

# A NAZARENE MANIFESTO

By General Superintendent Chapman

*Note—This manifesto was presented to the Superintendents' Conference of our church meeting in Kansas City, Missouri, January fifth and sixth, 1944, and is printed at the request of the conference.*

*This message is circulated only among the superintendents and pastors of our church. It is not offered as sermonic material. It is sort of a confidential message to the ministry of our church, a challenge which should be read and accepted by them. It is earnestly hoped that it will be read and digested in the spirit in which it was given and accepted by the conference.*

Last October the Church of the Nazarene rounded out the first thirty-five years of its history as a denomination. These have been years fraught with many mercies, and success in unusual measure has crowned the efforts of those who have labored for God through the channels of this organization. There are still a good many alive who have followed the fortunes of our church from the days of the General Assembly at Pilot Point in 1908, and these would, I think, all stand up to say they have no regrets for having cast their ecclesiastical lot with the people called Nazarenes.

But thirty-five years is, in round figures, a generation, and there is a sense I think in which we may suppose that the Church is standing at the place where two ways meet. Periods overlap and it is seldom possible to say that an epoch ends with a certain day or hour and that a new one actually begins at a given mark on the dial. But, as a people, we have lived long enough now to get a few things definitely settled. Our doctrinal concepts have been pretty well worked out in our standards, our polity has been refined and established, and our technique of operation as to financial methods and spiritual progression has been evolved.

But it must always be remembered that progress involves change and that change includes losses as well as gains. It is with a movement as with an individual—youth is the period of zeal, and zeal is a quality that cannot be discounted. But in the church zeal must be real to be of value. Simulated zeal is but a poor substitute, and its fruit is like the apples tied on a Christmas tree rather than being vitally connected like the fruit of a live and producing tree.

Passing years must bring their compensations or age will be inferior to youth. Always as much of the heritage of youth as possible must be preserved, but even this is not enough. There must be wisdom and skill to compensate else true life may end at thirty-five.

Our church is much better accepted in the average community than it was at its beginning. This is both an advantage and a challenge. Our preachers are better trained on the average than those of a generation ago. This also has two sides, as every real question must have. It is ours to accept all our advantages and to face our challenge with frankness and courage.

I count myself among those who have been with this company from the beginning. I could occupy all my time with compliments and expressions of appreciation for our accomplishments and our as-

sets. But we have met here in Conference for mutual helpfulness and for united planning for the future of our Zion and I think there is likely to be more helpfulness in an attempt to face our problems than to cover them. And while I think I can say that my spirit is not critical, I do not attempt to conceal the fact that my soul is stirred and my heart is filled with mingled hopes and fears.

This is our last Superintendents' Conference for the Quadrennium. Next June we plan, by the will of God, to come up to the General Assembly, to another accounting, and to a mountain of vision and planning. This Conference must not pass just as another meeting of its kind and the General Assembly must not come and go and leave us in a fool's paradise of smugness. The leaders of this movement cannot be supine time-servers who idly wait for things to happen. Unless we are men of iron as well as men of love, both we and our people will flounder in the morasses and be lost.

This paper is not on the schedule of the conference. I am taking advantage of my position as president of the conference to give this paper. No one at all has been consulted and the paper is a purely personal product intended as a means for provoking thought and inspiring action. Socrates thought he might serve the Greek state as a gad-fly serves a strong, somewhat lazy horse—to wake him up and make him more lively. If my efforts can be of any help toward liveliness and well-directed effort, I shall be content with that part of the metaphor which might then seem to apply to me.

I do not even seek seriously to keep the negative and the positive apart. But I shall think my criticisms useless unless I can sustain them with suggestions for a better way. And I shall be frank at the first putting, with the understanding that I shall not contend with comparable force any more thereafter.

## The Preachers

I start with the preachers, the class best represented in this conference. Passing over the many complimentary things I might say, and hastening to the heart of our thought; I believe the day now upon us demands a larger caliber of preachers than our processes tend to produce. Men of the past ministered to more or less isolated groups and it was enough that they could successfully lead small groups of people who were not only not of the world, but who were in a large degree not even in the world. But the Church of the Nazarene has come to a place of prominence in many communities and our preachers are shown many courtesies and given many opportunities for general ministerial service. This change in situation has subjected our preachers to dangers that neither our fathers nor we had to face and I do not say they are entirely making good. I think there are too many evidences of saturation. There are those who would say, "Keep apart. Do not join the Ministerial Associations. Do not accept positions of general leadership in the community. Do not fraternize with preachers and churches who

are indifferent toward our central thesis of holiness." This attitude might answer for a time now largely passed, but it is like refusing to send wheat to the mill because some wheat is spoiled in the milling. No, we must accept the place of enlarged opportunity in the community and we must produce a ministry of caliber sufficient to meet and use the opportunity.

Many of the preachers in our own churches are even now trying to preserve more meat than their salt will justify. The result is a growing tendency to be entirely too unoffensive. Many of our churches are too formal, too cut and dried, too ritualistic, too wanting in unction. And in ninety-nine cases out of the hundred the churches are what they are because their ministers are too small calibered. Reports come to us of churches in our denomination which are "programmed" almost to the point of extermination. There are singings, announcements, plannings and theoretical revivals, but the preaching is weak both in doctrine and in power. Some who have been accustomed to plainer presentations even report that they have not heard a holiness sermon in three months. I doubt not the preachers involved are unaware of their weaknesses, but their want of awareness is a reflection on us all.

#### **Heresy May Take Many Turns**

There is *heresy of content*. This is a consideration of truth in the abstract. I believe all our preachers intend to be orthodox in the content of their faith, but they are shallow both in experience and in study. Even our colleges do not make the caliber of preachers that our day requires. We must have an increasing percentage of men who know what they believe and why they believe it. We must have men who have gone down to the foundations of doctrinal research and who have become scholars without becoming compromisers. Our literature is wanting in thoroughness. Our reading courses are not of sufficient depth. Our writers are not well enough trained. Our preachers are too much afraid of hard work. They prefer to read rather than to study and when they come into the presence of those who have studied they feel their own inferiority, hence they begin to soft pedal their own theses since they are not sufficiently grounded to know for sure that they do know. It takes a genuine student to preach the holiness message effectively and continuously and when preachers do not have the student factor they substitute either shallow emotionalism or harmless formalism.

Then there is the *heresy of infrequency*. A preacher may be accurate on the content, and yet may bring his force to bear so infrequently that any thoughtful hearer is bound to conclude that the subject is not of high importance. I know a preacher must have more than one string on his fiddle, but I also know that there are plenty of people who have almost grown up in our church who do not know what this holiness business is all about. Our preachers have preached holiness infrequently, but they have not labored the point to the place where the lines are drawn so that those that hear them are compelled to choose the way they will take. I knew a Methodist preacher who used to preach a holiness sermon once a year. In that sermon he was definite and clear, and brought in all the standards of his church to support his thesis. But he was usually not able to stay long on the charge after that sermon,

and he was wont to sum it all by saying simply that the people would not stand for straight preaching. But I think it is possible for one to be harried by the requirement that he eat a whole hog at one meal who might put up with a reasonable amount of strong meat if it were given to him in installments.

There is the *heresy of emphasis*. One can say things in intelligent and well-ordered words, but he can make the meaning different just by the emphasis he used. Kelley Spell once said publicly of the little town in which he was holding a meeting: "If I were a buzzard, I would not come to Humble to roost." Then when the community wrath arose, he apologized, and said, "If I were a buzzard, Humble is JUST the place I would come to roost." The preacher who preaches holiness effectively must put his emphasis on the demand and attainability of the blessings. All those who preach the truth in doubt and speculation are heretics after all.

There is the *heresy of spirit*. We have heard of the lawyer who thought the preacher could not possibly mean what he said about an everlasting hell for the impenitent, seeing he was not particularly stirred over the matter. The test of the Nazarene preacher is his ability to preach holiness with unction and with power. It is a delicate indictment, but I think there are too many of our preachers who practice too little of the art of getting blessed. And I do not mean that kind of pseudo blessing which is worked up by the song leader or induced by the demand for frequent "amens" on the part of the preacher. I mean that sort of blessing that holds as its price genuine intimacy with God. There is a certain power in social adjustment, but my sympathies run a lot toward that District Superintendent who, upon having a preacher recommended to him, said, somewhat in pleasantry and somewhat in earnestness, "Is he a hunting, fishing preacher? I seem to be getting only that type here of late." This is not to be interpreted as meaning that recreation is forbidden to the preacher, but it is to say that social acceptability is no guaranty that the preacher can preach the Gospel in the power of the Holy Ghost sent down from heaven.

There is the *heresy of monotony*. "Every scribe instructed unto the kingdom of heaven must bring forth out of his storehouse things new and old." There must be a proper blending of the new and old, else the new will become spectacular or the old will become monotonous.

#### **More and Better Preachers Needed**

We must have more and more preachers. Our program of enlargement calls for that. But we must have bigger preachers as well as more of them. The factors that should make for this necessary increase in caliber are:

(1) A stretching up to higher stature of this group of men who are right here today. Our office calls for the best the church can furnish. To be a General or District Superintendent is to occupy the armor of a good, big man. It is not enough for us to feign humility and confess that we are too small for the job. The Lord, through the machinery of the Church, has made the pattern and there is nothing for us to do but to grow bigger. We might take the easy way by getting out, but that would not meet the challenge from the personal point of approach. The day upon which we are entering calls for bigger men in the

jobs that we hold and our conduct will result either in drawing the job down to our measure or in putting us on our nerve to grow up to the job. Which the process shall be only you and I can determine. The demand is for men of unquestioned goodness, sound intellectual texture, given to study and hard work, and blessed with that divine seal of the Spirit's fulness that gives to the man of God an authority higher than synods or councils can bestow.

(2) No church of the past has gone much beyond our present status without providing accurate and adequate training for its preachers. I do not think we should dodge the issue or accept alibis or further delays. We shall always need the help of untrained men, men who come into the calling too late in life to permit their securing formal schooling and these we shall always be glad to help as much as we can by means of our Course of Study for preachers, the course to be pursued at home and with such assistance as ministers of the District can give.

Our colleges have become a settled form of educational work for general culture among our people. We tried the grammar and high schools and the Bible school, but we have settled on the college as the best sector of the educational processes for the purpose of general culture. We have, I think, definitely given up the idea of founding a university. Our young people who take up law or medicine or higher literary training must take their graduate work in the State or independent universities of the land. But we have not determined what to do about the professional training of our preachers. For the most part I think we thought we decided that we would recommend against any higher training for these highly specialized workers, but insofar as we think we have decided that I propose that we go back and reconsider. Our colleges are not giving us the seminary training that our preachers need and must have and they should not attempt to give such training in their separate locations and in connection with their regular cultural and foundational college work. Our colleges have done well as colleges and they will do better as the time goes on. They will for the most part come up to the General Assembly with their debts paid and following the war they will move forward with a new program of service for all our people. But we should set in now—right now—to build a seminary for the training of our preachers. This seminary should be a real seminary with courses adapted to college graduates, and high standard courses on theology and the preaching art, as well as the original languages in which our Scriptures appeared and practices adapted to our needs. We could muster a faculty for such a seminary by laying tribute to about all we have of prepared men and women, and the first year we open such a school there will be a hundred young Nazarene college graduates who will enroll. A plan could be worked out for the founding of such a school and the work could be commenced in a much shorter time than many imagine. It is only just a matter of our seeing and feeling the need. I cannot further argue it here, but I feel so sure I am right about this matter that I do not anticipate any adverse argument on the question.

*I fear inactivity more than any other foe.* Things that die of dry rot are just as dead as those which are destroyed by fire. If we are going to build bigger churches, a bigger denomination and a higher type of people we must have bigger preachers. If we

don't do something like I am recommending here, one of two things will result—either an increasing number of our most promising young preachers will go to modernistic seminaries and be lost to us, or we will settle down to a type and caliber of ministry that will be inadequate to meet the challenge already so largely forced upon us. In spite of the prejudice we are supposed to have against professionally trained preachers it yet remains that the preachers of the land are quite largely divided into two classes (1) Good preachers of a poor Gospel, and (2) (This is we) poor preachers of a good Gospel. But if we prove ourselves worthy sons of our glorious sires, we shall plan to have good preachers of our good Gospel.

There is yet a demand for quantity—we must have more preachers to man our new home mission projects. But with the quantity there must be a stepping up of the quality or we shall yet become a cult, rather than remain a rounded branch of the Church Universal.

### The Church as a Force

Coming to the Church membership as somewhat distinguished from the preachers, I speak especially of the Church as a force. There are three factors involved under this head:

There is the matter of purity. In practical life and in worship there is always the problem of keeping the balance between the extremes. Many of our churches need improvement in order. They have license rather than freedom, and the atmosphere in many of our churches savors more of an old-fashioned country singing school, or a Friday afternoon in a District grammar school than that of a Christian church. There is an air of shallow "programism" in many places that all but drives away the sense of reverence from the house of God.

We are entirely too long on "special singing." Special singing is a modern feature among holiness people. We did not have much of it forty years ago. It came on as a result of the fact that there were a few among us that could sing a little better and more unctuously than the rest of us. But now this has gone on until the time has come when we must have special songs even if we have to pick out the poorest among us and have him to sing by himself or with the help of one or two others, when ninety-nine people out of a hundred sing better if everybody present helps him. This business has gone along until many of our preachers do not hesitate to punish a whole crowd of people just to please Aunt Jane who is the only one there who thinks little Jimmie can sing any better than the rest. The whole object of religious gatherings is often ignored and this person and that person is announced as being ready to "favor us with a song" and these special songs all seem to have more verses in them than their sentiment justifies until the whole spirit of the meetings is made shallow and the preacher comes to his preaching task in an atmosphere not much better adapted to his purpose than a mountain corn-shucking would afford.

Then some of our churches have veered to the other extreme and have become entirely too much taken up with the ritual. And almost everywhere there is demand for a fuller sense of identification among our people. Too many, far too many of them are not sure just why they are Nazarenes. It is

partly to remedy these ills that our church has found it necessary to form new Districts and provide for closer supervision.

Finally we are in danger of going to seed on revivals that do not revive. It is verbal heresy to announce that we are going to have a revival at a certain date. We can announce protracted meetings and we can announce the coming of evangelists and other workers. But revivals are from heaven and when they come there is something infinitely more and better than good preaching and music and emotional activity.

### The Question of Purity

The question of purity concerns us even more than the matters just now mentioned. John Wesley was disturbed by the inconsistencies which appeared among the early Methodists although at one time he himself seems to have believed that people professing to be made perfect in love would always be consistent. And when the faults of his people became too pronounced he wrote and published a tract containing seven strong exhortations: (1) Beware of pride. (2) Beware of the daughter of pride, enthusiasm. (3) Beware of the sins of omission. (4) Beware of Antinomianism. (5) Beware of seeking anything but God. (6) Beware of schism—of making a rent in the church. (7) Beware of little things like dress, the proper use of money and the content and amount of conversation.

The mere statement of these seven principles is a sermon within itself and analysis of them will bring out the fact that Wesley struck straight at the heart of the usual bad trends of holiness people.

*Take pride.* Of this there are so many different forms that when one veers from one form of it he is likely to be nearing some other form of it. Pride of face, pride of race and pride of grace may be the main divisions, but under these are so many varieties as to beggar classification.

Then *take enthusiasm.* Wesley used this word with the same meaning as we use the word fanaticism and he defined it as meaning the expecting of results without attention to adequate causes. I would add as a characterization that it is an act of placing of incidental things in the same category with fundamental things, even as compromise is the putting of fundamental things in the category of incidental things. Shallow, human spectacularism as a substitute for the spiritually miraculous is, I fear, too common among us and it is morally on a par with Saul's visit to the house of the witch when he came to the place where he was no longer willing to pay the price for the genuine manifestation of the supernatural.

The term *Antinomianism* was, I believe, invented by Martin Luther and borrowed from him by John Wesley. Etymologically the word means, "against law." In practice it is the divorcing of moral requirements and spiritual blessings. In its modern form it is closely connected with "eternal security," which is a misnomer as a word only because those who use it mean that regenerated people are eternally saved without further condition on their part.

But we must not make war on words. And we must not overlook the fact that we may deny a concept in words and yet follow its implications in practice. We too are propagators of the Gospel of free grace

and in our urgency for the spirit of forgiveness we tend to become tolerant. And forgiving sin and tolerating evil are two very different matters. In our zeal to be merciful to sinners we may easily come to make peace with sin. I do not mean that we do these things and confess to doing them as the zealous contenders for eternal security do, but I mean we are even now cursed with a laxness which we still bewail but which we are not doing enough to correct. I forbear making any rash statements about what will happen if we do or fail to do this or that. I think we have not gone far enough yet that the prophet's words should become a croak. I do say that we and our people stand desperately in need of a revival of keen discernment of conscience and of a new militancy toward sin and unrighteousness that will break forth in a new John the Baptist "fire and brimstone" ministry that cries aloud without sparing.

The church and the ministry must be transparently pure and free from sin and worldliness or they cannot be the force they are designed of God to be. Men cannot be holy within and not be righteous without. This has been the message of God in all the ages. And in this age of liquor, cigarettes, picture shows, carelessness in dress and behavior, loose sex relations, doubtful business methods and general moral debility, we find it so easy to make such wide allowances in ourselves and in others as to make so many holes in the hedge for the devil to get through that we need a new checkup and a new crusade of judgment preaching that will stir within us all a fear of death and hell.

The most common thing in the lives of the orthodox is the tendency to let the plow of moral conscience and spiritual unction run out of the ground. Shallowness, want of burden, indifference to the tender reproofs and guiding indication of the Master, callousness toward the world that is lost in sin, willingness to take improved form for old-time power, substituting religious fun for Pentecostal joy and glory, allowing license in the place of liberty of the Spirit, preaching sermons rather than delivering messages, bringing to the birth the souls of men without power to bring forth into definite regeneration.

### A Prayer

God and Father of our Lord Jesus Christ, look upon us here today and deliver us from the curse that comes upon religious bargain hunters. Help us to count the cost of things that are indispensable, and then help us to pay that price, as our fathers used to do. Thou hast not changed, and our needs are ever the same. In our bargaining we have obtained but inferior goods. We ask for the heartache and the heartbreak and the tears and the signs which in all the days of the past have presaged the sort of spiritual awakening which we now crave. Deliver us from smugness and unfounded content. Give us that deep love for thyself and thy Church that has always acted as an expulsive power to force out all opposites. And give us the souls of men for whom Christ died. Amen, and amen.

We must not spare ourselves in matters of discipline. We must not glory in generalities. We must apply the level and the plumb line to the house which we are building that it may be built to proper angles. As Caesar's wife was required to be above

reproach, so must our lives as a people be if the white light of Pentecost is to shine through us.

### Unity

After purity comes unity. If a people are to be strong they must be united. The ancients used to say, "Whom the gods would destroy, they first make mad." Paraphrasing, I would say, "Whom the devil would defeat he first divides." There are three bonds which usually make for the solidarity of churches, and the church is strong according as these bonds are wide and thick enough to hold the people together. These three factors are:

(1) Agreement in the doctrinal interpretations of the principal tenets of the Christian faith and zeal for the propagation of the special tenet of faith experience or practice which the body is set to emphasize.

(2) Effective and currently acceptable polity for the care of the business and administrative affairs of the Church.

(3) A system of service deemed of sufficient importance and urgency to make full and constant use of all the potentialities of the people involved.

### Facing Our Faults

It would do no special good for me to conclude this review with the observation, "All these have the Nazarenes observed from their youth up." It is better that we face our faults than to try to cover them. We are here to seek out means for mending our lacks, rather than to pass our time in mutual eulogies. We want the better things which certainly are ahead for us. In doctrine we are favored in that our position is that of historic orthodoxy. If any one differs with us it is he that has left the old paths and not we ourselves. We are not a cult and we are set against becoming one.

We can endure a certain number of cultists in our membership. We can even tolerate a few "nuts" in the ministry. But no man or set of men must ever be allowed to get our train off the main line.

On the effective propagation of our special thesis I think there is great room for improvement. Our preachers are not good enough preachers—especially not good enough holiness preachers. There is no complaint about their purpose. It is only a challenge of their efficiency. And I would not lodge my challenge against the preachers themselves alone but would seek rather to know them by their fruits. Too many in our congregations are not sanctified. Too great a percentage are not even indoctrinated in our special thesis of Bible holiness. Special holiness conventions in great number will help. But there is crying need for more effective, fundamental holiness preaching on the part of our regular pastors and evangelists. I know there is danger of getting into ruts. But for this reason I know that we must be true to our historic calling or slip into the rut of decadence from which movements seldom, if ever, recover. Students of church polity know that it is impossible to get all the advantages in one system, and it may be that we shall show our wisdom by "letting well enough alone." The object of all church polity, brought down to its most irreducible form, is to keep the denomination and its various departments and adjuncts headed toward a common goal

with a minimum of friction and overlapping and to get the right pastor for each individual church.

### The Service of the Church

And this brings us to that last bond of solidarity, the service to which the church shall devote itself. The relationship of unity and expansion is vital and close. A loosely put together people cannot be an effective and aggressive people. Weight alone does not make the hammer, specific gravity is also involved. The hammer may weigh fifty pounds, but if it is as loosely put together as a bale of hay it will not drive a carpet tack. It may weigh no more than two ounces, but if it is as concentrated as blue steel it may by repeated strokes upon the head of the nail drive the sixteen penny spike into the beam. People cannot be kept together except they be given sufficient channels through which to express their inflowing life. No matter how good the preacher, he is a poor leader if he does not find enough to do to keep all his people occupied all the time. The worst pastor in the world is the one who feels sorry for his people and refuses to expose them to demands for service that will all but over-tax them. Such a pastor will never develop a strong and dependable church.

A while ago one of our churches was pressed with an over-grown debt. The pastor sought an agreement with the owner of the mortgage. The worldly-man mortgage-holder proposed that he would have patience if the church would drop all district and missionary budgets and pay to him all money received above the pastor's salary and local expenses. But the wise pastor refused saying that he could not hold his people together on a plan like that for his people could not be content to use all their money on themselves and that if he tried a plan like that they would leave him and be scattered and he would be unable to take care of the payments on the building. His people, this pastor said, must function as a unit of the denomination and do their full share for the connectional interests and for the lost world or they could not be counted upon for local obligations either. He thought he could get on better by leaving his comfortable church building and going out to worship under a tree than he could by asking his people to become an ingrowing, self-contained group.

### Long Range Planning

But when this thought is carried out to its full application it means that our church is in more danger of factionalism by reason of narrow contracted notions and ultra-conservation than it is from any other one cause. Our church is larger than it used to be and if it is to be led by the same men who have led it hitherto those men must grow bigger. I am not pleading for the sort of flurry that church politicians might excite. I am asking for that long ranged planning that would complement church statesmen who include the far tomorrows in the foundations being laid today.

I have already proposed the seminary as a symbol of the wide planning that should characterize our educational division. I now propose that our foreign missionary enterprise shall be launched on new proportions. Our present missionary force of approximately one hundred is just one-fifth large enough

when the needs of our present and prospective fields are considered. We are undoubtedly on the threshold of a new day in foreign missions and our leaders and people need a new trip to the house top with Peter that our vision may be quickened in vitality and enlarged in scope. The day for a new crusade is upon us. The field is even now opening. Our people are ready to be made ready. Our bottle neck is our leaders: General and District Superintendents, pastors and college people, to be specific; and department and group leaders all the way up and down, to be general.

### A Million Dollars for Missions

We should not hesitate another day in adopting a million dollar budget for world evangelism. The need is there, and the challenge is necessary if we are to "lead," and not follow. Churches no larger than ours are setting a goal of five million dollars for missions in the next two years and are asking for five hundred new missionary volunteers. "A Million for Missions!" Our people would subscribe to such a program, and what is more they will give the money if we can show them that the money is needed and will be wisely spent for the work of God's kingdom.

Then we are altogether wanting in missionary volunteers. I do not know whether you know it or not, but an entirely too large percentage of our few volunteers are but recent comers into our denomination. And the number too is inadequate. No one supposes that we can send to the field all who think they are called but if we get the quality we want we must have additional quantity from which to select. The foreign missionary task is too disconnected from the most of our churches and even from the most of our Districts. We need missionaries of the highest type and the best possible training. We need them from the preacher's homes, and from the homes of our very best laymen. We need volunteers by the scores and by the hundreds. We need them with the temper and determination to stand fast during the grilling days of hard training and full apprenticeship. We need them from the East and from the West and from the middle. We need them in such numbers that every District and every church and every preacher will feel the touch of intimacy with the task that acquaintance with the workers alone can give.

It is time now for a great world crusade and if we are worthy to be classed as the progeny of Wesley who claimed the world for his parish, we must lead that crusade and not permit its forward moving chariots to push us from behind. *A million dollars for missions and five hundred new missionary recruits!* The figures are not extravagant, and the need is more than pressing. I know not what others may do, but as for me I am ready for the biggest, fullest push for God and souls that a people of our number and ability ever undertook in the history of the world.

### Conclusion

And what shall I say more? Time would fail me to speak of home missions in all the States and the Provinces of Canada, of the British Isles, South Africa, Australia, New Zealand, of Alaska also and

Hawaii, and of the English speaking people of India and the islands of the sea; of work among the American Negroes, of our program of evangelism in the country and in town; of our type and volume of literature, of Sunday schools, of work among children and young people; of family prayer and secret devotion among our preachers and people; and all that multitude of factors great and small that go into the making of a strong, spiritual, holy, clean, progressive, united people who can call themselves Nazarenes without apology.

And what more can I say as regarding ourselves as General and District Superintendents? Alibis are cheap, but they do not get us anywhere. The church might conceivably go on without us but it is unthinkable that it can go on in spite of us. I would spare you if I were not one of you. As it is I feel that there rests upon this little group gathered here for this 1944 Superintendents' Conference one of the most solemn responsibilities that ever pressed upon the heads and hearts of mortal men. My own soul is pressed for help and deliverance. If the fifty odd men who constitute the General and District Superintendency of the Church of the Nazarene could and would draw nigh to the altars of sacrifice and fire until their souls should become living torches, their hearts should burst with inexpressible burden and blessing, their heads should dissolve into fountains of tears like weeping Jeremiahs; their brows should be crowned with tongues of pentecostal glory, their faces should shine with that light never yet seen on land or sea, their hands should be stretched forth in effective benediction, and their feet should become swift upon the mountains of God as messengers of good news. It would be necessary to borrow from the vocabulary of angels to describe the results that would follow.

I feel that I would like to be like the heroes of the Alamo. When their intrepid leader explained that it would be impossible to hold the fort against the superior forces of the enemy he said it was possible to surrender, to seek to escape, or to fight and finally die. Said he, "I have chosen to do the latter." And making a mark on the floor with his sword, he asked that all who elected to stand with him in this decision to come across to his side of that line. All the able-bodied came across at once, while one who was sick of fever and too weak to cross cried to his comrades not to forsake him but to lift his cot across the line that he might die even though he could not fight. I would like to cross that line with you today. I would like to vow eternal allegiance to Christ and His cause and to seek to be a channel through which He may even now in this tragic year of 1944 get to men with revival and with salvation.

Let it not be said, "It remains to be seen what God would do with fifty men who love nothing but God and hate nothing but sin." Let it be said, "Here, Lord, behold me and the others who would this day gladly lay their lives at Thy feet in service or in sacrifice that we might make for Thee a way over which Thou mayest go to get to the hearts of men." Whatever the call. "Here am I, send me!"

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