves with this group. However, in the 1930s, writers in the church publications reflected awareness that our church was a different kind of conservative Christian group.

First, we understood the fundamental to be holiness, but fundamentalist groups did not believe in entire sanctification. Second, we realized these groups did not always want to include us within their identity because we took a slightly different conservative emphasis on Scripture and we preached entire sanctification.

Our statement on Scripture in the *Manual* (paragraph 4), focuses on full inspiration at the point of salvation: “inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith.” Holiness denominations are conservative as they base all their beliefs and practices on Scripture, but they are not fundamentalist in their approach to Scripture. Writing in an article, April 1935, *Herald of Holiness*, Shelby Corlett responded to whether or not the Nazarenes are fundamentalist:

“As the term is generally understood, No! We are willing to go with the Fundamentalists as far as they travel our path or accept our doctrinal standards; but where our paths separate we will part peaceably. They may continue to ‘defend the fundamentals,’ while we spread the gospel of holiness.”

The difference with fundamentalism might be considered as a contrast in the spirit of the two movements, holiness and fundamentalism. Where fundamentalism tends to be concerned about affirming particular doctrinal affirmations we are more concerned about how we live those out. Nazarenes would not draft a list of fundamentals for their members or clergy to subscribe to. Whereas fundamentalism tends to be more static or rigid in order to maintain


NOTES

the fundamentals, we are more dynamic and relational in our understanding of the life of faith and the life of the community. Whereas fundamentalism tends to produce a spirit of exclusion to protect the purity of the church, we tend to be more inclusive in spirit.

For example, we have Bresee's application of an ancient aphorism: "In essentials unity, in nonessentials liberty, in all things charity." In his 1915 General Assembly address, Bresee applies the principles of this aphorism:

"Pertaining to things not essential to salvation, we have liberty. To attempt to emphasize that which is not essential to salvation, and thus divide forces, would be a crime. An unwillingness for others to enjoy the liberty that we enjoy in reference to doctrines not vital to salvation, is bigotry, from which the spirit of holiness withdraws itself."

This spirit is an important and meaningful part of our historical identity at our best. B. F. Haynes reflected this spirit with these words written in June 1921: "Holiness fosters brotherliness, charity, broadmindedness, forbearance, and tolerance. The holiness movement is not the re- establishment of the Spanish Inquisition."

REVIVALISM

The kind of organization we were becoming included agreement on common lifestyle issues, a place for women in ministry, and a recognition that while we were holiness and conservative we were not Pentecostal nor fundamentalist in our approach to Christianity. Of all else, we had formed an organization to take the message of holiness and especially entire sanctification throughout the world.

Revivalism permeated the community life and fueled the expansion of the early Church of the Nazarene. The focus upon revivalism and evangelism from 1915 to 1940 can be seen in the visibility and support the activity received from the *Herald of Holiness*. The magazine often included reports on revival events. Testimonies by evangelists or reports from local pastors were spotlighted in such columns as "The Work and the Workers," "News and Notes from __ District," and "News of the Churches." The magazine also included the slates of the evangelists and later the dates of camp meetings.

The leaders of the Church of the Nazarene claimed evangelism as a particular trait of the church. This point is made in a 1918 *Herald* article, "Evangelism Among Pentecostal Nazarenes": "It has long been a matter of profound thankfulness to us that our church has stood in the front rank of churches in the matter of evangelistic work and results."

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Then the call of the entire church is connected to evangelism: God is calling us to specific and emphatic evangelistic work . . . Our work is to save souls from sin and death. This is our calling and our special work, and we must see to it that we are given up to this glorious work. God is signaling His approval of our work by the results He is giving us in the service of evangelism.

The revivals were an important factor in the shaping of the Church of the Nazarene. Through the revivals, a common understanding was communicated of the need for crisis experiences for us to be both converted and sanctified. Also, revivalists would preach about and call believers to a holiness lifestyle.

One negative would be some of the issues identified as part of a holiness lifestyle. Positively, the revivalists called for a Christian life that would be focused upon Christlikeness with us being led by the Holy Spirit. The revivals themselves pointed to the understanding that salvation and God is to be experienced. The truth of Christianity for Nazarenes lies more in the testimonies of those who have been saved and sanctified who know the presence of the Holy Spirit, than in the accuracy of our intellectual understanding of the meaning of being saved and sanctified.

APPLICATION



NOTES

1. Read and reflect on the following article on Nazarenes and Fundamentalists.

NAZARENES AND THE FUNDAMENTALISTS

(Shelby Corlett. *Herald of Holiness*, April 20, 1935. Used by permission.)

Are Nazarenes Fundamentalists? This question has been raised upon several occasions. There is only one answer to such an inquiry, namely, "That depends upon what we may mean by the word 'Fundamentalist.'" If we are a Fundamentalist who believes the orthodox Wesleyan standard of theology, then the Church of the Nazarene is one hundred per cent Fundamental. If, on the other hand, we are to agree fully with the so called "Fundamentalists" as organized into associations or groups and advanced by certain Bible Institutes and Keswick Conferences, etc., then we are not Fundamentalists.

We practically find ourselves in a position with Lutheran Churches where some time past when the issue was presented they advocated a classification something like this: Modernist, Fundamentalists and Lutherans. We Nazarenes and other holiness people would of necessity be compelled to make another classification, namely; Modernists, Fundamentalists, Lutherans and holiness people.

But why can we not be classed among the so-called Fundamentalists? Largely because it would be a distinct compromise for our church to accept the standards and doctrines of this group; and then we have no desire to partake of the spirit generally manifested by the average Fundamentalist. It is absolutely impossible for us to accept their extreme positions on the verbal inspiration of the Bible as differing from the plenary inspiration as held by our church, nor do we find ourselves in accord with their emphasis on eternal security, their radical Calvinistic, Premillennial position, or their allowance made for "sin in the flesh." We can no more be in full accord with the so-called Fundamentalists than John Wesley could fully agree with Count Zinzendorf.

Then the manner in which some of these leaders assume the position of judges over God's heritage is absolutely disgusting. We were in conversation with the president of a thoroughly orthodox holiness college, belonging to a sister holiness denomination, in which he told of his experience with the organized Fundamentalist group. This group was investigating the standing of colleges so as to present a list of "Fundamentalist" schools to the church


NOTES

world. Because of a difference in belief on the second coming of Christ this holiness school was excluded from the list. We agree fully with the president of that college when he said, "Who are those fellows that we should depend upon their endorsement to make us an orthodox college?" There is not a holiness college in existence which needs the endorsement of that group, and any such college that courts their favor compromises its doctrinal position to secure it.

We are not in accord with the methods of the Fundamentalist group. They are "Defenders" and assume an attitude of defense in all of their endeavors. The church that is driven to a position of defense already admits defeat. What progress would have been made by the early Christian Church had they assumed the attitude of defense? They were proclaimers of the truth which to them had become real by an actual experience. They waged an offensive warfare. They attacked the enemy in his strongest positions and placed him on the defensive side. The Church of the Nazarene has nothing to defend. We have a whole Bible given by inspiration of God to present to a bewildered generation. We have a gospel to preach that not only saves a person from actual sins, but which also cleanses his nature from indwelling sin. We are "Crusaders" in the conflict against wrong for we are conscious that our mission is to spread scriptural holiness over these lands. We cannot spread holiness very far if we are simply defending our positions. Let others be "defenders" if they choose. We must be proclaimers, Crusaders, spreaders of truth, an army waging an offensive warfare.

Are Nazarenes Fundamentalists? As the term is generally understood, No! We are willing to go with the Fundamentalists as far as they travel our path or accept our doctrinal standards; but where our paths separate we will part peaceably. They may continue to "defend the fundamentals," while we spread the gospel of holiness.

2. Read the following information on revivals in the early Church of the Nazarene.

WORLDWIDE REVIVAL

The place of revivalism in the early Church of the Nazarene might be seen best in the simultaneous Worldwide Revival of January 1922. A memorial of the 1919 Assembly and the action of the 1920 General Board of Home Missions and Evangelism called for this simultaneous Worldwide Revival. The *Herald of Holiness* built up the revival campaign for almost a year, beginning in January 1921 with an article by General Superintendent Goodwin and a


NOTES

letter by C. E. Roberts. In the March 30, 1921, *Herald*, the president of the Board of Home Missions announced the plan for the revival to begin with prayer in the watch night services of December 31, 1921. In the August *Herald* similar information was conveyed along with the Assembly Memorial and the minutes from the Correlated Boards of 1920 that called for the revival. From July 1921 through February 1922, the *Herald* had a regular feature on “World-Wide Revival.” The official call for the revival came in an October 19, 1921, *Herald* article, “A Simultaneous Effort for the Promotion of a World-Wide Revival.”

The fact that these revivals were simultaneous is a major point. One indicator of the global effort came in articles from Great Britain such as J. H. Hynd’s November 30 article, “A World-Wide Revival and the British Isles District.” The revival itself began with prayer meetings on December 31 and the first week of January 1922 and moved into actual revival campaigns. By January 25, 1922, the *Herald* contained reports of the revival from churches and evangelists. Revival telegrams and cablegrams were included. One from Buldana, India, reported, “Gracious Revival on Western India District.” From the British Isles, the report was “Churches report 150 seekers.”

Articles from the *Herald of Holiness* also revealed some problems that had to be dealt with in the 1920s because of the stress on revivalism. R. E. Gilmore discussed the problem of revival converts not retaining their experience. Another author contended the lack of seekers in a revival service did not necessarily mean the service was a failure. The writer contended, “Seekers are not the goal after all—finders are what count.” John C. Patty discussed “The Kind of Evangelist I Wanted When I Was a Pastor.” He listed 22 items that would improve the revival meeting. Another article considers whether Nazarenes are proselytizers. Writing in 1933, A. S. London contended, “The element of a divine passion for the lost must come before there is a pursuit after those who are not in the fold.”

The 25th anniversary celebration of the church in 1933 afforded the opportunity for church leaders to point to the revival heritage of the Church of the Nazarene. E. E. Wordsworth, in his “Factors That Have Made for the Perpetuity in Nazareneism,” explained the motivational force behind the revivalism: “It is because men and women have received Him that we have become enamored of the pioneer evangelistic spirit and passion. This divine urge has pushed us on and out. Tents have been erected, vacant halls have been utilized, empty church buildings have been pressed into service for


NOTES

revival campaigns, store buildings sometimes have met the need, church structures have been erected, days of fasting and prevailing prayer with God have characterized us, and we have sacrificed and burned out our lives that souls might be won.” H. Orton Wiley, in “The Christ of History,” contended God has called the Church of the Nazarene for the purpose of evangelism, “Nor can we doubt that it is in the Christ of History who raises up men and movements for the specific purpose of evangelism, and cares for them with His own guiding hand. We believe that this is true of the movement known as the Church of the Nazarene whose Silver Jubilee we are now celebrating.” N. B. Herrell, in “A District Superintendent’s Inventory,” noted, “Evangelism is our watchword and song . . . The Church of the Nazarene is the evangelistic movement of today and our responsibility is measured by our opportunity. Second blessing holiness evangelism is the crying need of the church and the only hope of the world. God help us to have a deeper devotion to himself and our task.”

During this 25th anniversary celebration year, the church leaders also looked toward the future. General Superintendent R.T. Williams in his “The Next Twenty-Five Years” listed the purposes of the Church of the Nazarene were “to give the gospel to the whole world,” “to make God more real to the world,” and “to carry on a program of real and effective Holy Ghost evangelism.” He contended that every organizational structure of the church must be measured by its ability “to serve an end, the evangelizing the souls of men.” General Superintendent Chapman shared his concerns for the future in his article, “The New Nazarene Crusade.” He placed revivalism at the center of who Nazarenes were: “We ‘were born in the fire and cannot live in the smoke.’ We are a revival people. The mourner’s bench is the symbol of service with us. It stands for the crises of Christian experience and demands intensive evangelism.” He continues, like Williams, by pointing to the purpose of the Church of the Nazarene: “The world is our parish and our spirit of aggressive evangelism must not be checked. We are out to win the people to God. We will gather the people to the Sunday school to study the Word of God; we will sow the country down in holiness literature, we will organize our forces in group formations, we will build and sustain training schools and colleges because we will promote revivals of the old time, Pentecostal type. Everything is for a purpose. Our purpose is represented by the mourner’s bench—that is, we propose principally to bring people into the knowledge of God in sins forgiven and in the baptism with the Holy Ghost and fire subsequent to regeneration.”

 NOTES

3. Suggested reading:

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- Purkiser, W. T. *Called unto Holiness*. Vol. 2, *The Second Twenty-Five Years, 1933-58*. Kansas City: Nazarene Publishing House, 1983.
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EXAM



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1. Methodism became the primary advocate of holiness, especially entire sanctification, in the 19th century.
 - A. True
 - B. False
2. Revival meetings, particularly in the form of camp meetings, became significant means by which the movement grew. In these holiness revivals, evangelists called for _____.
 - A. decisive commitments to being saved
 - B. baptism by immersion
 - C. being entirely sanctified
 - D. a lifestyle marked by holy living
 - E. A, C, D
3. What two holiness churches merged to form the Pentecostal Church of the Nazarene in 1907 in Chicago?
 - A. The Methodist Episcopal Church in Kansas City and the Church of the Nazarene in California
 - B. The Association of Pentecostal Churches of America in New England and the Church of the Nazarene in California
 - C. The Holiness Church of Christ in Texas and Arkansas and the Church of the Nazarene in California
 - D. The Church of the Nazarene in California and the Holiness Church of Christ in Texas and Arkansas
4. What is the phrase used to emphasize both the rationale for the existence of the Church of the Nazarene and the reason for why independent churches merged together to achieve common goals?
 - A. organized holiness
 - B. religious institutionalism
 - C. entire sanctification
 - D. budget program
5. What two issues illustrate the push towards centralized authority in the early Church of the Nazarene?
 - A. camp meetings and holiness revivals
 - B. superintendency and the budget system
 - C. superintendency and the holiness revivals
 - D. the budget system and the holiness revivals

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6. Early manuals and addresses focus upon entire sanctification as the reason for formation of the Church of the Nazarene.
 - A. True
 - B. False

7. On what two theological issues did the Church of the Nazarene allow a difference of opinion?
 - A. millennialism or theories on the second coming and baptism can be either administered to infants or believers with the mode being sprinkling, pouring, or immersion
 - B. entire sanctification can be received through growth in grace or a moment experience and conversion is a result of the death and resurrection of Jesus
 - C. conversion is a result of the death and resurrection of Jesus and must be followed by baptism

8. From the earliest statements at the 1907 merger until the 2001 General Assembly, the church has linked its identity and mission to the doctrine of entire sanctification.
 - A. True
 - B. False

9. Which of the following have been significant features that have shaped the identity of the Church of the Nazarene?
 - A. women in ministry
 - B. the rejection of the Pentecostal movement
 - C. the rejection of fundamentalism
 - D. the support of revivals
 - E. all of the above

10. The Church of the Nazarene is unwilling to take stances on moral issues of the day.
 - A. True
 - B. False

11. A change in the meaning of the word _____, lead the early church to omit it from the official name of the church in 1919.
 - A. holiness
 - B. Bible
 - C. Pentecostal
 - D. holy

12. A key element that fueled the expansion of the early Church of the Nazarene was revivalism.
 - A. True
 - B. False

DISCUSSION GUIDE FOR MENTOR AND PARTICIPANT



NOTES

Be prepared to discuss the following with your mentor.

1. Identify ways your local church is in harmony with the original mission of the Church of the Nazarene to proclaim entire sanctification.
2. What caused the holiness groups to merge and what is the significance of these mergers?
3. What is the cultural context of the Church of the Nazarene within your area? What identity does the Church of the Nazarene maintain in your area and how does that relate to its mission to proclaim holiness?
4. The early church organized to proclaim holiness. What are the implications of that decision?
5. Discuss some of the cultural issues the Church of the Nazarene has to consider today. How does your church relate to these issues?
6. Investigate the history of your local church. Consider what went into the formation of a holiness church in your area.