The struggle for redefinition: The Church of the Nazarene

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THE STRUGGLE FOR REDEFINITION:

THE CHURCH OF THE NAZARENE

IN THE 1970's

A Thesis
Presented to the
Department of Sociology
and the
Faculty of the College of Graduate Studies
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Master of Arts

by
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Accepted for the faculty of the College of Graduate Studies of the University of Nebraska at Omaha, in partial fulfillment of the requirements for the degree Master of Arts.

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CHAPTER 1

PREFACE

The college introductory sociology class is likely to spend some time in considering religion and religious institutions. It is reasonable to imagine that such a presentation would include a discussion of sects or religious groups with sect-like characteristics, with a possible reference, "such as the Church of the Nazarene."

This study will provide an analysis that goes beyond any sketchy reference given in an introduction to sociology class for college freshmen. The effort presented in these pages will be to reveal what it is like to be a member of the Church of the Nazarene in the 1970's. Descriptions of that involvement will come from official organizational publications, historical documents, observations, and a series of intensive interviews. The writer, as a sociologist, by using tools of that profession, will attempt to provide an additional level of interpretation of what it means to be a Nazarene. Other insights, gained as a member-participant-observer, will supplement the investigation.

The use of various adaptations of the church-sect typology as originally set forth by Troeltsch (1912) and Weber (1904-1905) will be one way whereby I will attempt to characterize various dimensions of the denomination and what it is like for an individual to be a Nazarene. However, the much used church-sect typologies in the sociology of
religion are used only as they provide insight into the three major themes which best express the experience of being Nazarene in the early 1970's. The three themes to be delineated are:

1) The Church's conception of its primary mission, both throughout its history and at present (a conversionist-sanctificationist stance).

2) The nature of the denomination's separateness and/or relationship with the mundane and the prevailing culture and a lapse of one behaviorally operationalized definition of sanctification and the concurrent emergence of another.

3) The coherence and continuity of denominational organizations and patterns while incorporating some new social and theological elements (e.g., new evangelistic methods and nascent concern about Christian social action).

The American religious scene has been skewed to some degree by the aggressive efforts of evangelical religious bodies. The Church of the Nazarene belongs to this category. Evangelical groups represent only a small percentage of the total members of the Protestant religious bodies in America. However, the unusually large influence of these groups is sometimes reflected by mention of an "evangelical revival." Glock and Stark (1965: 68-85) present a review of the state of religion in contemporary American society and contend that the assessments appear inconsistent. They cited the three representative positions regarding a revival of religion in America as being held by (1) Herberg who states that America has experienced a religious revival and indeed advocates it; (2) William Whyte who detects a movement toward increased
secularization; and, (3) Lipset who holds the thesis that there is neither greater religiosity nor secularization. ¹

One segment of evangelical Christianity and thus an even smaller percentage of the total American population is a genre of denominations known as "holiness," which may be subdivided into Wesleyan and Pentecostal groups. ² The Church of the Nazarene is the largest denomination of the Wesleyan tradition holiness groups. ³

The analysis which follows is an attempt to provide a sociological view of the largest Wesleyan tradition denomination, the Church of the

¹Glock and Stark argue that perhaps all three of the analyses may be correct. They suggest that perhaps the source of the difference is that religion is not necessarily the same thing to all men. Some may identify religion with belief, others with practices, while still others may measure religiosity by experience. It could turn out that there has been an increase in one, decrease in the second and no change in the third.

²Wesleyan religion can be traced to John Wesley. Emphasis is placed on an instantaneous experience which is deeper than and subsequent to conversion. No outwardly observable manifestation of tongues is considered necessary. In fact, traditionally it has been considered unspiritual. Warburton (1969) distinguishes Pentecostal religion on the basis of four points, viz., (1) Doctrinal emphasis on glossolalia, (2) Organizational factors: many separately organized groups and limited contact with other denominations, (3) Excessive stress on inspiration-alism; and (4) Recruitment which has been consistently from among those deprived economically, educationally and socially.

³The National Holiness Association is an organization that represents the major religious bodies in America who identify with the Wesleyan-Arminian theological persuasion. It is comprised of four segments, of constituents, viz., educational institutions, affiliated denominations, cooperating denominations and inter-denominational missionary agencies. The affiliated denominations are: Brethren in Christ Church, Church of Christ in Christian Union, Evangelical Church of North America, Evangelical Methodist Church, Free Methodist Church of North America, Holiness Christian Church of the USA, Ohio Yearly Meeting of the Friends Church, Rocky Mountain Yearly Meeting of the Friends Church, The Church of the Nazarene, The Salvation Army, The Salvation Army of Canada, and The Wesleyan Church.
Nazarene. The Pentecostal Fellowship of North America\(^1\) represents about the same number of members as The National Holiness Association.

Special focus is given to what members of the Church of the Nazarene perceive to be the denomination's goals (mission), the degree of separateness from the prevailing worldly culture, and the merging of new behavioral norms with the concomitant lessening of emphasis on some traditionally held norms. Views of representative individual members, accounts of various services and meetings, and general denominational trends will be cited and related in order to provide a basis of interpretation.

\(^1\)About 1.2 million persons are members of the Churches which are affiliated with the Pentecostal Fellowship of North America (Compare the 1.6 million persons who are members of denominations related to the National Holiness Association). The participating churches in the Pentecostal Association of North America are: Assemblies of God, Christian Church of North America, Church of God (Cleveland, Tennessee), Church of God Mountain Assembly, Congregational Holiness Church, Elim Missionary Assemblies, Emmanuel Holiness Church, Free-Will Baptist of Pentecostal Faith, International Church of the Foursquare Gospel, International Pentecostal Church of Canada, Open Bible Standard Churches, Inc., Pentecostal Assemblies of Canada, Pentecostal Assemblies of Newfoundland, Pentecostal Church of Christ, Pentecostal Free-Will Baptist, Inc., and Pentecostal Holiness.
CHAPTER II

A NOTE ON METHODOLOGY AND THEORY

Data for this study have been garnered from five primary sources. None of the sources, taken singly, could have provided an adequate foundation for the analysis which follows. However, when an interpenetration of the five sources of information is allowed, within the context of the guiding thematic concepts, improved interpretation of the Nazarene experience is possible. The sources used were:

1) A set of 31 intensive interviews (See Appendix A) with key informants from eleven different churches (See Appendix B). The interviewees resided in communities in four Midwest states that ranged in size from 10,000 to more than one million. The Sunday attendance averages of the churches were scattered between the two extremes of 50 and 700. The formal interviews were constantly checked by the researcher by reference to numerous conversations with many Nazarenes in addition to respondents about the nature, purpose, and changes within the denomination. This kind of "interview-relevancy check" was conducted throughout the data collection and concept-formulation period.

2) Observations as a participant in thirteen churches (See Appendix C). These were gathered in regularly scheduled worship services, various business meetings and informal gatherings. This procedure was a useful means by which to get a "set" on the nature of interaction and
subjects about the Christian life which are considered important and stressed by both leaders and congregational participants.

3) Literature and documents offered another source of data. First, literature in sociology of religion which focused upon efforts to make a sociological description of a particular religious group was reviewed. Second, documents from official denominational meetings and some official publication organs were perused for significant cues, the results are set out in apposition to the general themes proposed.

4) The writer gleaned data for sociological reflection from 14 years of involvement as an active participant and observer in various sectors of the denominational structure. Since the fall of 1956, when as a college freshman I became a part of an aspiring and questioning coterie of future clerics, I have engaged in a double role of supporter and debunker. However, it is important to ask if it is possible for a "native" (i.e., in this case a member) to provide an objective analysis.

1The document sources reviewed were the Journals of the General Assemblies. There are seventeen issues which contain proceedings of all General Assemblies for the years of 1907 through 1968. In the references to follow, the sources are abbreviated as GAJ, (General Assembly Journal), the year, and the page number (e.g., GAJ, 1960: 310-311).

2Primary attention was given to the Herald of Holiness, official publication of the General Church and The Nazarene Preacher, which is published by the denomination to be distributed to all Elders and all others who are serving as pastors of organized congregations.

3"Supporter" and "debunker" are slippery terms. By "supporter" I simply mean that the role as a member is within the context of organizational loyalty. However, there is not blind agreement that the "done thing" is necessarily the right nor righteous thing and that every new generation and year does not need to be imprisoned by past traditions and personalities. It is a type of "so-what" when one makes reference to J. B. Chapman (an early and popular General Superintendent).
I contend that a "post factum sociological interpretation" coupled with present participatory observation affords an adequate source of understanding and feeling. This setting allows for a reliable description of the experience of being a Nazarene. With time and experience the type of detached objectivity mentioned above has evolved into a sociological perspective. This perspective, based on sociological personal observations, activities in the role of a church member, as a credible religious functionary,\(^1\) and wide reading about the phenomena under study, establish the perogative for this writer to suggest what it is to be a Nazarene and what it is like.

\(^{1}\)Prior to 1920 my paternal grandparents joined the Church of the Nazarene. I have some pictures of myself as a member of a Nazarene nursery and kindergarten Sunday School Class. When I was five years of age, my family moved to eastern Oregon where I was reared by devout parents who rarely missed an activity of the community Nazarene Church. My father, at each annual Church Meeting, was elected as a member of the Official Church Board (often both of my parents were Board members). In addition, for many years my Father served in the key lay role of the local congregation, Sunday School Superintendent. It was always a matter of no mean pride to speak of my Dad and his place of prominence in Church affairs.

It is not strange that my socialization led to a choice of attending the regional Nazarene College in Idaho. Effectively convincing church leaders that I had a legitimate call to full-time Christian service, I spent the first three of my post-college years in the denominational graduate school of theology, Nazarene Theological Seminary in Kansas City. During college and seminary years, I spent fifteen months as Supply Pastor in a Methodist Church and three years as Associate Pastor of the large Nazarene congregation located near the denominational headquarters.

After theological training I was elected to work as a Home Mission (Organizing) Pastor of a congregation in a suburban community of Denver, Colorado. Three and one-half years later I moved to another urban center, Omaha, Nebraska. As a Pastor I served in numerous roles in the State (District) organization of the denomination. Some positions were: Young Peoples' President and Council; District Nominating Committee; Board of Ministerial Studies and Board of Orders and Relations. At present (during the final draft of this thesis) I am serving as a Faculty member of a denominational College located in Nashville, Tennessee.
5) Existing theoretical formulations in sociology, especially as they have been given life by the prolific, although multifarious church-sect adaptations in the sociology of religion, have been utilized. An attempt has been made not to be forced into a Procrustean bed by designing a study which is a strict testing of an existing theory in order either to verify, refute, or reformulate. Rather, existing theories are considered to be part of the possible data. Glaser and Strauss (1967: 253) comment about this mode of using existing theory. "Such existing sources of insights are to be cultivated, though not at the expense of insights generated by qualitative research, which are still close to the data." Thus, if elements of existing theory help to provide a strategy for conceptualizing, describing, and explaining about what it means to be a Nazarene, it has been exploited. In fact, such a procedure adds comparative strength to the denominational case study which follows.

The implications of the thematic-anchored scheme, given in these pages, is greatly enriched by the insights stimulated by study and re-study of analyses such as, for example, Holt (1940), Wilson (1959), Johnson (1957, 1961, 1963), and Steinberg (1965).

The general bias in favor of the fun and merit of qualitative research is apparent by my endorsement of the following point made by Gans (1967: 449-450):

Participant observation is the only method I know that enables the researcher to get close to the realities of social life. Its deficiencies in producing quantitative data are more than made up by its ability to minimize the distance between the researcher and his subjects of study.

This quote from Gans' study of Levittown, reflects the value of qualitative data and provides some support for the utilization of "post
factum sociological interpretation," i.e., generalizations developed after the observations were made and not as a test of prior hypotheses.

One problem so effectively stated by Glaser and Strauss (1967: 228), and faced by researchers, is "how to describe the data of the social world studied so vividly that the reader, like the researchers, can almost literally see and hear its people—but always in relation to theory." I believe that others will find the conclusions contained here as being credible and plausible. This is not to suggest that this analysis of a portion of the data and a much greater range and amount of field work which could not be entirely incorporated into the present work exhausts all possible conclusions. This presentation does demand, however, a hearing as being one plausible analysis through a sociological handling of the data and the insights arising therefrom.

It is hoped that, through objective sociological analysis, what it is like for one to be on the inside as a Nazarene can be communicated. In much the same way as certain anthropologists assist their listening or reading audiences vicariously to get on the inside of the tribe it will be a satisfying accomplishment if the readers will attest "that's how it is to be a Nazarene."
CHAPTER III

CALLED UNTO HOLINESS: A HISTORY

This study gives attention to the behavior, goals, and changes within a particular religious body, the Church of the Nazarene. It is well, first, to review the body's historical development. This is necessary because Nazarenes do not make a distinction between their original mission when they emerged in history and their present mission. In both subtle and explicit ways the point is: "We are different." God raised us up for a special purpose. Our purpose for existence is unique. "Holiness" is our purpose. "Holiness is our watchword and song."1

1"Holiness unto the Lord is our watchword and song," is a phrase from the chorus of the traditional, tacitly accepted, denominational theme song, although there is no such official designation. "Holiness" is an interesting term in that it is an acceptable label to virtually everyone. The label is used by members of other non-holiness Christian denominations when they describe churches similar to the Church of the Nazarene. Also it is the most often used term when Nazarenes describe the nature of their own denomination. The title is also employed by social scientists to speak of a category of denominations such as the Church of the Nazarene.

"Holiness" for Nazarenes is a way of speaking about what they perceive as being some distinctive ideas about doctrine and Christian experience. Wiley and Culbertson (1957: 103-104), a basic systematic theology text used by Nazarenes, offers three usages of holiness, viz., (1) "holiness in God is the perfection of moral excellence, which in Him exists unoriginated and undervied . . . (2) holiness is the principle of God's own activity . . . (3) holiness is the standard for God's creatures . . . 'But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy' (I Peter 1:15-16)." While the term "holiness" refers more particularly to the state or condition of the sanctified, rather than the experience by which one is made holy, it is popularly used by Nazarenes in a generic sense to imply the full range of how a person enters into such a life and the resulting conditions of that life.
When accounting for the appearance at a particular time and subsequent development of a denomination, it is essential to note the wide range of social, philosophical, economic and religious trends of that period. However, to describe effectively the Church of the Nazarene, it is also necessary to include the inordinate attention Nazarenes give to why their denomination was initially necessary and why they dare not abandon the duty of preaching holiness. Often the Old Testament statement, "You have come to the Kingdom for such a time as this," (Esther 4:14) is applied to the Nazarene's conception of his denomination's responsibility. Sometimes it appears that the members consider their denomination as being the last faithful outpost of believers who are engaged in the battle for "true" full salvation.1

The last half of the Nineteenth Century was marked by rapid transition within political and economic institutions. However, the winds of social change "howled around" religious and philosophical corners as well. Many dimensions of Twentieth Century religious institutions in America can be explained satisfactorily only by noting the interplay of several societal forces, e.g., social, economic, political, philosophical and religious, for the last part of the Nineteenth Century. The

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1"True" full salvation sounds redundant; however, it accurately illuminates a matter of intensity with which Nazarenes and members of other "holiness" denominations emphasize an experience and condition of life that goes beyond the initial experience and state of a personal belief in Jesus Christ. "Entire sanctification," the term most often used, describes an experience that follows the new birth. Holiness people contend that entire sanctification is a matter of sheer obedience (not a matter of "take it or leave it") to what God has made known, is also represented as a high privilege, and the only way to be assured of reaching heaven.
following account does not purport to be an exhaustive historical treatment. By its inclusion, however, it is hoped that a full-orbed description of the Church of the Nazarene will be possible.

The roots of the Church of the Nazarene go directly to the Eighteenth Century and the work of John Wesley (1703-1791).\(^1\) Wesley, the

\(^1\) Holiness religion purports to be Wesleyan-Arminian. A brief summary of the influence of Jacob Arminius (1560-1609), the well-known opponent of Calvinism, is in order. Arminius attempted to refute the five points of Calvinism, which are: (1) Even before creation, God foreordained the fall of the human race in order that He might show forth His mercy by saving a select number of individuals therefrom. Obviously, those not included in this selection were thereby predestined to be lost even before they existed. This is called Predestination or, more accurately, Double Predestination. (2) The atonement of Christ, which was to be the basis for salvation, needed only to include those whom God had already chosen, to save. All others, therefore, would be excluded. This is aptly titled a Limited Atonement. (3) The corruption of man by sin was so complete that it left him without the ability even to call on God for mercy. This is termed Total Depravity. (4) But since God had already chosen to save certain ones, He would call them to salvation in such a way that they would be unable to resist His call. The name for this is Irresistible Grace or Effectual Calling. (5) Finally, and very logically, those who were thus called and saved would be unable ever to fall away and be lost. This is called The Perseverance of the Saints.

In response, the five points of Arminianism, based on his writings, are: (1) God wants to save all men. Those who respond to the call of His Spirit are the elect or the predestinated. (2) Christ died for all men. The atonement is adequate for the whole race generally and every man individually. Therefore, the atonement is universal in its scope. (3) Mankind, it is true, is corrupted by sin or totally depraved, but God extends to every man a grace which enables him to turn to Christ for forgiveness. This is called Prevenient Grace—the grace that goes before. (4) Because man is truly a free moral agent, he may, if he chooses, resist the grace of God. This is termed Resistible Grace. (5) Because man does not surrender this freedom when he is saved, he is able to renounce his faith and be lost. Arminius was of the conviction that all men are free moral agents both before and after they are converted.

The Arminian views might be abbreviated as: "God loves all men and no man is excluded from salvation unless he excludes himself by willful unbelief. These ideas "gripped the hearts" of John and Charles Wesley over a century later. Thus the conviction of the early Methodist, and current Wesleyan-holiness people (who consider themselves as the true followers of Wesley) is stated: "God is not willing that any should perish, but that all should come to repentance" (II Peter 3:9).
advocate of Christian perfection and founder of Methodism, began with a small Oxford club. Soon, however, his followers, especially in America, were in tension with the Church of England.

On American soil the followers of Wesley wasted little time in establishing their own denomination. In a December, 1784, meeting in Baltimore, Maryland, a group of about sixty preachers, along with Bishop Coke, brought to life a new denomination, the Methodist Episcopal Church. From its early days the Methodist Church in America developed the circuit-riding system which well adapted it both to its missionary purpose and the circumstances of an expanding continental population.

For the purpose of the present research, it is not germane to discuss more fully the proponents of Wesleyanism until a few years short of the Centennial of the Methodist Episcopal Church in America. During the early period, 1784-1880, the denomination met with general success. However, the reasons for the appearance of the Church of the Nazarene become visible during the last several decades of the Nineteenth Century. A brief review of those years will now be given.

The rise of inter-denominational holiness camp meetings and the proliferation of holiness denominations and local holiness bands occurred with increasing frequency during the last half of the nineteenth century. It is important to set this phenomenon within the social, economic, political, philosophical and religious milieu of that era. Such a review will place the appearance of the Church of the Nazarene into an appropriate socio-political context.

The political, social, and economic currents in the United States from mid-century to about 1877 were largely related to the Civil War and
the following Reconstruction. Southerners traded the 1876 disputed
election of Republican Rutherford Hayes for the general assurance of
self-rule. Thus, in 1877 when the last Federal "occupation" troops were
removed from the subdued Southern states, the 101 year-old nation was
to embark on a new era. However, at the same time, there was a rapid
appearance of certain major problems, which still plague the country a
century later. Economic expansion was rapid and was made possible by
the exploiting of the frontiers and by expanding industrialization. Eco­
nomic and industrial expansion occasioned the abuses of the huge trusts
and governmental graft. Cities were growing from an influx of foreign
immigrants as well as by the early rural to city in-migration. With
the growth of cities, American poverty and disease became more visible.
This often led to many large-scale humanitarian reform movements the
virtues of which, however, were counter-balanced by the near genocide of
the aboriginal inhabitants of the land. The half century was climaxed
by war with and quick defeat of Spain in 1898. This event helped to de­
fine the United States as an "over-night" world power.

The interrelated processes of industrialization, economic expansion
and urbanization during the last of the Nineteenth Century accelerated
at a pace not previously known in the United States. The industrial
revolution had an impact upon agricultural equipment and technology
which freed an increasing percentage of the American population for
non-agricultural pursuits. The years after the Civil War saw a most
rapid change occur in the methods used in industry. "By 1894 the United
States, which had been the fourth manufacturing nation in the world in
1860, had become the first, its output exceeding the combined total of
Great Britain and Germany, its nearest competitors (Schlesinger, 1951: 40). The general range of national problems for a new expanding, industrial urban country are stated by Schlesinger (1951:29):

In the quarter of a century after Appomatox . . . the rise of the modern city disturbed the ancient balance of national life, the shift between capital and labor ominously widened, and a host of mechanical conveniences added greatly to the comfort of the average man. The social, political, and intellectual consequences of the Economic Revolution form the central themes of American history since the Civil War. Industrial monopoly, the money question, the tariff, political corruption, immigration, labor and agrarian unrest, the turn to imperialism—such questions, new in kind or degree, illustrate the diversity and gravity of the problems . . . for a teeming population fast becoming urban and industrialized.

New forms of philosophical and religious trends developed in this type of socio-politico-economic context. A developing allegiance to science and the scientific method, which has implications for the Church, was among the most prominent of the trends. This was accompanied by the pragmatic school and critical realism, a short reign of social Darwinism and populism in some sectors of the country, as well as new labor and leisure developments on a national scale.

Speaking of the general milieu in which the American churches of the last several decades of the Nineteenth Century existed, Stow Persons (1961:369) had this to say:

1Malone and Roach (1960:177) reflect some of the influence that the scientific method had on the religious as well as other American institutions. "In the last quarter of the Nineteenth Century a new ferment began to work in most areas of American intellectual and artistic life. The term 'critical realism' is a convenient designation of this new movement. It was critical inasmuch as it subjected existing beliefs, forms and methods to searching analysis. It was realistic because it denied all tests of truth except those based on objective facts . . ."
[This was] one of the darker periods of American history. These were the years of the Robber Barons and the Great Barbecue when the pursuit of wealth through industrial exploitation and financial manipulation blighted the cultural landscape. The religious life of the times . . . did not escape the general malaise . . . . The churches were faced with the necessity of making basic adjustments consequent upon social, economic, and intellectual changes . . . . [many] depicted a religious community at bay before a secular culture with which it was unwilling or unable to come to grips.

Discerning churchmen described such a situation as being a state of spiritual stagnation and moral lethargy. The Wesleyan, who espoused Christian perfection, found this state of religious inertia as particularly distressing. An example of the response of those saddened over such a state of affairs (predictive of attitudes expressed by Nazarene leaders 35 to 40 years later) was expressed as they called for "'an increase of inward, genuine, scriptural holiness. Nothing is so much needed at the present time, throughout all these lands,' they observed, 'as a general and powerful revival of scriptural holiness'" (Olmstead, 1960:451). The similarity of responses by ecclesiastical functionaries who were strongly committed to a second-blessing interpretation is better understood in the context of Mannheim's writing on the sociology of knowledge.¹

An excursus to explain this lengthy excursus on the historical matrix of the origins of the Nazarene Church may offer insight. The

¹The subfield of the discipline is described as follows: "... the sociology of knowledge seeks to comprehend thought in the concrete setting of an historical-social situation out of which individually differentiated thought only very gradually emerges. Thus, it is not men in general who think, or even isolated individuals who do the thinking, but men in certain groups who have developed a particular style of thought in an endless series of responses to certain typical situations characterizing their common position." (Mannheim, 1936:3).
social psychological concept, the definition of the situation, is applicable. In this chapter I hope to relate some of the historical conditions that will allow for a many-faceted view of factors contributing to the appearance of the Church of the Nazarene (i.e., not placing undue stress on economic factors alone, social class-factors alone, philosophical trends or any other limited sector). This is based upon the conclusion, supported by interviews, observations, and participation, that traditionally a Nazarene has defined the nature and purpose of his denomination in relationship to what he perceives to have been the reasons for the Church's development at a particular moment in America. The perception which the present members of the Church have of the history of their denomination is in itself an element of the social order and hardly requires justification of its importance. McHugh (1968:19-20) provides support and illumination for this point:

It is in this sense a form of life, a rendering of an event that needs no further grounds. To explain a form of life mainly in terms of something else other than as defined by the participants is to revise the question it was intended to answer, with the result that the description is not the same answer either. One is playing a different game.

Thus, not to include the actors' (i.e., members') definition of the situation as an integral part of the analysis and as a basic aspect of the description of a group, (i.e., what they hold to be their values, life style and normative behavior) is to fail to describe completely the game being played (to keep with McHugh's metaphor). This has heretofore been a much neglected aspect of analyses of holiness religion. In fact, a sensitivity to Nazarenes' perceptions of denominational history has not been evident in research reviewed.
One certainly ought not to abandon the cues gained by knowledge of class location regarding religious behavior and affiliation. However, a rigid commitment to the position that social and economic conditions, to the disregard of theology, determine religious behavior is likewise not fully satisfactory. Lenski (1960:133) wishes to broaden the factors held to be tenable for explaining behavior. He states:

This is not to deny that social conditions, and especially those of an economic nature, are powerful forces influencing such behavior. However, other factors also exercise a significant influence. Notable among these are the belief systems or ideologies, to which men subscribe: phenomena whose existence seems limited, but not determined, by the social conditions to which their originators and subsequent proponents are expressed.

Thus supported, this writer wishes to postulate that to understand a holiness denomination, one must give adequate attention to the definitions its members hold about the primal importance of evangelistic and sanctification doctrines as patterns of activities and perceptions of distinctive beliefs and practices. To ignore these perceptions is to lose many insights concerning a full explanation of the Church's appearance and history.

Believers in the holiness message during the year 1867 were anxious to promote holiness for what they understood to be a sick generation. They selected to organize camp meetings for the promulgation of holiness. Vineland, New Jersey was the location of the first such camp meeting. Twenty years later, 1887, there were sixty-seven national camp meetings with a clearly stated doctrine of entire
sanctification. Due partly to this influence, a holiness revival, interdenominational in character, touched many groups of Christian believers throughout the country.

The last fifty years of the Nineteenth Century were also the matrix out of which Protestant liberalism arose. Liberals divided themselves from evangelicals as they courted with science and the scientific method. A willingness for churchmen to submit ideas regarding the creation and evolution of biological life to scientific tests became a pattern for a movement within Biblical studies known as "Higher Criticism." This implied that liberal churchmen were submitting the historicity of the Bible itself to objective scientific study and findings. The evangelical bodies were unshaken by the new positions taken and generally simply rejected much or all of the tenets of higher criticism.

Elements of the New Theology of liberalism are illustrated in the works of men such as Horace Bushnell (1802-1876) who wrote Christian

1A definition given by Wiley and Culbertson (1957:297) is characteristic of Nazarene usages. "Christian perfection and entire sanctification are terms used to express the fullness of salvation from sin or the completeness of the Christian life . . . . Entire sanctification emphasizes cleansing from all sin, including the carnal mind, or indwelling sin." Other words which commonly are used with similar intent are: "Full salvation," "holiness," "perfect love," the "baptism with the Holy Spirit," and the "second blessing."

2Liberalism refers more specifically to a spirit of inquiry to which nothing is sacrosanct . . . . The religious liberal agreed in applying without reservations the critical methods of literature, history, and sociology to the scriptures . . . . The reinterpreted Christ . . . as a specially and specifically divine filled man who perfectly reflected . . . the life of God in the soul" (Ramm, 1966:80). Conservative-fundamental believers, in contrast, held firmly to the traditional, orthodox theological tenets. Fundamentalism, as differentiated from conservatism, takes a more rigid, dogmatic, stance toward opponents of orthodoxy and Biblical literalism.
Nurture (1861) in which he stated his "moral influence theory" of the atonement.¹ The German, Schleiermacher (1768-1834), provided some background for Bushnell's views as he proposed that salvation is not through conformity to a creed, but through altruistic love shown to one's fellow men with Jesus as the epitome of altruistic love toward one's fellows. Ritschl (1822-1889) supplied another building-block of this theological structure as he suggested that religion was to cultivate the sense of values in man. God has shown the worth of man and what man might become in Jesus Christ. This focus provided a foundation for a full-grown social gospel to develop. The advocates of the social gospel considered individualistic interpretations of the life of man to be inadequate. The Social Gospelers were reacting to ideas such as laissez faire, and Summer's independence of the social classes and were suggesting a more organismic model of society. In such a framework it was possible to think of sin, not so much as an individual failing, as a societal condition. Salvation, then, was to be effected at a societal level which opted for changing the man by changing the environment (Graham, 1969: 42-43).

At the close of the Nineteenth Century, the Social Gospel movement took roots and espoused the substitution of social and practical involvement for stress on individual salvation. The holiness groups, along with other evangelical groups, not willing to accept such a position, divided

¹Neve (1946:207) notes the stress this theory placed on Christ as exhibiting love. "Christ came into this world, he [Bushnell] held, to renovate the character of man. He did this by demonstrating in His life and death the pity, forbearance, and yearning love of God."
company and maintained an emphasis upon the redemption of society by each individual person coming to faith in Christ. The holiness groups also stressed the necessity of being sanctified for holy living.

It was within this social, economic, philosophical and religious context that the modern day holiness bodies in general and the Church of the Nazarene in particular is set. Evolutionism, Higher Criticism, and the New Theology of liberalism were matters opposed generally by the evangelical churches. Furthermore, for the holiness bodies one additional element of controversy, the degree to which the individual's life can be perfected, divided them from many of the other evangelical groups.¹

Recognizing such issues, it is now possible to turn in depth to the rise of the holiness denominations in the last decades of the Nineteenth Century. Holiness advocates did not escape criticism from leaders in organized Protestantism who often envisioned the holiness movement as a schismatic enterprise which would destroy the unity of the churches. Subsequent years revealed that there was more than a modicum

¹The term "evangelical" describes both a category of Protestant denominations and a doctrinal perspective. The term comes from a Greek word which literally means "a messenger of good" and denotes a preacher of the Gospel (Vine, 1952:44). Lindsell (1964:967) raised the question "who are the Evangelicals?" He offered the following beliefs as those typically held by evangelicals: "(1) man's sinful condition before a holy God; (2) man's need for salvation; (3) the revelation of the grace of God in Jesus Christ; (4) the authority of the inspired scriptures; (5) the necessity for a birth from above or regeneration; and (6) justification through faith alone, apart from works." Any individual or church group which espouses these beliefs, usually with an accompanying sense of "compassion for the lost" (i.e., concern for those who have not accepted Christ as Savior), can be labelled as "evangelical." The data reported in this study support the thesis that the Church of the Nazarene is an evangelical denomination.
of truth in this fear. Contrarily, the advocates of holiness were increasingly brought into conflict with those who were abandoning the traditional holiness approach as being irrelevant to the problems of the time. Thus, frequently ignored and rejected, advocates of the holiness message found retreat in their own exclusive fellowship. The end result is that during the last decades of the Nineteenth Century, many of the holiness groups organized themselves into separate denominations.

Niebuhr (1929) was most timely in his call for a review of social and economic dimensions as explanatory reasons for the appearance of new denominations. Forty years later, with the present state of knowledge, the circumstances for the present members may be quite the contrary. That is, there is the danger of being "too sociological." It might be better to state that there is a danger of being "too Niebuhrian" for it is useless to declare that social class and economic factors were not involved in the strong holiness resurgance and subsequent organization of the Church of the Nazarene.

1Compare an often-cited discussion of a "too sociological" view of socialization by Dennis Wrong: "The Oversocialized Conception of Man in Modern Sociology," American Sociological Review, 26 (April, 1961: 183-193). Wrong suggested that sociology can depend so completely upon the concepts of its own discipline that it fails to incorporate other perspectives. To do so, he reasoned, leads to an incomplete view of man. Wrong thinks that such an approach, for example, of socialization makes for a rigid catechistic procedure of stating predetermined answers. By reference to an all "too Niebuhrian" attitude regarding the origin of denominations, it is possible to think that once the discipline has parrotted its catechetical answer, a full explanation is made. However, here the issue is being raised that a totally new dimension is added when one considers the perceptions of the members regarding their denomination's history. In ordinary parlance Nazarenes would contend, "You haven't explained everything about what it means to be a Nazarene when you apply Niebuhr's idea of a sect maturing to become a church."
However, the crucial issue for an accurate assessment of what it is like to be a Nazarene in the 1970's is related more to the Nazarenes' perceptions of the meaning of their denominations' history than the objectively postulated theories of Niebuhr or any others. This argument suggests that Nazarenes have traditionally concluded that their denomination was raised up for the manifest purpose of proclaiming "scriptural holiness" and, not being social scientists, they are totally unconvinced and, for the most part, unaware of the sociologically stated causes of socio-economic status. Thus, to document adequately the Nazarene experience, it is important to illuminate the way present day members understand their history and the continuing meaning which that interpretation holds for them.

It is entirely possible that what the actors (i.e., members) themselves perceive as the manifest and formal assertions for severance with established denominations is indeed as plausible as are other explanations regarding denominational origins and scientifically valuable when considered on one of several explanatory factors. But more important for this study is the perception of present members regarding the "why" for the appearance of their denomination. The typical Nazarene member would find more cogency in a theological explanation than any development of the Niebuhrian thesis. The following ideas as set forth by Persons (1961:371-372) are suggestive of the type of interpretation which would find acceptance by Nazarenes:

The rise of a sect may be because of a repudiation of a world view (e.g., the modernist viewpoint that everything is ever getting better in everyday). Such an alternative, e.g., was characteristic of the rise of the Millenarian movement. They can be described as sectarian:
Not because they were losing caste (even in a relative sense), but because they did not share the convictions and assumptions in terms of which the modernist interpreted his world. Thus, the movement is sectarian in terms of the needs and outlooks of its communicants, not sectarian because of low socio-economic status of the membership.

Location in class structure is a favorite factor, often treated as an independent variable, in describing the composition of the membership of a denomination. Often the proponents give the impression that they consider other dimensions to be merely epiphenomena for the explanation of religious behavior. This popular and strong sociological tradition, which seeks for explanation of a religious group in terms external to religious factors themselves, is not refuted by this study. Rather, the perceptions of Nazarenes regarding their denominational history is raised to suggest that those involved have some opportunity for defining what the situation means to them.

Present members of the Church of the Nazarene contend that a displacement of goals within the established denominations gave adequate cause for their new denomination. Early leaders believed that it was no longer possible to freely preach "scriptural holiness" even within the Methodist Episcopal Church. They were convinced that the true followers of Wesley were required to proclaim Christian perfection and that this proclamation could be accomplished only under

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1 "Christian perfection" is another term to describe the believer's experience in Christ. "Christian perfection and entire sanctification are two terms to describe the same experience. Perfection in love before God is Christian holiness" (Furkiser, 1960:344-345). The above quotation from an officially approved theology textbook states some of the character of what Nazarenes mean by the concept. The above remarks are followed by a listing of John Wesley's eleven point summary of the
restraint, if at all, within the established religious bodies. The advocates of scriptural holiness were certain that a "careful" study of the scriptures would reveal this message to any "serious" Christian. On the basis of this conviction they perceived their manifest purpose to be the establishment of a structure which would give them complete freedom to preach as they desired. Separation from the existing denominations would accomplish this purpose.

However, initially the advocates of holiness had to make a choice between holiness associations and new denominations. For a short period

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1The attitude is illustrated well by General Superintendent Young in some more recent remarks. He said: "I have found that it is never safe to violate the conscience of the Christian community. There is value in living in the stream of historic Christianity, and while we were raised up to preach the message of full salvation, we don't think that this is an after thought . . . . We believe it to be the heart of New Testament Christianity. And when you take the Word of God seriously, you come to the message of the Church of the Nazarene." (Proceedings of the General Board, 1964:9).
the perceived mission, the propagation of holiness, was accomplished mainly through the Camp Meeting Associations and Unions which were often organized with the words, "for the promotion of holiness" in their titles. However, the clamps were rapidly tightened by some segments of the established denominations and restraints were placed upon participation in inter-denominational holiness organizations. Thus, during the last years of the Nineteenth Century, many proponents of the holiness doctrine organized themselves into separate denominations (although these groups were often nothing more than a locally constituted organization or perhaps a few congregations in a restricted geographical region). One church historian reports:

The most important [apparently meaning size of membership] holiness body to emerge during this period was the Church of the Nazarene which grew out of the Union of three smaller sects. In 1897 the Church of the Nazarene, founded at Los Angeles in 1895, united with the Association of Pentecostal Churches of America, organized in New York in 1895 . . . . In 1908 this denomination merged with the Holiness Church of Christ [which was an amalgam of two different groups organized in 1894 and 1901], an organization whose principal strength was in the South . . . . (Olmstead, 1960:453).

Smith (1962) in his work, Called unto Holiness, begins discussion with the year 1858 when the great revival swept the nation. He then documents the extensive revival of holiness in the Methodist Churches for the years 1865-1885. An example of the holiness revival is relayed in the following camp meeting report:

Thus by 1869, when the association [National Campmeeting Association for the Promotion of Holiness] went to Round Lake, New York, on the Troy Conference grounds, the national camp meeting had become a major attraction of Methodist. Twenty thousand persons were present the first Sunday, despite an agreement forbidding railroad travel to Round Lake on the Lord's day. Bishop Simpson conducted a mammoth communion
service that afternoon, at the end of which he exhorted the clergymen present to consecrate fully their all to Jesus . . . . A week later four hundred persons, many of them ministers, professed to have received during this meeting 'the consciousness of sanctifying grace.' (Smith 1962:16).

For the Methodist Church the two decades following the Civil War were within the control of the proponents of holiness. By constant appeals to the memory of Wesley, Fletcher and Asbury, the holiness advocates successfully identified sanctification with Methodist orthodoxy. Those opposed to the doctrine were hard pressed to escape charges of heresy. In fact, "later on, in the 1890's, those who first published extensive criticism of the doctrine had to acknowledge their divergence from Wesley's views. Only then . . . when the bright hope faded of sweeping the whole church into the pursuit of perfect love, did responsible champions of holiness drift toward secession" (Smith, 1962:21).

The holiness revival was not limited to the Methodist Church. It is viewed as the ecumenical force of a hundred years ago. Smith (1962: 22-23) states:

How natural then, that Lewis R. Dunn should have boasted in the Methodist Quarterly Review in 1873 that Episcopalians, Quakers, Presbyterians, and Baptists were forsaking sectarian controversy to proclaim with their Methodist brethren the purifying grace! Dunn and other members of the National Association in fact regarded themselves as pioneers of Protestant unity. Where Christlikeness is prominent, George Hughes wrote, minor distinctions of doctrine and government melt away.

However, the holiness revival by the close of the Nineteenth Century had failed to achieve broad ecclesiastical unity and, as noted above even the whole of the Methodist Episcopal Church was not engaged
in the pursuit of Christian holiness. "The outcome, after a brief struggle, was the organization of a dozen new Wesleyan denominations, of which the Church of the Nazarene was to become perhaps the most significant" (Smith, 1962:26).

Nazarenes hold that the two most decisive factors which led to the eventual organization of their denomination were: (1) The increasingly stringent sanctions of denominational leaders against non-denominational holiness organizations and activities. Illustrative of the vested interest of denominational bureaucrats is the peak of the controversy as it occurred in the Methodist Episcopal Church, North, at the General Conference of 1888. While a ringing affirmation of the doctrine and experience of Christian perfection was contained in the Bishop's address, Smith (1962:41) relates:

... other paragraphs defended their recent policy of refusing to appoint regular ministers, to the office of evangelist and urged upon the conference 'some official supervision or limitation' of the work of 'voluntary alliances, leagues, unions, and associations.' Clearly, peace could be had only on condition that the leaders of

1This idea is supported by James Mudge, a leader in American Methodism at the turn of the Twentieth Century, who stated that Methodism's reason for existence is generally agreed to be "to spread scriptural holiness over these lands." However, he wrote "... for a good while now there has been an ominous silence on this subject in our leading pulpits and in most of our camp meetings, in our Church papers, in our great conventions and conferences, and in most of the channels of our connectional life ... In short, there are many indications that something is the matter and that if Methodism is to fulfill her distinctive mission there should be new departure forth with" (Mudge, 1911:227-228).

2It is important to note a distinction between "triggering events" and "underlying conditions." The two decisive factors, viz., sanctions of denominational leaders and opposition against Wesley's teachings, ought not to obscure the more general matrix of social, political, economic, and theological conditions.
the second-blessing yield to the bishops, and trust these chosen leaders to further Wesley's doctrine in the Church.

A similar impasse developed and was similarly treated by Bishops of Southern Methodism in 1894. (2) The second decisive factor\(^1\) which disrupted the loyalties of some to their denominations was the outbreak of a campaign in which the teachings of Wesley himself came under public attack. Examples of this attack are attached to the names of J. M. Boland and James Mudge. In 1888 Boland published a "bomb-shell," The Problem of Methodism,\(^2\) which maintained that the Bible taught that

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\(^1\) Some Nazarenes favor a listing of three categories instead of the two being considered here (e.g., Dunning, 1969). These reasons are correlated with the three major geographical areas which comprised the denomination during formative years. Briefly, the position holds that the Church of the Nazarene might be accounted for on the basis of three separate factors. These factors purport to explain the emergence of the three major bodies which merged to form the denomination in 1908. They are: (1) Phineas F. Bresee organized the Church of the Nazarene in Los Angeles, California, in order to preach to the poor. (2) William Hoople, H. F. Reynolds, and others in the east had formed into a separate organization, Association of Pentecostal Churches of America, for ecclesiastical reasons, i.e., they considered it impossible for them to preach holiness in the already established Churches. And, (3) the Holiness Church of Christ, located in the south, was organized in reaction to a lax stand on "worldliness" by the established denominations.

\(^2\) Examples of Boland's argument are provided in the following quotations:

Now, while every branch of Methodism stands pledged to preach a present salvation from all sin, to be followed by a life of holiness, yet is a lamentable fact that from John Wesley to the present there have been two theories of divine life shut up in the womb of Methodism; and, like Esau and Jacob, they have "struggled together." While John Wesley did more than any other man to revive primitive Christianity and to clear up the muddy theology of the Dark Ages, yet it is a remarkable fact that he failed to harmonize his theory of the divine life at some points; "and what shall the man do that cometh after the king?"

The great mistake Mr. Wesley made was adopting the "residue theory of regeneration" and the "second change theory of sanctification." The next mistake was in confounding "sanctification with Christian perfection." This mistake has done a deal of harm. Take any theory of sanctification you please--let it be a first, second, third, or fourth
the experience of conversion encompassed both forgiveness and entire sanctification. A review in the Southern Methodist Quarterly Review commended Boland's book as correctly calling for the elimination from Methodist doctrine of all that recognizes a "second change" (Smith, 1962:42-43). Mudge, while less bombastic than Boland, in his Growth in Holiness Toward Perfection, or Progressive Sanctification did not deny blessing; but do not confound sanctification with Christian perfection. Sanctification is moral purity; perfection is Christian maturity. The one is the result of an act of cleansing; the other is the result of a growth in grace. The one is done in a moment; the other is the work of time and experience. The newborn soul may be pure, but he cannot be mature.

After reading every book on the subject I could obtain, after consulting every text of scripture quoted, I have reached this conclusion: Regeneration is a complete work in its nature, and includes sanctification, or moral purity, while Christian perfection is a state of freedom from sin, and includes a maturity of the Christian graces. The one is instantaneous and complete, admitting of no degrees; the other is progressive—a growth, a going on, until the full stature of a perfect man in Christ is reached. Holiness and perfect love will fit into this theory, at the proper place, as we proceed.

It is a remarkable fact that Mr. Wesley had the moral courage to follow truth although it led him to contradict what he had already published. But few men thus love truth, and fewer still understand the charm truth has to such a man. Thus, Mr. Wesley went on searching for truth and publishing his thoughts to the world, never dreaming that those who should come after him would adopt either the errors or mistakes with which he started but outgrew and set aside; much less did he suppose that posterity would hold him responsible for errors which he had rejected by contradicting them (Boland, 1888:26-27, 321-322).

Some flavor of Mudge's efforts is contained in the following quotations. They are indicative of, First, his challenge of what he considered to be the schismatic character of the current holiness movement, and second, his aspirations to go beyond Wesley in theological formulations.

We do more honor to the memory of Wesley by imbibing his spirit of freedom than by conforming absolutely to the letter of his writings. Since so long as he lived he continued to perfect his theories and, also, to vary their modes of expression, nothing can be surer than that, if he lived at the present time, when such great changes have been made in the language of theology and philosophy, he would modify many of his statements very considerably. It is better to hold that there is every
the traditional doctrine that believers were sanctified after they were justified, but did acknowledge his divergence from Wesley's view and also denounced the sectarian and divisive tendencies of the second-blessing movement (Smith, 1962:45).\(^1\) The position of these men, Mudge

reason to suppose Wesley would hold were he now living than what he held more than a century ago. They have no right to consider themselves legitimate followers or sons of the great founder who, conscious of their own mental weakness and averse to laborious inquiry, indeed, having no opinions that can properly be called their own, merely repeat certain formulas parrotlike and brand as error all departures from them. This is not true Wesleyanism or Methodism, however loudly it may be trumpeted as such, or however close the outward resemblance may be . . . .

Among these evils may be briefly mentioned the tendency to schism, to censoriousness, and to the perversion of Scripture. It is well known that large numbers who have become involved in this movement [separate holiness groups] have separated themselves from the Church, some in body, and some simply in spirit; in the latter case retaining their membership, but refusing to cooperate with the authorities, being, indeed, thoroughly estranged from the ministry, whom they look upon as greatly inferior to themselves in piety and illumination. They segregate themselves from the rest of God's children with a special shibboleth of which they are very tenacious, with special meetings, special leaders, and special literature, being thus to a very large degree a divisive, disturbing, and disloyal element, by which the pastor is continually hampered if, in the exercise of his godly judgment, he finds methods and peculiar ways . . . .

But some theories of the Christian life do seem, in practice, to promote the feeling that about everything of consequence has been obtained and that self-congratulation is the main thing in order for the rest of one's days.

This weakness of what has come to be called the "second blessing" theory has impressed very many. It makes no suitable provision for perpetual advance, it offers no goal of attainment, no clearly marked line of progress beyond the easily grasped joys of the "blessing" and in circles where this doctrine mostly prevails one is speedily conscious of a very great lack as to sturdy, intelligent grappling with the marked defects of character that stand out on every side (Mudge, 1895: 11-12, 22-23, 163-164).

\(^1\)In 1911 Mudge authored another book, The Perfect Life, in which he made some evaluations of the earlier controversy in which he was embroiled and gives some flavor of the red-hot intensity in which each side inflicted the other with "saintly blows for perfect love." He described his efforts as being necessary. He wrote, "The evils which
and Boland, received wide review and support. For the holiness advocates, it was but a short step to the full admission that Methodist Churches and schools would no longer provide adequate shelter and support.

A few years later, 1908, on a fall October day three groups (see page 26 above) united to become the Pentecostal Church of the Nazarene. The final consummation of the denomination is reported by Smith in such a way as to accent some of the spontaneity and amusing elements (1962: 223):

Many old-timers who attended the Assembly at Pilot Point remember how, after the unanimous vote for the union had been announced a wiry little Texan started across the platform saying, 'I haven't hugged a Yankee since before the Civil War, but I'm going to hug one now.' At once Brooklyn's William Howard Hoople, his two hundred-seventy-five pounds adorned with the glorious handlebar mustache, leaped up from the other end of the platform and met the Texan near the pulpit. Their embrace set off a celebration . . . .

Some pure genius of a Yankee had prepared for just this moment a song of holiness union. A similar one sung at Chicago the year before, used the tune of, 'The Battle Hymn of the Republic.' But that would never do in Texas. This resulted from the old methods, and against which "Growth in Holiness" was a vigorous protest, still to some degree remain, particularly in special sections of the Church and country where a certain class of "holiness" papers circulate, and violent advocates of those views are abroad. There is a certain fanaticism which ever lurks at the door of devout ignorance. Fanaticism is the fruit of strong emotions and a vigorous will, accompanied by a narrow intellectual outlook and the disparagement of reason. There are extravagences which naturally pertain to unbalanced minds not sufficiently steadied by wide reading and deep thinking, minds only capable of confused emotionalism" (Mudge, 1911:303).

The word "Pentecostal" was dropped from the denominational name in 1915 in order to completely disassociate the group from the growing Pentecostal movement in the United States.
one was set to the Music of 'Dixie.' As the chorus rang out, spiritual and brotherly emotions struck a major key.

With forces all united,
We'll win! We'll win!
We'll preach a gospel o're the land
That fully saves from sin.
Praise God! Praise God! Praise God!
For Full Salvation!
Praise God! Praise God! Praise God!
For Full Salvation.

Thus, with a hug to the tune of "Dixie" the national organization of the Church of the Nazarene was achieved.
CHAPTER IV

A CONVERSIONIST-SANCTIFICATIONIST SECT

Troeltsch in his book, Social Teachings of the Christian Churches (1912), established the basis for attempting to assess religious bodies by use of the church-sect typology. He conceived of churches and sects as providing two distinctly variant interpretations of the Christian religion and the resulting style of life expected. These, he thought, represent two radically different structural and value orientational tendencies in Christianity (Johnson, 1957:88). He considered the sect as a small, voluntary fellowship of converts who are committed to an ethico-religious ideal. The members of the sect attempt to manifest this ideal in their behavior and also attempt to interpret Jesus' teachings in a radical and literal manner. In addition, he saw them as an eschatological group, as a community apart and in opposition to the world around it. The distinctions between clergy and laity are not sharp in the sect. In addition, the sect appeals principally to the lower classes (Johnson, 1963:540).

In contrast, the church, for Troeltsch, compromises the more radical teachings of Jesus and accepts many features of the secular world as being relatively good. Thus, it supports existing governmental powers and is an integral part of the existing social order. It is coextensive with society and strives to bring everyone within its means
of grace. These means of grace are dispersed through the sacraments as administered by ecclesiastical functionaries. In contrast to the sect, the church does not require a radical change in the adherents by the realization of the divine law in the lives of members. The members come principally from the upper classes (Johnson, 1963:540).

Niebuhr (1929:17) viewed Troeltsch's main distinction as being between the church as a "natural social group akin to the family or the nation" into which persons are born and the sect which as a voluntary association whose members join by personal choice. This is in keeping with the interpretation of a sect which views the Gospel as being exclusive in character and having ethical demands.

Niebuhr (1929:18) also placed stress on the different foci of the two types. The church, closely allied with national, economic and cultural interests, is committed to accommodation to the prevailing culture. The sect, however, as an associational group attaches primary importance to the religious' experience of its members as a pre-requisite of membership.

Certain critical problems for an analysis of religious phenomena in contemporary America become apparent. Four problems may be immediately delineated. First, a church as defined by Troeltsch, is impossible to find in the present mobile and heterogeneous society of the United States. Second, the vast majority of religious bodies in America cannot, on the other hand, be classified as a "sect" in Troeltsch's categories. Third, the two religious types are described by several different characteristics. These characteristics may vary independently
of each other. Thus, a single religious body may display many churchly elements as well as many sectarian elements (Johnson, 1965). Fourth, the citing of several different indices by which to distinguish between churchly and sectarian forms of Christianity has led to a proliferation of typologies as each new researcher employs new types or subtypes.

Although the church-sect typology has been weighted with such problems and diverse applications, it has the merits and disadvantages of ideal types generally. Ideal types, when used as sensitizing devices, provide models whereby one can handle, interpret, understand, and explain an empirical reality. While the church-sect typology does not and cannot fit exactly any specific group or situation, the typology is utilized as a model to help characterize different religious organizations. Some of the adaptations employed in the continuous refinement of the church-sect typology provide a useful means by which to handle and explain data about the Church of the Nazarene.

However, before mention is made of the unusually fertile insights provided by Wilson (1959), Johnson (1957, 1961, 1963), and Steinberg (1967), the development of the church-sect typology as utilized in American sociological analysis of religion will receive brief attention. In order to give an overview of the elements often used, works of Niebuhr, Pope, Yinger, Berger, and Pfautz will be cited.

Niebuhr's (1929) use of Troeltsch's distinctions has been mentioned earlier. Niebuhr, however, is most widely recognized for his crucial and early reformulation of the typology. As he attempted to adapt the typology to the development of American Protestantism, he added a
processual element. Niebuhr considered Troeltsch's characterizations as static. He proposed that the typology be used to study the processes by which sects effect reconciliation with the surrounding world.

Niebuhr (1929:19) wrote:

In Protestant history the sect has ever been the child of an outcast minority, taking its rise in the religious revolts of the poor, of those who were without effective representation in church or state and who formed their conventicles of dissent in the only way open to them, on the democratic, associational pattern. The sociological character of sectarianism, however, is almost always modified in the course of time by the natural processes of birth and death, on this change in structure changes in doctrine and ethics inevitably follow. By its very nature the sectarian type of organization is valid only for one generation.

Thus, with Niebuhr a new and very pervasive element in the church-sect typology was added for sociology of religion. Popularity of this element has ranged far beyond sociological studies of religion and many denominational studies have referred to Niebuhr's hypothesis—sometimes treated as a general social law—that sects develop ultimately into churches. Interestingly enough, this perspective, the most widely utilized dimension of the church-sect typology, was not included in Troeltsch's works. In general, within nonsociological circles it might be thought that any type of change and adaptation to the world has meant that another "pure and undefiled sect" has bowed to external, non-theological pressures and now enters the rank of the less committed and somehow not-so-radically-Christian category of churches.

Some question may be raised about the argument that, "once sects have relaxed their opposition to worldly ways, they are churches." A better fit with empirical reality and a more relevant sociological analysis can be provided by characterizing the extent to which both
"church-like" and "sect-like" elements are present in the religious unit under investigation and the degree to which a religious body is changing from one type to another, if at all.

Among the more extensive developments of the Niebuhrian thesis that sects develop into churches, is the one set forth by Pope (1942). Loyalty to his mentor, Niebuhr, is evidenced in the following conclusion. "Though many other factors underlie its emergence, the sect arises as a schism from a parent ecclesiastical body, either a church or a previous sect. It then becomes a distinct and independent type of religious organization but moves, if it survives, increasingly toward the Church type" (Pope, 1942:118). Pope contended that the Gaston County mill workers afforded the invariable starting population for sects, but as the sects gain adherents and the promise of success, they accommodate gradually to the culture they are attempting to conquer and thereby lose influence among those relatively estranged from that culture. "As the new sect reaches out for conquest of society, its original identification with those existing at the edges of society is soon modified" (Pope, 1942:119).

The thoroughness and time-tested quality of Pope's study of Gastonia merits more than the cursory attention given here. It is, however, being cited to indicate two basic directions that are often found within the more recent church-sect discussions. First, the use of Niebuhr's thesis along with its companion, viz., the attachment of the typology to the socio-economic classes. Pope (1942:140) makes the following statement about the appearance of sects:
The best, in summary, represents a reaction, cloaked at first in purely religious guise, against both religious and economic institutions.... It is a protest against the failure of religious institutions to come to grips with the needs of marginal groups, existing unnoticed on the fringes of cultural and social organization. But as the sect begins to force its way into the cultural pattern and to become entrenched as an institution within the cultural fabric, it passes from sect type to church type. Then new sects arise, in protest against the failure of old sects and of society to distribute their benefits more impartially.

A second major direction of the church-sect typology, the use of a large number of characteristics to illuminate the general distinctions whereby the sect differs from the church, is illustrated by Pope (1942:122-124) who used no less than twenty-one indices. An abbreviated tabular presentation is given by Broom and Selznick (1970:328):

TABLE 1

<table>
<thead>
<tr>
<th>Sect</th>
<th>Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>Membership composed chiefly of the propertyless</td>
<td>Membership composed chiefly of property owners</td>
</tr>
<tr>
<td>Economic poverty in church property and salaries</td>
<td>Economic wealth</td>
</tr>
<tr>
<td>Cultural periphery of the community</td>
<td>Cultural center of the community</td>
</tr>
<tr>
<td>Renunciation of or indifference to prevailing culture and social organization, including established churches</td>
<td>Acceptance of prevailing values and of political, economic order; cooperation with established churches</td>
</tr>
<tr>
<td>Self-centered religion based on personal experience</td>
<td>Culture-centered religion based on affirmation of citizenship in an existing community</td>
</tr>
</tbody>
</table>
A moral community excluding unworthy members | A social institution embracing all who are socially compatible

Many religious services regardless of interference with other aspects of life | Regular services at stated intervals

Adherence to strict Biblical standards, such as tithing or pacifism | Acceptance of general cultural standards as practical definition of religious obligation

### PARTICIPATION AND INTERNAL CONTROL

| Unspecialized, unprofessionalized, part-time ministry | Specialized, professional full-time ministry |
| Voluntary, confessional bases of membership | Ritual or social prerequisites only |
| Principal concern with adult membership | Equal concern for children of members |
| Emphasis on evangelism and conversion | Emphasis on religious education |
| A high degree of congregational participation in services and administration | Delegation of responsibility to a small percentage of the members |
| Fervor and positive action in worship | Restraint and passive listening |

Berger (1961) appears to emphasize just one aspect of the distinctions as set out by Pope, viz., a person's socio-economic class. Berger (1961:75) states that, "To put this very simply—religious affiliation functions as an indication of class. But it is not an absolutely accurate indicator... Nevertheless, the indicator will work—about as well as any such indicators work in our society." In his discussion he proceeds to suggest possible illustrations. One such being, "Thus,
one can at least make an intelligent guess anywhere about the respective social status of a Congregationalist or a member of the Church of the Nazarene" (Berger, 1961:76).

While Berger does not wish to get bogged down with tagging a particular religious body as sect or church, he does lean heavily upon the assumptions regarding differences in economic class. The following statement (Berger, 1961:78) serves as an example:

The classical statement of a relationship between denominationalism and the class system was made by Richard Niebuhr as long ago as 1929, and nothing that has been discovered since significantly alters his trenchant analysis. . . . The class segregation within American Protestant churches has been uncovered with almost monotonous regularity by one community study after another.

Of the adaptations of the church-sect typology there seems to be no end. Yinger (1957) also seems to concur that it is important to describe the typical relationships that exist between religious bodies and society. However, he correctly indicates that the many classifications reflect the arbitrariness and over simplification in criteria which delimit data. Convinced that it is difficult for any dichotomous typology to give an adequate picture of the full range of data, he attempts a refinement provided by a six-part classification.

Yinger based his distinctions on the two criteria of (1) the degree of universality and, (2) the degree of emphasis on social integration as compared with emphasis on personal needs. With these two factors, he suggests six categories by which to include the full range of data, viz., the universal church, ecclesia, the class church or denomination, the established sect, the sect, and the cult. Yinger's effort is the epitome of the reformulations of the church-sect typology on the basis
of new definitions and multiplication of types in order to embody distinctions which each new researcher deems important.

Another adaptation, made with the similar purpose of providing new definitions and adequate categories, is suggested by Pfauftz (1955). His criterion of distinction is based upon the relative degree of secularization of the religious body. He contends it can be measured by five indices (demographic, ecological, associational, structural, and social-psychological). In order of increasing secularization, his five types are cult, sect, institutionalized sect, the church, and the denomination.

Some specific data of this research are illuminated by the insights from the church-sect typologies as recommended by other scholars. It will be helpful, however, to note first that many attacks have been made upon the relative value of the ideal type. The extreme positions might be represented as a call for refinement by Pfauftz (1955), the demand that the entire schema be thrown out completely (Eister, 1967), or a mediating position as stated by Demerath (1967). The latter position seems to be the most satisfactory because it conserves the scholarship prompted by the typology and does not delimit the generating of new theory and the reformulation of existing theoretical efforts. The position as stated by Demerath (1967:82) is summarized as follows:

Certainly the distinction [the church-sect typology] has a noble history that provides the mixed blessing of scholarly continuity . . . . It is true that the distinction by itself is as sterile as most ideal-types, but it is equally true that both too little and too much have been demanded of it. On the one hand, there has been a tendency to apply the types mechanically and uncritically without engaging in the intended methodological task of amending them where appropriate [underscoring mine]. On the other
hand, the distinction has been treated as an analytic panacea for every conceivable topic under the religious sun, even those for which it was not originally intended.

The preceding discussion provides an indication however sketchy of both certain key sociologists who have taken their turn at using the church-sect typology and several foci they have featured. Fuller review of the works of the writers mentioned and an examination of additional scholars would be commendable. However, the attempt here is merely to provide an adequate base for use of the typology as it enables explanation of the data of the present research. The following section reflects a great deal of dependency upon some of the more cogent insights of sociologists who have previously explored this field.¹

A brief survey of the present status of the church-sect typology provides a context in which to set a sociological analysis of the denomination. This chapter proposes that an adequate description of the Church of the Nazarene cannot be given apart from a full exploration of the emphasis given to both avowed importance of recruiting new adherents and a thorough socialization of new members so that performance is according to group norms. Recruitment is to be understood as an emphasis on conversion (a conversionist sect) and promotion of ingroup norms as an emphasis on sanctification (a sanctificationist sect). These two emphases are not interpreted identically by all members of

¹A review of the methodology is important at this point. Earlier (pages 7-9) the rationale for the use of existing theory was stated. As indicated, there is no intention of designing a study which is limited to the testing of existing theory. However, existing theory is not being ignored. The insights generated by the qualitative research of this project are enriched by comparison with the analyses made by other sociologists.
the denomination as the present research reveals. However, there is
general agreement among all manner of adherents that the Church of the
Nazarene is and ought to be a religious body which gives diligent
attention to recruitment (conversion) and careful guidance to the en­
forcement of the normative standards.¹

Howard S. Becker (1963:34), in his study of deviance, contends
that some statuses have priority. "Master status" is the title ascribed
to such a prominent characteristic. The most common example is race.
However, Becker states, deviance, especially certain kinds, is also a
type of master status. The "master status" theme has utility for
development of the ideas in this section. It will be illustrated that
the master status criterion for Nazarenes (both as they evaluate and
respond to other Nazarenes and as a means of self-identification) is
their sense of an all inclusive dedication to God. Nazarenes hold that
they have a relationship with God through both conversion and sanctifi­
cation "experiences."² In spite of the fact that various uses are made
of the key words employed to describe and explain the experiences of
conversion and sanctification, one cannot explain what it means to be a
Nazarene in the 1970's without attempting to establish an appropriate
category (or categories) by which to study the phenomena behind these
two theological terms. There is a manifest effort among Nazarenes to

¹This point has considerable convergence with an emphasis on the
socializing aspect of holiness religion which is made by John Holt
(1940) and is cited later, pp. 56 ff.

²The reader will need to make several references to the glossary,
Appendix E, as he encounters numerous theological expressions through­
out this chapter.
hold that status within their religious group is to be viewed in the light of one's degree of commitment regarding the indices of conversion and sanctification.¹

It is important to recognize that the denomination does not try to imply that it has a monopoly on knowledge about conversion² or that it is the sole agency which can adequately lead the individual to such an experience. A distinction between conversion as an over-arching (i.e., the master status of the individual being that of a believer in Christ) world view and an acceptable level of organization affiliation needs to be made. However, it is a rare situation in which leaders at either the denominational or the congregational level will dispute the value of full commitment and involvement within the organization. In other words, it is tacitly assumed that loyalty to the congregational activities will bring desirable qualities for the faithful. Loyalty to and involvement within the congregational life of the denomination is

¹It is very common to hear a taxonomy of the church's membership and friends as including the following classes: First, unconverted; second, converted, but unsanctified; third, those who are both converted and sanctified.

²Berger (1963:50-51) discusses conversion. He wrote: "... it should not surprise us that our age has been characterized as one of conversion. Nor should it be surprising that intellectuals especially have been prone to change their world views radically and with amazing frequency." He relates conversion as being the act "... in which the individual changes not only his view of himself but of the world in general." Complementing the comments of Berger are those given by Glock and Stark (1965:6-7). They write "... conversion, which may well be defined as the process by which a person comes to adopt an all-pervading world view or changes from one such perspective to another ... . The word conversion denotes a major discontinuity in behavior, a wrenching of the personality, ... ." "Conversion," for this research, is considered as an alteration of one's total meaning system whereby he comes to interpret himself and the world in light of his perceived relationship with Jesus Christ.
generally considered as being symptomatic of Christian zeal and conversely failure in these efforts is considered as evidence of a low level of religious commitment. However, organizational loyalty is not confused with conversion or considered as a substitute.

As a member of a sanctificationist sect, the typical Nazarene believes that his denomination has more to offer than most religious groups when it comes to providing instruction and assistance in "holiness." This perceived level of expertise suggests some interesting possible interpretations.¹

A recruitment-oriented (conversionist sect) religious body is not finished with its task when the person is converted or even when he begins to attend services of the church (if such a practice follows the stated time of conversion). The possibility of the individual withdrawing ("backsliding" in churchly parlance) from the voluntary association is very prominent.²

Identification with the group becomes prominent at the time of conversion. The new convert is asked to make a public testimony or confession of his new commitment to Christ. It is very likely that the new believer will be both publicly and privately encouraged to "be

¹Sometimes the following attitude is prevalent: "Other religious groups may be able to provide some counsel for holy living, but don't count on it. This attitude seems to be enforced by the conception that the Nazarene Church is one of 'the' holiness denominations and therefore it is quite natural that you be led by us in such an endeavor."

²The loss of members "by the back door" is an often cited self-criticism. This expression implies that the growth of the denomination by the reception of new members is offset to a large extent due to loss of former members. Two principal categories of membership loss may be cited, viz., first, those who lose interest and discontinue involvement and second, Nazarenes who fail to be faithful to the denomination when they move from one city to another.
faithful and to grow in the Lord," or "to go on and be sanctified" or other similar admonishments.

It is at this juncture that a type of self-enforcing and self-perpetuating dimension of the association appears. Little time is wasted in getting the cue across to the new convert that the distinguishing doctrine is sanctification as a second experience for which the new believer is now a qualified candidate. The subtle argument is "Sanctification is necessary. Few other religious groups are attempting to promote this experience as being attainable now. Therefore, stay with and depend upon us."

For one to seek publicly "sanctification" or to testify that "I've been sanctified" is to endorse fully the most preferred measure of religiosity. Whenever a person admits he is seeking sanctification or when an individual states he has received such an experience, there is simultaneously the maintaining of the group's boundaries and the almost complete elimination of alternatives of other religious groups to which one can belong. For when one is sanctified, Nazarenes can once again affirm that it is "empirically" proven that this life is worthy of promotion and at the same time, it is also likely that the norm-supporting believer will not be lost to the Baptists, Methodists, or

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1Fichter's (1951) nuclear Catholics provide a good comparison. The nuclear members are the ones who manifest the highest level of participation in prescribed rituals and organizations of the church and reflect the greatest interest in the parish.

2Boundaries are maintained on the basis that there are conspicuous points of distinction between the Nazarenes and most other denominations. If one set out in an aspiration for sanctification, he can be considered as a "safer" possession for he has limited his alternatives, eliminating non-holiness religious bodies.
Presbyterians, or some other group which does not advocate second blessing holiness.

"A holiness denomination" has been a most usual and popular manner whereby the Church of the Nazarene has been described by both those inside and those outside of the church. Perhaps the assessment is still the most accurate. Much evidence of the conception of the Church as being a holiness denomination is easily noted. The denomination participates as a full member (the largest denominational group) in the National Holiness Association which is described as " . . . an organization representing over one and one-half million constituents. The distinguishing characteristic of NHA is its adherence to the Wesleyan Arminian Theological persuasion. Today all major bodies in America who identify with this doctrinal position are within the fellowship of the National Holiness Association."1 Another statement, representative of the denominational position, is taken from the Inaugural Address delivered by William M. Greathouse, President of the denominational graduate school of theology, Nazarene Theological Seminary. President Greathouse spoke (1970:15):2

Secondly, let me speak of our distinguishing tenet, Christian perfection. It is our abiding conviction that God raised up the Church of the Nazarene for a special purpose, to bear witness to the grand truth of Christian perfection. The preamble to our Articles of Faith reads: "In order that we may preserve our God-given heritage, the

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1Quoted from a 5 x 8 inch (n.d. and no title) descriptive enclosure which is inserted in some correspondence from the national office of the National Holiness Association. Executive Director, Dr. D. Dale Emery. Indianapolis, Indiana 46224.

2This quotation is laden with theological terms. Reference should be made to the Glossary, Appendix E.
faith once delivered to the saints, especially the doctrine and experience of entire sanctification as a second work of grace, and also that we may cooperate effectively with other branches of the Church of Jesus Christ in advancing God's kingdom among men, we, the ministers and laymen of the Church of the Nazarene . . . do hereby . . . set . . . the Articles of Faith, to wit . . . . "

Our cardinal doctrine is not Christian perfection, but redemption through Christ in terms of the New Testament Kerygma. Within the kerygmatic proclamation, however, we lay special stress upon the fact that "for this purpose was the Son of God manifested that he might destroy the works of the devil" (I John 3:8). We believe that the atonement deals not simply with the fruit but also with the root of sin, not merely with the symptoms of man's moral disease but with the disease itself.

Comments made in various forms of church meetings also reflect the members' conception of their denomination as being a holiness denomination. One illustration comes from the closing service of a District Assembly (Church #8). The service was begun by announcing the congregational hymn as being "Holiness Unto the Lord." The hymn was followed by prayer, which was delivered by an official from the regional Church college. In part he prayed:

We sense the response of our lives to the hymn and we recognize that our purpose, reason for being, and mandate is to proclaim full salvation of "Holiness Unto the Lord." This is the call we have, may we live it and proclaim it (Much verbal response of "amens" was sounded at this point).

May the people called "Nazarenes" not waver and fall from the fulfillment of this task (again many "amens").

The same evening was climaxed by an Ordination Ceremony conducted by one of the six General Superintendents, the highest elected office in the denomination. After making a wide range of admonishments and warnings, the ceremony was closed by a key and emphatic statement being
made separately to each of the six candidates: "May you be a soul-winner and most importantly a holy man of God."\(^1\)

Further evidence of the self-identifying conception of a "holiness" emphasis comes from observations made in a small church (Church #1: 6-7-70) as a young pastor spoke to approximately 130 persons in a Sunday morning service. He made a rough paraphrase of a quotation from P. F. Bresee, usually considered to be the key founder of the denomination. The pastor quoted the statement with strong feeling and endorsement. He suggested that Bresee said: "When we [Nazarenes] quit preaching holiness, we have nothing to tell the world. That is our purpose—holiness, holiness, holiness."

Responses from lay persons might be represented by some of the following. A female respondent (#3), a professional with a graduate degree, spoke of the future of the denomination as a holiness body:

One strength of the Nazarene Church is its spiritual leadership at top levels. However, how long we will have sanctified men in top leadership is difficult to say. Compare the Methodist Church, whose head men were responsible for putting holiness out.\(^2\) They removed men who preached holiness. However, holiness is still the main emphasis, a strong emphasis.

A female respondent (#22), age 26, who had been a member for less than a year, indicated that ideologically the Church is committed to

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\(^1\)A "soul-winner" is one who by his life and conversation persuades other persons to accept Christ as their personal Savior. A "holy man of God" is a shorthand expression to imply the importance of believing, experiencing, and living according to the principles of holiness religion.

\(^2\)Pages 25-31 provide some support for the assertion by this respondent. However, the description "putting holiness out" is probably too strong. It was more a lack of strong emphasis on second-blessing holiness accompanied by ecclesiastical opposition to independent holiness organizations. Thus, in this way "holiness was put out."
both salvation, a first initial time of individuals' coming to Christ, and sanctification. The former Baptist said:

Ideally the Nazarene Church has the cornerstone of the Christian faith. I've been to many churches. The Nazarenes have what it takes. I believe it. I'm a Nazarene because I love it. Since sanctification, the Lord has been more real to me. However, it is not a problem in not having it, but in teaching it, Nazarenes have what it takes, but they need to teach it. They need a training program to explain more fully what it is that sanctification accomplished and how one experiences sanctification.

A male (Respondent #16), speaking of his local congregation, which has an attendance of more than 500 persons indicates, regarding holiness, that:

The stress is heavy. It is a central theme of a sermon once or twice a month. Some mention is made almost every Sunday and Wednesday service. It always is an emphatic idea in testimonies, prayers, and by implication in many ways.

A male college student (Respondent #14), age 21, when asked to compare what holiness meant for his generation of Nazarenes as compared with that of his parents said:

Both generations are talking about a holy life. Both mean becoming more divine, Christ-like. My generation might hear it preached differently, for even a lot of non-Nazarenes among the young people are seeking more of what we call in our terminology, "the second work of grace." But it is broader than Nazarenes, many are really seeking the fullest life possible. Those trying the Christian way will run into this pursuit some time or other. It doesn't even have to be preached, although it may be, for the Holy Spirit does the work on a personal level.

A respondent, (#15) who is a member of a church of more than 500, when asked to compare the meaning of sanctification for the generations before and after his said:

The depth and reality of spiritual experience is not between generations, but between individuals. There
are some of the younger generation who are as genuinely spiritual and sanctified as two generations ago. Also, I'm inclined to think that the percentage of Nazarenes sanctified is not any less than previously. In fact, the generation behind me is much more spiritual than mine at their age. We were parasites—the Church entertained us, took care of us. Now, the teens are making a big contribution.

In various ways, then, the holiness label has application in describing the Church of the Nazarene. This being true, what can be garnered from current sociological analysis about holiness religion? The investigation of modern research concerning holiness religion began with the work of John Holt (1940). He made one of the earliest attempts to analyze holiness denominations. He was struck by the phenomenal growth of holiness groups among the migrants from the rural to the urban areas. Holt thought that the "culture shock" experienced by the recent rural migrant, characterized by feelings of isolation, social and economic insecurity, resulted in revivalism. By placing the stress on the readjustments and reintegration provided by holiness, he focused on the "socializing" aspect of such religion.

Even though holiness religion did or does not even now typically attempt to eradicate the social causes of maladjustments, he noted that such groups are, nevertheless, "successful in inspiring hope and a type of behavior in individuals which may raise their individual or group status above that of their class" (Holt, 1940:741). Again, there is evidence of the Niebuhrian thesis: as sect members become part of different social classes, they will become churchly. Although Holt had reservations about generalizing his conclusions beyond the South where his study was conducted, it has been a reservation generally unheeded by
those who have referred to his work. He provides two key perspectives which are useful in characterizing a holiness denomination, though his work does not totally describe the Church of the Nazarene in the four states studied in this research.

First, Holt suggested that there is a failure of holiness denominations to attempt to eradicate problems which occasion social maladjustment. The applicability of this framework as a useful mode of analysis of the sanctificationist emphasis of the Church of the Nazarene was discovered in this research and is illustrated by the young pastor who asserted (Church #1: 3-7-70), with the support of some vocal congregational response:

The primary purpose of the Church of the Nazarene is not civil rights, social welfare, and all these other things. It is to see people saved.

The annual Vacation Bible School service is typically one of the largest groups attending Sunday services during an entire year. The Vacation Bible School and demonstration service are both seen as excellent vehicles by which to increase the contacts and potential attendance. Due to the fact that there are many neighborhood visitors the "best foot is put forward." In such a setting (Church #1: 6-14-70) a platform manager, in his introductory remarks, spoke:

Our approach to VBS is like all other attempts of the Church of the Nazarene. Namely, if we can help a boy or a girl, a Mom or a Dad, we can change a home and then we can change the world. In such a way we don't need legislation or programs in order to bring the peace, love, and understanding which the world needs so badly . . . . If your child was introduced to Jesus for the first time this year or has heard about him for the first time we are happy and that is our reward.
Indicative of the prevailing Nazarene avoidance of political, economic, and social efforts, as a means of alleviating problems which occasion maladjustments, is stated succinctly by a local church leader (Respondent #1) as he speaks of the denominational break with one of the Commissions of the National Council of Churches:

... the church as a unit, as a general rule, should not get directly involved in politics. Of course, we must get involved when there is a gross injustice, e.g., Hitler, that is being perpetrated... If the church would devote one hundred percent of its energy to changing lives, one at a time, it will make a more profound effect in the long run on changing societies.

Nazarenes do not oppose ameliorative efforts. They are, however, so fully convinced of the greater and more commanding importance of seeing one accept Christ that all of the thirty-one respondents ranked the church very low in terms of placing stress on alleviating hunger, poverty, and pollution. A wide range of reactions to this stance were evident. A 65-year-old member of a congregation of less than one hundred members (Respondent #8) expressed the most radical extreme when she said:

It is ridiculous for the Church to waste time on that [poverty and pollution]. The Lord said, "Preach the Word." If we get people saved, then Christian people will take care of those things.

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1 The January 1970 session of the General Board voted to withdraw the denomination Church Schools Department from the Commission of the National Council which develops Sunday school materials.

2 The respondents indicated that the church sometimes shows concern about hunger in countries in which it has missionary fields, and sometimes for single deprived families, but never dealing with the social and economic root causes.
of these things. Remember Uncle Bud\textsuperscript{1} who gave away his money on the way to the store to buy shoes? Pollution and helping that is nothing compared with being saved. Can't get sidetracked. Must preach the word. Preaching pollution doesn't help them if they need to be saved.

A 49-year-old woman (Respondent \#9) from the same community saw the purpose of the church as being an "emphasis on the spiritual aspect of keeping the church going and winning of souls." However, she seemed troubled with the "all or nothing" tradition. She stated:

Sometimes we're not going down to where people are. High ideals and goals for ourselves, but too often we are leaving people where they are. We're leaving too much to the rioters and radicals. Too often we gather spiritual robes around us--we're not like the Good Samaritan. In fact, in our own church we can't get our people to help deal with many Sunday school children and families who are impoverished materially and spiritually.

A 39-year-old man (Respondent \#17) took a more severe view of the traditional stand as he stated:

We are a cloistered Nazarene society that is taking a nonposition on the big issues. We want conversions and we need money to operate [in the one and one-half hour interview the respondent indicated he favored these], but as getting down to some of these every day functions of the Christian, such as his concerns about race relations, war and peace, and his environment, we take the middle of the road, always have. Which is to say, we don't take any stand. Take race relations for an example, the only thing we have done is to dissolve the Gulf Central District.\textsuperscript{2} And in

\textsuperscript{1}"Uncle" Buddy Robinson was an extremely popular evangelist. His colorful and homely illustrations, most taken from his Texas frontier experiences, endeared him to many Nazarenes. He was a lisping country philosopher preacher.

\textsuperscript{2}The Gulf Central District was a jurisdiction of churches, not on the basis of the geographical section, but for a particular racial group, viz., Black Americans. The District was organized in 1936 and dissolved by the General Assembly in 1965.
Kansas City, our international headquarters, we have the poorest representation of a Negro church that I've ever seen in my life.

In general the respondents all supported the assessment that the church is not doing anything significant in placing stress upon eradication of circumstances which may occasion social and personal problems. The Church of the Nazarene illustrates that there is, today, much relevance in one of Holt's descriptions of holiness religion. This research verifies his assertion that holiness religion typically does not attempt to eradicate problems which occasion social maladjustments.

A second means for characterizing holiness religion was also offered by Holt 30 years ago (1940:310). He indicated that a major stress of a holiness denomination is to provide enforcement to the individual in the midst of social and personal maladjustments. Thus, holiness religion not only fails to meet head-on, as its main task, the major social and economic problems of the time. Instead, it meets the issue by purporting to provide inner and personal help for people in the midst of distressing social and personal complexities.

Holt's conclusion is still correct. If anything, the stress is greater than Holt suggests. It certainly goes further than a simple fatalistic acceptance of the present social order. There is a further dimension. There is acceptance plus placing a "by-the-Spirit-you-can-be-happy-while-in-adversities" tag over it. A devotional by Dean Bertha Munroë1 in Strength For Today (1949:249) is representative. In part it reads as follows:

1A popular writer who for many years served as an educator and dean of Eastern Nazarene College, Boston.
Expect trials, fierce ones. They are normal for the Christian, normal, and essential. Only fake remedies and scamped workmanship are put on the market without testing. Quack medicines and jerry-built houses do not invite the strain of trial; but God will not turn out a product that has not been tried and proved genuine . . . .

Trials make us sharers with Christ; He suffered.
Tired? Remember His weary, footsore journeys. Un-appreciated? Remember Him driven out of His own home town. Misunderstood? Think of Him before Pilate. Lonely? Remember Gethsemane and the sleeping disciples. Ridiculed? Think of the purple robe and the crown of thorns. As you share with Him, He shares with you. He understands . . . . When I'm passing thro' the waters He will be my Guide, And the rivers shall not overflow my soul. In the burning, fiery furnace He is by my side.
He will bring me out triumphant to my goal.

The inner enforcement that is to be lived out with joy came across in a regularly scheduled summer evening worship service (Church #5, 6-21-70). There were close to two hundred persons present. The congregation sang:

Jesus, Jesus. Sweetest name I know . . . .
He fills my every longing . . . .

Prior to the singing of the last verse of the song, the director, a male in his early twenties, asked "how many would testify that Jesus is indeed our every desire, all our needs and wants—that he fills our every longing? If so, sing it like you really mean it." Later in the service the preacher, a male in his late forties, spoke from the scripture text of I Thessalonians 5:16-28. He chose the theme, "the very God of peace sanctify you holy." In speaking of the "scope of sanctification" he proclaimed:

It is the whole spirit, soul and body—an all inclusive dedication—entire sanctification. Can't compartmentalize life. God wants our whole life. The world is hungry for those literally sold out to Christ. The integrated personality—that's what holiness preaching is all about. We holiness people were preaching this before the psychiatrists were even heard of.
Another rather characteristic Sunday evening service (Church #2, 7-12-70) was punctuated by the presentation of a vocal solo which elicited much verbal response which seems to express the kind of confidence holiness people believe they have in the enforcement and strength they receive from Jesus. The words which incited a general response of "amens" are, in part:

Without Him I can do nothing  
Without Him I would surely fail . . . .  
Jesus, Oh Jesus.  
Do you know Him today?  
Without Him how lost I would be.

Support of Holt's recognition of the importance placed on inner enforcement by holiness religion was demonstrated in a Wednesday evening service in the smallest of the twelve congregations observed (Church #4, 6-10-70). The first testimony, given by a female member, about sixty-five years of age, stated that, "Jesus is the most precious possession I have. Jesus lives within . . . . He is the sweetest 'thing' I know."

The testimonies were followed by a general session of prayer which lasted about ten minutes. Nearly all in attendance participated. They all prayed aloud simultaneously, which is more rare whereas formerly it was normative. The themes emphasized, however, are often expressed when only one person is praying while others listen. During the prayer time, several themes emerged. First, Jesus is all we need. The leading male voice asserted, "more than anything else we need you, Jesus." Other expressions were similar in that they expressed thanks for the fellowship of Jesus in all areas of life. Second, many prayed earnestly during the entire period that others would respond and accept Jesus as personal
Savior. The third and final key theme of the prayer—in fact for the entire service—was an unusual emphasis on the inward peace and contentment the true and loyal believer has in Jesus.

It is interesting to note that similar support for the inner enforcement dimensions of holiness religion was portrayed with equal strength by the responses of those in attendance in one of the largest churches observed (Church #8, 8-30-70). Numerous "amens" were given when the leader articulated a typical Nazarene position in the following words:

Regeneration and entire sanctification will solve many problems in the social world. Our basic platform [he was speaking of salvation and sanctification] has the answer. God can meet men's needs. As a holiness church, we can do something if we get all on the altar [i.e.; completely committed to the task]. We have a big job to do in our town.

While the ramification of what it means to be a holiness denomination is a matter which involves a constant expansion of definitions, it is still fair to say that many Nazarenes, most of the time, and for almost all under certain stressful conditions, honor God as providing them inner enforcement by His Spirit. Nazarenes maintain a sense of "joy-while-in" and portray a confidence that God is going to see that everything comes out alright.

Most Nazarenes assert that the meaning of holiness cannot be restricted to the single "inner-enforcement" motif. However, the inner-enforcement theme is very conspicuous in the comments and attitudes of Nazarenes. On numerous occasions, among holiness people, there is a reference to the Holy Spirit as the "Comforter" and "Paracletetc."¹ This

¹"Paraclete" is a transliteration of a Greek word which means, literally one called alongside to give aid; one who pleads another's cause. In legal contexts it means advocate, or one who is counsel for defense.
theme which illustrates the inner-enforcement motif is prevalent within
the official literature, sermons, and in both explicit and implicit
forms in the testimonies of lay persons.

Another important contribution in the analysis of holiness denomina-
tions is provided by Johnson (1961). He goes beyond Holt (1940:741) who saw the phenomenal success of holiness groups as a social movement. Holt had asserted that holiness religion assists persons who experience acute social maladjustments to recapture a sense of security through religious revival and reform. Johnson (1961:310) in an attempt to go beyond Holt concludes that most sociological investigation prior to 1961 had given two pictures of holiness religion. They are: One, the holiness movement does not attack the causes of low status and is hence indifferent to the major social and economic problems of the times. And, two, that holiness religion offers an other-worldly, escapist, and emotional compensation for low-economic status. Of these two points the first is more aligned with the data collected and is central to the research reported here. This point has been illustrated by reference to Holt’s study in the previous pages. Concerning the latter, it is more a matter of emphasis. Holiness religion of the Nazarene type places more stress upon personal religious experience, as opposed to concern about the causes of social problems. This interpretation has a better fit with the data.

Johnson does, however, correctly propose that these explanations do not go far enough. He contends that holiness groups fulfill a third major function for their members and society generally. They encourage
an orientation toward the world that constrains their members to adopt motivationally and behaviorally an outlook that is similar in many respects to that of the higher or more privileged social strata, or more broadly, the dominant values of American society. Sociologists have frequently described such values. Johnson (1961:310) states and applies them:

Central to all such descriptions is the emphasis on individual achievement of concrete goals by the consistent application of the appropriate means. Closely related is... the emphasis on democracy, individualism, mobility, and moral respectability. We will argue that the specifically religious values of Holiness groups converge with several features of the secular value system. If this is so, it will be plausible to suggest that a latent function of Holiness groups is the socialization of their adherents in the dominant societal values.

One ought not to dismiss this observation without more serious attention. However, regarding this point the data for this study reflect neither confirmation nor denial. Johnson proposed that research of holiness religion had been stunted and included a new element for analysis. The discussion of this chapter is an attempt to support the thesis that another dimension, the interpenetration of the conversionist and sanctificationish emphases, needs to be added.

An aspect often ignored and one which represents an unmistakable error in the description of holiness religion needs to be noted. To focus almost exclusively or entirely upon the single distinctive doctrinal element, variously called "sanctification," "second blessing," "holiness," is to miss what it means to be a Nazarene. To do so is to ignore the principal aspect of any group which is part of the
evangelical wing of Protestant Christianity, viz., that sector of the Christian church which places heavy stress upon people coming to Jesus Christ as their personal Savior.

Illustrative of a two-pronged emphasis on conversion and holiness is one respondent who was asked to define what he conceived to be the primary purpose of the denomination. The 38-year-old, life-time member (Respondent #29) said, "We are to be a fundamental church that believes in two blessings, being saved and sanctified." In much the same context a 25-year-old University graduate student (Respondent #30) described his church as, "A church that believes in individual personal salvation and sanctification." A subtle confirmation of the respondent's own commitment to the evangelical purpose under consideration was evidenced as he reflected upon trends in the denomination. He spoke with considerable concern as he stated:

I'm afraid that I see an increasing apathy toward lost souls as compared with what I understand was typical of the early church [New Testament Church]. That spells a weakening of a relationship between the members of the congregation and God, which, of course, is trouble.

In the same conversation the young man (Respondent #30), whose education had involved him in Nazarene Churches in three urban areas, indicated the excessive energies given to the evangelization (conversionist) effort. He also expressed some hope that among young people this orientation will become totally descriptive of the denomination. He said:

I've been through several systems of soul-winning [classes of instruction on how one can share, through personal conversation, his faith in Jesus Christ], but after it is all said and done of the thirty or forty in
each class, it effected a change in only one or two. Maybe it is because it has not been drilled into us early enough. It has, however, been most encouraging to me to see the great number of IMPACT teams which are being organized into witnessing efforts. Here training and actual witnessing experiences work together.

This concern would have been heartening to the delegates at the 1907 convention whose admonitions in the "State of the Church Report" were very similar. They stated:

We urge that our young people be encouraged to press on into the fullness of the blessing of entire sanctification, and to take an active part in the spiritual work of the Church, and salvation of the people (CAJ, 1907:54).

The respondent's views, which are offered as being representative of Nazarene attitudes, are also reminiscent of the stand taken by the 1952 General Assembly. The recommendation adopted could be considered a characteristic position statement which has served as a "guiding star" for all levels of church organization during nearly two decades since 1952. The paragraph reads:

The task of witnessing and winning souls is the task of the entire church. We cannot retain the blessing of God and long neglect this responsibility. We believe there are large areas of unutilized potential power in the Church of the Nazarene. If God could only awaken us to our individual possibilities and responsibilities toward the work, I am sure the statistics of the church would be revolutionized in one quadrennium. Beginnings

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1"IMPACT" is an acronym-type word for a youth emphasis, Immediate Personal Action for Christ. The concept is usually operationalized by the organization of the teens into singing groups that hold services (concerts) in the evenings and witness to their faith in Christ during the day. These are conducted in a wide variety of settings, e.g., youth retreats, camp meetings, college campuses, revival meetings, regular Sunday services and specially scheduled services for local churches or several churches of one area for a combined session. Almost all districts, colleges, and many local churches have such organized groups; however, they do not always use the title "IMPACT."
have been made, and the results are encouraging indeed. We urge that the program be continued and that our ministers preach on both the negative and the positive aspects of the Pentecostal experience and that they organize their local forces and by precept and example lead and teach their people in personal soul winning. For the past quadrennium this program was designated the "Mid-Century Crusade for Souls." No doubt that slogan will be changed at this General Assembly. But, regardless of the changes in slogan, there must be no cessation or change in the program itself. Whatever it may be called in the next quadrennium, it must still mean "Souls, Continued." [GAJ, 1952:120].

A different setting provides other evidence that concern about evangelization must be included if one is to depict holiness religion. A new District Superintendent, key administrative officer for a group of, ordinarily, from forty to one hundred and forty churches whose area of responsibility is often coterminous with state boundaries, was being installed (Church #8, 3-27-70). His first comments, which were freely supported by many verbal responses of those in attendance, spoke clearly of the holiness mandate, but even more emphatically of recruiting others to accept Jesus Christ as Savior. He stated:

I'm not going any new directions--rather, the same old rugged Gospel, that Christ can redeem sinners and that God the Holy Spirit can fill and guide the lives of believers. And all that I do will be in order to evangelize and win souls. The church is not for saints. It is for sinners . . . the purpose of the Church is to go out in the highways and byways and bring them in.

Wilson (1959) suggests a term that has unusual application in describing a denomination as a recruitment-oriented religious body. He considers the self-defined conception of "mission" for a given sect as of descriptive and conceptual importance. The ideological or doctrinal character of the sect in relationship to the values prevailing in society
is the basis by which Wilson develops four sect sub-types, viz., conversionist, adventist, introversionist, and gnostic.

Wilson finds that the adventist sects are characterized by pessimistic determinism as they predict a drastic alteration of the present world. Their mission is to prepare for another world, the new dispensation. In contrast, the gnostic sects, through a type of "wishful mysticism," seek by new and esoteric means the world's goals. The introversionist sects through realization and cultivation seek higher inner values which they replace for the world's rejected values.

The religious bodies with a recruitment mission, the category to which the Church of the Nazarene belongs, are what Wilson calls "conversionist sects." Such a sect seeks to alter men and thereby to alter the world. The response is free-will optimism which holds that potentially any and all persons can accept Jesus. Even though Nazarenes are doubtful of all becoming believers, it, nevertheless, is held as a goal and as a hope. The hope and responsibility, softened by the fear that all will not respond to Christ, was expressed by one pastor (Church #8, 9-6-70). He spoke to three hundred and fifty in Sunday evening attendance. He used the scriptural ideas found in Luke 23:2, which tells of an incident about the thieves who hung on the two crosses nearby Jesus. Telling of the faith response of one, the preacher stated, "All who will may come by faith. Anyone, regardless of race, color, class or denominational affiliation may come. Everyone I meet on the street may respond in faith, if they will. However, not all are going to choose to go to heaven, some are going to miss."
As a "conversionist sect" it is proper to note that the word "evangelism" is perhaps the most important cue to thought in contemporary Nazarene circles. It can be considered a generic term covering two major foci, viz., revivals and witnessing. "Revival" is the popular phrase meaning a mass meeting which is conducted for the purpose of seeing people converted to faith in Christ as Savior. The terms "personal evangelism," "soul-winning," and "witnessing" are used interchangeably and describe the effort of the individual believer as he invites other individuals, in a face-to-face context, to accept Jesus as a personal Lord. The extent to which this concept of mission is part of the daily emphasis and concerns for Nazarenes is most pronounced. Evangelism has both a personal motivational and organizational level among Nazarenes. It is not only built into the structure of congregational role expectations, it has also been internalized as a worthy and important objective among a surprising number of the communicants. There was only one incident during the four most intensive months of interviews and observations in which any reflection of doubt was placed upon the nearly supreme worth of evangelism (Church #8, 9-6-70). In this case, an adult Sunday school class member stated the rationale of the particular class as, "because we favored relevant discussions more than an evangelistic class."

Usually the emphasis is that of the 45-year-old union man (Respondent #6) who stated, "We have to make two personal calls a week to participate in the calling program at our church. We [he and his wife] both do this." The fact that this organizational objective has been
internalized was evidenced as he spoke of personal evangelism, "If anyone is a Christian, he automatically ought to be a witness." Similarly, a businessman (Respondent #13) in the $20,000 plus bracket described his church as an evangelistic church emphasizing the experience of holiness with special emphasis on missions, witnessing, and the holy life." Later in the interview, he became excitedly involved as he spoke of the high emphasis placed upon the recruitment motif.

He asserted:

The emphasis has increased in the last eight years. This is the most wholesome thing to happen in the Church of the Nazarene. Formerly, people were sanctified, then "sat on it." Our people need to be guided. Today the emphasis is on "Go tell" that neighbor something. Don't just "let your light shine." That feeble argument is a lot of "bunk."

The dual sanctificationist-conversionist emphasis is noted as the same respondent (#13) spoke of the implications of various Biblical and social issues regarding the central objectives of the denomination:

The primary emphasis of the Church of the Nazarene is still Biblical, the message of the Gospel, that Jesus came to save sinners and to sanctify believers. We're not to go wandering off on some tangent—any help of the poor is good. But still, our primary emphasis is to save sinners.

A 25-year-old medical graduate student (Respondent #24) and his wife described the Nazarene denomination of which they have been members for only two years as a "soul-seeking" church. As graduate school students, they were invited by another young couple to attend a special revival service. They said, "Here at this church was the beginning of our spiritual life." In speaking of the evangelistic mission of the church, they continued:
When we came, we were part of a long chain of persons. We were invited by a couple. We came and were saved. The cycle was repeated again and again. This is fascinating to us, especially when you've never been around a church. The most exciting thing, next to being saved, is to see someone else saved through your efforts. If a person isn't attempting to evangelize, there is a type of emptiness in your life.

Later in the evening, during the same interview, they delineated with additional detail the commitment of their congregation to an evangelistic mission. They outlined:

Evangelism is simply just part of the church. It is a dynamic aspect of especially the young adults. For example, here in our local church evangelism for a two-year period has been at such a high pace. It was unusual for a new family not to be present on Sunday and even rarer if they didn't come back. We see evangelism as an exciting inter-relationship among people as there is an intelligent search to discover the kind of life there is in the Christ and holiness.

The concern with this recruitment mission is equally present among all the respondents interviewed. However, members of several congregations were frustrated by what they felt was the meager success in this widely affirmed purpose. An active 65-year-old layman (Respondent #7) observed, "The last ten years we have been a little slow on personal evangelism. We are, in fact, putting more emphasis upon it, but we're just not accomplishing. There is a lot of talk, but it is hard to do."

In similar fashion a young coach (Respondent #10) spoke of his commitment to evangelism and discontent with the degree of success. He said:

Of the people at the conference [Fellowship of Christian Athletes] I didn't know the denomination of any of them. All I know is that they love the Lord and want to tell everybody about Him. This is the position that we need to take . . . . However, an emphasis on personal evangelism is coming up a lot. We used to think we could have two revivals a year and let the Pastor and Evangelist do it all. I'm afraid that I talk about evangelism a lot, but never do it.
A male respondent (#26) from a small community said, "Personal evangelism is stressed a great deal, but I'm fearful that in our church nothing is actually done." A thirty-three-year-old professional (Respondent #27) in the same congregation defined the purposes of the Church of the Nazarene to be three-fold: (1) Reach people by evangelism, (2) See them saved, and (3) Get them sanctified. A twenty-four-year-old respondent (#31), a member of a church with less than one hundred members, spoke of the new surge of evangelism in the denomination:

Evangelism is more than revival services. It means also going out and calling on people—the spreading of your faith to others. Evangelism seems more important now than when I was younger. All of our churches seem to have calling programs. They must grow. There is more emphasis on personal evangelism. Perhaps the change is within me, but I hope it is an increase of emphasis within the church during recent years.

One respondent (#29), male, age thirty-eight, when asked to indicate how many of the five families with whom his family was the closest were Nazarenes answered, "five." However, he immediately added, "That is one area in which we lack. We should have more close friends outside of the church so that we could witness to them." Later as he spoke about some emerging trends in his church, he expressed the opinion that:

We will need to stress more evangelism. It is being stressed now, but, it is going to have to become more a part of each individual believer and every local church . . . . For example, we are now taking a different view on young people and forming them into Gospel and IMPACT Teams. This is a good change as it puts young people to work within the developing theme of evangelism as a job that everybody ought to be doing.

The concurrence of the above views with the official leadership at the most recent International General Assembly of the denomination, 1968,
ought to give any ecclesiastical bureaucrat at least partial encouragement that his formally stated goals are supported at the lowest echelons. The proceedings of the 1968 Assembly contain the following entry by the Board of the General Superintendents:

The Church today is in the midst of a disturbed world. War is brutalizing humanity. Governments are uncertain . . . . The erroneous belief that the social structure can be improved without a change in the hearts of those who make up society has increased the tensions among mankind. Law and order are threatened by those who try to settle social issues in the streets . . . . National spiritual life is tragically weak and at times almost nonexistent . . . . We believe, therefore, that the way out, or up, is by heeding and obeying the gospel. To make this possible we just double our efforts in evangelism. We must preach a full salvation and we must guide our people in righteous living . . . . We must desperately labor to produce a revival and conduct evangelism in every district, church, and mission field (GAJ, 1968:230-231).

Given the relationship between the formal and informal definitions of the mission of the Church of the Nazarene, one detects that the "conversionist" label applies. Thus, a fuller statement of Wilson's description is merited (1967:5-6):

The conversionist sect is one whose teaching and activity centers on evangelism; . . . . It is typified by extreme bibliolatry; the Bible is taken as the only [Nazarene, "Sufficient Guide"] guide to salvation and is accepted as literally true [Nazarene, "fully inspired to lead us to salvation and righteous living"]. Conversion experience and the acceptance of Jesus as a personal Savior is the test of admission to the fellowship; extreme emphasis is given to individual guilt for sin and the need to obtain redemption through Christ . . . . The sect precludes no one and revivalist techniques are employed in evangelism. Examples are to be found in the Salvation Army and the Pentecostal sects. [As research for this section purports, the present writer holds that the Church of the Nazarene is also a good example].
To sum up, then, to correctly characterize the Church of the Nazarene, one cannot simply follow Holt and Johnson as they describe holiness religion. Neither can one narrow his considerations to what Wilson tags as "conversionist," regardless of how perfectly it may fit certain aspects of the mission of the religious body. The preceding pages have been an effort to establish that it is only as the conversionist and sanctificationist emphases are held to be inter-penetrating and interacting that one gains a correct picture of the Nazarene Church. A whole-part distinction is important. The Church of the Nazarene is more than a simple conversionist body. It is also more than a sanctificationist body. The Church of the Nazarene is a conversionist-sanctificationist denomination. Herein has been a crucial weakness of much previous holiness research to adequately characterize the Church of the Nazarene. The entire story about what it means to be a Nazarene cannot be told by emphasizing the indicators which are restricted to holiness religion and ignoring the inordinate attention given to a recruitment mission. Conversion and sanctification emphases must be considered together.

In brief, the church has throughout its history and is still energetically enunciating the extreme importance of the two works, conversion and sanctification, and is placing stress on the accompanying responsibility of witnessing to others about what they, as Nazarenes, perceive to be divinely accomplished miracles in their lives and miracles which are potentially applicable for all others. The result is that now the carefully defined distinctions between conversion and sanctification are being blurred and de-emphasized. However, "not as the Methodist," in a
type of official anti-holiness movement, but in the emergence of a new kind of flexible, more broadly defined processual holiness which is even more tightly entwined with initial conversions, subsequent evangelistic responsibilities, and continual spiritual growth.

Some of the implications of the broadening definitions of sanctification are featured in the next chapter.
CHAPTER V

RELATIONSHIP WITH THE WORLD

Insulation from or Missionary to?

The contemporary setting of the Church of the Nazarene is a good illustration of what appears to be some paradoxical Biblical statements. First, there is the possibility of isolation or insulation from the world. This response is expressed in the maxim, "Therefore come out from them, and be separate from them, says the Lord, . . . " (II Corinthians 6:17). Contrasted with this is the Biblical statement, "As thou didst send me into the world, so I have sent them into the world" (John 17:18). Such a commissioning conjures up an image of invading forces, not isolationists. The latter verse, when applied to Nazarenes, is indicative of the fact that there is a decreasing emphasis placed upon aloofness and insulation from the world. Accompanying the de-emphasis upon the religiously reclusive characteristics of the Nazarene Church, greater stress is being placed upon the responsibility of being an invading missionary in an alien world.

To suggest such tension is to focus on one of the two major areas in which the church is struggling with redefinition, i.e., rule-keeping definitions of holiness religion.\(^1\)

\(^1\)The other issue, the maintenance of identity and continuity amid change, will be considered in Chapter VI.
Though members of the Church of the Nazarene consider their church to be raised up for the "spread of scriptural holiness," it, nevertheless, is at this point in time in the sanctificationist dimension that a change in the normative expectation is noticeable. The transition in expectations is visible as one notes the movement away from a strong "rule-keeping and a maintain-the-standard" behavioral definition of sanctification. The response of the membership to this development varies from the extreme of "the church is going to the dogs" to the conclusion that the trend is wholesome and necessary to achieve relevancy in contemporary times.

In this paper it is postulated that it is along the sanctificationist axis that the "insulation" (Wilson, 1959) stance is being taken.\(^1\) This view may be open to dispute, since it is easy to find other sects which also insulate themselves against the world and yet cannot be labeled as "holiness."\(^2\) However, the writer is convinced that a review of denominational history and interviews with representative members support the contention that Nazarenes view their insulation from the world as being part and parcel of the sanctification experience.\(^3\)

\(^1\)Glock and Stark (1965:18-38) discuss several dimensions of religiosity. A "rule-keeping" behavioral definition of sanctification might be subsumed under the consequential dimension of Glock and Stark's taxonomy. This dimension specifies what people ought to do and the attitudes they ought to hold as a consequence of their religion. Nazarenes are moving to a new interpretation of what the consequential dimension ought to imply for those who profess holiness religion.

\(^2\)Examples are found in The Seventh Day Adventist Church and various Mennonite bodies.

\(^3\)A restatement of the methodological technique is significant. During the interviews, keen effort was given to the probing and exhaustive investigation of what sanctification is and what it means for lay Nazarenes.
Without exception, the interviewees associated the church's emphasis on separation from "worldly standards" with sanctification.

One may speculate about various possibilities that may emerge as a rule-keeping interpretation of sanctification is lost. One potential development is that with the dropping of rigid proscriptive life styles, there will be a loss of an emphasis on holiness, while a zealous commitment to evangelistic efforts is maintained. The possibility of this choice being utilized is enhanced as some lay persons contend that there is a failure on the part of leaders from local pastors to general superintendents to up-date and re-interpret popularly held, rule-keeping, definitions of the sanctified life.

Another alternative, and the one which seems to be most palatable to Nazarenes, is that both an emphasis on conversion and an emphasis on sanctification will persist. However, the latter, an emphasis on sanctification or holiness religion, will not be restricted to a rule-keeping emphasis or a perfunctory performance of going through the two crises experiences. Rather, a greater emphasis on the total full-salvation process and an accompanying emphasis on a dynamic relationship between the divine and human actors\(^1\) is emerging. In this section it is being suggested that within the Nazarene church the emphasis on holiness religion now is beginning to feature a non-specific dynamic of love and, at the same time, minimizes the importance of the traditional rule-keeping interpretation.

\(^1\)The differences might be described by a comparison between "relationship theology" (emphasizing the day-by-day aspects of holiness living) and "experiential theology" (which focuses on the primal significance of the original and instantaneous experiences of conversion and sanctification). "Experiential theology" has formerly had greater prominence in the Church.
and standard-bearing functions. An illustration of the persistant tendency to re-interpret the place of rules was made by a guest evangelist in Church §13. He offered the following metaphors as the danger of equating holiness with rigid rule-keeping. He spoke:

I know many Nazarenes who look like they just fell out of a covered wagon . . . There is a danger of trying to push everyone into a "standard strait jacket." We need to allow the Holy Spirit to lead people in these areas of ethical decisions. We have to trust in the Holy Spirit--allow enough time. "Plucking a live chicken" is a very unpleasant and messy exercise. Let's take the road of love. This road is over and above them both. There is both adequate freedom and direction in the love of the Holy Spirit.

The concept of "insulation from the world" formerly has been a salient characteristic of the Church of the Nazarene. Wilson (one wonders if he does not slightly overstate the case) put this item in focus. He writes (Wilson, 1959:10):

The relationship which a sect permits itself and its members to the external world is of vital importance to the nature of its continuance. In some measure and by some methods, the sect is committed to keeping itself "unspotted from the world." Its distinctness must be evident both to its own members and to others. To this end there are two principal types of mechanism, isolation and insulation.

The Church of the Nazarene cannot be considered ever to have taken the route of isolating itself in the manner of the Hutterites. However, various insular procedures have been employed. Wilson (1959:11) describes insulation:

Insulation consists of behavioral rules calculated to protect sect values by reducing the influence of the external world when contact necessarily occurs. Of course, insulation may be a latent function of the moral demands of sect teaching, the justification for which is Biblical or revealed prescriptions; the sect leaders, and the
members themselves, however, often become aware of the real value of such precepts. Distinctive dress is such an insulating device . . . .

However, insulation in certain visible ways must be set in the context of a general orientation that is compatible with basic wider societal values. Johnson (1961:312) correctly notes that the orientation toward secular society does not exhibit either outright attack on the larger social structure or a relatively total withdrawal. He (Johnson, 1963:546) enlarges on this point by suggesting that opposition and disdain for worldly things for the sect is both stringent and partial. He writes:

It is clear that the opposition of these groups to the secular environment is partial and highly selective. They neither attack the society or withdraw from it. Moreover, in many respects their members are less insulated from secular influences than good Catholics tend to be. They may forbid their members to patronize bathing beaches where the sexes swim together, but they usually allow them to attend the public schools.

In essence, Nazarenes basically accept society as constituted. Separation from "the things of the world," upon careful examination, fails to reveal a sweeping rejection of secular norms. Johnson (1961:312) speaks of it in this way:

Even when we consider the many rules to which Holiness sects hold their members, these members are still for the most part left entirely free to participate in ordinary secular life . . . . Although the Holiness believer is held to certain distinct standards, he is able to pursue any legitimate private interest without being answerable to the congregation.

Johnson's effort to place the "certain distinct standards" in context is accurate and adds weight to his postulate which classifies most American religious bodies as basically churchly and supportive of
the dominant societal values. For the purposes of this paper, however, it will be useful to discuss the proscriptive rules ("certain distinct standards") and discern the importance of rules and standards for the member of the Church of the Nazarene. Many Nazarenes, when pressed to defend the various entertainment and practice rules of the Church, will contend that the rules really are relatively unimportant and are no problem for the genuinely sanctified. The "no-problem-for-the-genuinely-sanctified" assessment of the rules has been a subtle and sturdy defense against rule changes. The argument has developed as follows: First, for the genuinely sanctified the rules are no problem. Second, to have a struggle with the rules is evidence that one is apparently not yet "really" sanctified. Third, the rules, therefore, become convenient "spiritual yardsticks" by which the degree of religiosity of individual adherents can be measured and proof of holiness supposedly can be evidenced to the surrounding society.

Johnson is correct (1963:546) in asserting that the insulation of holiness religion against the encroachments of a secular environment is partial and highly selective. However, the "certain distinct standards" has traditionally been a matter of extraordinary importance for the Nazarene. The inordinate attention given to rules and standards must be explicated in order to express adequately the values and life style for Nazarenes throughout the first six decades of the denomination's history. The "certain distinct standards" are mentioned here as an area of redefinition during the 1970's.
Two polar responses regarding rules are possible and both extremes have their adherents as will be revealed by quotations to follow which are taken from both documents and interviews. Some church members hold that any lessening of emphasis upon rules is evidence of abandonment of holiness. Others, instead of seeing a displacement of goals, see the de-emphasizing of rules and standards as a means of freeing the church to accomplish better the primary task of proclaiming full salvation, without the encumberance of superfluous restraints. The first perspective holds the maintenance of ascetic rules as a means to induce their adherents to devote their lives to a much greater and overriding end, holiness. In contrast, others view the immoderate concern with "certain distinct standards" as a stress on peripheral matters.

The following excerpts from observations, interviews, and church documents ought to indicate both the excessive intrigue with rules and the struggle for redefinition which is occurring regarding the attitude of holiness people concerning rules and standards.

A study conducted by the denominational Education Commission revealed that out of a listing of twelve items (Table V:1)¹ Nazarene college and seminary students ranked a "strong emphasis on general and special"²

¹The data came from "A Summary Report from the Education Commission of the Church of the Nazarene." Questionnaires were administered to faculty and all students enrolled in Nazarene college and seminary during 1962. The Education Commission also mailed questionnaires to a random sample of Nazarene pastors, laymen, and high school students.

²The general rules are discussed in the following footnote and are to be distinguished from the special rules which deal with six less problematical areas, viz., (1) Support of the church, (2) Temperance and prohibition, (3) Marriage and Divorce, (4) Church officers, (5) Growth in grace, and (6) Stewardship.
rules" in the Manual as being tenth in relative importance. In contrast, pastors and laymen ranked it as fifth. On the basis of the interviews reported here, it is probable that presently the stress on general and special rules would be ranked lower by laymen. Supportive

The General Rules are divided into two sections: First, things to be avoided and, Second, positive practices in which to engage. Change and argument are focused on the things to be avoided (actually, only items number 6 and 7 and the mention of "secular papers" in number 2). For that reason only the proscriptions are listed. The rules are (Manual, 1968:36-38):

It is required of all who desire to unite with the Church of the Nazarene:

1. First. By avoiding evil of every kind, including:
   (1) Taking the name of the Lord in vain.
   (2) Profaning of the Lord's day, either by unnecessary labor, or by the patronizing or reading of secular papers, or by holiday diversions.
   (3) Using of intoxicating liquors as a beverage, or trafficking therein; giving influence to, or voting for, the licensing of places for the sale of the same; using a tobacco in any of its forms, or trafficking therein.
   (4) Quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good name of others.
   (5) Dishonesty, taking advantage in buying and selling, bearing false witness, and like works of darkness.
   (6) The indulging of pride in dress or behavior. Our people are to dress with the Christian simplicity and modesty that becomes holiness. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Timothy 2:9-10). "Whose adorning let it be not that outward adorning of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:34).
   (7) Songs, literature, and entertainments not to the glory of God; the theater, the ballroom, the circus, and like places; also, lotteries and games of chance; looseness and impropriety of conduct; membership in or fellowship with oath-bound secret orders or fraternities. "Know ye not that friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Corinthians 6:14-17).
of this assertion is the organization of a group of Nazarene laymen who propose to change the General Rules in the Manual.¹

Table 2 reflects that the 1962 college and seminary students, now pastors and laymen, place a strong emphasis on "believing and experiencing holiness," but do not see a stress on general and special rules as being as important as the more positive matters of a strong activities program and student preaching and witnessing groups.

TABLE 2

THE RELATIVE IMPORTANCE OF CERTAIN FACTORS RELATING TO THE IMPLEMENTATION OF OBJECTIVES AND IDEALS OF NAZARENE COLLEGES

| A - Ministers | D - Seminary Students |
| B - Faculty   | E - High School Students |
| C - College Students | F - Laymen |

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<td>1. College revivals</td>
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<td>2. Extra curricular activities (such as missionary bands, student preacher groups, etc.)</td>
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<td>3. Faculty members believing and experiencing holiness</td>
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¹In 1969 a group of Nazarene lay persons incorporated under the laws of Idaho an organization known as: National Conference of Concerned Christians. Stanley D. Crow, an attorney, is the key leader. The NCCC takes, "Stand fast therefore in the liberty wherewith Christ hath made us free"... (Galatians 5:1) as their motto. They propose that paragraph one of the General Rules be amended to read: "First, by avoiding evil of every kind, as determined by sensitive reliance upon the word of God and guidance of the Holy Spirit" (Crow, 1969:4). They further propose that the subsections that follow should be stricken. The organization has received considerable support.
4. All faculty and other personnel being members of the Church of the Nazarene and other holiness bodies

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5. Strong emphasis on general and special rules in the Manual

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6. Regular student attendance Sunday school and church

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7. Strong activities program

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8. Strong control of student conduct

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9. Regional accreditation

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10. Development of graduate programs in the present colleges

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11. Prospects of building junior colleges

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12. Prospects of developing a Nazarene University

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The changing evaluation of strict rules and standards and their relative importance to holiness religion for Nazarenes is to be compared with a long tradition of a more weighty emphasis. As early as 1907 the two uniting bodies were told:

We are confident that God will save us as a church from all these things [Examples of listing: erroneous doctrines, compromise with sin and worldliness, undue familiarity between the sexes] . . . while we press the great battle for souls (GAJ, 1907:44).
In 1915 the General Assembly, representing 842 churches, adopted the report of the state of the church committee. The report read, in part:

We note with pleasure that there is no disposition on the part of our people to tamper with statements of doctrine or general rules and usage . . . . In recognition of the fact, however, that we face the constant menace of a growing spirit of worldliness and a great decline of spirituality and devotion throughout Christendom, we recommend that our people give diligence to abide by our rules of membership and maintain careful separation from the world, and earnestly press the work of full salvation . . . . (GAJ, 1915:115).

The connection of "rules" and "holiness" within the same sentence was most widespread and apparently accepted by both lay and clergy personnel during the first fifty years of the denomination. However, such a position now is being challenged by many Nazarenes. The struggle for redefinition is centered on the issue of whether or not the living out of certain rules is necessary for holiness. However, that the two have been tightly woven together in the past is hardly open to dispute. The emphasis, since the early days, has been that "sanctified people will do these things." Such an operationalized definition of sanctification is detected at almost any point within denominational history. For example, from the 1928 General Assembly the following is taken:

Our danger lies back of the dress question, it lies back of worldly adornment, it lies back of worldly habits . . . two things have made us and will preserve us. First, emphasis upon the doctrine and experience of holiness . . . . Second, emphasis upon the necessity of living in vital touch with God through prayer (GAJ, 1928:51).

The argument, as illustrated by this 1928 Assembly statement and now being challenged, goes something as follows: "Let's not stumble over these easy-to-keep little issues. Just leave these items alone--
besides, when one is genuinely sanctified and spiritually deep, he will not worry about these things." The 1936 General Assembly engaged in a "back-patting-ritual" and adopted the report of the Committee on State of the Church. The report read:

In spite of our well-nigh unprecedented social and moral conditions God has enabled us to outstandingly maintain the standards and ethics of the Christian faith. In this present hour of moral abandon the Church of the Nazarene is still the outstanding advocate of righteous conduct and true Christian living . . . . There is no immediate danger of any marked abandonment of our position and yet we must jealously guard ourselves against those slight and yet dangerous intrusions . . . . We cannot afford to yield to the subtle propaganda of the hypocritical movie corporations who are constantly endeavoring to enlist the support of the Christian church for so-called "good movies." (GAJ, 1936:137-138).

The 1944 General Assembly again supported the effort to label change regarding standards as "worldly" and "unrighteousness" and thereby enforced the existing rules as the acceptable and appropriate norm for holiness living. One Assembly report read:

In establishing denominational identity, a certain minimum of laws and rules are essential. As a result of the sanctified judgement [underscoring mine] of many holy men of many generations, such a list is written into our church Manual. No man can long retain his self-respect, not to mention the blessing of God, who willfully and persistently ignores these rules (GAJ, 1952:210).

The Fourteenth General Assembly in its role as the official voice of the Church made a two-part statement in 1956. First, the general superintendents affirmed in their report that rules are to be thought of as principles, but once again broad generalizations about principles gave way to "Nazarenes had best live in accordance with these rules." Those who would treat the specific statements as principles and
guidelines, however, were soon to win the day and their numbers have steadily increased. In the records of the 1956 General Assembly the following appears:

Furthermore, our founding fathers gave us a strong, consistent ethical code in our general and special rules. They are a set of criteria by which to guide our behavior in harmony with long-established Christian standards. They are not so much a bill of particulars as a frame of reference and a statement of principles. They have a Bible foundation in every instance. They are universal and abiding as an expression of the corporate conscience of the entire church. We do not demand a legalistic administration of these rules for Christian living, but we do insist that our people shall be informed of them and we expect them to discipline their lives accordingly. We subscribe to the following statement written by our chairman . . . . "When a man is called a Nazarene he is identified. The definition of the identity is found only in the Church Manual. The only legitimate and safe method of amending the Manual is by General Assembly action. Until such changes are consummated, we are all honor-bound to support the authorized position . . . . The Manual line is the only line we can hold, and this can be done only as we pray for and insist upon mighty Holy Ghost revivals in our hearts and in our churches. For the sake of the past, for the sake of the present sinful world, for the sake of our souls, and finally, for Jesus' sake, may God help us to hold that line." (GAJ, 1956:195).1

However, a definite turn was taking place. While the General Superintendent reported, an Assembly Committee was formulating a reply to a Southern District which had memorialized the Assembly to ask for total

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1Dunning (1969:159-160) refers to this attitude as the "collective conscience" argument which he contends is descriptive of the Church since the 1948 General Assembly. Dunning cites examples of this perspective with the following statements: "When a Christian has become a member of our church he has accepted the general rules, which represent the conscience of the church, as his rule of life" (Herald, December 25, 1937). "Those who violate the conscience of the church do so at their own peril and to the hurt of the witness and fellowship of the church" ("Forward," Manual, 1960). A major study book, Let's Look at Our Rules (Brown, 1956), appeared during this time and utilized the themes of "loyalty" and "if one is really sanctified."
abstinence of television viewing for Nazarenes. (The committee proposed rejection). Nazarenes had enough rules. They were not adding additional restrictions for holiness believers. The Assembly delegates later concurred (GAJ, 1956:131-132) with the committee and rejected the proposal.

The movement to allow greater opportunity for individual interpretation gained momentum. By the time of the 1964 General Assembly, the movement was able to muster enough support to clarify the place of the Manual Appendix items. The Appendix items, resolutions passed by previous General Assemblies, remained as entries in each new edition of the Manual. Many Appendix items (in some geographical regions) were promoted with as much ardor as the General and Special Rules. However, a means either to eliminate or review old entries was covered by an approved recommendation of the commission on the Appendix. It was stated:

Any item remaining for three quadrennia without reconsideration shall be referred by the committee on reference to the proper committee of the General Assembly for the same consideration as a memorial (GAJ, 1964:143).

However, the forces who would proclaim "long live the rules" were still not silent for some restraint short of free individual application of principles was given by the General Superintendents in their report. They registered the following warning, which epitomizes the strong association made between holiness living and the fulfillment of rules:

Dunning (1969:78, 80) cites, "In the Nazarene statement, the rules are 'evidence' that one is or is seeking to be 'cleansed from all indwelling sin' . . . . Therefore one must conclude that they [rules] serve as criteria for determining that one has arrived at the point of full cleansing from indwelling sin, . . . It can only be said that it is very curious to list denominational loyalty as evidence that one is cleansed from indwelling sin."
In a spirit of optimism and faith, we would call to your attention the major points of peril, not merely to emphasize them, but to reaffirm what we believe to be God's pattern and will for the Church of the Nazarene . . . . 2. Gradual disregard for the scriptural standards of holy living and indifference to the Nazarene norm as set forth in our General and Special Rules. While we grant that mere external compliance with rules will not guarantee or produce a holy life, yet we must insist that a holy life will be demonstrated by external adherence to the simplicity that is in Christ. We urge our preachers to give renewed attention to this phase of the Christian life, enlightening our people by a proper emphasis from the pulpit and in their personal counseling. We exhort our people to accept such godly counsel and to "pay their vows" by conscientious observance of these scriptural ideals of conduct and appearance (GAJ, 1964:236).

The writer attended Sunday school at a church (6) which has the informal reputation of being the most strict in its region about rules as a way of stressing the sanctified life. Sunday school class members (15 adults, ages twenty-five to forty) were discussing the relatively safe theological tenet of God's creation activity. However, even during this discussion, the matter of Church rules surfaced. The context was that the evangelical witness of the Church of the Nazarene is damaged by the rigid standards. One participant spoke, "Once they [non-Nazarenes] learn our church they think of its 'don'ts' and then we are unable to get our witness across."

This expresses the most promising insight into the troubling-for-Nazarenes area of redefinition. The conflict is centered in the persistent inter-penetration of the two major foci of mission, conversion, and sanctification emphases. The increasing importance placed upon evangelistic efforts requires the elimination, or at least the softening of any barriers that prevent maximum effectiveness in the performance of that evangelistic mission. The critical issue, however, is that the key
barrier is increasingly being perceived as being the undue stress on "certain distinct standards" as an important and popular operational definition of sanctification.

The dilemma is obvious. The denominational mission was described in Chapter IV as being a stress on both conversion (a conversionist sect) and holiness (a sanctificationist sect). Further, it was shown that the conversionist and sanctificationist emphases must be viewed in an interpenetrating balance. Evangelism is the method by which the conversionist mission is fulfilled. Previously, the sanctificationist emphasis was inextricably attached to rule-keeping and standard-supporting behavior as they have been spelled out for Nazarenes in the special and general rules and the appendices of the Manual. The two forms of mission, so Nazarenes believe, are increasingly being brought into conflict. Holiness has met the keeping of certain distinct standards which have made Nazarenes visible and separated them from the wider society. This, however, damages the conversionist (evangelistic recruitment) efforts of the denomination as the potential adherents (non-Nazarenes) are confronted with the barrier of being different from the majority of the members of society. If value is placed on group unity and agreement regarding defined goals, however, the solution, which seems palatable to most, is not at all acceptable to some.1 The conflict, it appears, will

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1Ronald J. Burke (1969:48-55) speak of five methods of conflict resolution. (1) Withdrawing; (2) Smoothing; (3) Compromising; (4) Forcing; and (5) Confrontation. The stance for several years has been one of "smoothing" by which the differences were played down under the disguise that "one who is genuinely sanctified and deep will . . . ." However, now a confrontation is being occasioned. If organizational unity is to be maintained there will need to be developed a solution that is optimal to both sides.
be resolved in the direction which provides new behavioral definitions of sanctification. By so doing, both dimensions of the perceived mission, conversion (evangelism) and sanctification (holiness), can be maintained.

The historic stand has been to link the sanctified life to rule-keeping and standard-supporting behavior. However, as a strong emphasis on the maintenance of certain distinct rules comes into conflict with wider society, there is developing a decreasing emphasis upon enforcement. The denomination is making accommodations to wider societal values, but within the range of definite sect-like patterns, especially as it attempts to gain members by evangelization as opposed to gaining members by birth. For most adherents the change can be accomplished within the original format of manifest "theological" purposes, viz., convert sinners and preach full salvation (holiness). It is also interesting to note that in the transitional redefinitions of holiness religion, there has been an increased convergence of the two major foci of mission.

Formerly, the "two works of grace" were more completely separated in purpose and normative lifestyle. Previously, sanctification was most often explained as meaning (1) "set apart for God." The idea is expressed, "Come out from them and be ye separate." (2) Second, "cleansing" (some visible ways of displaying the cleansed life were by plain appearance and the "deliverance" from distasteful habits and questionable entertainment). Whereas now the two key ways emerging by which to speak of the second work are: (1) Life in (by) the Spirit. This especially implies empowerment for service and witness. This is now receiving great stress, and, (2) Love. Love is emerging as a favorite
definition of holiness religion. Love has come primarily to mean a love for others who have not yet accepted Christ as their personal Savior. In such a setting, then the definitions of sanctification (love and empowerment by the Holy Spirit for witnessing) are tied closely to the conversionist mission. Thus, the movement is characterized by a decreasing emphasis on certain standards and rules which inhibit the conversionist (evangelistic) mission and by a holiness religion that is becoming increasingly illustrated by the words "love" and "life in the Spirit."

The writer is not trying to suggest that the change has been a rational conscious attempt to assess possible alternatives. Also, it cannot be implied that the change has been fully achieved without dissent1 or that change has been equally achieved at all levels of the denomination and in various geographical regions. The following excerpts from the interviews relate some of the ambiguity.

The desire purpose and end of the two works of grace is told by a male respondent (#4), age thirty-one:

We still emphasize most strongly a vital personal relationship with God and the fact that we need a second work of grace, but it doesn't end there! We must go out and witness to these things.

The de-emphasis of a rule-keeping type of holiness religion is noted by a young respondent (#5) who has been in the church his entire life. He also makes a lengthy assessment of the change that he believes is acceptable to most young Nazarenes:

1The dissent is illustrated by two relatively recent groups which have split from the Church of the Nazarene, viz., the Bible Missionary Church (1955) and the Church of the Bible Covenant (1967).
The relating of holiness to superficials is not preached much now—within the last fifteen years this has changed. Of course, it may be because I've had some freedom of selecting the Pastors under whose ministry I have sat . . . . [Reflecting on older Nazarenes] for them a "doctrine" is something which is founded and forever true . . . . Thus, "liberalness" is attached to the visible thing that they can see changing. The consensus for the younger generation is that there is not any big ultimate unchangeable act or position . . . . Christ never came out with a stated doctrine of entire sanctification. He said "love" and other easily stated, but difficult to enact, commandments. Paul reversed that as he concretized and labelled. Perhaps such an assessment would be difficult to express to all people in the denomination, but the freedom to examine such an interpretation is important. It's not the "labelled thing" that we young people seek, but a kind of option to life. The act becomes virtuous because one takes the option. Our generation wants to move away from the "experience" to the "experiencing." [Compare the earlier comments on "relational theology" p. 75].

It is not accurate to suggest that the above position is representative of all young Nazarenes, but the attempt to redefine what holiness means is representative and a factor that impinges upon the awareness of almost all Nazarenes. A view which recognizes the changing stress on rules also comes across as three long-time members indicate that Nazarenes no longer tie the holy life to rules. One (Respondent #7), male, age sixty-five, speaks of the new trend in a positive framework:

Nazarenes used to run people off. We should not embarrass them so that they never come back. The church is to save sinners. If we don't keep them in the church, how are we going to save them? So we can't run them off the first time they come. We can't hit people over the head with the standards of the church . . . . Formerly holiness meant a matter of doing and not doing things, keeping standards and the like. Now it is something else, i.e., a more positive, possible kind of life . . . . The old "saints" used to get people at the altar and tell them all the "don'ts." We lost a lot of people that way. We really need to tell them—"we're happy you're saved." Let them grow in grace and they'll become sweet.
The same admission of a new general regard concerning rules was evidenced by another respondent (#28) who had been a member for more than twenty-five years. This respondent, male, age fifty-five, reacted negatively to the new orientation of less emphasis on rule-keeping. In the interview he said:

People don't really get their feet down—don't go any deeper. Seems like they just get started . . . of course, why would we blame the young people. A few years ago a sanctified person wouldn't do a lot of things. Now the parents, as well as their kids, do anything they want. Can't tell a sanctified person from any other. What is sanctification if it doesn't do something to them? How can they just keep going on and living like they did? . . . There is nothing wrong with our Manual. It is good if we would just make people abide by them. We may have to come to a time that we will have to put people on probation. If they don't measure up then we just can't let them join.

Reluctance and despair about the observed loss of status for the "rules" was most noticeable to a retired female respondent (#8). She noted:

Personally, I think the rules and Manual requirements ought to be mentioned more often. Formerly, it was mentioned a great deal. The definite things in the Manual meant that we ought to separate ourselves from the world. I'm afraid for our young people. I hate to see them have one foot in the world and one foot in the church . . . . There are some indications of this falling away. For example, when I was saved, I had short hair, but I was told that I needed long, so I did. Now no one is without short hair. People [ladies] with jewelry are even accepted into church offices. These are little things, but they are sign-posts of love for the world.

The variation in responses to the change of stress concerning rules as evidence of sanctification is illustrated by comments made in different churches. The first response (Church #8) reflects the aspiration of those who take the "serve," "witness," and "love" cause as being more primary than fulfillment of the laws. The Pastor stated:
The creed of a little black book that has the word Manual on it—that can be our downfall. We must go, instead, out into the world as Jesus did. Share my life, that is what Jesus did . . . . There is the danger of just talking about it. We need to get out and do it. We don't need more sidewalk superintendents.

The emphasis was underscored by the pastor speaking very warmly of an individual who drove late into the night, burned out the motor of his car, and found it necessary to run the last one-half mile in order to tell a dying man about Christ. The point seems clear. The most important way to live the Christian life in holiness religion is by giving of oneself and by witnessing. "This, not rules and regulations, is what sanctification means," with these remarks the speaker concluded his point.

Galloway (1968:2) makes a similar appeal by describing holiness as a life which is committed to sharing and witnessing to one's faith and not rule-keeping. He stated:

The first ministers of the Christian church lived as possessed men, which indeed they were. The Holy Spirit, Director of Soul-Winning Operations, possessed them and the idea of fulfilling the great commission pushed them out beyond . . . . Both in public and in private, although threatened repeatedly, they ceased not to tell lost men about Jesus in some of the most unconventional ways.

The successful youthful pastor continued by suggesting that separation and "don'ts" can impede the witness responsibility of the holiness believer. He contends:

Of course, we appreciate a church that maintains high New Testament standards in the midst of a decaying society. But being holy does not mean separating ourselves from individuals, but from activities which would not be pleasing to God. In fact, . . . . we must intentionally mix with sinners or we cannot expect to even begin to see results in evangelism . . . . An important rule for those who want
to be winsome in their witness for Christ is to remember that there must be a new birth before any man can begin to fully appreciate Christian values. Thus the wise witness will be careful to present the sinners with Jesus Christ rather than any "list of don'ts." (Galloway, 1968:11, 13).

Galloway illustrates his ideas by making reference to a personal experience. He states (1968:13):

I was scheduled to be at a District Preachers' gathering at 8:00 a.m. on a Monday morning. It is true that it was my responsibility to be there. However, on Sunday night I was told about an 88-year-old man who was to face surgery early the next morning. Where was my first loyalty? The next morning, early, preceding surgery, I shared Jesus Christ with the elderly man. We shared in prayer together and he left a testimony that Jesus was Lord of his life . . . . It is possible to be a good churchman, "as busy as a bee," doing good and important things and yet in daily life not put the soul-winning concern first.

Admission that a new standard of holiness religion is developing was also evident in an adult Sunday school class. However, a negative reaction was expressed. The discussion of the class members (Church #4) included the following:

They say God won't care if I become more like the world. But the scripture says, "come out from among them and be ye separate." This means looking different and going to different places. The outside shows what is on the inside . . . . "Pitch it inside and out," (Genesis 6:14) means that Christian experience is important. However, it ought to show on the outside as well.

A young professional (Respondent #18) surveyed the alternative responses to the question of what it is that sanctification is supposed to do for an individual. He said:

The previous generation looked at it as something that would aid in abstaining from participation in a lot of superficial-like activities that they labelled as "sin." They said "Sanctification will help keep you from a, b, c, d, . . . n."
Sanctification has been almost synonymous with not doing certain things . . . . This generation does not want to look at sanctification in this light. We want sanctification redefined in relationships, in understanding of how it alters the self (e.g., an individual's motivation), rather than can he abstain from doing such-and-such a thing.

Later in the interview the same respondent again raised the issue of a new framework by which to regard sanctification and rule-keeping:

Sanctification as we have functionally defined it has meant nothing more than the ability to keep us from going to movies or a constraint to keep our children from going to the dances. I could go on and list a handful of things. It has simply been an operational definition. If one can abstain from movies, dope, sex, this kind of thing—then he must be sanctified. However, most of our young people are somewhere in between cynicism and urgent concern. They kind of float through it all. And as there is a failure to put a new definition on sanctification many young people are slipping through the church. They soon will be gone.

Several items from a thirty-five-year-old (Respondent #21) reflect his conception of the changing circumstances regarding rules as an effective way to operationalize the sanctified life. In the interview he stated:

In our church the type of stress has changed, for example, the past has been more of do's and don'ts. Now there is a lessening of emphasis on "don'ts" . . . . The outward standards, you very well know, have changed. For example, in __________, where I grew up, they were very strict and rigid . . . As a child I was never allowed to participate in sports. This is what holiness meant for them . . . . This is what I mean about genuine holiness . . . it has to do with the heart and our relationship with God. Of course, this affects our relationship with man also! But some of these things are just imposed.

A twenty-five-year-old member (Respondent #30) in discussion about the National Council of Churches associated the concepts of personal salvation and change regarding rules and witnessing as necessary dimensions for holiness believers. He said:
Our church is trying to change socially (i.e., soften stress on rules) in order to reach people in our age and the world that we live in. Yet, also, trying to draw the line between what is social change and doctrinal change. Our denomination is trying to hold the line doctrinally. I think that the NCC is not trying to do this. They are dropping doctrinal statements in some areas that are important to our church . . . . As a whole, it seems like our denomination is putting a greater emphasis on the doctrinal and experiential aspects of the Christian life than fifty years ago. I've gathered, from the things my parents have said, that a lot of the preaching they heard as young people was heavily weighted with don'ts, for example, one can't wear a wedding ring and be a Christian, or, can't wear a bright dress, etc. I think our churches today are stressing more, and it's good, living the Christian life in home, everyday at work, than exterior outward appearances.

The changing and decaying role of rule-keeping behavior is conspicuous in the sources cited in this section. It is being suggested that the behavioral expectation for one who professes to be sanctified is changing from a stress on rule-keeping behavior to stress on empowerment for witnessing and a life of love for others. However, the older emphases of "church loyalty" and "if one is really sanctified, he will keep the rules" are not wholly replaced. A 1965 denominational study book illustrates the point. The book carried the title Guidelines to Conduct. The foreword, written by a general superintendent includes the conclusion, "Membership in the church is voluntary, but concurrence with the rules of the church in thought and action is not a matter of personal opinion. Conscientious endeavor to live by these standards without inveighing against them is a reasonable expectation of all who have joined the fellowship" (DuBois, 1965:5). Also, the equating of rule-keeping and sanctification is a central tenet of this widely distributed denominational publication. DuBois (1965:20) writes:
the person who professes a high state of grace such as being saved and sanctified must reflect this in a high level of conduct. He must have a personal grasp of the kind of behavior which is expected of him. One who is not a true Christian cannot properly evaluate or interpret the full meaning and purpose of the General Rules [underscoring mine].

One widely recognized and highly respected denominational leader suggested in a conversation with this researcher that he was unsure that there is room in the Nazarene Church, or any other organization, for polar groups to coexist. He reasoned that the church has been careful about rules because it cannot trust the unsanctified man who naturally lives for the flesh. He did conclude that one who is indeed sanctified can be trusted without laws and rules. A conclusion based on his reasoning would be that a holiness denomination maintains the laws for the non-holiness adherents within its fellowship. In all of the one hour or more interviews with the respondents, it is interesting to note that none agreed with the position cited by this official.

The Nazarene Preacher is the "trade magazine" for ordained elders in the Church of the Nazarene. The monthly publication is mailed, without charge, to all ordained elders and to those serving organized congregations, regardless of their ordination status. The forty-eight page monthly is both discussed and "cussed" by those engaged in the Nazarene full-time ministries. It is probably not incorrect to suggest that this periodical is edited according to a cautious and rigidly orthodox holiness interpretation. Thus, it is a significant occasion when an article that offers a new model for viewing sanctification appears in an issue. The article, "One Man's Breakthrough," is an attempt to provide
a "psychology" of sanctification as viewed by one individual. The crucial element is that eight pages of one issue of this influential magazine are given over to one man's effort to redefine what sanctification means to him. This provides subtle evidence that perhaps even the more cautious sectors of the denomination are calling for attempts at new definitions. In keeping with the attitudes of the respondents interviewed for this study, W. H. Wallace spoke of sanctification in concepts quite unlike the simple rule-keeping motif. He wrote (1970:8):

> In a vital sense, the ability to believe is the witness of the Spirit and it is given only to those who committingly present themselves in all-out consecration. But the sense of beautiful assurance . . . is retained only by those who sustain this high degree of commitment . . . . The only way one may [continue to] sustain his sense of victory is through a sense of concentrated involvement in things spiritual . . . . without such continual commitment . . . . the vivid sense of His presence dissipates down the psychological drain of dis-involvement.

These remarks, from Wallace, provide illustration of how pressure is made upon Nazarenes to give intense and consistent attention to "things spiritual," the most visible and normative way receiving expression now is to witness and to share one's faith. Such positively sanctioned behavior as evidence and assurance of holiness is considerably different than energetic appeals to holiness which support the wearing of plain apparel and an avoidance of certain types of entertainment. This is in keeping with the proposal made throughout this chapter—an insulationist rule-keeping definition of sanctification is being replaced by a love-empowerment-for-witness motif which is in less conflict with the conversionist dimension of mission.
CHAPTER VI
CONTINUITY AND CHANGE

[As a Church] we are not likely to find new life as long as we are content to leave things as they are . . . . Sometimes in the church we resist those who are discontented as being critical . . . . [However], what I seem to hear is not a criticism of the church intended to destroy us, but a concern often expressed in discontent about just meeting week after week like soldiers on dress parade, never engaged in real battle (Ness, 1970:7).1

The above excerpt represents the Nazarene awareness of the pluralistic nature of urban American society and the church's need to maintain itself in the face of contradictory forces. Such awareness is forcing a new assessment of what is crucial to the purposes of denomination. As we have seen in Chapters IV and V, there is a call for redefinition of basic institutional patterns by which persons reflect and perform denominationally defined goals. In the presence of extensive contemporary change, this holiness denomination is struggling to:
(1) maintain an integrative coherence and identity while including, at the same time, some new dimensions and methods, and (2) maintain continuity of conversionist-sanctificationist emphases within a new constellation of social-political-economic factors. Changes within these sectors have heavy implications for a variety of religious institutions in contemporary American society.

1The entire text of the article is printed as Appendix D. It is included because it is representative of the position of many recent articles in Nazarene periodicals.
Continuity is the maintenance of similar forms and tasks in the present as has been characteristic of the past. It also means extension of traditional means of both self-identification and recognition by others who are external to the group, in this case a religious body.

Wilson (1959:11-13) presents an excellent discussion of continuity and coherence of an evangelistic religious body. He builds upon the premise that it is difficult to maintain a sectarian emphasis of separateness from the world and also evangelize in the world in order to recruit new members. The tension arises as the evangelistic sect attempts to fulfill a "go and preach the gospel" mandate. He states the situation as follows:

Evangelism means exposure to the world and the risk of alienation of the evangelizing agents. It means also the willingness to accept into the sect new members. This throws a particular weight on the standards of admission if, through the impact of recruitment, the sect itself is not to feel the effect of members who are incompletely socialized from the sect's point of view. . . . The recruitment of the second generation is also an aspect of evangelism. There are similar problems of the tests of admission and the process of socializing the in-comers (Wilson, 1959:11).

The idea of "continuity" was first introduced to the writer by Ruth Benedict's article: "Continuities and Discontinuities in Cultural Conditioning," Psychiatry, Vol. 1, May 1939, pp. 161-167. Her reference regarded postchildhood socialization as whether expected roles are similar to or different from earlier roles. However, the idea seems seminal for a particular religious group as well. Are contemporary expectations for a religious body congenial with the group-performed role that has been previously fulfilled within the social milieu or does the current societal composition make pressure for new or at least altered roles to be performed?

Coherence has to do with maintaining boundaries as strict distinguishing characteristics. In the case of a religious body, it can be thought of as maintaining "pure sect" characteristics, or at least maintaining predominately sect-like characteristics as opposed to becoming fully church-like.
The coherence and continuity of a sect is based upon its concept of a distinctive mission and the maintenance of values which are dissimilar to those of the secular society that, in turn, become distinguishing characteristics. However, to evangelize is to heighten the threat of alteration and the possibility of decreasing the items of dissimilarity with the wider surrounding society. Wilson (1959:13) notes:

Sects which emphasize free-will and the availability of Christ to all, . . . and thus accept a general Arminian position theologically, are much more likely to practice evangelism and to seek rapid growth than are others.

The Church of the Nazarene certainly fits this category.

Thus, the two above factors, viz., a general societal condition of change and a change that results from the recruitment of new adherents by evangelism, establish a context which must be observed if one is able to give a full description of what it means to be a Nazarene in the 1970's. This chapter will be an analysis of the aspects of redefinition in the Church of the Nazarene as it regards the inclusion of new dimensions and responses to the ever-changing constellation of factors within the social milieu in America.

This chapter will be developed with breadth, not depth in mind. Chapter's IV and V attempted to probe, respectively, the concepts of mission (goals) and the denomination's relation to the world (wider society) in terms of the normative standards for holiness religion. Now an effort will be given to indicate a potpourri of items that are part of the total mixture of characteristics of the Church of the Nazarene in
a day as a new society is evolving. The discussion will attempt to reflect the observations made in the course of this research and the writer's perception of the ambiguity which has engaged an increasing segment of evangelical, and as it applies specifically to this research, holiness Christianity.

The malaise which holiness bodies have about their future is requiring a search for specifics, both in problems and solutions. The inspection involves more than a maligning of a "sick society" as evangelical Christianity is predisposed to do with respect to the contemporary world. Evangelical and holiness groups are making blunt criticisms of their own priorities and performances. The necessity of probing the purposes of the church and making critical evaluations of performance is represented by a quip of one anonymous evangelical. He asserted: "The world is in a desperate plight. The world is going to hell while we nitpick."

A 1967 editorial in the Herald of Holiness raises the issue of necessary self-criticism. W. T. Purkiser (1967:10) wrote about a comical dance practiced by many churches, "a side step." He continued:

... [The] statement carries a sting because it comes so close to the sorry truth.

The "side step" is evident when we close our eyes to the deep needs of the world about us. Very large segments of the church are becoming irrelevant to the life of our day because they insist on "scratching where people do not itch."

The term "mass society" seems to be one of the most often used handles by which to describe contemporary American society. However, pluralistic society is perhaps the best term. This name implies a qualitative difference when placed in comparison with both agrarian and industrial societies, but also comes closer to providing an image of the many "plural" forms of life styles, subcultures, social classes, and diversity of normative roles in contemporary complex America.
The "side step" may be either to the left or to the right. The irrelevance may be due to concern with social action without prophetic principles of righteousness and justice. Or it may be due to exclusive interest in personal piety without a balancing interest in the total life of man under the Lordship of Christ.

A similar concern was voiced later the same year in the official denominational news organ. E. E. Barnet (1967:3-4) wrote:

It is not necessary to neglect individual regeneration, nor to work for some unrealistic Utopia, in order to practice social holiness in the belief that God is in history as well as at its end, desiring to work through His Church in the very center of modern life in vital contact with the masses, in a position of moral and spiritual leadership, motivated by love, animated by social justice, and energized by the Holy Spirit.

Would this not be better than being in the rear ranks of reform, unconcerned (or displaying no concern), while any of God's children by creation are ill-taught, ill-clad, ill-paid, ill-housed, ill-churched, ill-evangelized, and in general ill-treated?

Would not concern for people and social holiness both promote and aid evangelism?

Some specific ways in which the Church of the Nazarene is confronted with change will now be considered. Especial attention will be given to the way the change within the church and change as necessitated by general social conditions is perceived by members of the denomination.

A. Continuity and Change of Official Rules and Organization

In theological jargon the question might be formed: "How does the denomination continue as an evangelical holiness church in a changing society?" Cohesion of a social unit may be threatened by conditions of social change. Sometimes the view that "institutions are frozen answers to re-occurring questions," (Wilson, E. L., 1969:370) is used to
Illustrate society's enforcement of normative behavior. The point is, that implicit in this perspective is a measure of rigidity which emphasizes non-change, resistance to the new and failure to alter the old.

Lenski (1961:339-340) provides an excellent discussion of organizational continuity. The issues he raises are especially pertinent in light of the remarks to follow which were made by the interviewees during this research. Lenski compares some of the mechanisms of organizations which produce continuity with genes in a biological organism. The constant replacement of personnel is one mechanism of continuity. Lenski (1961:339) writes:

In large and enduring organizations, such as many religious groups, there is constant replacement of personnel. Older members die or withdraw and are replaced by new members . . . . (as organizations mature the rate of replacement) slows down to a point where the annual turnover represents no more than two to five per cent of the personnel.

The result of this condition is enlarged upon as Lenski (1961:340) continues:

Older members of the group typically try to preserve the character of the organization which has satisfied their needs in the past so effectively. By virtue of the slow rate of turnover in mature social organizations, the "command posts" (to use Mills' apt phrase) tend to be dominated by older persons who are psychologically the most committed to stability and continuity.

In their efforts to maintain this stability and continuity group leaders are greatly aided by written records. These

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1Glock and Stark (1965:169-200) in Part III of their book have some insights about the role of religious institutions in occasioning and/or responding to social change. They discuss the generally postulated position that religious institutions are conservative and preserve the status quo.
become, in effect, a means by which former generations exercise a continuing influence on the organization. This is specially true in the case of ideological organizations, . . . of which religious organizations seem the best example, . . . Thus the written records of the churches perform a stabilizing and continuity-preserving function comparable in many respects to that performed by the genes in biological organisms.

A great deal of insight for considering the various responses of the denomination's members is gained if one sets their attitudes within the context of Lenski's discussion.

Illustrations of failure to incorporate change are found in various attitudes within the denomination. One example will illustrate this point. The church's separateness from the world is stated in certain rules about divorce and church membership. However, as the practice of divorce has become widespread in contemporary society, it has become a hinderance to one facet of the church's perceived mission, evangelizing as many people as possible. In 1964, a commission was established to study divorce and recommend changes. The commission's report was considered by the 1968 General Assembly which subsequently refused to accept any changes that might "rock the boat" and sent the matter back to the commission for further study.

1The Manual (1968) remarks are stated in Section 34 paragraphs 1 and 2. They are:

34.1 We hold that persons who obtain divorce under the civil law where the scriptural ground for divorce, namely, adultery, does not exist and who remarry subsequently, are living in adultery, and are ineligible for membership in the Church of the Nazarene. Though there may exist such other causes and conditions as may justify divorce under the civil law, yet only adultery will supply such ground as may justify the innocent party in remarrying.

34.2 The ministers of the Church of the Nazarene are positively forbidden to solemnize the marriage of persons not having the scriptural right to marry.
This circumstance gives substance to the feeling expressed by many respondents that change is difficult to achieve. One respondent (#1) when speaking about change within the denomination said, "Change in essential doctrines is not necessary, but please note that there is a difference between doctrine and rules." He continued to discuss organizational change:

If the organization hasn't changed, change will be demanded. The organization must be more receptive, especially mechanisms for changing the Manual, when it is necessary. There must be a more flexible structure that allows for change. The church has been shown more the need of change than it has changed.

A much more adamant attitude about the lack of responsiveness to change is evidenced by a young lifetime Nazarene (Respondent #5):

Nazarene colleges, which ought to be the origin of change, are stunted to change ..... The colleges have censorship of the "press" [apparently means the school publications] and a tacit censorship of social activities. This is a general stultifying situation. Changes are coming, but too slowly. For example, a lot of professors, when alone, will say, "Don't quote me on this, but -----," like this is right but if quoted they would suffer. This fear of being quoted is occasioned by the administration-conservative powers who are in full control. The fifteen percent conservative support [church constituency] yields a very unusual strength in retarding change.

A respondent (#10) from one of the larger churches said, "We too often are wrapped up in programs and the motions of our own church and don't have time to do anything. Sometimes I wish we could start all over." Another respondent (#12) from the same church stated:

We ought to have some ad hoc committees to look at our church, survey us, criticize us, and tell us what we are doing. Why not try the "management by success" concept, that is, set goals and review and replace if goals aren't met. We need to determine who we are speaking to and why ..... Management principles are needed to achieve the kind of organization that we need. I would like the Church to write
a good policy manual. It could, for example, include that no office should be held by a person for more than two or three years. We had one fellow that was Sunday school superintendent for about 40 years . . . . Committees from the District level on up are all stacked with preachers. That is the name of the game. We need pastors who are responsive to laymen's good intentions and training.

The above items reflect that pressure for change encounters the unresponsiveness of the organization. This is perhaps most often illustrated in matters of rules about practices and conduct. One respondent (#30) asked to provide examples stated:

As to whether the skirts must be of ankle length. As to whether or not since Billy Graham is not a Nazarene, should we support him; or should we read the Revised Standard Version of the Bible.

Another respondent (#15) spoke of needed change as he discussed developing trends. He said:

As to positive trends, it is hard to say. There is so much centralization, so much bureaucracy. At times I see a little hope for there is developing a strong reaction against programmed religion. It seems to be a genuine desire to get into something more real and significant as opposed to neat formulas which are sent down from headquarters.¹

In the midst of much societal change, it is difficult for the normative behavior of the Nazarenes to be defined simply and adequately by the proscriptive items listed in the General and Special Rules (Chapter V). Change here, without a discontinuity of the central mission, is a matter of considerable concern to many and seen by these as the hope of relevancy for the denomination. In fact, Johnson's (1963) designation

¹This quotation is an introduction to two additional concerns which will be discussed later, viz., the small group and charismatic movements. The desire to have something more than "programmed religion" is stimulated by these two movements.
of a sect's "partial and highly selective" separation and insulation from the world increases the likelihood that some adherents will call for a review and demand redefinition of some components of the stated and implied normative expectations. A 38-year-old respondent (#15) spoke as follows:

There is agitation around these areas: activities, entertainment, dress, et cetera. Also considerable discussion. A lot of people, most of my acquaintances within the church, think that our position is too rigid. The rigidity of the position has developed as an accommodation to very human dispositions and thinking of those who joined to originally form the church. Once this is acknowledged, it is therefore fit for reconsideration. However, I personally feel that it is most difficult to effect significant changes in these areas. Thus, some possible reactions are: (1) It accounts for a good part of our dropout rate. Persons see no change as being possible so they identify with some other church. (2) Others, more strongly tied, remain but rationalize that they can stay in even though they don't accept all the rules. (3) Some hold that the rules don't really say what they say. (4) Others contend that the rules are out-dated, not worthy of consideration and can be safely ignored, and (5) Some feel strongly about them and live by them.

Another respondent in the same age bracket (#16) discussed how unfortunate it is that so much time is spent considering "trivial little things, such as the whole range of standards." He continued:

If you don't abide by them to the letter, it makes you feel uncomfortable. Cannot see the reason, can't explain them to your children, and can't defend strict adherence to them. Should be given more freedom to discipline ourselves in these areas.

This respondent then related the issue of a credibility gap as he cited the response of his age cohort:

The whole thing has a bad effect. Among my age group the rule is to ignore them. However, there still remains disgust for having to feel a bit of discomfort about these things as being the rules.
A review of the field notes—both for interviews and observations—reveals an interesting and crucial discovery. All of the participants interviewed and observed were supportive of the importance of the denomination continuing as a conversionist-sanctificationist body as discussed in Chapter IV. There is, however, general recognition that the rule-keeping definition of sanctification is being replaced, a move positively accepted by most Nazarenes. Now, concerning organizational matters and rules established by the organization, there is convergence on one factor—Not on what items should be changed, not on what forms the organization might assume, but, rather the rationale by which both organizational structure and rules are evaluated.

Regardless of the recommended action—continuation or change of organizational structure and rules—it is always in light of the major foci of mission (goals), a conversion emphasis and a sanctificationist emphasis that recommendations are made.

One might conclude that the mood for continuity of the perceived goals—the conversionist and sanctificationist emphases—today carries an enormous influence for this religious body. Contrarily, few Nazarenes are strongly convinced that present organizational structures and specified rules of conduct are sacrosanct. However, as the previous data revealed, there is considerable consternation among members regarding the general imperviousness of the organization.

B. Continuity and Change in a New Religious Milieu

Change is one of the most certain and permanent aspects of contemporary society. Any sector cannot escape the ramifications of the changes
which are occurring. Holiness religion in general and the Church of the Nazarene in particular are no exceptions.

Through the years, the denomination has placed value on varying measures of seclusion and separateness from the world. This valued state has been achieved by insulation as discussed previously in Chapter V. However, the specific forms of desired insulation are becoming more difficult to determine and to enforce in a complex pluralistic society. In addition to current general social movements, the denomination is confronted with a social milieu in which many religious fads and organizational experiments are occurring.

Both of these factors, social change and new organizational structures within and external to the organized churches in America, cannot be escaped as denominational personnel attempt to articulate a drive to remain (or become, depending upon the perspective) a relevant religious institution. Following are some issues which are representative of some of the crucial factors which comprise a threat or, at a minimum, call for a review of identity and goals of the Church of the Nazarene. Brief mention will be made of four areas\(^1\) which have implications for the struggle of redefinition for the denomination. They are:

1) Christian Social Action  
2) Small Group Movement  
3) Ecumenicity and Holiness Religion  
4) Nazarenes and the Charismatic Revival

\(^1\)Several qualifications should be made regarding the four items selected. First, the listing by no means exhausts all the dimensions of the new religious milieu in America. Second, the areas are not all-pervasive, i.e., each is not applicable for every congregation in the denomination. Third, no attempt is made to rank the relative importance of these several items for the present and future of the Church of the Nazarene.
The ensuing discussion of each of these factors will illustrate their bearing upon the identity and mission (goals) of the denomination.

1. Christian Social Action

There is emerging among Nazarenes an effort to place greater stress on Christian Social Action. This may be illustrated in several different settings. First, the emphasis is portrayed in the development of a new teaching department at one of the regionally accredited denominational colleges,¹ Trevecca Nazarene College located in Nashville, Tennessee. The several denominational liberal arts colleges have for many years taught courses in sociology and some have offered a sequence of social welfare courses. None, however, has previously merged them into a single department that purports to study and provide an understanding of varied cultures with the end in mind of assisting the students to respond to the total needs of men and societies in the context of the Christian faith. The departmental title, Missions-Anthropology-Sociology,² indicates the broad charge and the wide interests of the department. Heretofore

¹In the United States there are six regionally accredited Nazarene-sponsored Liberal Arts Colleges. They are: Bethany Nazarene College near Oklahoma City; Eastern Nazarene College in Boston; Northwest Nazarene College in Nampa, Idaho; Olivet Nazarene College outside of Chicago; Pasadena College in Pasadena, California; Trevecca Nazarene College in Nashville. Also, there are: One four-year unaccredited college, Mid-American Nazarene College, near Kansas City; a Junior College, Mount Vernon Nazarene College, in Mount Vernon, Ohio; A Bible College in Colorado Springs, Colorado; and a graduate theological school in Kansas City.

²The term "Social Welfare" is, because of length, not part of the title. However, the stated purposes, courses offered, and working concepts used by Administrators include the specific focus of the social work profession.
sociology, anthropology, and social welfare courses have been taught with three major objectives: First, to provide a broad liberal arts education; second, a service course for other majors (e.g., a teaching concentration for secondary teachers); and, third, a major or vocational preparation for those interested in graduate work and/or social work professions. The departmental objectives do not disallow any of the above objectives; however, a new dimension has been added. A prospectus about the department reads:

In answer to a growing and wholesome demand among young people in the Church for definite preparation for Christian service in all areas of contemporary life Trevecca Nazarene College is providing an intensive program to meet the need. The new major is designed for anyone wishing to become aware of the areas of human need in today's world and desiring direction in achieving a full and satisfying involvement in the lives of people. This means that any Christian ministry will profit by the study and that laymen will find a directive into many ways of engaging effectively in various avenues of Christian service (College Catalogue, 1970:77).\(^1\)

The second piece of evidence of the broadening recognition that various forms of Christian social action are not only valuable but also necessary was evidenced by a presentation given by a young graduate student. The graduate of a Nazarene college and member of the denomination spoke to a Sunday evening congregation (Church #13, 10-25-70) on the general theme of the responsibility of the church to stand in the midst of the world's needs in the role of a redemptive mission. He drew the analysis from Psalm 137:1-4 and focused especially on the phrase,

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\(^1\)A few course titles might give some indication of the purposes of the department. Some examples are: The Layman and the Church; Mission Strategy and Church Growth; The Church in the Inner City; Social Problems; Urban Sociology; Social Responsibility of the Church and Minority Groups in American Society.
"How shall we sing the Lord's song in a strange land?" The speaker suggested that the Church has been inclined to repeat the mood of the Hebrews while in Babylonian captivity as they "hung their harps on the willows and wept." He called for a religion that is valid enough to assist people who are within the captivity of social change. He continued:

For too long, the Church has had the attitude of personal hatred or vengeance against the world as did the Jews toward the Babylonians. There is no way possible for the Christian to hate the world as did the Jews toward the Babylonians. There is no way possible for the Christian to hate the world, for the Master he serves loved it enough to die for it. Any man who hates the world hates the Master. The Christian must remember this biblical thought: for our Christ is Lord, and we all believe in the final and ultimate rule of justice and peace and the coming of the Kingdom. The Psalmist wrote: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." We as Christians are called into the world to witness to the creating, caring, calling work of God: To seek a more human world in the light of the Christian vision of what man is called to be in the world and become, and to take our place in the fellowship of faith which mediates the healing, reconciling life-giving style of Christ! We seek a Christian lifestyle rooted in the Christian heritage: A lifestyle that seeks the fulfillment of God's promises to each person in the present and in the future. Christians are challenged not to return to or live in the past, but to share in the creation of God's new futures, assuming we believe that the God who created still creates, assuming that the God who redeemed still redeems, whose Spirit gave new life still calls men to new life . . . .

The real ministry may involve the gospel of acceptance, forgiveness, empowering. It must be concerned with lifting burdens, healing all manners of sickness, reconciling men, bringing justice in the name of God and love of man. The fellowship of the little band of Christians in a particular place is to be a model to the world, a prototype of a redeemed society. Christians are to dedicate themselves to being leaven in the world, everlastingly resisting the temptation to make the church a refugee from the world.
A growing number of Nazarenes are reacting to the challenge of Christian social action in ways similar to the progressive wing of the evangelical church. The stance taken is one of criticism for a previously unmet task attached to a vivid call of "let's make up for lost time and get on with the job." Representative of this response is an article by David L. McKenna (1969:7,30), President of a Wesleyan-tradition holiness college. He has written:

You don't need a weatherman to know that evangelical Christianity needs a theology of social involvement. Our theology of personal integration is strong and viable. We understand the totality of human need and the implications of spiritual recovery. We work constantly to change the tactics of evangelism in order to remain relevant. We do not hesitate to count the results. By comparison, the approach to social involvement is pitifully weak. We have not defined the totality of social needs and the implications for the spiritual climate. We have limited our tactics in social action to a few hit-and-miss techniques on safe issues. We have never dared to evaluate our effectiveness.

It is time for evangelical scholars to review and rewrite a Biblical theology for social action. Theoretical scholarship will not be enough. The theory needs to be tested by example.

The crucial point is that evangelical Christianity must become involved in social issues as an option rather than a reaction. At the present time, evangelicals tend to be identified with Republican, middle-class, big-business, white and military social values. If so, our response to social issues might be tagged as a form of "knee-jerk conservatism." Evangelical Christianity will have to come of age where it cannot be labeled because its approach to social issues cuts across establishments on the right as well as on the left and gives men a genuine, Biblical option.

Christian social action issues are by no means located "at front and center stage," however, a concern is being discussed a great deal in the wings and from time to time makes appearance for a few small lines.1

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1The pastor of Church #13 delivered a bell-ringing sermon on pollution of God's world, but set the presentation within the context of the much greater importance of cleaning up "heart pollution" [sin].
All of the respondents spoke and reacted with some measure of discomfort when they were asked to compare the relative stress or emphasis placed upon several topics (See Appendix A, Item #8) by their church. The list included such items as: Discussion of war and peace alternatives; poverty and hunger; race relations; and environmental problems. Some representative responses are as follows:

Outsiders would imply that we are unconcerned, but as a church, we are central to our purpose: "Change a man and change the world" (Respondent #1).

Implies that we are not as consistent as we might be, for example, we ought to do more about poverty and hunger, . . . but too often you get taken (Respondent #20).

The primary emphasis of the church is spiritual only. More recently there have been some attempts to help relate the spiritual person to the rest of his world . . . . Maybe we don't go for the Social Gospel as much as we should (Respondent #14).

I think there will be some change here. In the future there will be more emphasis on social issues (Respondent #20).

The traditional approach by which Nazarenes have determined their responsibility has been to contrast "spiritual work" (proclaiming salvation) with "material and physical concerns" (e.g., persons who are ill-fed, and in ill-health). However, the present writer has observed the response of various church groups when they are asked to consider "spiritual work" as being any effort to meet human needs which, for discussion purposes, are placed in four categories; viz., (1) salvation, (2) physical and material, (3) psychological and emotional, and (4) social. To date, no Nazarene has challenged such a taxonomy of Christian responsibilities.
2. Small-Group Movement

A small-group movement has invaded the church and demands inclusion within the ranks of approved activities for Nazarenes. The movement, however, is viewed as a threat by some members who fear that it is being proposed as a replacement for traditional forms of evangelism and worship. Certainly, a pastor cannot keep an effective surveillance over a congregation which meets weekly in several different groups. The difficulty, for the pastor, is increased when the membership of the "faith" or "action" group in which his parishioners participate is comprised of several different denominations or of persons who are from no denomination at all.

The phenomenon of small groups as a potential dimension of the evangelical churches is described by Lawrence O. Richards (1970:11,35) who writes:

> Summarizing a good deal of Scripture, I believe the Church (understood as people in relationship—the way the Bible talks about "church") is to be (1) the context for personal spiritual growth, (2) a "body" or group which is knit together in love and unity and (3) a committed company who are dedicated to doing Christ's work in the world. Strikingly, in both scripture and contemporary psychosocial research, the small face-to-face group seems to be the primary location for growth in each dimension of these!

> ... our problem in the evangelical church is not one of how to fight the small group movement, but rather one of learning how ... small groups of believers can gather to minister to each other in these ways.

In support of the potential cited by Richards and representative of an emerging involvement of Nazarenes in small groups, the following excerpts are taken from two letters which were distributed among a dozen former seminary classmates. A pastor, about 30, wrote:
Concerning the widespread interest in group ministries . . . I think that the small groups, properly directed, will be the religious milieu in which we will be doing our most effective work. . . . The new group emphasis is more upon what is felt rather than what is thought. Bible study, and book discussions are an important part of such activities, but unless they reach the feeling level, i.e., unless what is assimilated changes the way we feel, and consequently act, toward others and God, then the group experience is a failure . . . . It is not a matter of one poor soul "confessing" his sins and shortcomings to a group of dispassionate observers; it is rather a group of people learning to accept each other, through shared experiences, in love and thus providing the climate in which personal healing can take place. I feel that our church is not quite ready for "sensitivity" groups as they are commonly understood today, but with a little more work in relating sensitivity techniques with an adequate religious interpretation of man, then this will also be an important tool for the [Nazarene] minister in the future.

Another pastor spoke of his experience with groups as follows:

Since coming here we have started thirteen groups of one kind or another. All groups have at least three parts; study, sharing, and using conversational prayer. Some of the groups are more Bible-centered. Others are more sharing groups. A couple of our groups concern marriage problems. And then, in a few days, we will have a team of medical students who will start a depth therapy group which will be Christ-centered. In the last couple of months we have been given the responsibility and care for ten very broken kinds of lives made up of alcoholics and people with other severe kinds of problems. Even though they have received conversion, there is great need for further healing in their lives. We are hoping to channel these into depth therapy groups.

It is difficult to make predictions or extensive descriptions of the future role of small groups in the Church of the Nazarene. No general trends have been established. However, in scattered reports, such as those above, one gains information about some local churches which are using this method. An example of the small group movement was expressed as in the course of an interview when a question was raised, "Do you feel that there is a genuine concern on the part of young people
to discover what holiness is?" The response was explosive (Respondent #25) as the male, age 25, answered:

Yes! So fantastic! We started a Bible study with a group of couples. It includes study and prayer. Hopefully, we can start other groups from this one. Because we have definitely got to get those just converted in and surround them with it [holiness]. The follow up with new converts is so important.

This account illustrates the evaluation of Nazarenes who are participants in small groups for Bible study, prayer and sharing. While it may be a fad, if it continues to persist and attracts the attention and participation of a greater and significant percentage of Nazarenes, it will be a new era for the denomination. Since its inception, the church has been primarily organized around the concept of involving the entire membership in open, regularly-scheduled services. The gatherings, for which the most effort is expended^1 are: Sunday school, Sunday morning worship, Sunday evening evangelistic service, and Wednesday evening prayer meeting. The denomination has not heretofore utilized any approach that distracts from a gathered, pulpit-centered, thus, pastoral-dominated form of congregational life. Any success of the small group movement is at least one point at which there is discontinuity with the past.²

^1Subtle and overt sanctions are exercised if persons fail to meet the normative standard of regular attendance at each of the stated services. Blistering announcements from the pulpit and failure to be elected to the most important offices in the local congregation are two common forms of sanction. Both may have self-fulfilling characteristics as one begins to accept the title of being "less spiritual and committed" than he "really ought to be." The literature on deviance gives insight-ful parallels about the effect of labeling.

²It is possible that the entire congregation was formerly the mechanism by which the individual member found supportive acceptance. Now, because of generally larger congregations, one does not find the primary relationships apart from smaller groupings.
3. Ecumenicity and Holiness Religion

Herberg (1955) contends that the three major socio-religious categories in America—Protestants, Catholics, and Jews—can now, on the basis of consensus on fundamentals, be spoken of as a "common religion." Lenski (1961) expresses a contrary position as he offers support for maintaining a distinction between the three largest socio-religious groups. He seems to require excessive effort, however, to note the significant differences between Protestants and Catholics; but he is willing to discount differences between Protestant denominations and consider them as comprising one category. In their section, "The New Denominationalism," Glock and Stark (1965:86-122) make the full swing away from Herberg's conclusion. They assert that it is impossible to collapse even the Protestants into one category as was done by Lenski. They suggest that there is theological pluralism in America. The following excerpt is representative of their argument:

"... when we speak of "Protestants," as we so often do in the social sciences, we spin statistical fiction. Thus, it seems unjustified to consider Protestantism as a unified religious point of view in the same sense as Roman Catholicism... Protestantism... includes many separately constituted groups and the only possible grounds for treating them collectively would be if they shared in a common religious vision... this is clearly not the case,... (Glock and Stark, 1965:121).

In the light of the above, why then is there so much ado over ecumenicalism in Protestant Christianity? Perhaps a key is found in a cogent discussion by Wilson (1966:168-180). He proposes that loss of institutional distinctiveness and organizational weakness are the two primary factors which give rise to ecumenical concerns. He states (Wilson, 1966:168), "The growing weakness of the Churches has been either in their
numerical support, or in the vigor and distinctiveness of their message, or both."

A juxtaposing of some comments from Glock and Stark will provide a context in which Nazarenes' attitudes about ecumenicity can be assessed. They write:

"It may be of some importance that the bodies least amenable to the idea of ecumenicity are those in which there is the greatest consensus on matters of religious belief. Among the Southern Baptists and the various sects [which includes the Church of the Nazarene], for example, from 90 to 99 per cent of the members take a similar position on major articles of faith (Glock and Stark, 1965:119)."

In another place they relate that one must give adequate consideration to the rapid growth of evangelical religious bodies before one can effectively discuss increasing secularization, decline of transcendental beliefs, and the absence of a "religious revival" in America (Glock and Stark, 1965:83,85).

Holiness religious bodies are typically small in comparison with other American denominations. However, they are characterized by a self-conception of doctrinal distinctiveness and, in the case of the Church of the Nazarene, by a history of consistent numerical increase. Thus, by juxtaposing the considerations from Wilson and Glock and Stark, it is possible to suggest that Nazarenes fit the correlation well, viz., the higher a denomination ranks on the indices of numerical growth and a homogeneous sense of orthodox doctrinal distinctiveness the less inclined they are to be engaged in any concerns for extensive organizational mergers."
Having established the general theoretical construct of the low level of interest in ecumenical movements manifested by evangelical and holiness bodies, it is now necessary to make some qualifications. The ecumenical movement as it is now popularly understood, the strain toward organizational mergers among the many Protestant religious bodies, is not supported by Nazarenes. Recognizing the lack of doctrinal distinctiveness and lack of evangelical zeal and growth, the movement is usually rather quickly dismissed by Nazarenes. One example, an editorial in the Herald of Holiness, asserts:

That ecclesiastical or organizational unity may have some advantages can readily be admitted. It all depends on the vitality of the units which are united. Putting two half-dead churches together would not make one live one (Purkiser, 1967:11). However, evangelicals are not willing to abandon the notion of unity to the ecumenical proponents. Instead they adapt it to mean a unity of spirit or purpose, or usually, evangelistic concern for others. The attitude of unity is expressed by Fulton (1965:120). He writes:

It is not "one church" that we need, but one faith; not union, but true Christian unity. The fact is more important than the form . . . . Christian unity rests on real substance. It has definite and objective content. It derives from certain roots of common loyalty, of common acceptance of truth, and of mutual purpose and commitment . . . .

Here, then, is something to which the Church can aspire— not "one church," but one mind, one spirit, one faith.

In the article quoted above, Purkiser reports one man's reaction to the evangelical-sponsored World Conference of Evangelism and draws some further conclusions that speak about purpose-unity or concern-unity. He writes:
A reporter for the secular press who attended the World Congress on Evangelism in Berlin last fall said, "I came here a skeptic. But I have seen God here in love and fellowship of these men." So it has always been, and it must always be. Jesus said, "By this shall all men know that you are my disciples, if you love one to another" (John 13:35) . . . . If anywhere in Christendom there should be an appreciation for this kind of spiritual oneness it should be in the holiness churches . . . . We should face a divided world as collaborators, not competitors.

Among evangelical and holiness religious bodies there is a general distrust of any drive that would engulf all Christians within one big church. However, for these groups there are at least two issues which have emerged out of the prevailing unity climate in American Christianity. They are: (1) A call for actual organizational merger is stressed as being of possible benefit for denominations that are within "common lines of interpretation." The holiness denominations provide one example. Another such grouping could be comprised of the traditionally Pentecostal religious bodies. (2) Also stressed is a concern for greater cooperation and inter-church communication. This seems to be based on a perceived sense of the vulgarity of "brothers" being in competition and for some a conviction that while denominational groupings have the benefit of heritage and efficiency that they are unimportant in comparison with real union that evangelical believers have in Christ.

Merger within "common lines of interpretation" for holiness groups has received some promotion and has to date accomplished at least one union.1 Among the more articulate spokesmen for possible mergers among

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1During the summer of 1968, there was a merger between the Wesleyan Methodist Church and the Pilgrim Holiness Church. They merged under the new denominational name of "The Wesleyan Church."
holiness denominations is T. E. Martin. In 1965 he suggested six steps that could be taken which would bring holiness denominations together. He spoke of this as "the least defensible division there is in the Church today." The six steps are:

1. The holiness churches might issue an official statement of our common purpose.

2. The provision of the free transfer of membership from one holiness group to another.

3. The acceptance of a common standard for the ministry.

4. The free transfer of ministers from one holiness denomination to another in the same way in which they move now from one district or conference to another in the same church.

5. The setting up of comity agreement between the churches involved . . . the agreeing on various areas in which each denomination would work.

6. Finally, the uniting of all the holiness churches into one strong and vital Wesleyan Church (Martin, 1965:4-5).

Some of the rationale of Martin's thinking and that of other proponents of cooperation and merger among holiness denominations is suggested in words such as these:

Drawing together would eliminate considerable waste and foolish competition. There are some places that we have fallen into the trap of thinking that we must go to almost ridiculous extremes to prove that we are different. To have two or more churches of different holiness denominations within close proximity when there are many areas of our nation and world that have no witness to full salvation just does not make sense. Both putting together present churches and undertaking new congregations cooperatively in the growing urban sections would mean better work on the part of all (Martin, 1968:4).

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A pastor in the Church of the Nazarene and long-time member of the denominational General Board.
Holiness bodies are still at the "mini-step" stage when it comes to plans about merger. Two of the popular terms used whereby initial conversations are being held are: "federated services" and "cooperative ministries." However, any conversation is ambitious in light of the historic stance, dating to Vineland, New Jersey in 1867, of denominational independence of American holiness bodies. Additional organizational merger conversations are always a possibility. The first step, however, seems to be the development of a federation in which all have an integral part but maintain their own identities and programs. A conference with this express purpose was conducted in December 1966. A steering committee, the result of the conference may be an intermediate step to some future "federating convention." An update on the federation emphasis was made by General Superintendent Williamson in May 1968. The report included:

The NHA [National Holiness Association] was asked to restructure its pattern of operation to provide a framework so that member groups who so desired could conduct a program of cooperative ministries. The Administrative Board of the NHA agreed to this plan and presented its proposals. With free discussion and some amendments, the plan was unanimously adopted in the joint meeting. Several areas for cooperative action have been proposed, such as literature production and publication, education, evangelism, camp meetings, holiness conventions, and city-wide crusades . . . .

Bishop Myron Boyd, who has been a strong advocate of federation, was elected President of the NHA for a quadrennium now beginning. This will assure able leadership in promoting all phases of the work and especially in the area of federated ministries (Williamson, 1965:17).

The Nazarene church, as well as other holiness denominations, is part of a broader general response of evangelicals in their attitudes toward church union. This response might be termed "post-denominational
denominations." This is to imply that during the foreseeable future
definite national and international denominational bureaucracies will
persist. However, "cooperative ministries" will become increasingly
more important. Two influential evangelical scholars who speak of
essential evangelical unity in the midst of continuing denominational
separateness enlarge upon this point.

D. Elton Trueblood (1967:131) spoke of an overriding Christian
unity that is more basic than either separate denominations or complete
organizational unity. He states:

Denominations as we know them, are not evil; they simply
are not very important! There is no harm in their continued
existence, and they may do some good that would not be done
otherwise. . . . Strong denominational loyalty and bitter
attacks on denominationalism are equally out of date . . . .
Most of the Christians whom I respect today recognize clearly
that it is the total cause of Christ to which they are loyal
. . . . They are not for the most part arguing for one great
monolithic ecclesiastical structure, but they are humble enough
to try to learn from one another. They realize that no group
has a monopoly of truth. They are perfectly willing to allow
their denominational affiliation to stand, but they know that
it is out of date to get excited about it.

An increasing number of Nazarenes are willing to consider the True­
blood argument as being plausible. Most, however, would find Carl F.
H. Henry's analysis to be more acceptable as it places positive stress
on both the continuation of separate denominations and transdenomina­
tional unity of evangelical Christians. He has written:

There are signs of a fresh longing particularly among
younger evangelicals, for dramatic new dimensions of fellow­
ship across denominational lines. Increasingly the need
becomes evident for a greater framework of cooperation as
evangelicals seek to witness to the world of the sovereignty
of Christ. . . . A leading Southern Baptist clergyman, Dr.
Jess Moody, has publicly urged a cooperative evangelical
thrust for world evangelism, "not an organic union but a
mutual pooling of our collective forces." . . . (Henry,
The interview guide provided only one-sided information regarding this issue. The respondents were asked to react (Appendix A, Item #4) to the decision of the General Board to sever ties with the Educational Commission of the National Council of Churches. Often the discussion uncovered attitudes regarding church mergers. However, no question probed regarding Nazarene attitudes concerning evangelical and/or holiness unity in the midst of denominational separateness. Thus, the excerpts from the interviews support only the importance of doctrinal distinctiveness and its perceived significance. The attitudes regarding oneness with other "true" evangelical and holiness people comes from participant-observations of the researcher. Some respondent reactions are as follows:

As a Church we don't see benefits in mergers except with those who keep a close interpretation to our doctrine (Respondent #15).

Maybe it is possible to venture off in some of these inter-denominational organizations without losing doctrinal distinctiveness. Denominational mergers? Maybe. If it is a holiness denomination without too many concessions needing to be made (Respondent #17).

The withdrawal from the NCC must have been a matter of being tied, making it difficult for us to preach the gospel as we see it. Otherwise, there is no point or wisdom in having withdrawn (Respondent #2).

Wilson (1959) in an extensive discussion of a sect's separateness from the world implies that for a sect to persist, its distinctness must be evident both to its own members and to others. Thus, the push to greater unity may pose a threat to the sanctificationist dimension of the holiness denominations; however, as Chapters IV and V assert, the sanctificationist dimension, although undergoing a change of definitions, is still prominent. It is too early to determine whether Wilson's theme
of insulation, viz., "the group must persist in being a people apart if it is to persist" (Wilson, 1959:13), may be applicable to the specific identity of Nazarenes in a religious milieu which calls for ever greater cooperation among self-defined evangelical religious groups. If so, this will result in profound ramifications for future research into holiness religion.

4. Nazarenes and the Charismatic Revival

The position of the Church of the Nazarene regarding the Holy Spirit is brought into focus by the neo-pentecostal movement in the United States. Recognition of the phenomenon of glossalalia, the evidence of the fullness of the Spirit by speaking in unknown tongues, is absent from the most recent Manual (1968) of the denomination. The two words, "tongues," and "glossalalia," are not mentioned. Poor coverage for this phenomenon is equally apparent in the official theology textbook, Exploring our Christian Faith, which dismisses the issue with a single paragraph of discussion, which reads:

Some have argued, from a misreading of Acts 2 and I Corinthians 12 and 14, that the only New Testament evidence of the fullness of the Spirit is speaking in unknown tongues. There is absolutely no evidence that the manifestation of Pentecost involved unknown tongues, for the apostolic preaching was understood by men of many lingual backgrounds. The Corinthian manifestation obviously had nothing whatsoever to do with

1"Charismatic revival" is a generic term which indicates a strong emphasis upon the New Testament ideas about the person and work of the Holy Spirit. Charisma places stress on the "gifts." The primary Biblical reference is I Corinthians 12:4-11. The gifts are: wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, speaking in tongues and the interpretation of tongues. The expression "charismatic gifts" implies the idea that God bestows these upon individuals. The most prominent gifts in the modern charismatic movement are: Healing and tongues.
entire sanctification or the baptism with the spirit, because the Corinthian church was the least spiritual and most carnal of all the New Testament churches (1 Corinthians 3:1-3). The witness of the Spirit is an inner certainty so complete that one needs no secondary and easily counterfeited "signs" to corroborate it. As C. W. Ruth used to say, "You need not go outside and light a candle to see if the sun has risen" (Purkiser, 1960:385).

The meager attention to the "tongues movement" is surprising to the observer because the Church of the Nazarene considers itself to be a denomination which promotes the belief that the Holy Spirit can participate as an actor in a relationship with contemporary men. There is not, as might be expected, a rigid stand in opposition to those who speak in tongues. The foregoing references, however, indicate that a nearly "no comment" situation exists. Distinction between the official position, as the evidence shows, is to disregard this pentecostal religious revival as though it is not occurring. At times a pastor will preach a sermon or an article will appear in a church periodical that affirms that one should not get side-tracked on seeking a manifestation (tongues) when the Gift (the Spirit) is of vital importance, but for the most part at the official level the wide-ranging neo-pentecostal movement is ignored.¹

¹The traditional Nazarene position regarding all the charismata is illustrated by Metz (1968:437) in the only multivolume commentary published by the denomination. He wrote, "Paul tells the Corinthians [12:31] to 'covet the best gifts.' " Here are reflected the parallel truths of the sovereignty of God and the free will of man . . . .

"The apostle's aim is to direct the Corinthians away from a distorted interest in speaking in tongues to other more significant gifts . . . .

"Paul lifts the entire matter into proper perspective by presenting a gift that was available to all and which was the most Christlike of all—the gift of love . . . .

"His purpose here [chapters 12-14] is to encourage the Corinthians to seek love rather than gifts [the underscoring is mine, which illustrates the Nazarene expression of de-emphasizing the gifts].
However, in contrast, private conversations with lay persons reflects considerable interest in this current form of church renewal. Most Nazarenes fit into a category which has three general characteristics, viz., (1) Surprise and intrigue that the "tongues' people" includes Catholics, Lutherans, Episcopalians, and Presbyterians as well as those who belong to the traditional pentecostal groups such as the Assemblies of God and the Four Square Gospel Church, (2) A general sense of appreciation and affinity with any "believer" who has entered into the fullness of the Spirit, and (3) A confused state characterized by a lack of norms by which to respond to the church-contained social movement.

The last item is the most salient in terms of the redefinitions that are necessary. Heretofore, it has been considered important for the Nazarene to say "We're holiness, but not tongues people." As quoted previously from Warburton (1969) there are important general distinctions between Wesleyan holiness churches and Pentecostal holiness churches. However, with the new "discovery" of the Holy Spirit attached to an

1Perhaps the most serious deficiency of the research conducted by this writer was the failure to build in some questions regarding Nazarene attitudes about the tongues movement. The variance between official and unofficial treatment of the subject was not fully obvious until exhaustive review of the interviews and the observations. As an attempt to soften the weakness, several conversations about the neo-pentecostal movement have taken place with representative Nazarenes.

2This phrase is used in order to indicate that the energetic efforts which are focused on the charismatic movement and which has resulted in many organizations, study groups, renewal groups, retreats, and seminars is operating within the umbrella of Christian segments of the American religious institutions. In other words, it is a social movement that proposes change of values and practices within only one institutional sector of the total society.
emphasis on tongues, the distinction, while not blurred, no longer seems to be terribly important to an increasing number of Nazarenes. For the immediate future it should not be anticipated that speaking in tongues will be allowed in Nazarene gatherings, in fact, quite the opposite, the discouraging of doing so, is likely to occur. However, an attitude of tolerance and acceptance toward Nazarenes (who privately) and others who participate in such practices outside of Nazarene circles will be characteristic.

The tongues phenomenon has unusually subtle ramifications for a denomination which holds that its mission during the last 60 years has been to exalt the full ministry of the Holy Spirit. The assertion that "we preach the full gospel" has the implication that others do not. The most readily available traditional example has been to cite that many other groups have been shy of a full-gospel presentation because they fail to adequately emphasize the full work of the Spirit as an actor in a divine human relationship. Now, however, Nazarenes are finding others who are proclaiming the same message and doing so with greater enthusiasm and more apparent success. In fact, a wide variety of persons from many denominations are participants in conferences and groups that include the charismatic dimension of tongues and healing. However, few persons from other denominations seek guidance in understanding the Spirit from the Church of the Nazarene. This seems to be considered by some Nazarenes as a stinging rebuke.

Future research regarding this holiness denomination will need to give attention to the normative way or normatively acceptable ways
which emerge whereby Nazarenes relate to this phenomenon and the members of this church-contained social movement. If a large number of Nazarenes begin to experience "speaking in tongues" (harbingers of such a response are few and scattered, or at least so private that they are not often visible) then an issue of distinction will begin to blur. At this point, however, it is impossible to determine whether or not the emerging attitudes of tolerance and support for the approaches of both traditional and neo-Pentecostals will lead to any greater involvement of Nazarenes as participants in the movement.

Considerations of the charismatic revival leads to the interesting observation that so much of the anti-establishment "underground Church" is also permeated with an emphasis upon the gifts. A full discussion of the underground church need not be included here, but it is indicative of the significant place given to ideas about the Holy Spirit by contemporary Christianity in America. Even among the converted hippie types, Jesus People, the Jesus Freaks, and others there is an emphasis on what Nazarenes define as being their primary purpose for existence, viz., salvation in Christ (conversion) and life in relationship with the Holy Spirit (sanctification). The Nazarene response is, in popular slang, "what happened?" That is, "why aren't people asking us about the Holy Spirit?" What is wrong with us--why aren't the exciting happenings in the Spirit occurring within or at least through the efforts of our churches and people?"
CHAPTER VII

WHAT IS IT LIKE TO BE A NAZARENE IN THE 1970's?

The question, "What is it like to be a Nazarene in the 1970's?", must be kept in the general context of what it means to be an American in the 1970's. Or, more specifically, what is it like to be an American and one who is also less than thirty, or more than sixty-five, or Black, or poor? It is possible ad infinitum to expand a variety of qualifications. For example, what is it like to be a Nazarene and an American and also less than twenty-five, of a working class family, urban, white, student, single et cetera in the 1970's? For this summation the ideas gained from the interviews, observations, and library research and the themes developed in the previous chapters will be collapsed to depict a hypothetical composite Nazarene. What is it like for this Nazarene, then, to be in the vastly changing American society of the 1970's?

First, to be a Nazarene is to participate in a voluntary association and benefit from the satisfactions that accrue to its members. All social commentators recognize that people need other people. Benefit, thus, is proffered to the individual to the extent that he has a setting in which he can interact with others in primary or quasi-primary relationships. In a large, heterogeneous, urbanized social system this need seems to be more apparent as regular kin relations with members of the extended family are not often possible. A society described by terms such as
"pluralistic" and "mass society" implies change, anomic situations, impersonal and secondary relationships and the resulting anxiety and disorganizing effect incumbent upon its members. An individual finds that being a Nazarene gives him other people. With these other people one shares relationships with those who hold similar values, norms, and goals. Examples of the meaning such a group and its attendant relationships have for the Nazarene are illustrated by the following quotations from respondents who identify themselves as Nazarene:

Nazarenes just have a common bond (Respondent #4).

All of the five families with whom we are the closest are Nazarenes. None we chum with are outside of the church (Respondent #9).

The typical Nazarene church is one big family. You all are so close (Respondent #6).

Nazarene fellowship is a pretty malignant thing (Respondent #24).

The fact of social closeness is supported further by a tabulation of responses to item #11, Part II of the Interview Guide (Appendix A) which reads, "Of the five families with whom your family is the closest how many are part of the Nazarene Church?" One person answered two; two persons answered three; ten persons answered four; seventeen persons answered that all five families with whom their family is the closest are Nazarenes.

Second, to be a Nazarene means that one participates within the context of a widely utilized form of value orientation for Americans, viz., within one of the Christian denominations. This becomes significant

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1Due to an error, the question was omitted in one interview.
when one notes that change is rapid and commonplace. Many old things are obsolete and many permanent things transitory. Heretofore, the institutions of religion have been one of society's major ways of providing a set of relatively fixed answers for fundamental questions of meaning, suffering, death, and the maintenance of meaningful and moral relationships. To be a Nazarene means that one makes himself available to the traditional mechanism, a local congregation of the denomination, through which one inquires into meaning and ultimate questions. Thus, the individual Nazarene finds that his church becomes a channel by which the general Christian responses are made to such questions. For example, the representative Nazarene hears: **Meaning** is to know and love God and enjoy Him forever; **Suffering** is answered in such responses as, "Cast all your anxieties on Him" (I Peter 5:7a) and "God cares and understands;" **Death** is to be viewed in light of assurances such as the believer's resurrection (I Corinthians 15) and the inability of death to separate the faithful from God (Romans 8:34-39); A **moral world** and **meaningful moral relationships** are possible, so the Nazarene hears, through the New Testament ethic of love and righteousness.

The two functions, relationships in a voluntary organization and answers to fundamental questions are two critical dimensions for the life of the Nazarene in the 1970's. These should not be overlooked. However, what else is descriptive of the experiences of being a Nazarene in the 1970's?

The nature of the social order and group processes are important influences upon the individual. Mannheim (1936:2) poses the issue as he
states that there are "modes of thought which cannot be adequately understood as long as their social origins are obscured." Thus, it is false to propose that any individual or any group, albeit Nazarenes or whomever, think their thoughts and make their decisions in intellectual vacuums. This supports the necessity of the attention given in both this chapter and in Chapter III to the socio-politico-religious milieu in which the history and present activities of the Church of the Nazarene are set. The decisions and experiences of meaning for the individual Nazarene are to be viewed alongside the context for both the socio-cultural level and the group life level. This point is convincingly made by Mannheim (1936:27). He writes:

... explanation, if it goes deep enough, cannot in the long run limit itself to the individual life-history, but must piece together so much that finally it touches on the interdependence of the individual life-history and the more inclusive groups situation. For the individual life-history is only a component in a series of mutually intertwined life-histories ... .

Adequate attention needs to be given to the individual level of the private actor, the level of group references, and finally, the socio-cultural level if one is to provide accurate description and/or explanation. This study has been primarily a descriptive effort with the intent of focusing principally upon the attitudes and activities of the individual Nazarene in light of one of his key reference groups, viz., his church.

The descriptive aspect of this study is shown by the declaration: For Nazarenes rule-keeping behavior is diminishing in importance as a normative dimension of sanctification. However, one enters the confines
of explanation when he suggests the thesis: A rule-keeping definition of sanctification has been de-emphasized because a strong rule-keeping orientation of sanctification militates against the equally valued goal of mission as a conversionist sect. As a result, a rule-keeping definition of sanctification has given way to a stress on love for others (especially a love for others which leads to their salvation) and empowerment for witnessing. Thus, life for the individual Nazarene is within the context of the stressed qualities, love and witnessing. The individual Nazarene is constantly being offered cues which suggest that love and witnessing are in harmony with and supportive of the perceived goal (mission) of being a recruitment-conversionist oriented religious body.

A demographically and socially static world would have required no transition for definitions of sanctification for Nazarenes. However, the low-power radio station of the denomination's early years has now given way to the mass communication world of television in which members of American society are taught in what McLuhan calls "'a brand new world of all atoneness' . . . where TV invades privacy and reintegrates the senses, so that we learn with eyes and ears just as tribal villagers do" (Biesanz, 1969:427). This is a symptom of the social changes which have repercussions for all units of the social order and a factor which the Nazarene cannot avoid.

The Nazarene is a person who is both confident in what he holds to be the importance and God-ordained nature of his church's goals, but also visibly shaken by the pummelling the religious institution as well as his own denominational organizations are receiving in this day of social and
cultural change. The representative Nazarene's sense of his unique history ("raised up to preach scriptural holiness over all these lands") and his radical commitment to the mission of proclaiming full salvation (organizational goal of a conversionist-sanctificationist sect) are being poured through the screen of contemporary pluralistic society. The hypothetical Nazarene is not quite sure what his Church "will look like" after the screening has been in process for awhile.

This research has revealed the patterned interpretations among Nazarenes. These patterns help comprise the profile of what it means to be a Nazarene in the 1970's. The most important responses will be reviewed once more and each supported by a final illustration. The three overriding patterns have emerged out of the data of this research. First, the typical Nazarene has a sense of mission (goals) which holds that he must proclaim the conversion of sinners and the sanctification of believers, a mission which is held in the context of being a part of a holiness people with a special history (Chapters III and IV). Second, definitions of the Nazarene distinctive doctrine, sanctification, are being transferred from a norm of rule-keeping to normative expectations of love and witnessing. Such an emphasis weighs heavily on the individual communicant (Chapter V). Third, continuity and coherence of the denomination, now being reviewed in the fabric of social and cultural change, are very much a part of the experiences of the representative Nazarene (Chapter VI). This study, then, shows that if one is to properly assess the Nazarene experience during the 1970's, he must focus on these three areas of consideration and the implications they have for individual Nazarene.
The concept of mission (goal) of being a member of a conversionist and sanctificationist religious body will be dealt with first. This goal has been present throughout the history of the denomination and is illuminated by a recent Editorial in *The Nazarene Preacher*. Under the title, "The Holiness Movement in 1971," Taylor (1971:2) speaks of the "sure sense of mission" and the "dynamic" character of the early founding fathers of the Nazarene holiness movement. He continues:

The special genius of this movement was its blending of evangelistic fervor with an unpopular doctrinal cause. They themselves spoke of their evangelism as holiness evangelism. They had a dual aim—to win men to Christ and "spread scriptural holiness over these lands." Salvation was not full unless it included purity as well as pardon. At first they dreamed of "Christianizing Christianity" from within the churches. When that dream had to be abandoned, they went everywhere planting churches which could live within the protective shelter of a united holiness denomination; but even then their goal was the same—to permeate Christendom with the holiness message.

And with them it was a "message"—urgent, demanding glorious, and all-important. It was important enough to command their total time and commitment. They were urged on by a sense of responsibility. Their love for Christ and men compelled them to preach everywhere that Christ could sanctify as well as justify, that holiness was the heart of Christian doctrine and of Christian experience, and that inner holiness must be validated by the Holy Life. . . .

It is only this kind of passion and this unabashed commitment which can make the Church of the Nazarene a virile movement in the seventies.

This is representative of the sense of mission which preserves the original organizational commitment to conversion and sanctificationist goals. Of crucial importance to the individual is the overwhelming way in which this emphasis comes across. Dissent is difficult in view of the general attitude that one, if he no longer holds both to conversion and to sanctification emphases, may go elsewhere and identify with another, non-holiness religious groups.
Regarding holiness religion, the second pattern to be reviewed, alteration has occurred so that the stress is now on new definitions. The present-day effort is to attempt to focus on sanctification as not simply rule-keeping, but rather a life-process of love and a dynamic for witnessing. A Nazarene is now more likely to be exposed to a stress on the holy life as a process and a relationship, rather than one of a single crisis experience followed by rigid rule-keeping. This is illustrated by a well-travelled and experienced evangelist, about 60 years of age, who spoke (Church #13) to more than 200 worshippers. He stated:

We need a fresh outpouring of the Holy Spirit. Because we have been so strong in an emphasis upon the crisis experience, we seem to say that there is nothing more. Not so—God's skies are full of Pentecosts. . . . Too often we just have enough religion to make us decent—we need enough to make us dynamic. We don't need just enough to prove our decency [old rule-keeping definition], so that we can prove that there are things that we don't do and places where we don't go. I'm a little tired of that—being occupied with just enough religion to make us decent. We need enough to make us dynamic.

This illustrates an emphasis which attempts to portray holiness religion in terms other than an austere life of rule-keeping and separatism. The evangelist continued making the point by reference to a "man with a shining face" which is an excellent example of the love-and-witness definition. In brief, the story was about an individual who had a quality of religious relationship that made others desire the kind of holiness religion that he had. He completed the illustration by saying, "We also need a kind of religion that makes us contagious, not just decent. A holy contagion."

The fact that one can easily find examples of the change of definitions regarding the life style of sanctified Nazarenes does not mean
that all now accept the analysis as stated by the evangelist. It does, however, illustrate some of the crucial questions which are involved. The Nazarene today is reassessing how the nature of the sanctified life is communicated and what, as a result of being sanctified, is expected of him. The data of this study support the contention that normative ways of displaying the sanctified life are no longer tied as fully as formerly to rule-keeping behavior. Now, if one is effectively to demonstrate the sanctified life, it is within the context of love for others, especially as it involves caring for and witnessing to them about their personal relationship with Christ.

The third strand which needs to be braided into this summary of the Nazarene experience in the 1970's is a review of the continuities and discontinuities of the social organization of the Church of the Nazarene. Today's Nazarene not only actively promotes conversionist-sanctificationist goals and new behaviorally specified evidences of holiness. He also is confronted with a stress on responding to many new possibilities (forms and patterns) which will assist in achieving the major goals of the denomination.

The purpose--converting sinners and sanctifying believers--of being a conversionist-sanctificationist sect does not mean that any means are justified in order for the Nazarene to accomplish his mission. However, almost any method which allows for the accomplishment of the approved (conversionist-sanctificationist goals) has been acceptable. For example, Nazarenes engage in many anties1 so that large numbers of

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1Contests, both interchurch and intrachurch, are often used. The giving away of gifts to the individual who has the most visitors present
"unsaved" (potential recruits) people may be in attendance at services such as revival meetings and Sunday school. The rationale is always stated something as follows: "Numbers are important, but only because they represent souls." This means that almost any method is valuable if it allows for the opportunity of sharing with other persons what it means to be saved and sanctified.

The following illustration satisfactorily relates a pastor's awareness about available changing forms and patterns. He recognizes (1) that this is a new day in which complexity, size, and technological advances have made this period qualitatively different from previous times, and (2) that Nazarenes should experiment and use, if necessary, many different methods by which to accomplish their mission. In order to accomplish the conversionist-sanctificationist goals, the young pastor recounts his experiences. The report appeared in a recent issue of *The Nazarene Preacher*. McCullough (1971:4-7) writes:

... a prerequisite for soul winning is a personal, transforming experience with Jesus Christ and a Pentecost which will give us the dynamic to carry out the directive to witness and win.... How do I win this man [young engineer] to Christ? By first realizing that he has the basic anxieties that are ageless: the anxiety of death, the anxiety of guilt, and the anxiety of meaninglessness. And what is more relevant to these anxieties than the gospel? The modern pagan cannot ignore death, and to him I can give Christ as the Hope of eternal life. To guilty souls, the evangel must declare the forgiveness of the Cross. To those beset with meaninglessness, is also used. Some gifts which are sometimes given are: Books, records, bicycles, tuition at summer camps, excursions, airplane rides, free meals, and a host of other things which are limited only by the budget and originality of the planners. To illustrate how bizarre such ideas become: One popular recent method has been to walk around a neighborhood with armloads of Indian headbands (made of paper bands and dyed turkey feathers). These are distributed to children and always accompanied by an invitation to attend a special "Visitor's Service."
we preach Christ as "the way" and "the life," and assure them that in Him one can find a real purpose in living.

But evangelism in the New Testament included not only proclamation; it also included a real, dynamic fellowship (koinonia), and our evangelistic strategy in reaching young adults must include both faithful proclamation (Acts 5:42) and loving fellowship (Acts 2:44).

This writer has tested the tool "fellowship evangelism," and it has proven productive in pastorates in both the Southwest and the Midwest. . . . My wife and I have endeavored to set the pace by our example. An informal, get-acquainted time is planned during the week or perhaps over a Sunday noon meal following the service. Two or three (perhaps more according to the timing of the Holy Spirit) contacts bring the rapport and friendship to the point where it becomes natural to structure our fellowship time so as to be able to present Christ and to share with our friends the reality we have experienced in Him.

Sherwood Wirt, editor of the Billy Graham-sponsored Decision magazine offers some remarks for contemporary evangelicals. His comments are quoted below as being descriptive of present attitudes expressed by Nazarenes who are committed to the role of being a conversionist sect. The denomination, however, is also a sanctificationist religious body and, thus, to give the reader a complete understanding, the term "holiness religion" will be inserted throughout. Thus, it is anticipated that the feeling of what it means to be a Nazarene, a member of a conversionist-sanctificationist sect, will be conveyed. Wirt (1971:2) proposes:

It is far easier to talk about religion than to ask man if he is a Christian. It is far easier to preach a sermon than to give an invitation. We know people are not saved by invitations; they are saved when they acknowledge Jesus Christ as their Saviour from sin and receive him as Lord of their lives. But to bring them to that point requires evangelism. A great deal of the tribulation that the non-evangelical church is experiencing today is caused by its failure to go after the sinner and to win him to Christ. Such a failure is evidence of what our Lord meant when he told the church at Ephesus, "You have lost your first love . . . ."
Evangelicals don't lay title to any special privileged corner of the universe. Evangelicals are simply people who have one distinction, [the holiness sector of the evangelical church adds a second, sanctification] soul winning. Take that away, and they will become a part of the problem, rather than a part of the solution. But we wish it to be known that the distinctive is not about to be taken away. People can publish "surveys" and "analyses" of converts until the end of time; we are going to keep right on evangelizing [advocating holiness religion] without compromise because we have been told to . . .

And so to those our teachers and instructors who have chided us we say, Keep on! It's good for us; we have a lot to learn, and we want to do better. But don't tell us to stop evangelizing [or advocating holiness]! For in this we announce with the Psalmist, "I have more understanding that all my teachers; for they testimonies are my meditation" (Psalm 119:99).

A brief recapitulation in the form of a hypothetical interview with a representative Nazarene will illustrate the experience of being a Nazarene in the 1970's.

**Interviewer:** Tell me what it is like to be a Nazarene today.

**Nazarene:** First, to be a Nazarene means that I have other people with whom I can be close and share primary relationships by participation in a voluntary association.

**Interviewer:** In addition to your close and friendly relationships with other Nazarenes do you find that your church has much influence on your ideas and attitudes?

**Nazarene:** Yes, very much. I find that my denominational affiliation with others in my local congregation is a type of social group which definitely influences my attitudes about meaning, morality, and ultimate questions such as death. Also, being a Christian and a Nazarene—we're holiness, you know—gives me a perspective by which to try to understand all the rapid social changes that are taking place around me.

**Interviewer:** How do you Nazarenes respond to the rapid changes that are now occurring in the social order?

**Nazarene:** Same as always, I guess. We are trying to emphasize the same things we were in 1908. We now are doing a little more in social issues—this will probably increase. However, mainly we believe in seeing people saved by evangelism and by helping them to come to live a
interviewer: It sounds as though you don't have any one specific way by which you describe a person who is sanctified. I thought the holiness denominations required specific rules of sanctified people. Am I right?

nazarene: Yes and no. Really, that is a hard question to answer. I guess I can adequately answer only for myself. Sometimes I am uncertain about the most appropriate behavior for a sanctified person. I think it was formerly easier and there was greater unanimity of opinion. One displayed to others that he was sanctified by being loyal to the denomination and by appropriate alignment with generally practiced denominational rules and standards.

But now the distinct standards seem less important and the requirements, while less specific, seem harder. If I am sanctified, I really must live a life of love. Genuine love and concern means that I must witness to others about Christ. It is easy to talk about these things, but they are difficult to enact. However, the combining of the conversion and sanctification emphases of our church seems to wrap our entire denominational goals into one unified, sense-making package. Holiness religion is no longer an austere and aloof life. Now, we are saying that holiness demands the giving of oneself in love, service, and especially in the sharing of a witness about Christ to others.

interviewer: It appears that there are some changes in the way nazarenes view the distinctive element of your belief system. Are there also changes in some other areas?

nazarene: Yes. In fact, there are both continuities and discontinuities with the past. I'm uncertain how long some of the methods which are now being used will be appropriate. Some no longer seem effective, but it is so difficult, I guess like any bureaucracy, to abandon the old procedures. However, there are some new forms of ministry and patterns of organization which we are using. These approaches help me. And if they help me see my friends get saved and come to know a Spirit-filled life, then it is worth the try and I don't worry about the few conservative "die-hands" which we have.

this work has told the story of what it is like to be a nazarene in the 1970's. The accuracy, fairness, and objectivity of the account will be judged by reviewers, other observers of this particular segment of holiness religion, and the passage of time. Hopefully, it has conveyed
what it means for the individual Nazarene and, through the now conclud-
ing sociological analysis, has provided a clear and reliable perception of the denomination's efforts for redefinition.
APPENDIX A

Part I: Interview Guide

1. The Church of the Nazarene was started in the early 1900's. America in 1900 can be characterized as being more "rural" than urban. However, in 1970 the United States is among the most urbanized of all countries. Thus, much of the process of urbanization has occurred during the life of the Church of the Nazarene. Can this process, urbanization, be described as causing or as being associated with any changes in organization, methods, and subjects emphasized (taught and preached) by the denomination?

Alternate question: Do you think that your church is in some ways like a country church? If so, how?

2. I want you to weigh the degree to which the following subjects are stressed or emphasized in your local church. Give scores ranging from 4 through 0. Let 4 represent an item that is stressed often and 0 represent an item that is never mentioned. The other scores are gradations between the two extremes. Rate stress or emphasis on the degree to which this item is considered by the Pastor, Sunday School teacher, and discussion sessions in your local church. Rank the following six items and if possible, briefly discuss what you think the score means.

Caution: Don't give me what you feel is an ideal—rather what is actually being done.

_____ a) Ethical standards and rules of the Manual (e.g., dress, and entertainment codes).

_____ b) Attendance at church services and church-sponsored activities.

_____ c) Sunday school or "please-come-to-church" type of calls.

_____ d) Personal evangelism type of calls.

_____ e) Stress on the members participating in fellowship activities with other Nazarenes.

_____ f) Conversion and sanctification.

3. What do you think most Nazarenes mean when they speak of a "liberal Nazarene church?"
4. In January of 1970 the General Board voted to sever the ties of the Church School Department with the National Council of Churches Educational Commission. What meaning does this decision have in describing the nature of our church today? Is this indicative of the slant or stance our church will take in the future?

5. Give a several sentence description of the Church of the Nazarene (assume that you are explaining the church to another believer in Christ, but one who has never heard of the denomination).

6. If present trends continue, what do you think the Church will be like and/or what things will be different about the Church of the Nazarene fifteen or twenty years from now?

7. Make a quick listing of the activities which a "good Nazarene" would perform in an average week. I.e., what are the things he would do to qualify as a "good Nazarene?"

8. This question asks you to make an evaluation of the Church of the Nazarene as a whole. During the last year what emphasis or stress by sermons, Sunday School classes, Church periodicals, District and General meetings has been placed on the following items.
   - 4- Strong emphasis
   - 3- Mentioned with some regularity
   - 2- Mentioned sometimes
   - 1- Almost never mentioned
   - 0- Never mentioned

   a) Encouragement to call for greater church attendance, i.e., calling on others to enlarge the size of the church.

   b) Discussion of war and peace, i.e., not simply praying for peace, but providing occasions for discussion of political alternatives.

   c) Conversion.

   d) Personal evangelism.

   e) Poverty and hunger, i.e., the duty of the Christian in dealing with these issues.

   f) Sanctification and a holy life.

   g) Attendance and cooperation in church services and church programs (loyalty).

   h) Race relations (cf. the qualifications of "b" above).

   i) Manual ethical standards, i.e., church rules.
j) Environmental problems, i.e., pollution of earth, waters, or air.

k) Every believer becoming a witness.

l) The importance of a personal relationship with Christ.

m) Stewardship of money.

What implication does the above ranking have in describing the primary emphasis of our denomination? (I.e., if the church were animate and had a voice, what would it define as its primary purpose?)

9. Sanctification as a doctrine is considered to be foundational for the existence of the Church of the Nazarene. I want you to compare the ways in which the various generations understand this doctrine. Does your generation have a different understanding of sanctification than your parents' (children's) generation? Enlarge as fully as possible on your answer.

Part II: Biographical Data

1. Age__________ Sex__________.

2. Years of school completed______________.

3. Years attended a Nazarene educational institution__________.

4. Approximate population of metropolitan area (or small town)__________.

5. Sunday school average attendance for last year__________.

6. Age when started attending Nazarene church__________.
   How did you begin__________.

7. What generation Nazarene are you__________.

8. How many brothers and sisters do you have living__________.
   How many are a part of the Nazarene church__________.

9. What churches were you members of when married__________.

10. Total income for family:
   a. $6,999 or less
   b. $7,000 - 9,999
   c. $10,000 - 13,999
   d. $14,000 - $19,999
   e. $20,000 or more
11. Of the five families with whom your family is the closest how many are part of the Nazarene church _____________.

12. Other than church or work related activities how many group or organizational meetings do you and your wife (separately or together) attend in an average month _____________. 
APPENDIX B

Respondents

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<th>City</th>
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<td>a</td>
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<td>3.</td>
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1Four communities are represented. They are: (a) Omaha, Nebraska SMSA (includes Council Bluffs, Iowa); (b) Kansas City, Missouri SMSA; (c) Lincoln, Nebraska SMSA; and (d) a small southwest Missouri community of approximately 8,000 residents.

2The churches are ranked according to size of average Sunday School attendance for the previous statistical year. They are: (a) 0-99; (b) 100-149; (c) 150-225; (d) 226 and more.
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<th>Number</th>
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<th>Church</th>
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1In four interviews both the husband and the wife participated. Both are listed by the same number; however, when quoted within the text, the distinction is made.
APPENDIX C

Observations

Data was collected by the participant-observer method as the researcher attended regularly scheduled worship services and other types of church meetings. Activities in the following thirteen churches were reported. The numbers by which the churches are listed are used in the text of the paper.

1. Omaha, Nebraska
   Central Church of the Nazarene

2. Omaha, Nebraska
   Fay Boulevard Church of the Nazarene

3. Omaha, Nebraska
   First Church of the Nazarene

4. Council Bluffs, Iowa
   Community Church of the Nazarene

5. Council Bluffs, Iowa
   First Church of the Nazarene

6. Council Bluffs, Iowa
   Immanuel Church of the Nazarene

7. Kansas City, Missouri
   First Church of the Nazarene

8. Nashville, Tennessee
   First Church of the Nazarene

9. Lincoln, Nebraska
   First Church of the Nazarene

10. Lincoln, Nebraska
    Northside Church of the Nazarene

11. Nevada, Missouri
    First Church of the Nazarene

12. Omaha, Nebraska
    Omaha Free Methodist Church

13. Nashville, Tennessee
    College Hill Church of the Nazarene
There is a stirring going on. A breeze is blowing. Sometimes just a faint breeze, but the rustle of leaves gives evidence that the wind of the Spirit is blowing upon us. At times it sounds like the rumble of a distant tornado.

It appears as though God may be ready to sweep across our lives to blow away the flimsy constructs of shallow Christianity. The wind, when it becomes a tornado, destroys—and so when the wind of the Spirit blows full force, some things that we have considered permanent may disappear.

As it is always impossible to identify the source of the wind, so it is difficult to identify the place where the Spirit of God is first evident. Is the source of this wind our own discontent with things as they are? In part, yes, but God seems to be moving not only as a result of our dissatisfaction and failure but also in response to a hunger for the living God.

Not all dissatisfaction and restlessness is good. We would not take seriously every criticism of the Church as the word of the Lord.

But we are not likely to find new life as long as we are content to leave things as they are. The wind of God's Spirit will leave us untouched if we are unwilling to listen to the restlessness among us.

Sometimes in the church we resist those who are discontented as being "critical." We fear any situation which would give opportunity for reaction or criticism. We are a little uncomfortable when questions are raised. Our anxiety is evidenced by the way we rush to defend the church, the pastor, or some member without really listening to sounds that disturb us.

What I seem to be hearing is not criticism of the church intended to destroy us, but a concern often expressed in discontent about just meeting week after week like soldiers on dress parade, never engaged in real battle.

Some are concerned about our approach to evangelism. We are together beginning to hear the call of Christ to become "fishers of men"
and to understand that the call does not mean that one man, the evan-
gelist, is to do the fishing for all of us in one place, the sanctuary,
with one kind of bait, an evangelistic message.

There is some discontent over personal relations. Some of you are
longing for deeper Christian fellowship and better understanding. You've
grown weary of the pleasantries exchanged before and after meetings:
"Hello, there. How are you?" and "Good-by, take it easy."

You want to know someone, at least one. And you want someone to
know you, really know you. Surrounded by a world of people who are in-
terested only in what you can do and how much you have, you are discon-
tented with a church which offers no more than that and sometimes less.

You want the church to provide what it alone has to offer the world,
an atmosphere of Christian love and concern where all men are welcome
and reconciled to one another through Christ. You'll not be satisfied
until the church is the Church.

If I hear correctly some seem to be saying:
"Let's have an altar, but not just for the unbeliever or prodigal
backslider. Let's have a place where every Christian can pray, either
alone or with others who will confess their common needs."

Others are saying:
"Let's have Bible study. Not just lectures when someone quotes the
commentaries, but allow the same Spirit who inspired these words to
illuminate our minds and then listen as the Word is interpreted through
people who know what it means to hunger and thirst after God."

Still others have said:
"Let's worship, but not just out of habit or according to worn-out
custom. Let's not pretend when we gather, but let us speak together the
words that unite us into one body. And listen. Listen as if God himself
were speaking. He is!"

The most annoying sounds of discontent are coming from our young
people. Before we dismiss them as immature and irreverent, let's listen.

When Billy Graham spoke at Berkeley, Calif., among the signs of
protest was one like this: "We hate the Church. We love Jesus." Not
many young people reject Jesus or the gospel. But majority of college
youth and high school teens have little interest in a church muscle-
bound with tradition, secure behind the barricades of its own interests
which no wind can penetrate.

As I am convinced that the fault of a person sleeping through my
sermon is not his weariness but my dullness, so I am certain that the
cause for young people filling the back rows of our churches with
chatter and chewing gum wrappers is not simply disrespectful but restlessness. They are discontented with churches and sermons somehow removed from the realities of their world.

If their restlessness helps us to understand that the church must minister to the young who comprise half our population or there will be no church tomorrow, then the stirring among them may be of God.

After a recent service a man said, "Pastor, for years I have been just playing around with God. I am so dissatisfied with myself. I want God's best for my life."

If all would speak the truth about themselves he would not stand alone, for who of us has not sensed a dearth of reality in routine of religion? There are many people around, probably more than you or I realize, who share this hunger for the living God.

I asked a man who has just begun attending church: "What is your impression of the church now?"

He answered: "The first thing that comes to mind is, I can hardly wait for the next Sunday to hear more of the gospel."

It's refreshing to talk to someone for whom the gospel is new and exciting. I believe he is not alone, either. Some of us who have heard the gospel for a long time have recently caught a new glimpse of how exciting the Word really is.

Like fire spread by the wind from one log to another, the wind of the Spirit is beginning to spread a flame about us.

We've tasted enough to have our appetite whetted again. Hungry hearts among us are demanding food. Physical hunger is certainly a curse, but our spiritual hunger may be our salvation. Those who "hunger and thirst," said Jesus, "shall be filled."
APPENDIX E

Glossary

The descriptive statements following these words or phrases are not formal definitions, but are intended to provide the reader a ready reference when the meaning of the term may be in doubt. The words are described for the meaning which they have in the context of holiness religion (above statement adapted from Lundberg, et.al., 1968:751).

**Arminianism**—The position which holds that God loves all men and that no man is excluded from salvation unless he excludes himself by willful unbelief.

**Atonement**—A central teaching of evangelical churches which holds that because Christ came to earth, lived, died, and was raised again, it is possible for a sinner to be restored to a friendly relationship with God. Sometimes it is suggested that there can be achieved a state of "at-one-ment" between God and man.

**Charismatic revival**—An emphasis upon the New Testament ideas about the person and work of the Holy Spirit. Charisma places special stress upon gifts such as speaking in tongues and performing healings. It is held that God bestowed these gifts upon individuals.

**Christian**—An individual who acknowledges that Jesus Christ is personal Lord of his life. A commitment that is possible only by faith through grace given by the divine actor.

**Christian perfection**—A term which is used to express the fullness and completeness of the Christian life. A state of relationship that is attained only by the experience of sanctification.

**Conversational prayer**—A relatively new form of prayer which is used in a group setting. The participants pray in conversational tones and words as they feel inclined. Usually the prayers are only a sentence or two in length which means that each participant may pray several times during the session.

**Conversion**—The first crisis experience whereby God gives newness of life in Christ to the individual. Literally, it means "a turning" which often is illustrated as turning from the old life of sin to a new life in God.
Crisis experience (see experience)

Evangelical- A term which describes both a category of Protestant denominations and a doctrinal perspective. Thus, is applicable to those expressions of Christianity which stress need for atonement for sin and the new life in Christ for the individual.

Evangelism- A generic term to describe the efforts by which believers invite non-believers to be converted. Mass evangelism is when such an invitation (warning) is made to a group of persons. Personal evangelism implies a one-to-one setting.

Experience- Holiness people place a great deal of stress on the decision points, i.e., the times when the person perceives that he enters a new level of relationship with God. The moment of decision, crisis, is particularly significant.

Experimental Theology- This position places great stress on the original and avowedly instantaneous moments when one enters into the experiences of conversion or sanctification. This is in contrast with an emphasis upon the ensuing relationship a human actor perceives to have with a divine actor.

Full Salvation- A term which holiness advocates use to describe the superiority of their interpretation. By this phrase they imply that non-holiness religion does not provide the full provisions of God for the individual believer.

Holiness- This word describes both a genre of religious denominations of which the Church of the Nazarene is part and a particular Christian doctrine which implies a level of moral purity. The term is a popular generic term by which Nazarenes speak of the sanctified life both how one enters into the life and the resulting conditions.

Kerygma- Biblical scholars assert that there are two kinds of material in the New Testament. They are called by their Greek names, viz., the kerygma, or the proclamation of the gospel about Christ to the non-Christian world; and the didache, the New Testament teaching which is addressed to those who were already Christians.

Mission- A theological euphemism for organizational goals, or purposes. It implies a giving of oneself to share with others which in this case is sharing Christ with non-Christians.

Perfect love- This term is expressive of the spirit and general demeanor of the person who is wholly sanctified. A lot of varied definitions of perfect love are present throughout the denomination. Most, however, would probably allow that perfect love is: Not absolute, not capable of making a person sinless, but an improvable quality of ever desiring to be more like Christ.
Proclamation— Synonymous with the New Testament word of Kerygma (see above).

Redemption— In general the term is synonymous with "salvation" and "atonement" which is a way of speaking about the coming together of God and man through Jesus Christ.

Regeneration— One of several words which Nazarenes use to describe the beginning of one's life as a Christian. The idea implies a new beginning, or to begin again. The word is used interchangeably with the term "new birth."

Relational theology— In contrast with experiential theology (above) this theological perspective places emphasis upon the process or day by day dimension of Christian life. This attitude calls for significant stress to be placed upon the dynamic or developing relationship between the divine and human actors.

Revival— One technique by which evangelical churches attempt to recruit new adherents (believers). Usually the word implies a scheduled meeting of several services in duration; however, a few theological purists insist that literally the word means a reviving of believers and not the winning of new believers.

Salvation— For the Christian, salvation is something done in and for man by the will of God and is accomplished through Jesus Christ. For holiness people the word is often used as a synonym for the "first crisis," conversion; however, some use the term in a generic sense to describe the total process of man's relationship with God through Jesus Christ.

Sanctification— Literally, to sanctify means "to set apart," or "to make holy." Holiness people hold that sanctification is an experience that follows conversion which emphasizes cleansing from sin and a full possession of the human actor by the divine, Holy Spirit. Other words which commonly are used with similar intent are: full salvation, holiness, perfect love, Christian perfection, and second blessing."

Second blessing— Simply a synonym, as it is used by holiness people, of sanctification. Its special import is that it places emphasis upon a second definite experience with God. The first is conversion.

Sin— Nazarenes generally accept what they understand to be John Wesley's definition: "Sin is a voluntary transgression of a known law of God." Within holiness religion a distinction is made between sins (sinful acts of an individual) and sin (i.e., a state of unrighteousness or disorder of the moral nature lying behind and giving rise to sinful acts). In brief language most holiness people generally hold: That one is forgiven of his committed sins in the conversion experience and cleansed of his sinful nature at the time of the second blessing.
Soul-winning—A title ascribed to an individual who is able to effectively persuade non-Christians to acknowledge their need of Christ and then subsequently to assert that they have asked Christ into their lives.

Witnessing—Similar to the term of "soul-winning" and describes the efforts of an individual as he attempts to invite other people to accept Jesus as the personal Lord of their life. This usually implies an individual to individual approach.

Work of Grace—This reference places stress upon the perceived role of the divine actor in consummation of a religious experience. It implies that God accomplishes the miracles of salvation which has, for holiness people, two main crisis moments, viz., conversion and sanctification.
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