

OUR PIONEER NAZARENES

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J. T. CORBETT

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OUR PIONEER NAZARENES

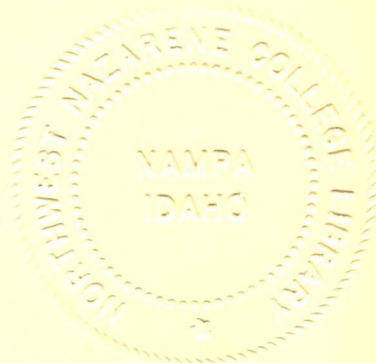
C. T. Corbett

Author of

Soldier of the Cross

(Life Story of J. G. Morrison)

Bud Robinson Stories



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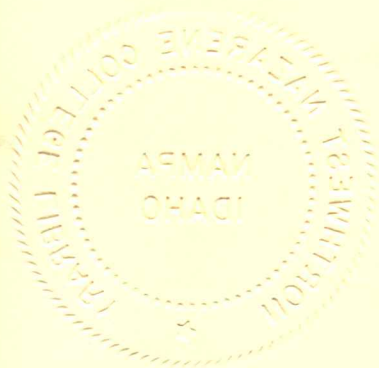
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To the memory of
Rev. H. F. Reynolds, D.D.

Who preached holiness with heart aglow,
Whose intercessory spirit burned hot for world-wide mis-
sions,

Who was a living pioneer through and through,

Who served the Church of the Nazarene for twenty-five
years as a general superintendent

 this book is lovingly dedicated.

And, in a personal vein, thirty years ago he officiated in
setting the writer apart in holy ordination.

PREFACE

PIONEER PREACHERS—such as these and many like them—built the Church of the Nazarene. “Their ministry was as different as was Peter’s from Paul’s. In their personalities were all the human marks distinguishing them the one from the other, but with the wonderful unity of preaching and of doctrine that proved that they were saturated with the Holy Scriptures, and filled, and inspired of the Holy Spirit to preach the Gospel of full redemption.”

With the exception of Dr. Bresee, who went to glory nine years before I was converted, I have known and enjoyed the fellowship of each pioneer listed in this volume. They all have been a great means of inspiration to me and I pass some of the high points and inspiration of their lives on to you.

Scores of people, too many to list, have assisted in gathering research materials on each chapter. To them we are deeply indebted. Rev. Mark R. Moore challenged me to write the book, which has been done amidst my labors in evangelism across America. Dr. J. F. Leist has been my faithful and helpful critic. Rev. Richard H. Neiderhiser has carefully gone over the manuscript, correcting the same. And best of all, the Master has greatly helped and blessed in this labor of love.

Kankakee, Illinois
Easter, 1958

C. T. CORBETT

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INTRODUCTION

Pioneers! What an exciting and meaningful word! To pioneers in every field we owe more than is usually understood or recognized.

So it is in the history of the Church of the Nazarene. More than fifty years ago those who were to be our Nazarene pioneers were shaping their thought and their convictions on the anvil of spiritual experience as they entered into the grace of scriptural holiness, and began to face the implications for life and service.

To the early days of the Church of the Nazarene they brought warm hearts, sacrificial consecration, boundless zeal, and a "wisdom that is from above." The evidence of the basic soundness of their work is the strong and growing Church of the Nazarene of this half-century later.

It is the part of wisdom to keep alive the memory of these pioneers and to maintain a keen appreciation for them. We are deeply indebted to Rev. C. T. Corbett for the interest, time, and effort given to this project. We bespeak for this book a wide distribution and encourage our people to emulate, in this our day of such significant opportunity, the life, the principles, and the spirit of our pioneer preachers.

—HUGH C. BENNER

*Circuit Rider, Pastor
District Superintendent, Founder
General Superintendent
Author, Editor, Educator*

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N
E

MAN OF
GOD'S GLORY . . .
P. F. BRESEE, D.D.
1838-1915

"We are in the sunrise of the Nazarene movement and the sun never sets in the morning."

"We are debtors to every man to give him the Gospel in the same measure as we have received it."

"O Brethren, bring the Glory down, when we lose the Glory we are gone."

"The first thing we prize is the royal atmosphere, full of intellectual and spiritual ozone."

"Worship rises high above all forms. If it attempts to find utterance through them, it will set them on fire, and glow and burn in their consuming flame and rise as incense to God."

"Praying in the Holy Spirit and preaching in the power of the Spirit is God's way of doing His work."

"We keep a red hot center of fire, and work the edges."

"We must have unction: it is the sword that pierces between soul and spirit, the hammer that breaks the hearts of men, and leads them to the cross."

"O brothers and sisters everywhere, it is your endowment of power; you must receive it fresh by the breath of God, or you are nothing."

"God calls us to the rank and file, to the forward march, to personal encounter, to wresting of victory out of the hands of the enemy."

"If His people lack the Divine passion; if the fury does not burn in them, if the Divine arm does not bring salvation—then the Conqueror has quit the field."

"Position is nothing; reputation is little. True godliness is the only thing which has any value."

"Don't count them; weigh them. Not quantity, but quality."

"Press on! Jesus reigns; victory is still on your banners."

"The Indwelling Personality" . . . "The Inner Temple."

"We went out under the stars to do His will."

"We will not be ashamed of a few scars on the coronation day."

"Meet me at the Eastern Gate."

These and many more like expressions were the word pictures of the founder of the Church of the Nazarene. He was a challenger and a worthy organizer of the holiness people. Without question he believed with all his soul in the promotion and conservation of the blessed cause of Bible holiness. God sent him for his generation.

Phineas Franklin Bresee—"Man of God's Glory"—was born in a log house on December 31, 1838, at Franklin, Delaware County, New York. He was blessed with noble Christian parents who early implanted in him the basic elements of Christian faith, right ideas about God, integrity of character, and kindred elements which largely characterized his entire life.

Bresee worked on a farm in his youth, growing into sturdy manhood that enabled him to carry with ease the

burdens and responsibilities that would cause a lesser man to collapse. He learned early to work, throwing his whole heart into whatever he was doing, until work became a joy and never a cross. A worker himself, and not afraid to tackle a hard job, he inspired other men to work.

Bresee had a keen, sharp mind, which he ever sought to develop and improve. His parents sent him to the district school at the early age of three. After grade school he went to the academy, where he readily grasped the contents of his subjects. He was a clear thinker and had the faculty of expressing his thoughts forcibly in concise, forceful, and often picturesque language that was easily remembered. Many of the expressions forged in the fires of his soul became watchwords and slogans of the church and are often quoted today in both pulpit and printed page.

At the age of seventeen Phineas Bresee was converted (February, 1856) in a Methodist revival. The fire of the experience never left his soul. Immediately he responded to the divine call to preach, felt since childhood. He preached with all the natural energy and enthusiasm of dedicated youth plus that inner glow and passion of Holy Ghost fire. Both of these qualities—the natural energy and the divine fire—continued with ever-increasing force and vigor until he finished his ministry and surrendered his commission into his Master's nail-pierced hands.

The Bresee family moved to the pioneer state of Iowa, and in those raw days on the open prairie young Bresee began his ministry as a junior circuit rider. The Methodist record reads: "Phineas Bresee held protracted meetings all over the circuit in 1857-58, and a great revival took place at Marengo, among the converts a judge, one of the most prominent men in the community." From the very start of his preaching, Bresee was doing

something and bringing things to pass. That was true of all his ministerial career.

The Bresee family name was French, having come from the French-Dutch Huguenots. They were a people who dared to face Roman Catholic persecution to spread true Christianity throughout the world. The very name Bresee had a Huguenot meaning—"Coals." With the fire of the French and the determination of the Dutch, God blended in this man human traits that were to prove useful in holy leadership.

Bresee's second station, where he remained two years, was among a Holland colony at Pella, Iowa. Here God used him with blessed success. Returning to his native New York, he was united in marriage to Miss Marie F. Hibbard in 1860. Coming from a devout family and being deeply spiritual, she was a great blessing to her husband and the people he served.

Returning to Iowa, Bresee took up again the work of a circuit rider. He served at Grinnell and then later on the Galesburg circuit. Both proved hard fields, as he served them in the strenuous years of the Civil War. Yet in the midst of trying times, Bresee received 140 persons into church membership. Though he was willing to stay, his presiding elder said, "No, you earned your spurs and must wear them." With that he was placed in the capital city pulpit at Des Moines. He had a short term there, for another field called him.

At the early age of twenty-six Bresee was appointed district superintendent of the Winterset District, covering the southwest section of Iowa. At this post he literally worked himself to exhaustion in revivals and all types of gospel promotion. So a change was asked and he was sent to pastor the Chariton church. One winter night at this charge, Bresee went to his own altar and the Lord very definitely sanctified him. This became a turning point in his life. Following this glorious event

he returned to the church at Des Moines and subsequently took churches at Council Bluffs, Red Oak, Clarinda, Creston, and again at Council Bluffs.

In the year 1883, Bresee was transferred to Los Angeles, California. The city at that time had a population of 20,000 and when Bresee took First Church they had 300 members. For the first time in his life he had a group of laymen that were sanctified. They asked for and received second blessing preaching. He planned the very best revival meetings of spiritual power and blessing. Among his evangelists were Drs. Wm. McDonald and G. D. Watson for a three-week campaign. In the revival Bresee himself received a new touch of holy fire that penetrated his ministry with holy unction. Laymen rallied to his labors and he doubled the membership in three years.

“By the grace of God I am going to kindle a fire that will reach heaven,” was the challenge he cried as he took up the pastorate in Pasadena in 1886. With renewed vigor Pastor Bresee pressed the claims of the gospel on all who came within the sound of his voice. God blessed His servant all the more as he held street meetings. One is reminded of the New Testament incidents of the opposition from the forces of Satan resulting in furthering rather than hindering the spread of the gospel truth. The people gathered to hear him on the street and followed him to the “center of fire” and found Christ.

As the liquor traffic was getting its hold on the young California city, Bresee blasted the evil forces with all his zealous soul. The liquor leaders were so incensed against him that they burned Bresee in effigy. This only advertised him all the more, urging him to lift Christ to the souls of men, and men came to be lifted by his message and evangelistic spirit. The fight was on and he made it the “good fight of faith.” His next move was to the pulpit of the Asbury Church in Los Angeles. Here he

employed such fervent evangelists as Wm. McDonald, J. A. Wood, and the colored saint Amanda Smith, all clear-cut, holiness soul winners.

Bishop W. F. Mallalieu appointed Bresee presiding elder of the Los Angeles Conference. In this leading position he ran a full tide of holiness evangelism throughout the entire district and souls found God by the hundreds. During this period Dr. J. P. Widney labored together with Bresee in behalf of the interests of the University of Southern California, Dr. Widney as president of the institution and Bresee as chairman of the Board of Regents. Both were holiness men. It was during this period, in high recognition of his noble leadership, that the university conferred on P. F. Bresee the doctor of divinity degree. Shortly after, these two men were the leading personalities that brought into being the Church of the Nazarene.

When the next bishop came to preside over the Los Angeles Conference, he proved to be deeply opposed to second blessing holiness, and Dr. Bresee was placed in a small church in Boyle Heights. The next year another bishop was of the same mind. So with two holiness fighting bishops in a row, Bresee was read out of the church he had labored in for thirty-seven years, and in which he had preached since he was an eighteen-year-old lad.

Although he was deprived of conference and church membership, and also his credentials as a preacher, he nevertheless refused to lower his colors or temper his ministry to fit his message to man-made specifications. God had called him to preach, had sanctified his soul, and had given him a fire-baptized message of second blessing holiness. He would continue to preach it even if he had no roof over his head and no credentials except those written on the table of his own heart. It was then he determined to go out "under the stars" to promote holi-

ness of heart and life. God gave him a verse from Isaiah in comfort.

Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.

In resume we find that in those thirty-seven years Bresee had been a circuit rider on three circuits, pastored thirteen churches, and had been appointed twice as presiding elder—in Iowa and in California. Also, he had developed into a strong camp meeting preacher and writer.

These were divine preparations for other labors—the founding of the Church of the Nazarene—to spread and conserve organized holiness. This is Dr. Bresee's major contribution. The verdict of history confirms this fact. The following paragraphs are the first announcements of the grass-roots meeting out of which developed the Church of the Nazarene.

Dear Friends: Permit us to inform you that Rev. P. F. Bresee, D. D. will preach next Sabbath, October 6th, at 11 a.m. in the hall at 317 S. Main Street. Los Angeles. There will be a special holiness meeting at the same place at 3 p.m. conducted by Rev. J. A. Wood, D. D. Rev. J. P. Widney, LL. D. will preach at 7:30 p.m.

We are also very glad to be able to announce to you that Drs. Widney and Bresee have arranged to associate themselves, together with such Christian people as may desire to join them to carry on Christian work, especially evangelistic and city mission work, and the spreading of the doctrine and experience of Christian holiness.

We cordially invite you to the opening services of this work next Sabbath, October 6, 1895, at 317 S. Main Street. Los Angeles, California.

Committee

On October 20, 1895, 86 people stood together and pledged to God and each other their fidelity in the organi-

zation and carrying on the work of the Church of the Nazarene, with the declared purpose of spreading holiness and carrying the gospel to the poor. With the charter left open a few days, the membership consummated with 135.

The first home of the new church was a board structure, erected in 1896 on Los Angeles Street near Fifth. A cornerstone could not be laid, so a huge nail was placed in a proper place and each member with hammer in hand gave it a tap until it was driven in. This shows Dr. Bresee as a man of organization, inspiring the participation of all his members. For seven years the early Nazarenes held soul-stirring, anointed, evangelistic campaigns in this barnlike building, called the "glory-barn." Guides for tourists would include this hallowed spot in their sights of interest about the city. Dr. Bresee later wrote of it:

It was the fire that burned within that gilded its boards with glory and made them shimmer and shine with the light of heaven. When the multitude is gathered, and there are hundreds of one mind and heart, and the Holy Ghost descends in His plenitude and power, that place is garnished with a beauty and glory in comparison with which all the adornings of Solomon's temple would be barrenness. Every board shines with the jewelled beauty of the New Jerusalem. What are carved marble and overlaying of gold and trimmings of silver; what are arches and turrets and spires, in comparison with the beauty of the Lord and the Glory of the Divine presence? We do not ask for costly churches. We do ask for the power and glory of the Divine.

Here Dr. Bresee—the "Man of God's Glory"—launched the new movement right in the heart of growing Los Angeles. To assist him he called the strongest evangelists of that day, such as Drs. Wm. McDonald, G. D. Watson, B. Carradine, C. J. Fowler, H. C. Morrison, Rev. Joseph H. Smith, Rev. Bud Robinson, Rev. Will Huff,

and others. God came in those holy gatherings and hundreds were swept into the gospel fountain. Bresee referred to the church as a "center of fire."

To give a central location, a lot was purchased near the streetcar terminal and the second church, a brick building, was built on the corner of Sixth and Wall streets. A hallelujah march was arranged from the old location to the new midst much rejoicing. People gave freely to pay for the new church home, and heaven rested tenderly on the people who stood clearly for second blessing holiness.

Dr. Bresee with his clear, unctonized preaching kept his church in a revival tide almost continuously. He called evangelists only to help raise the tide. Other evangelists who helped him were: Rev. C. E. Cornell, Rev. J. T. Hatfield, Rev. L. Milton Williams, Rev. Seth C. Rees, Rev. I. G. Martin, and Rev. C. W. Ruth. Mr. Ruth's comment on these revivals is found in the next chapter.

Within five years the mother church had 846 members. Other cities called for a Nazarene organization and Dr. Bresee, with his unselfish spirit and world vision, shared his members; thus he organized East Los Angeles, Pasadena, Berkeley, and Oakland. Added to these, new churches were established in Seattle, Spokane, Boise, and Chicago. In Chicago he organized with 155 charter members in the year 1904.

Other holiness bodies heard of the power of God on the Nazarene movement led by their dynamic founder and many felt their need of a union; and so in 1906 three men came from the East to attend the Nazarene assembly in Los Angeles. They were Rev. John N. Short, Rev. H. N. Brown, and Rev. A. B. Riggs, properly named "The Three Wise Men." These men were so pleased with what they felt and observed that they asked for further fellowship. Accordingly Dr. Bresee, Rev. C. W. Ruth, Rev. H. D. Brown, and Rev. E. A. Girvin as fraternal delegates visited the Pentecostal Churches of America in

their April general meeting of 1907. This movement was made up of a second blessing holiness people and was never affiliated with the group which spoke in unknown tongues. In the midst of their holy fellowship the brethren formulated plans of the union to take place in Chicago, October, 1907.

As the delegates of the East and West met, they found there were four districts in each group. Listing the districts with their superintendents, respectively, the Nazarenes consisted of: Southern California with Rev. C. V. LaFountaine, Northwest with Rev. H. D. Brown, San Francisco with Rev. P. G. Linaweaver, and Chicago Central with Rev. T. H. Agnew. The eastern districts were made up of: New England with Rev. A. B. Riggs, New York with Rev. W. H. Hoople, Washington with Rev. H. B. Hosley, and Pittsburgh with Rev. J. H. Norris.

The Nazarenes had 52 churches with 3,827 members, while the Pentecostals numbered 47 churches with 2,371 members. The union made a combined list of 99 churches and 6,198 members. Dr. P. F. Bresee, of Los Angeles, and Rev. H. F. Reynolds, of Haverhill, Massachusetts, were easily elected general superintendents of the new Pentecostal Church of the Nazarene. Seven fraternal delegates from the Southland were "looking on" and they fully agreed they too must join this holy movement. So in October, 1908, the three branches gathered at Pilot Point, Texas. Here the "three streams of life met in holy union" to spread and conserve the message and experience of holiness. The dominating character among all these men was Dr. Bresee, the "Man of God's Glory." He was the human center, the organizing hub around which the movement revolved. The minutes of their proceedings sparkle with holy blessing.

With the uniting of the southern group (the Holiness Church of Christ) the movement was enlarged to 228 churches, making a total membership of 10,414 redeemed souls, scattered over most of the states in America. These

bodies had 3 schools, located at North Scituate, Rhode Island; Pasadena, California; and Peniel, Texas. Also they had foreign missionary activities in 12 nations. The elected general superintendents were: Dr. P. F. Bresee, Los Angeles, California; Dr. H. F. Reynolds, Haverhill, Massachusetts; and Dr. E. P. Ellyson, Peniel, Texas.

But the most interesting part of these gatherings was the marked *presence* of the Lord. God came on the scene with an abundance of His glory and blessed these unions with the mighty outpouring of the Holy Ghost. Without question God's hand was on Dr. Bresee and the founding of the Church of the Nazarene.

The general superintendents alternated in their presiding over district assemblies. Thus every district enjoyed the ministry of each leader. So in time Dr. Bresee held all the district assemblies and he ordained many or granted elder's orders to those who were recognized from other denominations. Many of these ministers in turn became Nazarene leaders.

The founder saw two more general assemblies. One was at Nashville, Tennessee, in 1911, where Dr. H. F. Reynolds and Dr. E. F. Walker were also elected general superintendents. The other was the 1915 assembly at Kansas City, Missouri, in which Dr. W. C. Wilson was added to this noble board. In the short years of the church's existence a publishing house had been established at Kansas City and a church paper had been launched, named the *Herald of Holiness*. Dr. Bresee had edited the *Nazarene Messenger*, which preceded the *Herald*; a missionary magazine, the *Other Sheep*; plus a large list of holiness books. Among them were the ones Dr. Bresee himself had written, entitled *Sermons* (1903), *Sermons from Matthew's Gospel*, *Sermons from Isaiah*, *Soul Food for Today*, and *Emmanuel*.

As a staunch believer in Christian education along holiness lines, Dr. Bresee founded Pasadena College in

1902 and was its first president. His main objective was to train young preachers in the work of holiness promotion. He lectured these young messengers, pouring all the fire of his soul into the truth he gave forth in the classroom. He strongly impressed his students with the need for holy, anointed, spiritual preaching that moved men deeply toward God. A flaming, baptized ministry was his cry, one of his last burning desires.

On November 13, 1915, the Heavenly Father called P. F. Bresee to his home in the skies. He lacked a few weeks of being seventy-seven years of age. Of his fifty-seven years in the ministry he had given twenty to the building of the Church of the Nazarene. He left a faithful wife, with whom he had enjoyed fifty-five years of happy fellowship. He also left four noble sons and two daughters, and a church that was organized for holiness into 35 districts and a membership in excess of 32,000 in America, Canada, Mexico, the British Isles, and many mission stations around the globe. Dr. Bresee's favorite songs were "We'll Girdle the Globe with Salvation" and "The Eastern Gate." He had played an important part in girdling the globe and he was now near the Eastern Gate.

No man could achieve such success if it had not been that God was with him and the movement this "Man of God's Glory" founded, plus the hundreds—yes, thousands—that helped him. But to get a true picture of the man, let us look to his contemporaries.

DR. H. F. REYNOLDS—"He always manifested great zeal and love for the spread and conservation of holiness in this and other lands. His many years of wide and varied experiences with men and his knowledge of civil and ecclesiastic law, combined with his great vision of God's creative, redemptive, and salvation plan, together with his wise and untiring efforts to perfect our present church movement, clearly demonstrated that he was also a great man."

DR. E. F. WALKER—"Certainly he was, *physically*, pleasant to look upon. Assuredly he was, *intellectually*, illuminating and quickening. Always he was, *socially*, sympathetic, entertaining, pleasant, inspiring, given to hospitality. Ever he was, *morally*, staunch, serviceable, aggressive, a force to be depended on. Supreme he was, *spiritually*, a personality and power—in private and in public, in pulpit and prayer—regnant and triumphant."

DR. J. W. GOODWIN—"He was a prince among men. There were combined in his great personality all the essentials of a great preacher, the orator, the prophet, the poet, and the philosopher; with all the characteristics of a great general. He needed no position or special occasion to make him great, for he was greater than all position, great enough to make the occasion and mold surrounding circumstances."

DR. R. T. WILLIAMS—"The work accomplished by this mighty man can never die. He put into motion mighty forces that will aid in the preservation of Christianity and in shaping the destiny of coming generations. The secret of his greatness is found in one fact—*he was a man*—a man full of the Holy Ghost and faith. In his opposition to wrong, he was like a cyclone; in his heaven-born convictions he was immovable as the eternal hills; in his thinking he was as brilliant as a philosopher; in his executive ability he was like a Wesley, and withal sweet and tender in spirit and as patient and meek as a lamb. Dr. Bresee sleeps, but he can never die."

DR. H. ORTON WILEY—"As a scholar, his mind was furnished with the richest treasures of all the ages. He frequently exhorted the students to read widely, and, as far as possible, to make all history, and all literature their own. Above all he was noted for his activity. This was his chief characteristic. He was dominated by a holy purpose and gave himself unreservedly to the work of proclaiming the blessing of Christ—the blessing which destroys carnality in and through the baptism of the Holy Ghost. It was his activity and intensity that has given this peculiar characteristic to the Church of the Nazarene, a characteristic which accounts for its remarkable success."

DR. G. J. FRANKLIN, who sat in Dr. Bresee's classes and was ordained by his hand in 1910, states: "Dr. Bresee had dark brown piercing eyes that seemed to look right

through one. Yet he was a very human man, anyone felt free to approach him, as he readily shook hands, showing himself cordial and responsive. In his appointments, he was very prompt, mostly ahead of time. It was his joy to be early to church, meeting the worshippers at the door as they came in. When out calling, and he did a lot of it with his grey horse, if he would miss a place he'd go around the block rather than turn around. Thus he always went forward. As one saw him in the pulpit, he stood about medium height, was strongly built, and most always wore a Prince Albert coat. He lived out his sermons, using gestures that sometimes made him dramatic. As one reads his vivid sermons, they lose much of the personality of the man."

EVANGELIST BUD ROBINSON—"He had the face of a saint and the heart of a martyr. The courage of a hero and the endurance of a soldier. He had the fire of an Isaiah, the tears of a Jeremiah, and the vision of an Ezekiel. He had the charity of the Good Samaritan, the purity of a white dove, and the unselfishness of sunshine. His equal could not be found on earth; no man can take his place. His chair will be empty. God alone can comfort us."

REV. C. E. CORNELL, his pastor—"Dr. Bresee was surely the John Wesley of the modern holiness movement. He bore many of the features of Wesley. The thin nose, smooth cheek, a similar contour of mouth, splendid head, and penetrating eyes. Like Wesley, too, his hands were slim and youthful. Characteristically, he was kind and gentle except when the fire broke out in his soul, then he was a tornado. He was a friend of the unfortunate, literally thousands of them. He gave away all that he had earned so that the home he bought years ago had never quite been paid for.

"Like Wesley, he was an original thinker. He was a remarkable student of the Word, and spent nearly forty years in the special study of Isaiah. His sermons were homiletic, logical, and always deeply spiritual. He always took time to lay a sure foundation, and then he built the noble superstructure, and usually reached a mighty climax. His central theme was holiness, and he wanted the glory of God to fill the temple. Divine personality in human hearts was his constant thought. Get the glory down upon the people until rivers of liquid glory run everywhere, this was his cry. He suffered like Wesley,

and in his last hours gave minute directions to each, urging loyalty to the church and especially the Nazarene University, which he founded. He died in holy triumph like Wesley, sweeping through the gates washed in the blood of the Lamb."

Mark the perfect man, and behold the upright: for the end of that man is peace (Ps. 37:37).

Dr. P. F. Bresee's permanent contribution to the cause of holiness is the Church of the Nazarene. He is her acknowledged founder. His zeal brought her into being. His wisdom charted her course. His challenge made her a church of ever-expanding horizons. His passion for God and the souls of men brought the glory down and set the temper of her worship and her program. His example is her abiding heritage and inspiration. He is now in the "more excellent glory" with the Saviour, whom he loved and served so well. "The wise shall inherit glory" (Prov. 3:35). He is now enjoying his inheritance.

"I shall set glory in the land of the living (Ezek. 26:20).

*Evangelist, Author
Bible Teacher
Associate Pastor*

T
W
O

MAN ON
THE GO . . .

C. W. Ruth

1865-1941

Dr. P. F. Bresee, pastor of First Church of the Nazarene, Los Angeles, California, needed an assistant. Not only had the congregation grown to several hundred members but the new denomination had placed upon the pastor added responsibilities by electing him her first general superintendent. Where to find a colaborer endowed with all the gifts and graces necessary to assist with the thriving pastorate was a problem indeed. The solution came in 1901. The circumstance is related by the man upon whom the mantle fell, in a November, 1915, issue of the *Herald of Holiness*. Rev. C. W. Ruth writes as follows:

In the fall of 1901, Dr. Bresee called me as an evangelist to conduct an evangelistic campaign in what was then the "Old Tabernacle". God gave a most sweeping revival, during which time more than three hundred souls bowed at the altar. It was at this time I first met dear Dr. Bresee; our acquaintance at once ripened into a most sacred and intimate friendship. Before the revival closed, Dr. Bresee,

with his official board, waited on me and insisted that I remain indefinitely as associate pastor. After much prayer arrangements were completed, and I at once removed my family from Indianapolis to Los Angeles, and took the relationship of associate pastor with Dr. Bresee, and for one year and a half we walked in daily companionship and fellowship together. Thus I had opportunity to know as perhaps few have ever known him. Our fellowship was as intimate and our relationship as sweet as any lovers have ever known.

Together we toiled and labored for the Master with one common interest. He appointed me as assistant general superintendent; I was made associate editor of the paper; during this time we built the new church, together we started what is now Pacific Bible College [Pasadena College], myself acting as vice-president, as well as teacher of systematic theology and Bible holiness. We planned, and prayed, and wept, and rejoiced together.

During that memorable eighteen months, we made perhaps fifteen hundred pastoral calls, conducted more than a hundred funerals, and never had a week without seeing souls saved and sanctified at our altars—more than one thousand having knelt at our altars for pardon and purity during the last twelve months, and the membership increased from six hundred to twelve hundred. I mention these things to indicate in some measure the blessing of the Lord that rested upon the Church of the Nazarene in its early beginnings.

Rev. and Mrs. C. W. Ruth and family united with the Church of the Nazarene under Dr. Bresee in 1901. Brother Ruth gave fifty-seven years to the work of the ministry, the last forty of which he was a faithful Nazarene. On four occasions he was elected to the district superintendency; but in each instance he refused, choosing rather to evangelize. His record in this field is incredible.

Christian W. Ruth—"Man on the Go"—was born in Bucks County, Pennsylvania, on September 1, 1865. His parents were thrifty, God-fearing people, who provided their four children with their earliest recollections of the family altar, attendance at the Sabbath school, revivals,

and camp meetings—all this coupled with a good supply of Dutch determination.

Upon completion of the course taught in the one-room rural school, Christian settled in nearby Quaker-town. Here he served an apprenticeship in the printer's trade. Working near him was a minister's son, who befriended and led him to Christ in the local church one Sunday night in September, 1882.

Straightway Ruth became a devout student of the Bible, carrying two Testaments in his pocket—one German and one English. In his spare moments he relished these books. This method of study greatly assisted him to enjoy and maintain a clear justified experience.

However "something" within greatly disturbed him and he became a diligent seeker for the experience of entire sanctification. One Sunday evening while walking down the sidewalk, toward church, conscious that his consecration was complete, Ruth looked heavenward with a prayer, when suddenly and clearly the Holy Spirit came into his being in purifying power. As the youth rushed into the church to testify, billows of glory swept over his soul until his joy seemed to be utterly inexpressible and uncontainable.

In the early part of 1884, Ruth accepted a printing position in Indianapolis, Indiana. However the Lord had other plans for the young printer. God distinctly called him to preach. So in the fall of 1884 Ruth resigned the printing position and accepted his first invitation to assist a church in a revival campaign. For the rest of his career C. W. Ruth had hardly as much as a three-week vacation from his labors in the cause of holiness evangelism.

Providentially the young evangelist met a lovely, devout handmaiden by the name of Miss Emma Springer, of Indianapolis. They were united in marriage in 1885. In resume we find C. W. Ruth learning the printer's trade at sixteen years of age, converted at seventeen, sanctified

at eighteen, began preaching at nineteen, and was married when he was twenty.

Ruth's style of preaching was mostly in the realm of scriptural instruction on second blessing holiness. With his invaluable grasp of the Scriptures he carried his listeners along with him as he turned page after page in the Word, explaining the glorious way of perfect love. Often in his discourse as he read a new verse on the doctrine, he acted as though it became brand-new to him. By his various methods of Biblical instruction he caused converts to understand the truth and stand clearly in their newly found Christian experience. It has been safely said, Evangelist Ruth wore to tatters over twenty Bibles by his expository system of preaching.

Soon this man with the unusual type of ministry became known as one of the best camp meeting Bible expositors. Across America and Canada, churches and camp meeting committees sought for Ruth's services. With his friendly personality and zeal for souls God used him in a special measure in leading literally thousands of people to Christ for pardon or purity. The anointing of heaven was on him.

In the course of time Dr. Bresee called Evangelist Ruth to help raise the revival tide in Los Angeles. He readily saw the worth of Bresee and the movement under God he was developing in California. Bresee was known in the West, but Ruth was known by holiness bodies from coast to coast. One had the organization to preserve holiness and the other had the contacts to bring the people together. Bresee saw the strength of Ruth in his holiness ministry and friendship over the nation. Ruth saw the strength of Bresee in his organizing genius. So the two men joined forces and thus they worked together, age and youth, for the promotion of the kingdom of Christ.

Under divine guidance these men prayed and planned the organization of the holiness bodies over the anvil of love. They welded together the groups melted by holy

fire into one common cause that made up the beginnings of the Church of the Nazarene. How did they do it?

In the first place there was a warm feeling of friendship and complete confidence between Bresee and Ruth. With a vision of world evangelism for organized holiness, their hearts and minds were open to the Spirit's leading. In correspondence Ruth had negotiated with eastern holiness leaders about the matter. His findings are recorded in the journal of the Nazarene General Assembly of 1906, held in Los Angeles. Ruth reports:

Jesus prayed that the Church might be one. Why? That the world may believe God's method of saving the world is through a sanctified Church. Last year I was invited to hold a campmeeting with the Pentecostal Churches of New England, and on the way to the meeting I had a vision. God said to me, "Why not try to bring about the unity of the Holiness people and why not have a Holiness church from Maine to California?"

I met the president of that meeting and spoke to him about my desire, and he thought well of it. I met the Missionary Committee and spoke to them of the matter, showing them how similar are the two churches. They became enthused, and the brethren who are here were chosen to visit this Assembly. Now mark, it will not be long before we shall have a mighty host marching on from ocean to ocean. We must pray this thing through. I bespeak a most cordial welcome to these brethren on the part of the Nazarenes.

The three eastern clergymen were A. B. Riggs, H. N. Brown, and John N. Short. Without question these men favored the union. In turn, five Nazarene men were selected to visit the Pentecostal Assembly on the East Coast. These fraternal delegates were Dr. P. F. Bresee, Revs. C. W. Ruth, E. A. Girvin, J. W. Goodwin, and H. D. Brown. As a consequence the two bodies met in October, 1907, at Chicago and the union was consummated.

But the leading human personality back of the union was C. W. Ruth. As one reads the assembly journal of

1907, he finds Ruth as the one individual in almost all of the assembly activities. He knew all present and the Lord used him to wed the two bodies in holy union. Still Ruth was not satisfied with the accomplishments of the 1907 assembly. By correspondence he had brought fraternal visitors to the Chicago gathering from the South. He continued fellowship with Rev. C. B. Jernigan, leader of the Holiness Church of Christ, in the Southland. Dr. J. B. Chapman relates:

Between them [Jernigan and Ruth] they succeeded in bringing about the preliminaries which led on to the Union of 1908. Rev. Ruth may, therefore very properly be called the father of the movement which resulted in the unions that made up the Church of the Nazarene.

Bud Robinson—"Man of Many Friends"—joined hands with C. W. Ruth—"Man on the Go"—in 1920 and together they held coast-to-coast holiness conventions. As they preached to hundreds of thousands of people, they led multitudes into the experience of heart holiness.

Besides the fact that he was a foremost teacher-type evangelist, C. W. Ruth was also an outstanding writer on the doctrine of entire sanctification. His articles constantly appeared in holiness journals, for both his pen and pulpit appearances were aglow on the subject. Among his books which had a wide circulation we find *Entire Sanctification*, *Bible Readings on the Second Blessing*, *The Pentecostal Experience*, *Temptations of the Sanctified*, and several others.

In personality the man from Pennsylvania never got away from his Dutch characteristics. He was thick-set, short of stature, and slightly round-shouldered. He wore pincher glasses that covered sparkling eyes. One could not get away from his broad smile and love for humanity. His main contribution to the church lies in the fact that he united the holiness bodies into one great denomination and led multitudes into the experience of holiness of

heart. How much the holiness movement owes this man may never be revealed until that great day.

As he lay dying at Asbury College, Wilmore, Kentucky, on May 27, 1941, Rev. C. W. Ruth oft repeated these truths, as evidences of perfect love: (1) He had kept God's Word—I John 2:5. (2) He loved his fellow men—I John 4:12. (3) He was not fearful of the judgment—I John 4:17-18.

The fruit of the righteous is a tree of life; and he that winneth souls is wise (Prov. 11:30).

*Evangelist, Pastor
Man from the East*

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MAN FROM THE EAST . . .

C. P. Lanpher

October, 1907, stands out as a historical date in Nazarene circles. It is the occasion of the union, giving the church national strength. The Church of the Nazarene in the West (California, Oregon, and Washington) had been in touch with the Pentecostal Church of America on the East Coast (New England, New York, and Pennsylvania) relevant to the union of the two bodies. They met in Chicago.

Fifty years have now passed since that memorable occasion. Who could be found among those present who was an eyewitness of that gracious gathering? Rev. C. P. Lanpher was the answer. He was one of the youngest present. Though now past eighty, he would like to make a statement.

We met in the Church of the Nazarene, 64th and Eggleston Streets, Chicago, Illinois. It was once a vacant church, discovered by Brother Jack Berry when his horse stopped in front of it. Rev. C. E. Cornell, a prince among preachers, was the pastor. It was no time at all until the brethren were as one in fellowship and spirit.

The East and the West melted together that notable October day in 1907. Dr. Bresee's fiery preaching and great leadership quickly took with those assembled in that holy gathering. Truly the Lord put His seal on the union. Dr. Bresee and Rev. H. F. Reynolds were easily elected as general superintendents and the name of the church was called Pentecostal Church of the Nazarene. In 1919 it was changed back to Church of the Nazarene.

Dr. Bresee would preach from the text, "The path of the just is as the shining light," (Prov. 4:18) until he tore all the colors out of the rainbow. He was an outstanding pulpiteer, people would grab the seats in front of them, they would be so wrapped in holy interest . . . as he spoke one and one half hours . . . and time wasn't long when Bresee took his flights among the stars . . . he was brilliance on fire.

Carroll P. Lanpher points out West Berkshire, Vermont, as the place of his birth, June 11, 1876. His parents were old-time Methodists and raised their children in that faith—rock-ribbed New Englanders to the core. A school-teacher and a Sabbath school teacher brought conviction to young Carroll's heart as he sat in their classes.

While he was attending high school at Swanton, Vermont, an event took place that involved young Lanpher's salvation. He had been keeping company with Miss Lois Lampson, whom he hoped to marry. Together they attended the Methodist church, where Rev. Elmer Reynolds, a fiery man like his brother, H. F. Reynolds, was pastor. Miss Lampson was clear in her experience of sanctification. It was while Carroll was taking her home that she stopped and said, "Carroll, we can never be married. I am a Christian and you are not."

"Pray for me," was his cry as he fell on his knees.

"Pray for yourself," she told him. And this he did with all his soul, until he found the Redeemer in the parlor of his sweetheart.

For over two years timidity and pride held him back. But one day at Silver Lake Camp Meeting, near Brandon, Vermont, he cried, "I must be satisfied or die."

In a morning service he stepped out in the aisle and began to shout like an old-time Methodist. The frost melted, the skies opened, and God's blessing fell like a meteor in his soul. Lanpher was sanctified at last.

After their marriage in March, 1896, and after working four years in his father's store, the C. P. Lanpher couple felt the divine urge to do gospel work. Midst the wintry blast of January, 1900, at Ellenburg, New York, they labored in their first revival campaign. Seventy-five people found Jesus in this venture. Other meetings also kept them busy. Upon their reporting home Carroll's father said, "My boy, you have done well. Now if you are going to preach, you had better get ready with preparation."

That fall the young couple went to a seminary at Montpelier, Vermont. The next year on September 25, 1901, they enrolled in the newly established Pentecostal Collegiate Institute, Saratoga Springs, New York. Lanpher took the ministerial course and his wife taught in the English department. Later the school moved to North Scituate, Rhode Island. In 1918, Wollaston, Massachusetts, became the established residence of the institution now known as Eastern Nazarene College.

After much diligence in studying and proving himself in the ministry, C. P. Lanpher was ordained on September 17, 1902. The service was conducted by seven elders. Later Brother Lanpher's credentials were fully recognized at Pilot Point, Texas, at the Nazarene General Assembly. They were signed by H. F. Reynolds and Robert Pierce, superintendent and secretary respectively—the time being October 13, 1908. This date also marks the event "when the three streams of the 'water of life' had their glorious confluence, one from the Pacific, one from the Atlantic, and one from the Gulf of Mexico, and the Nazarenes were one people amidst scenes of rapture far transcending the possibilities of description" (1923 *Nazarene Manual*, par. 476).

After some time in the field of evangelism and a few short pastorates in New York and Pennsylvania, a new door opened for Lanpher. For many years Rev. A. B. Riggs had been the zealous pastor of the wide-awake church at Lowell, Massachusetts. The Nazarene General Assembly of 1907 had placed Riggs as superintendent of the New England District. But the fledgling district could not support him. So along with his pastorate he needed a live young man to assist him, offering to pay half of his salary to the assistant—which, by the way, amounted to \$9.00 a week each. Brother Lanpher still has the original "call letter" from Riggs; it is very historical to him. Here is Lanpher's report on his Lowell ministry.

This was a real ministerial course in itself, as the church had a constant revival fifty-two weeks out of the year. A dozen to fifteen would be on their feet at a time to testify as a continual campmeeting tide was maintained.

In September, 1956, the Lowell church enjoyed their fiftieth anniversary home-coming, and Brother Lanpher was among the speakers for the occasion.

Rev. Lanpher's next pastorate was at East Palestine, Ohio. Here he followed that peerless woman prophetess, Rev. Martha Curry. What a work of divine grace she had wrought! Of the 110 members, 90 would be present at the midweek prayer meeting. Other churches that the Lanphers served were Gardner and Fitchburg, Massachusetts; Olivet, Illinois; Seymour, Indiana; Marshalltown, Iowa; Cliftondale and Walton, Massachusetts; Livermore Falls and Portland, Maine; then in New York state at First Church, Rochester, Patchogue, Plattsburg, and Watertown.

Before this worthy couple left Plattsburg, the church gave them a wonderful golden wedding anniversary celebration. At this point it might be recalled that Mrs.

Lanpher was the missionary president of the Pentecostal churches when the union took place at Chicago in 1907.

The Lanphers were getting on nicely at Watertown when Mrs. Lanpher was stricken with a heart attack and rushed to the hospital. Before her husband returned to see her again she suddenly slipped away to be forever with the Lord. After fifty-two years of happy fellowship the pioneer pastor found himself alone. But God, who had been so good to him, gives in abundant measure.

Pastor Lanpher's son, Rev. Wilson R. Lanpher, is currently pastor at the First Church of the Nazarene, Washington, D.C.; and Eunice, the only daughter, is the wife of Rev. C. G. Schlosser, pastor, First Church of the Nazarene, Elkhart, Indiana.

Looking back over fifty-eight years of ministry, the pioneer pastor said:

I feel God has used me in each place I have served, but my happiest years were at Lowell, East Palestine, Portland First, and Plattsburg. The first two were "centers of fire" while the last two were the longest, one being six years and the other twelve.

Beyond question C. P. Lanpher is of the "old school," with a good supply of grace in his heart. His preaching and praying are in the Holy Ghost. The fire of heaven glows in his spirit. His labors have been fervent and fruitful in the cause of holiness. And still the old veteran keeps busy in meetings and as a supply pastor. Hear him report:

From the night I was ordained I have felt an increasing joy in preaching. The ministry is like a romance to me. I am asking God to let me win a few more souls before I join the girl that led me to Jesus.

Such are the feelings of an eighty-year-old Nazarene pioneer preacher from the East. He was there in the beginning days and he ought to know.

*Pastor, Evangelist
District Superintendent
Lecturer, Writer*

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MAN OF
PRAYER . . .

W. G. Schurman
1871-1932

Rev. W. G. Schurman in his day was the foremost preacher and outstanding clergyman of the Chicago Central District. He served the district as superintendent for two years, and fifteen years as pastor of First Church of the Nazarene, Chicago, Illinois.

Schurman was a very active president of the Englewood (Chicago) Ministerial Association. His holy influence was felt effectively in Chicago and the Middle West. As a district man he served many years on the advisory board and all leading committees. As a pulpiteer he had few equals, for his fearless gospel proclamations would stir any heart and soul.

After the strongest evangelists had visited his church, Schurman was always welcomed by his people as he returned to the sacred desk. To have him as a friend was a happy fellowship indeed. There were two outstanding characteristics about Schurman. He knew God and human nature. And there was no guesswork on either point. His life as a Christian and minister was filled with heroism and spiritual power.

Schurman came from Nova Scotia, the most eastern and one of the most historical provinces of the Canadian mainland. Natives from that region are called herring-chockers, Bluenoses, or down-Easters. They are a plucky lot, being noted for their hardiness and gifted with a sense of humor. And Wenford G. Schurman, born at Arcadia Mines on August 14, 1871, was true to his clan.

At the age of twenty-one, Schurman came to work at the Brackett Shoe Company, Wakefield, Massachusetts. In time he became an expert shoe builder and would undoubtedly have become superintendent. However God had other plans for him. About that time Rev. Joe Weber, a converted Irish Catholic evangelist, was engaged in a revival campaign at the local Methodist church. On the night of February 17, 1894, under the influence of a message entitled "The Devil's Auction," Schurman went forward and found Christ as his personal Redeemer.

A new world opened to Schurman as he saw, not the soles of shoes, but the souls of men—men needing the flaming gospel of Christ. With the call to preach gripping his soul, he utilized every effort to spread the gospel and soon acquired a reputation as quite a preacher.

The shoe factory transferred Schurman to Nashua, New Hampshire. Here he met a lovely young lady named Miss Grace Walker. She was of like precious faith and their friendship ripened into marriage in 1897.

Holiness leaders such as John N. Short and A. B. Riggs were very active in New England in those days. The Schurman couple attended their gatherings held in Boston. Schurman was greatly helped. However it was under the ministry of Rev. A. B. Riggs at Lowell, Massachusetts, that "the Holy Spirit came in to abide forever" on March 2, 1900.

The Bible, writings of Wesley, Madame Guyon, and others became the textbooks of the student named Schurman. Also he made a vow to spend not less than an hour in prayer each day, a plan he endeavored to keep the

rest of his life. W. G. Schurman, "Man of Prayer"—therein lay the power of the man, coupled with the heritage of a pious, godly mother. From her he inherited the rugged faith of the Scotch Covenanters who would rather die than deny their Lord. And the English-Dutch blood of his father carried him through to victory with a tenacity of purpose in spite of all obstacles.

Schurman began preaching in Nashua. His first full-time pastorate was Lynn, Massachusetts. This group was then called the Pentecostal church. Rev. A. B. Riggs, who received Schurman into the church and assisted him in his move to Lynn, always considered W. G. Schurman, C. P. Lanpher, and Tom Brown as his "boys."

It was from this New England field of service that these men and many of like faith became part and parcel of the Church of the Nazarene when the East and the West united into one church at Chicago in 1907. Though a very young man in the ministry, Schurman was at the historic gathering, voting for the union. Following this famous event he returned to the Lynn pulpit to pastor under Nazarene elder's orders. However shortly after, he was called to take the church at Haverhill, Massachusetts, being the home church of General Superintendent H. F. Reynolds. Both Lynn and Haverhill were shoe manufacturing centers and the people of these towns greatly respected Schurman as their minister.

Out in the Middle West a leader was needed to supervise the Chicago Central District. It was General Superintendent E. F. Walker who appointed Rev. W. G. Schurman to this post. Moving his family to Olivet, Illinois, Schurman began as superintendent of Illinois and Wisconsin on December 30, 1915.

Those were pioneer days in vivid reality. In reading his assembly report of 1916 it is recorded that Schurman had preached 295 times in 244 days with 374 seekers. He had organized 5 churches and for his labors as superintendent he received less than \$200. However he held

revival campaigns in several of the larger churches; these meetings supplemented his salary in making a living for his family of eight children. The district arranged an established salary, so he supervised another year.

In September, 1917, Brother Schurman became pastor of the First Church of the Nazarene, Chicago. The large city with its great possibilities intrigued him, and the holiness people of Chicago loved Schurman. He knew how to speak the language of the common man.

Some men are born with natural endowments or gifts. Brother Schurman certainly used his to good advantage to promote the gospel. He was a possessor of the "common touch." No caste system existed as he saw humanity. He preached a very positive gospel—full of life and holy fire. He knew what sin would do for men. He was very hard on sin, yet very tender with the sinner. He pinpointed his truths as he delivered them and all knew exactly what he meant. In all his preaching he used a very common language. A few objected to his slang, but no one ever objected to his earnestness or zealous spirit for the lost.

Rawboned as he was, Schurman would stand straight and tall in the pulpit, leaning slightly forward. After putting on his pincher glasses to read his Bible text, he would place the spectacles in the upper pocket of his coat. At other times they would dangle from the black cord that went around his neck. With a clear voice he would line out the truth with an anointed spirit. God would come on His praying servant and the audience felt they were indeed in the "place of the holy."

As a pastor, Schurman lived very close to the spiritual needs of his people. He often sat in the pulpit chair Sunday mornings with pencil in hand, looking over the congregation during the song service, jotting down the names of the absent members. Later, when back in the parsonage, while his wife was preparing the dinner, Schurman would phone his absentees, finding why they

were not in church. If need be he would hurry to their homes to counsel and pray with them. Rest assured his people would be at the evening service if at all possible, as well as the midweek prayer meeting.

As a believer in lay leadership, Schurman liked to place the strongest men available on the church board—the stronger, the better. An all-man official board challenged him. In this capacity he made them feel the burden of Christ's cause. But in contrast, growing children loved his fellowship.

Evangelism and foreign missions gripped Schurman's very being. How he loved the fight of a revival meeting in all its thrilling results! He was there when the load was heavy or the tide rose to altar victories. And getting the gospel to the ends of the earth stirred his inner soul, so that missionary services and missionary offerings were great occasions with Pastor Schurman and his people.

In the midst of Schurman's tenure in Chicago, the writer visited First Church. He quickly noticed a huge sign over the pulpit. It read, "The Tithe Is the Lord's." On one end of the sign was a large hand with the index finger pointing right at one, causing everyone to want to tithe when he looked up at the minister. And Schurman's idea worked.

For many years Rev. W. G. Schurman was the morning speaker at the Olivet, Illinois, camp meeting. He seemed to have an uncommon alertness to know how to preach to graduating students and all who came to the camp. As a lecturer in a preachers' convention, Schurman would excel. To him the ministry was truly God's calling, the highest on earth. Here he opened his heart and laid bare the needs of the minister's soul. Many preachers left a Schurman service with tear-wet faces, being deeply moved for the lost in their parishes.

A district assembly challenged Schurman. Often during a night's service he would wait until the evening speaker had finished, and then stepping forward, with

much unction he would plead with the audience to heed the call of God. As a result of his pleading the altars would fill with earnest seekers.

The Church of the Nazarene launched the publication of the *Preacher's Magazine* in 1926 with Dr. J. B. Chapman as editor. One of the paper's most faithful contributors was Rev. W. G. Schurman. His writings, eagerly looked forward to by many readers, were always practical and soul-warming. One could feel the warmth of the man as he lived close to his Lord.

One vote was announced for Schurman as the tellers gave their report on the election of general superintendents at Wichita, Kansas, in 1932. "I demand a recount!" he shouted as laughter filled the large room. That was the last time most of us heard his voice; for on August 16, 1932, he was called to his heavenly home. Thus more than thirty faithful years of ministry came to a close, half of them spent in Chicago. Schurman, the man from Nova Scotia, was a "Man of Prayer." May God give us more of this pioneer type.

The effectual fervent prayer of a righteous man availeth much (Jas. 5:16).

Circuit Rider
Evangelist, Author
Subscription Hustler

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MAN OF
MANY FRIENDS . . .

Bud Robinson

1860-1942

“Without question Bud Robinson is the best known and most loved man in the holiness movement.” So stated General Superintendent R. T. Williams at the June, 1928, Nazarene General Assembly, Columbus, Ohio. Everybody agreed with him. Following that introduction, “Uncle Bud” took his text and spoke from II Timothy 4:2 —“Preach the word,” as a house filled with people enjoyed the unique gospel messenger.

Bud Robinson had a very humble beginning in this world. This is how he told it:

I was born in the mountains of Tennessee, in White County, on the 27th day of January, 1860, in an old log cabin with a dirt floor, a clapboard roof over our heads and a mud chimney about half way to the roof. We were in the very lowest depth of poverty. There was but one bedstead in the house, and it was not quartered oak, for the oak was not quartered. A little fork was put into the ground and one end of the pole into the fork and the other into one side of the house, and the bed was built on that scaffold. Our table was made the same way, of little oak boards.

There was not a whole piece of furniture in the building. My mother cooked in the stewpot and baked in the old oven with a long-handled skillet. We generally ate out of tin pans, bucket-lids, and with our fingers out of the skillet. That was not the worst part of it, for often we did not have enough to eat. I have had people say, "Brother Bud, if you had just one bed, where did you all sleep? Were there many of you?"

I tell them, "No, there were not a great many, only mother and father and thirteen of us children." If you never have thrown a quilt on the floor and put boys on it and made them fit together like a package of teaspoons, you never know how many you can put on one quilt.

In my childhood days, within five miles of our old cabin there were ten big distilleries. My father made apple brandy and sold it for fifty cents a gallon. He made whiskey and sold it for twenty-five cents a gallon. In those days everybody became drunk.

When Bud Robinson—"Man of Many Friends"—went to heaven from Pasadena, California, on November 2, 1942, the following summation was made of his life's work. He gave 62 years to the ministry. During this time he preached 33,000 times, working among peoples of 72 denominations. He led over 100,000 souls to Jesus Christ. He traveled over 2,000,000 miles in his evangelistic labors in America and Palestine. He wrote 14 books and sold over one-half million of them. He gathered over 53,000 subscribers for the *Herald of Holiness*. He helped 115 young people with part or all of their expenses through holiness colleges at the cost of \$85,000. He was listed in *Who's Who in California*.

With such a humble beginning in life, how did Bud Robinson achieve success, and how did he rise so high and go so far? Ah, therein lies the miracle of the grace of God to one fully given over to Him. Bud was twenty years of age before he went to church. It happened on the plains of Texas. A circuit-riding clergyman called at the ranch where Bud was laboring as a ranch hand. The preacher, rugged as he was, invited everyone to the

prairie camp meeting, after he had camped on the ranch with the boys and called them together for "family prayers."

Bud Robinson was converted at that camp meeting, on August 11, 1880. He had been shot through with gospel preaching and went to the altar (better known as "the split-log mourners' bench") and laid down his six-shooter and a deck of cards and prayed his way through until he "could read his title clear to mansions in the skies." Bud relates, "Jesus came down and put His clean arm around my dirty neck and then He put His other arm around the Father's neck, and He drew us together and introduced us, and bless God, we have been well acquainted ever since."

That night as Bud lay out under a wagon, God called him to preach. The next day he was baptized and joined the Methodist church. With little religious background and no education, Bud, with much persistency, taught himself to read and write. Someone had given him a New Testament and a barn door served as his slate. It was a long uphill climb but he was determined to succeed, and the Lord greatly helped him.

Since no church called him to hold a meeting, Bud went out and gathered up his own congregation and exhorted them until sinners were born again and Cowboy Bud was in the ministry the rest of his life. After a few years Dr. W. B. Godbey came to Texas preaching the message of second blessing holiness. Bud could hardly believe men could live such a clean life, but he became a seeker, and on June 7, 1890, God sanctified Bud Robinson while he was out hoeing in the cornfield.

With this new-found baptism of the Holy Spirit and a deeper grasp of the Bible, he was a greater blessing than before. With a thirst for knowledge, Bud Robinson began attending school. He enrolled at Southwest University, Georgetown, Texas, as a prep-student. To be a better soul winner was his all-consuming passion. He

attended all the chapel services, heard the best speakers of his day, visited the library often, and listened attentively to a certain young lady teacher. Then along with the rest he met and courted a wonderful girl. She was Miss Sally Harper, a cultured schoolteacher, and she agreed to marry Bud Robinson.

On January 10, 1893, they were united in holy matrimony, a great event for the young evangelist. Some years later Dr. C. A. McConnell, a famed professor, wrote: "Evangelist Robinson's three greatest assets were: he found Christ, he found Sally Harper, and God called him to preach the Gospel."

In 1898, with hundreds of others, the Robinson family attended the great camp meeting at Waco, Texas. Dr. Henry C. Morrison of Wilmore, Kentucky, was the main speaker of the camp. He took a fancy to Bud Robinson and insisted on Bud's preaching. Bud obliged and God wonderfully used him. Morrison was president of Asbury College and editor of the *Pentecostal Herald* and was in a position to help Bud Robinson, and this he did freely. At the turn of the century Bud Robinson moved his family, wife and two girls, to Peniel, Texas. Before this he had preached in small pastorates and circuits, but from 1900 on we find him giving over forty years to the work of evangelism.

In 1902, with encouragement from Dr. Morrison and others, he joined Rev. Will H. Huff, a young evangelist just out of Peniel College, Peniel, Texas. Dr. A. M. Hills, the college president, had given Huff five years in gospel training. Together Robinson and Huff traveled America. God used them mightily in soul-winning campaigns among peoples of all faiths that enjoyed the flaming truth of full salvation.

Dr. C. J. Fowler, president of the National Holiness Association, had heard of the worth of this unique pair and he slated them in coast-to-coast campaigns. This move not only enlarged their borders but greatly in-

creased their usefulness. Bud Robinson also teamed with Rev. L. Milton Williams and later with Rev. C. W. Ruth. In all of these noble efforts God increased the talents and message of holiness through the life and spirit of Bud Robinson.

Beginning in 1903, Bud Robinson began to hold meetings with Dr. P. F. Bresee in his famous Church of the Nazarene, Los Angeles, California. Together they led hundreds of souls to the blessed Redeemer. Their friendship and fellowship increased through the years. In the spring of 1908, Robinson was working again with Dr. Bresee. He had become convinced of the value of the new movement led by the "Man of God's Glory." Learning that Bresee was going east on a trip, Robinson invited him to Peniel to organize the first Church of the Nazarene in the state of Texas. Robinson arrived home a few days before Bresee came and he did a thorough job of circulating word of the coming of his distinguished guest. On April 6, 1908, Dr. Bresee organized the Peniel church with 103 charter members and the Robinsons were among them.

The year 1912 opened another chapter in the lives of the Robinson family. After living in Texas for thirty-six years, Bud Robinson with his family moved to Pasadena, California. As in Peniel, a large house was built near the campus of Pasadena College (1169 Bresee Avenue) and a home was made, not only for his own family, but for young people seeking an education in a holiness college. Many students found their way to the Robinson home and were given board and lodging with little or no cost. He so loved young people and the cause of holiness that he gladly assisted hundreds to prepare for gospel work.

Robinson was a student. He loved his Bible and could quote one-fifth of it by heart. He had an unusual memory and could call out people and events by the scores. He loved people and they truly loved him. He gathered subscriptions from far and near for the *Herald*

of Holiness. For over thirty years he wrote for holiness journals until he was one of the most popular writers in the holiness cause. His books are: *Sunshine and Smiles*; *A Pitcher of Cream*; *Bees in Clover*; *Mountain Peaks in the Bible*; *Honey in the Rock*; *The King's Gold Mine*; *Walking with God or the Devil, Which?*; *The Story of Lazarus*; *Nuggets of Gold*; *My Hospital Experience*; *My Life's Story*; *Does the Bible Teach Divine Healing?*; *My Travels in the Holy Land*; *Religion, Philosophy and Fun*; *Chickens Come Home to Roost*. From the sale of these books he assisted 115 youth through college.

One might ask, "How did Uncle Bud achieve success?" To begin with, he was always *himself*. No one ever accused him of imitating another. He had a very simple, childlike faith in God and felt that God would not fail him. He had an invaluable grasp of the Scriptures and used the truth freely in his preaching. He loved God and people with a dedicated devotion. He never ceased to be a student of the Bible, books, people, and current events. He prayed a great deal and lived close to his Master. He kept a ceaseless passion for souls. He preached with unction, happiness, and holy wit. He kept the freshness of heaven on his soul and ministry, "living under the spout where the glory rolls out." He was an incurable optimist; thus he made friends everywhere. No wonder God used him and he was known as "Uncle Bud" Robinson—the "Man of Many Friends."

A friend loveth at all times (Prov. 17:17).

*Circuit Rider, Pastor
Secy., Church Extension
District Superintendent
Pres., Nazarene Pioneers*

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MAN OF PERFECT ATTENDANCE . . .

J. N. Speakes, D.D.

Rev. Joseph N. Speakes has the distinction of being present at all the Nazarene General Assemblies from 1907 to 1956. He has been a familiar figure as either a delegate or a visitor for fourteen consecutive assemblies. It is doubtful if we have any other person alive with that record. Yes, almost everyone who attends general assemblies knows "Uncle Joe" Speakes.

When the delegates of the East and the West met at Chicago in 1907, Rev. C. W. Ruth, the negotiating evangelist who brought the bodies together, had also invited the brethren of the Southland (Holiness Church of Christ) to attend the historical event. Among the southern visitors were Revs. C. B. Jernigan, J. D. Scott, James Roberts, S. H. Stafford, Mrs. E. J. Sheeks, Mr. T. J. Shingler, and the only one still living, J. N. Speakes. Rev. C. B. Jernigan, leader of the group, testifies as follows:

There will only be one when we get through. We shall never see two again. This is the biggest live thing

we have ever seen. Thank God, holiness is rolling on! We have heard Jesus say, "You must all be one." And you can't be one without us, so we are here. This is a big thing, and Texas is not afraid of big things. We are here, and we are here to stay.

At Chicago plans were formulated for an assembly at Pilot Point, Texas, which convened October, 1908. It was at Pilot Point that "the three streams of life met," one from the West, one from the East, and the warm Gulf Stream from the South. Jernigan spoke again, "This is the greatest day of my life. What we see today, I have hunted for ever since I got the blessing," as he seconded the motion for the union. Several others spoke to the union midst much gladness and joy, especially when the brethren of the South hugged those of the North.

In putting the motion Dr. Bresee stated, "This is an epoch-making time. This is the answer to Christ's prayer, but it is only the early dawn and we are going forth to victory." The motion for a union was adopted unanimously at 10:40 a.m., October 13, 1908, by a rising vote, amidst great enthusiasm. In fact the burst of holy joy continued for some time, and God poured out His Spirit on the gathering in divine approval.

This historical occasion marks the official birthday of the Church of the Nazarene as a world-wide organization. Today not many are left who were eyewitnesses to that holy assembly, but J. N. Speakes was there. He, with C. B. Jernigan, J. B. Chapman, and many others of like faith, laid important church foundations for future generations.

Rev. Joseph Nicholas Speakes—"Man of Perfect Attendance"—is often referred to as the "witty Irishman from Arkansas." He was born in the "Bible belt" of that great state on January 12, 1879. The Speakes family came to America before the Revolutionary War and some of them fought for America's freedom. Other members

fought in the Civil War and in the first and second world wars. Joe Speakes was no less a soldier, but of a different type. He was called of God to fight in a holy war, promoting holiness against much opposition.

In the glow of an old-fashioned Methodist revival young Joe was converted at the age of twelve. He began preaching at fifteen, and by the time he was eighteen he was conducting revival meetings. Also he taught school, but the divine urge guided his path to the pulpit. Then under the scholarly ministry of Evangelist Will Huff, Speakes was sanctified at the Main Springs Camp Meeting, located near Prescott, Arkansas. His first eleven years in the ministry were spent with the Southern Methodist church, mostly on circuits in Tennessee, Arkansas, and Texas.

Brother Speakes attended school at Jonesboro Training School, Jonesboro, Arkansas; Marvin Collegiate Institute, Fredericktown, Missouri; and Bethany-Peniel College, Bethany, Oklahoma, from whence he graduated. He met Miss Jessie Tate at Fredericktown and in 1902 they were married.

Coming from a large family of fifteen children and himself being a twin, Speakes learned to get on with little of this world's goods. So from the beginning he was a born pioneer and to this end God used him to promote the gospel. Bishop John Granberry of Southern Methodist fame ordained Speakes in September 23, 1900. Then in 1905 as the pressure increased against holiness, Speakes united with the Holiness Church of Christ, led by C. B. Jernigan.

When the fraternal delegation came to Chicago in 1907, Speakes was pastoring several churches in Missouri, Tennessee, and Kentucky. Also he was president of the Eastern Council of the Holiness Church of Christ, while J. B. Chapman led the Western Council. Both sections with their leaders became part of the Church of the Nazarene in 1908. Later that year when the Arkansas

District Assembly convened, General Superintendent E. P. Ellyson granted J. N. Speakes Nazarene elder's orders.

The witty Irishman with his ready pen was called upon to serve as secretary in several capacities. He was one of the assistant secretaries at the Pilot Point, Texas, assembly (1908). There he was placed on the *Manual* Revision Committee and General Board of Missions. In 1911 he became secretary of the newly organized Board of Church Extension and traveled in its interests throughout the United States, Canada, and the British Isles. Years later he served as secretary of the Northwest District.

Early in life Speakes had studied law. This served him well as he became a member of the General Court of Appeals. During one quadrennium he served on the General Board. It was Speakes who made the motion that elected Dr. J. G. Morrison as foreign missionary secretary.

The man from Arkansas served in eighteen pastorates. Among them were: Maplewood, Missouri; Little Rock, Arkansas; Oklahoma City, Oklahoma; Topeka, Kansas; Grandview and Monroe, Washington, where he now resides. He has served as district superintendent on four districts, namely: Kansas, 1910; Missouri, 1912; Arkansas, 1914-16; and the Northwest, 1924-29. He was active in promoting twenty-five new churches in the above-named areas. North Little Rock, Arkansas, is today one of the strongest he organized.

For over thirty years J. N. Speakes has been listed in the Nazarene *Manual*, serving on some board or committee. Truly he is one of our pioneers, but he feels he was "born thirty years too soon" to get into the more comfortable churches or parsonages. He has known all the general superintendents from Dr. Bresee to Dr. Benner and has had a part in electing most of the sixteen men that have served in this high office.

During their pioneering days in the Nazarene ministry, Dr. and Mrs. Speakes have been blessed with four sons and four daughters. Most of their family, in the second and third generation, are carrying on the Nazarene tradition.

When the Nazarene General Assembly convened at Kansas City, Missouri, in 1952, a meeting was called of all the pioneers who had served the church before 1916. Their coming together made quite an enthusiastic group. Those elected to serve the worthy organization were: Rev. J. N. Speakes, president; Rev. J. W. Short, vice-president; Rev. C. P. Lanpher, secretary; and W. P. Jay, treasurer.

Another meeting was called for the 1956 General Assembly. Headquarters entertained over one hundred of these pioneers at a luncheon. Both the laymen and ministers in this group enjoyed sweet fellowship. They are the veterans of hundreds of battles, most of whom had a large share in bringing into existence many churches, districts, colleges, and other strong denominational forces.

But the veteran of them all seemed to be Joe Speakes, the only one present who had attended all the Nazarene General Assemblies since 1907. Little wonder he was re-elected president of the Nazarene "Pioneers."

And I will dwell in the house of the Lord for ever
(Ps. 23:6).

*Pastor, Evangelist
District Superintendent*

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MAN WITH THE
SHEPHERD'S HEART . . .

J. E. Moore, Sr.

The subject of this biography claims a background of humble parents, who grew up with poor educational advantages during the aftermath of the Civil War. They were southerners and children of homesteaders of the raw and pioneering state of Arkansas.

The subject's father, John Lafayette Moore, was an orphan, second to the youngest of a large family; so a sister acted as his mother. At the age of sixteen he was picked up by General Steele's forces in the Union army, where he drove a team until the close of the war. His mother, Roxie Daniels, was of sturdy stock, the daughter of a strict Primitive Baptist—Josiah Daniels—who presided over his household with firm but loving discipline.

Josiah Erben Moore was the ninth child, born 1889, in the Lafayette Moore family. As a child his training and teaching were such that he grew up a clean, moral boy having religious tendencies. At the age of nine he came in contact with a "second blessing" camp meeting at old Main Springs Camp, Prescott, Arkansas. Uncle Billy Moore was one of the founders of the camp. It was

here that Erben sat beside his father and heard such men as Dr. H. C. Morrison, Will Huff, Sam Frank, Ed Ferguson, and Mrs. Rutherford.

Seemingly great effort was not expended on youth, but with the passing of the years several young men who became Nazarene ministers were the fruits of this camp. Among them were Joseph N. Speakes, G. H. Waddle, and M. J. Jobe. Still later there were J. Erben Moore, Harvey and George Galloway, Milton Smith, Thurman White, and many others.

A visitor of the 1908 camp was Professor C. L. Hawkins, president of the Arkansas Holiness College, Vilonia, Arkansas. It was largely through his influence in this camp that eight young people responded to the call to attend the school. Erben was one of them. It was almost like planning a foreign voyage as far as he was concerned. In order to attend college, young Erben sold his earthly possessions—his horse, saddle, and gun.

It was in Arkansas Holiness College that nineteen-year-old J. Erben Moore prayed through to a definite Christian experience. This was on October 18, 1908, after he had been seeking daily and persistently for over a month. He was sanctified a few days later.

About this time Rev. J. B. Chapman became the pastor of the Vilonia Church of the Nazarene. Before the 1908 Pilot Point General Assembly this group was called the Holiness Church of Christ. The pastor encouraged and continued the revival atmosphere and one Sunday night in November, 1908, he "opened the doors of the church" and received a group of new members. One of them was J. Erben Moore.

In Vilonia, Moore met and later married Miss Alta Westmoreland, also of Prescott, Arkansas. The wedding took place at Peniel, Texas, in 1912 at the literary banquet during the commencement season. Dr. Chapman, who a few hours later delivered his oration for his A.B. degree, performed the ceremony. Following this event

the J. E. Moore couple did some pioneer pastoral work; and having proved himself, he was ordained by the "Man of God's Glory," Dr. P. F. Bresee, at Cabot, Arkansas, October, 1914.

Upon his appointment as superintendent of the Arkansas District in 1919, Brother Moore gave four fruitful years to the promotion of organized holiness in his own Wonder State. He was very aggressive in methods of promoting the work of the church and had as many as ten tents in use during the summer months. Batesville, Bentonville, and Hot Springs were among the twelve churches he organized.

When he took the First Church of the Nazarene, Houston, Texas, in 1923, the Moores were referred to as the "South Americans"; for their nearest neighboring Nazarenes, outside of the local church, were eighty-six miles away. Energetically Pastor Moore supervised and financed the present building at 46 Waugh Drive, Houston. His people followed him in the purchase of a new gospel tent and he supervised its operation over the city. At this writing there are three Churches of the Nazarene within a few blocks where campaigns were held by groups from First Church. Also a Bilhorn organ was purchased in conducting "shop meetings" in the Southern Pacific Railway Shops, Mosier Steel, and other places. Thus the aggressive soul-winning pastor brought Christ to the common man and in turn built the kingdom for God.

Educationally Moore kept up with his studies and along the way he took work at Vilonia, Peniel, Arkansas State Teachers College, and Houston Bible Institute; and in 1925 he received his A.B. degree from Bethany-Peniel College, Bethany, Oklahoma.

When the depression was settling over the world in 1930, Pastor Moore took over the pulpit at First Church of the Nazarene, Wichita, Kansas. Following through

his noonday shop meetings at the Santa Fe shops and increasing the Sunday school average attendance 100 a year, he was able to meet the heavy financial load of paying for the new church so recently built. As host, Pastor Moore entertained the General Assembly of the Church of the Nazarene, June, 1932. His planning and organization for entertainment was highly complimented by the general superintendents and many visitors and delegates.

As the Church of the Nazarene was celebrating its silver jubilee year in 1933, the Moore family from the parsonage in Topeka, Kansas, were in jubilant spirits, as their sons (J. Erben, Jr., and Mark) had entered Bethany-Peniel College. It was there they became spiritually settled and were both called to preach. Twenty-five years before, the parents of the sons had entered Arkansas Holiness College, become Christians, met each other, married, joined the church; and now their sons were being referred to by Dr. C. A. McConnell (their teacher in Peniel, 1911-12) as second generation Nazarenes.

After the Topeka pastorate, Brother Moore spent a year in evangelism, while the family resided in Bethany, Oklahoma. In 1937 the Moores were called upon to go through the shock and grief of a sudden death of their eighteen-year-old son, Lafayette. He was struck by lightning as he drove a tractor on a wheat ranch near El Reno, Oklahoma. God's grace proved sufficient in a very sacred way.

Next came a seven-year pastorate at Dallas, Texas—four years in First Church and three with Hampton Place. While the Moores were in First Church, the people sponsored the organization of the new Trinity Church. It became a strong work and did not hinder the progress of First Church. The pioneering of Hampton Place was a venture of faith but today it is one of the fine churches of Dallas.

One year (1944-45) was spent pastoring in Monroe, Louisiana. This was the last year of World War II and their minister sons were chaplains in the European theater. One (Mark) was captured in the Battle of the Bulge and was listed as missing in action. He spent five months as a prisoner of the Germans. In the division that liberated him was his chaplain brother, J. Erben, Jr.

Because of Mrs. Moore's depleted health (and no wonder, with the loss of one son, and two being in the war) Rev. J. E. Moore, Sr., held revivals for some time and then was called upon to supervise the building of Grand Prairie (Texas) church and pastor it for six months. During this time the Sabbath school grew from thirty to eighty in attendance.

In 1952, Rev. Paul Garrett, district superintendent, asked Brother Moore to supervise the construction and pastor the church to be organized at South Oak Cliff in Dallas. He held this post with distinction three years. With a unanimous recall, he left the church fully financed after having built it into one of the leading new churches on the Dallas District.

Without question Rev. J. E. Moore, Sr., is noted as a soul-winning pastor—the "Man with the Shepherd's Heart." It has been said he received fifty members each year into the church for a period of fifteen years. He did so by the way of the Cross; the people had found a vital experience of salvation through Christ before uniting. Then too, he had the knack of properly financing each church in all departments.

This zeal for soul winning and financing has mirrored itself in his sons: Rev. J. Erben Moore, Jr., currently pastoring in Tucson, Arizona; and Rev. Mark Moore as superintendent of the Chicago Central District. The other sons and daughters have been very useful in their chosen professions of life.

In summary: to be saved and sanctified at the age of nineteen, to attend two holiness colleges by making his

own way financially, to sit under the best teachers and preachers of the time, to be ordained at the age of twenty-three by Dr. Bresee, and then to hold twelve pastorates, engage in three periods of evangelism, and spend four years as a district superintendent—all that would have been beyond comprehension at the beginning of his Christian life. To see five sons and two daughters enjoy Christian education in holiness colleges (two of the sons in the ministry and one daughter married to a minister) and a wife interested in and desirous of success in the Lord—all of this in a brief two score years and seven may not seem like much to some, but to an Arkansas country boy it has been worth it.

Jesus saith unto him, Feed my sheep (John 21:17).

*Circuit Rider, Pastor
District Superintendent*

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MAN OF TENDER SPIRIT . . .

R. J. Plumb. D.D.

In the Colorado landscape may be seen plains and mountains, valleys and glaciers. Across its lofty fifty-two peaks of over fourteen thousand feet are some of the greatest glaciers of North America, while over the prairies may be found some of the best ranchland in all the West.

To these plains, just east of Colorado Springs, came Williston and Ellen Plumb from Iowa in a caravan of covered wagons and 300 head of cattle in the year 1873. Williston Plumb was a rugged pioneering soul, having fought under General Sherman in the Civil War. Ellen Robinson with her religious turn had been trained for the profession of schoolteaching under that educator and fiery soul-winning evangelist, Rev. Charles G. Finney. She had met and married Mr. Plumb during her teaching days in Iowa. In Colorado they established their homestead in view of the vast Rocky Mountain range on a ranch which soon grew into sixteen hundred acres of farming and pasture land for their cattle.

On this homestead, April 7, 1886, their sixth child was born. He was named Roselle John. For him God

had a plan. "R. J." attended the nearby one-room country school, then went to Colorado Springs for high school and business college. In his seventeenth year he met and became interested in Miss Bessie H. Cole. The Cole family, also from Iowa, had settled on their ranch near the Plumbs.

About this time there came into the community a United Brethren circuit rider by the name of Rev. J. N. Davis. He launched a revival campaign in the country schoolhouse. Homesteaders for miles around attended the meetings, including the above-mentioned young couple. Among those finding God were Mr. Plumb and Miss Cole. As their romance flowered forth into marriage, the circuit-riding minister was on hand to perform the ceremony at the Cole homestead on June 19, 1907.

Two months later the Pikes Peak Holiness Camp Meeting was under way led by Rev. W. H. Lee, superintendent of the People's Mission church; and Rev. Seth C. Rees, the fiery evangelist. It was at this camp, down in the straw, while Plumb was seeking and finding the experience of sanctification, that God very plainly spoke to young Plumb about his life's work, namely, preaching the gospel of Jesus Christ. It was a momentous decision indeed for a devoted couple facing the future.

That autumn the R. J. Plumbs sold out their ranch holdings and entered Western Holiness Bible College, Colorado Springs. His ministerial studies were coupled with practical training at mission work in Fort Collins, Pueblo, and Grand Junction. In proper time Rev. W. H. Lee ordained R. J. Plumb for the work of the ministry.

In August, 1910, Dr. P. F. Bresee, founder of the Church of the Nazarene in the West, came upon invitation to the Pikes Peak Camp Meeting. He received the People's Mission church into the Nazarene denomination. Brother and Sister Plumb were in that happy group. As the Colorado District Assembly convened with Dr. P. F.

Bresee presiding, Brother Plumb was among those granted Nazarene elder's orders by the founder. Little did either man know at the time what God had in store for the youth and the movement into which he was to pour his life.

Upon graduating from Bible college, Rev. and Mrs. Plumb visited in Oregon. There they met Rev. DeLance Wallace, the aggressive Nazarene superintendent. He placed the Plumbs in their first pastorate, right out on the Puget Sound at Sequim, Washington. Their second charge was Hillyard, Washington. After cutting their eyeteeth in the ministry, the Plumbs returned to Colorado, engaging in circuit work on the prairies. From this they spent four happy years as pastors of Colorado Springs. Then the church at Canon City enjoyed the tender spiritual ministry of Pastor Plumb for a few years until 1923, when a new turn of events entered the picture.

In that year the First Church of the Nazarene, Nampa, Idaho, was casting about for a pastor. District Superintendent Sanner remembered the worth of the man in Colorado with the kindly spirit. He would be the one to guide First Church with its hundreds of college students. Nampa First Church began under a tent in 1912 with Bud Robinson as evangelist.

Four fruitful and precious years found Rev. and Mrs. R. J. Plumb with their children, Harold and Frances, as leaders of this center of fire coupled with Christian education. During Plumb's tenure Drs. H. Orton Wiley, J. G. Morrison, and R. V. DeLong served as presidents of Northwest Nazarene College. Plumb's ministry in Nampa, as elsewhere, was characterized by a tender and compassionate spirit towards all people, especially the young people. He seemed to know the names and needs of the students that graced the college campus and they enjoyed wholesome friendship with Pastor Plumb. Other pastors held him in high esteem, urging their youth to attend Mr. Plumb's services while they were in college.

The Bresee Avenue Church of the Nazarene, Pasadena, California, is rated as one of the leading churches on the West Coast. This church is adjacent to Pasadena College. Pastor Plumb served this unusual church from 1934 until 1942. The California people enjoyed the same tender and compassionate pastoral leadership as was enjoyed formerly by the Idaho folk.

In recognition of his qualities of spiritual leadership and faithful ministry, Pasadena College in 1941 conferred on R. J. Plumb the doctor of divinity degree. Other strong churches led by Dr. Plumb with blessing and distinction were: Sellwood Church, Portland, Oregon, 1927-29; Walla Walla, Washington, two terms, 1932-34 and 1942-45; Redlands, California, 1945-48; and Burbank, California, 1948-50.

On three occasions Dr. Plumb was elected to the office of district superintendent. His first term came at the tender age of thirty. It took place in his own state of Colorado, back in the war years of 1916-17. The district was in its swaddling clothes and could not support a superintendent, so the work was carried on coupled with his pastorate. However God helped him and churches were organized at Montrose, La Junta, Boulder, and Yuma. At the next assembly Plumb suggested the name of Rev. A. E. Sanner for the superintendency. His choice was accepted and Dr. Sanner, as related in another chapter, has proved to be one of the best Nazarene leaders in the West. Also in those pioneering days of Colorado the name of Rev. D. I. Vanderpool is prominent. His record of service to the holiness movement is world-renowned.

While the world was in the grip of an economic depression Dr. Plumb was expending his efforts carrying on the kingdom of Christ as superintendent of the Northwest District. The Palouse and Pomeroy, Washington, churches were organized as he fought the battles between 1929 and 1932. In the course of those trying years Dr.

Plumb also served as chairman of the Board of Regents, Northwest Nazarene College, Nampa, Idaho.

In coming to California, Dr. Plumb not only pastored strong churches but he also served ten years on the district advisory board with Dr. Sanner. With this valuable experience and pastoral foresight Plumb was the logical man to elect as district superintendent when the Southern California District divided in 1950, creating the Los Angeles and Southern California districts. Dr. Sanner, who led the Southern California Nazarenes for seventeen years, took the newly formed Los Angeles District; and Dr. Plumb, the Southern California with its 56 churches and 5,293 members.

In taking the helm of this great district, organized many years ago by the sainted Dr. Bresee, Plumb found a people willing to work. So for six busy and fruitful years Dr. and Mrs. Plumb traveled the district as superintendent and missionary president respectively. Upon their retirement at the 1956 district assembly, 70 churches with 7,931 Nazarenes were on the active list—mission accomplished!

At this juncture we list the churches Dr. Plumb was instrumental in organizing in California: Anza, Barstow, Brawley, Elsinore, Encinitas, Garden Grove, Linda Vista, Norwalk, Pacific Beach, Santa Ana Edinger Street, South Whittier, Spring Valley, Vista, and Yucaipa Valley. In his years in the superintendency Dr. Plumb was used of the Lord in assisting the following into the ministry: George L. Fitch, Richard Taylor, W. L. Hanson, Chester Mulder, Sylvan Davis, Max Peters, Paul Benefield, Clifford S. Fisher, V. B. Rayborn, Gerald Vandervort, James J. Thomas, Don G. Leetch, Charles W. Little, Frank L. Dabney, H. E. Burton, Mrs. Velma F. Crusan, and Lowell Young. Thus he has perpetuated the good news of holiness by organization of new churches and pioneering young ministers into leadership.

There are hundreds of young couples Dr. Plumb has met at the marriage altars and many more have found Christ as Redeemer under his ministry of tears, tenderness, and holy triumph. In each post of duty he has had some outstanding converts, for example, Missionary Roland Griffith of New Zealand. Mrs. Plumb as missionary president along with her husband's pulpit work has been a strong builder of world-wide missions.

Today we find this blessed Colorado couple working as ministers of visitation with Rev. Mark Smith, pastor, First Church of the Nazarene, Long Beach, California. Flowing from their hearts are the same tenderness and holy fire they found together in the country schoolhouse revival and the old-time holiness camp meeting at Colorado Springs.

And be ye kind one to another, tenderhearted (Eph. 4:32).

Pastor, Evangelist
District Superintendent

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MAN GETTING THE GLORY DOWN . . .

J. W. Short

Fighting men from North Carolina were nicknamed Tarheels during the Civil War because the boys from that state stuck to their post of duty like tar on a fellow's heel. This Tarheel trait is truly in the blood of Rev. James W. Short—"Man Getting the Glory Down." For he too stuck to his post of duty as a district superintendent for thirty-three years, pioneering the cause of holiness on six districts. Up until 1955 Brother Short had held this position longer than any man in the Church of the Nazarene.

James Wiley Short was born on a farm near Greensboro, North Carolina, on June 9, 1880. His parents were old-time holiness people. From early childhood James was bathed in the spirit of prayer around the family altar. As a child he gave his heart to Christ in a Methodist revival held near Greensboro. Later while attending his first holiness meeting he was sanctified on July 9, 1899. Soon he found his way to a holiness college, there to prepare himself for the divine work of the ministry.

In his student days at Asbury College, Wilmore, Kentucky, Short heard many of the leading pulpiteers of

the day. Among them was Dr. W. B. Godbey, scholar, author, and evangelist. Upon approaching the veteran, Short asked him in which church a young clergyman should invest his life's work. Godbey replied, "Join the Church of the Nazarene and grow up with it, for it is the coming holiness church of the world."

While pastoring in Seymour, Indiana, Short journeyed to Chicago, Illinois, to hear Dr. P. F. Bresee, founder and general superintendent of the Church of the Nazarene. Dr. Bresee at the time was presiding at the Chicago Central District Assembly, and the glory of the Lord was mightily on him and the assembly. Immediately Short felt in his heart that the Nazarenes were to be his people. Then and there he asked the founder to receive him into membership. After further examination J. W. Short was granted elder's orders by Dr. Bresee, the ordination taking place on October 2, 1910. As secretary, Rev. E. J. Fleming also signed the orders.

In those days Rev. and Mrs. J. M. Wines were school-teachers and pioneer Methodist pastors in Indiana. They too had been sanctified and cast their lot with the Church of the Nazarene. Their only child, Frances, had met Jim Short in a holiness school. This acquaintance later bloomed forth into marriage. Mrs. Short had joined with the people called Nazarenes in 1909 when her father was pastor at Indianapolis. Then later she was ordained by Dr. J. W. Goodwin during an assembly at Columbus, Ohio. Together, down through the years, the Shorts have worked faithfully and successfully in field after field for the Lord. They are the parents of four children.

The name Short does not exactly fit James W. Short. This man who believes in "getting the glory down" is tall and heavy-set, with large hands and a face that almost always wears a big smile. He has a big heart and a large soul. Everything about the man is big: his vision, prayer life, and preaching ability. He may start preaching on almost any given Bible subject, but nearly always

climaxes on telling his listeners about heaven as tears roll freely down his big red face. If he does not have a handkerchief handy, he will wipe the tears with the back of his left hand.

Following the Seymour pastorate, Brother Short evangelized—First Church, Danville, Illinois, being one of the first he brought into the movement. Here God gave him a wonderful revival climaxing with organization on March 12, 1912. Rev. J. M. Wines, the organizing superintendent, appointed Short to care for the young church, which he did for a season, then continued as an evangelist.

Then First Church of the Nazarene, Dayton, Ohio, called the Shorts as pastors. It must be remembered Mrs. Short did some preaching also. During their happy ministry at Dayton, Brother Short also served as secretary to the district assembly.

Dr. E. F. Walker, general superintendent, presided over the 1916 Pittsburgh District Assembly, which convened at Troy, Ohio. Here J. W. Short was elected district superintendent and Rev. W. R. Gilley took his place as secretary. In those days the district comprised 41 churches and 1,697 members. The salary was set at \$25.00 a week and \$300.00 allowance for traveling. For two years Rev. Short supervised the district and pioneered the founding of 12 churches, Akron First being among them. He borrowed money and rented a tent, climaxing with a good revival and a church in the rubber city.

In the year 1918, 180 Nazarenes in Nampa, Idaho, needed a pastor. Superintendent N. B. Herrell assisted them in calling Rev. J. W. Short. President H. Orton Wiley of Northwest Nazarene College also welcomed Short as a student, assisting him in finishing his college work to graduation in 1919. Great revivals were launched in First Church and Brother Short as pastor was able to raise the membership to 289 before he left the Nampa pulpit.

In the year 1920 the Nazarenes of Indiana were looking for a superintendent. Accordingly Dr. R. T. Williams, as general superintendent, appointed J. W. Short to take the helm of this region with its 52 churches and 2,512 members. "Let's get the glory down," was Superintendent Short's cry and the Hoosier Nazarenes rallied. For the next six years J. W. Short was one of the most occupied men in Indiana. Every report shows him organizing churches. When the General Assembly met in 1923, Indiana had shown such growth that it led the movement in new churches and net gains.

Brother Short went everywhere throughout Hoosierland challenging preachers and people, holding meetings in tents, empty churches, store buildings, and everything available, to gather people in for a revival campaign. The record shows that when J. W. Short closed his work in 1926 Indiana had 102 churches and 5,008 members—thus doubling God's forces.

Once again a college church asked for the ministry of the Shorts. This time it was the Bresee Avenue Church of the Nazarene, Pasadena, California. Being located near Pasadena College, the church had a splendid growth under Short's ministry, rising from 350 members to 500, while the Sunday school rose to 600. Blessed days of spiritual harvest!

Amidst these blessings in God's work there came a call to the Iowa superintendency. So in 1928 the Short family moved to the district parsonage at Des Moines. Here they poured their lives into four hard but fruitful years in the land of the tall corn. Before he left California, Brother Short had met two promising young ministers. These he placed in the Council Bluffs and Des Moines churches. Today they are widely known as Dr. Hardy C. Powers, senior general superintendent, Church of the Nazarene; and Dr. B. V. Seals, superintendent of the great Washington Pacific District.

Nazarene delegates at the Western Oklahoma assembly elected Rev. J. W. Short as their superintendent in 1932. As he took the helm there were 72 churches and 4,451 members. He gave thirteen years to the Oklahomans, leaving them with 104 churches and 7,010 members. Appropriately for this region, Brother Short was one of the first men to invade the territory for the salvation of the American Indians.

By divine appointment General Superintendent H. V. Miller sent J. W. Short to lead the holiness forces in Arkansas. For three years the man from North Carolina labored among the people of the Wonder State. By adding twelve churches the list was brought up to ninety in Arkansas.

After an absence of twenty-two years, the Shorts returned to Indiana. It was here that Brother Short gave the last five years of his thirty-three in the superintendency. As one picks up the 1953 copy of the Indianapolis District Assembly journal we get a glimpse of the man in his farewell report.

For 33 years the district work has been ours day and night. We joined the Church of the Nazarene under Dr. Bresee in a glorious assembly in Chicago in October 1910, when Indiana had only four little churches and was part of the Chicago Central District. Dr. Bresee was exhorting us to "get the glory down."

That was 43 years ago. Across the years I have endeavored to build according to the pattern given me by our great founder. Fifty-one years ago this past July, I tried to preach my first sermon from Isa. 40:31. In 19 minutes I had preached everything in the Bible, so it seemed to me. But the Lord was there. What a privilege has been mine, to labor with people of like faith and works. When we leave this great gathering we will turn our faces towards the whitened harvest fields, where people are calling for help.

Mrs. Short and I will walk on through the afternoon of life together and follow the way of the Cross "till the day breaks and shadows flee away." The Comforter abides.

The will of God is all we want in this life. We press forward to the crowning day. The way of the Cross leads home. Your brother in Christ, J. W. SHORT.

Truly a great climax to a devout couple who have faithfully served in four pastorates and on six districts as superintendent and missionary president! Brother Short served as trustee to three Nazarene colleges: Pasadena, Bethany, and Olivet. He served many years on the General Board, while his wife served sixteen years on the General Woman's Foreign Missionary Society Council. Rev. J. W. Short has been a delegate to twelve general assemblies beginning with 1911 at Nashville, Tennessee. He has organized more than 160 churches and started hundreds of young men in the ministry, telling them, "The first five years in your ministry you will develop habits that will stay by you the rest of your life; be sure you form good habits." He still urges all to "get the glory down."

That same divine urge keeps this couple going in one meeting after another. When they are home, you will find them on R.R. 3, Greenfield, Indiana.

For upon all the glory shall be a defence (Isa. 4:5).

*Circuit Rider, Pastor
District Superintendent*

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MAN OF HOME MISSIONS . . .

D. E. Higgs

1887-1944

Sometime near the turn of the century, an old circuit rider took a fancy to a teen-age lad. The youth rode with the rider on many of his rounds. Their friendship became stronger as time and miles passed by. During their trips the youth not only found Christ as his personal Saviour but God called him to preach. Little did the old circuit rider dream that some years later the young man whom he had pointed to Christ would be riding a much larger circuit: a circuit which covered the state of Maryland, the eastern portion of Pennsylvania, the southern section of New Jersey, plus the states of Delaware and Virginia.

Of course you want to know the names of the two men. One was Rev. Nevitt, a strong preacher of holiness and circuit rider in the Methodist church, whose circuit was located in southern Maryland. Rest assured the rider took a deep spiritual interest in the second work of grace experience for his young friend. And the friend? Well, he was none other than Daniel E. Higgs, who became the great builder of the Washington-Philadelphia District, Church of the Nazarene.

Daniel E. Higgs—"Man of Home Missions"—was born in the village of New Market, Marys County, Maryland, on April 4, 1887, and grew to young manhood in that region. About all his life was spent in or near the state of Maryland. In reality he was a Marylander through and through.

When the holiness movement began to bud in the nation's capital city, D. E. Higgs attended the meetings and there in 1911 cast his lot with the people called Nazarenes. Rev. H. B. Hosley received him into membership while he served both as pastor of the Washington church and the first Nazarene district superintendent of the area.

With the divine call to preach glowing in his soul and the need of getting the gospel to the people, Dan Higgs took his first pulpit as minister of the Chichamuxen circuit in southern Maryland. He readily became a good student, zealous soul winner, and church financier. God crowned his noble efforts with success among the people of his preaching points.

Dr. E. F. Walker, as general superintendent, signed Brother Higgs's first district license in 1916. When the district assembly convened at Norfolk, Virginia, in 1920, D. E. Higgs was among those ordained by Dr. R. T. Williams. General Superintendent Williams at the time had been in the general office only four years.

Howbeit the year 1921 brought a new turn of events in the life of the newly ordained elder. Rev. J. T. Maybury as district superintendent in co-operation with First Church of the Nazarene, Baltimore, Maryland, sought for a devout and unctionized man to fill their pulpit. In their quest they called Brother Higgs. Here we find our friend in labors abundant in the leading city and church of his state. First Church was on the upswing and Pastor Higgs called leading evangelists to lift the tide in the center of fire. God greatly blessed their ministry, giving

outstanding revivals. To this phase of the work the pastor rallied all the forces of Israel for sweeping victories. During the eight years of Brother Higgs's ministry the church more than doubled in membership.

While he was pastoring in Baltimore, neighbors circulated a petition requesting the removal of a meat-packing concern. When the judge asked Brother Higgs to give a concrete example of why he felt this business was objectionable, Higgs very earnestly said, "Judge, when I preach on the sweet Son of God being the Lily of the Valley, the Rose of Sharon—and a whiff of that stuff blows in, just what do you think that does to my sermon?"—Petition granted!

When the depression had upset American and world economy, District Superintendent Rev. J. T. Maybury in the midst of his labors was called to his heavenly home. As a successor, Rev. D. E. Higgs, Baltimore pastor and district treasurer for eleven years, stood out as the man likely to lead the district. Dr. J. W. Goodwin, general superintendent having jurisdiction, appointed Brother Higgs to fill out the remainder of the year. Gearing himself to the huge task of the "large circuit" with its 29 churches and 1,481 members, he worked with all his ransomed powers. He did so well that the 1930 district assembly in session elected Rev. Higgs by a wonderful vote and "a glorious outburst of holy enthusiasm ensued."

"Home Missions" became the keynote of the assemblies and in giving his 1931 report he challenged the delegates as follows:

Brethren, Believing that we have the best thing under heaven, we need to make no apology for preaching scriptural holiness, nor for our fellowship with the movement that is doing more than any other to stem the tides of worldliness and formality, and to unfurl the banner of Holiness unto the Lord, to the utmost parts of the earth. But with the forces all united let us with a conquering tread move out, on and up into the enemy's country until

every city and town within the bounds of this great District shall hear the glad tidings of a full and perfect salvation provided in the shed blood of the lowly and mighty Nazarene.

As a superintendent, Higgs was fully occupied with the district, always "sniffing out" new places to start a church, or locating a preacher who could either "dig out" a work or pastor one that had been organized. All centers of population challenged him. Seldom did he leave his field save for board meetings at Eastern Nazarene College, Wollaston, Massachusetts, or general assemblies, at which he was an enthusiastic debater or mover of motions. Being short of stature, he would be hard to locate in a vast crowd, and sometimes he spoke with a low voice. The brethren would then call, "Louder, louder." To this he would pitch his voice into a higher tone and the whole assembly knew he was in earnest as he always stood on the side of the Bible and the cause of holiness.

Rev. D. E. Higgs had a natural gift of eloquence and to this end he made the truth burn home. His illustrations were unique and often humorous. In speaking of a hypocrite's chances of heaven he said, "He has as much chance of making it as a celluloid rat has with an asbestos cat chasing it in hell!" He often used the expression, "The sun burning itself into a cinder and laid in the lap of eternity." He was a very good evangelist and his converts were many. People loved to hear him preach, for he did so with holy authority and spiritual unction.

Superintendent Higgs was gifted in "lifting" offerings and would ask for amounts that appeared far beyond the ability of folks giving. Then he would raise his eyebrows and say, "Why, I could go out and give a whoop and that much would fall right out of the sky!" An oft-repeated phrase of his (when he had challenged a church to advance and take new ground): "I pled with that church until I had tears in my eyes as big as my fists." He also

said, "When you see D. E. Higgs in an old pine box, you'll just know *he* didn't climb into it"; and, "I'm not looking for a hole in the ground but a hole in the skies."

In February, 1942, Higgs received a letter from *Who's Who in the Western Hemisphere*, wherein he was informed his name was recommended for inclusion in the forthcoming edition of *Who's Who*. But he did not even bother to fill out the questionnaire. He felt building the district and winning souls to Christ were more important. He gathered around him some of the strongest men available. He also started hundreds into the ministry.

"Merciful Higgs" was the name often given him, especially when someone side-stepped and needed a friend. He was always for the underdog. He was a man of character and stood for the right even if he had to stand alone. At a certain general assembly a motion was on the floor covering a number of issues; and while the majority of them were in disfavor, there was one item he wished to go through. So he made a brief speech ending with, "I say let's spank the bad children and let this lonely, good child come home." The tension broke, everyone laughed, his thought was carried out in the voting. That was his pattern—to relieve tension with humor.

Domestically Rev. D. E. Higgs loved his household. He enjoyed the fellowship of his family: wife, son, and two daughters. They meant a great deal to him. The affairs of the home held his heart's interest.

Rev. E. E. Grosse said of Higgs: "He was a dynamic preacher—always held his audience in deep interest. He had a keen sense of humor—not perpetual, but explosive. Home Missions personified. Unusually calm, but at times indulged in 'emotional explosions' in his passion to get co-operation to put over a project. Never harsh. Slept little. Rose early. Worked incessantly, which no doubt shortened his life. His mind was totally absorbed in what he was speaking about. I asked him on an occasion for

cream for my coffee three times during dinner before he made any effort to oblige me, or even heard me. Finally, absent-mindedly he reached for the cream and poured the entire contents on his peaches and put the empty pitcher down—end of story. I don't like black coffee. Higgs loved oysters. Dearly loved his dogs—Mex and Chowwa. He was a very human man."

Rev. John Nielson said: "Brother Higgs was merciful to a fault—in aiding those in difficulty. At times he preached with the eloquence of an archangel. His ministry was enriched by his association with Dr. B. Carradine and Dr. C. H. Babcock in his younger years. He had an uncanny insight in placing men."

For the record: Rev. D. E. Higgs preached twenty-five years, eleven in the pastorate and fourteen as a district superintendent. He was district treasurer eleven years, trustee to Eastern Nazarene College fifteen years. In his fourteen years as leader of the Washington-Philadelphia District the number of the churches was tripled (twenty-nine to ninety-two) and the membership was quadrupled. He went to heaven January, 1944. Who can estimate the ever-widening influence of that Methodist circuit rider?

Go out into the highways and hedges, and compel them to come in, that my house may be filled (Luke 14:23).

Pastor, Evangelist
District Superintendent
Secretary of Home Missions
Song Writer, Author

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MAN OF
PERPETUAL YOUTH . . .

N. B. Herrell

1877-1953

In considering pioneer preachers, Rev. N. B. Herrell would be one of the men on the front row. Let us locate him as he entered the Church of the Nazarene.

The Chicago Central District Assembly met at Marshalltown, Iowa, September 20-24, 1911, with Dr. H. F. Reynolds as the presiding officer. As Rev. T. H. Agnew, the district superintendent, rose to give his report, he read the following concerning new churches:

Georgetown, Illinois was organized February 26th (1911) by General Superintendent H. F. Reynolds. A fine class of people united at this place and they called Rev. N. B. Herrell as pastor, who comes to us from the Holiness Christian Church, and is a strong man. Salvation is on with this people and if they keep free from a sectarian spirit they will be of much value to the Illinois Holiness University which is located at Georgetown.

Dr. Reynolds not only received Brother Herrell into the church, but he also recognized his elder's orders and gave him Nazarene credentials. Incidentally, among the

charter members at Georgetown were the Benner family. One of their younger sons was Hugh. We know him today as Dr. Hugh C. Benner, one of the five general superintendents of the Church of the Nazarene.

For a little more history we turn to the 1912 journal of the Chicago Central District Assembly, Dr. P. F. Bresee presiding, and read a partial report of Rev. J. M. Wines, district superintendent:

Georgetown, Illinois has had a constant revival throughout the year under the leadership of their evangelistic-pastor, Rev. N. B. Herrell. They have had conversions, sanctifications and accessions. The membership at the beginning of the year numbered forty. At one time it reached one hundred and eight. After having given a liberal portion of their membership to the University Church at Olivet, they still have sixty-four members, and the revival spirit is still on . . . At the close of our camp-meeting at Olivet, Illinois in August, I organized the University Church which now has a membership of sixty-four. We worship in the college chapel. Rev. U. E. Harding has been called to the pastorate.

Brother Herrell played an important part in bringing about the organization of Georgetown, Olivet, and Danville churches, as well as bringing the college (now Olivet Nazarene College) into the Nazarene movement.

In the active pastorate, Rev. N. B. Herrell invested over a dozen years. The churches he served were located at Georgetown, Illinois (1911-12); Boise, Idaho (1916-17); Coffeyville, Kansas (1934-36); Hammond, Indiana (1936-39); Winchester, Indiana (1939-45); Fort Wayne, Indiana (1945-48); and his last one, Arlington, Virginia.

In Georgetown and Boise, Herrell pioneered the cause. In Hammond, Winchester, and Arlington he labored under heavy mortgages but saved the churches from foreclosure. He had the ability to inspire his people and raise the necessary funds through tithes and offerings to redeem the situation.

Brother Herrell's pastoral ministry was packed with spiritual emphasis, bringing a revival tide that was akin to heaven. He blazed a trail of spiritual power, indoctrinating worshipers in holiness and tithing that gave them balance and poise in the battles of life. He not only lifted his older members to greater heights of holy usefulness but he had the knack of receiving many new people into church membership. This man of youthful spirit carried a full tide of evangelism in his labors.

In the field of superintendency, Brother Herrell poured out twenty-one years of fruitful service on four districts. They were the Pittsburgh, Idaho-Oregon, Ohio, and Kansas City districts. These he served in the years 1912-34, mostly in their pioneer stages. Through divine assistance he was able to add twelve churches to the Pittsburgh District in the years 1912-16. After the third pioneer revival campaign at Columbus, Ohio, Herrell organized the First Church of the Nazarene there in 1914 with twelve charter members.

As a pioneer in Kingdom endeavor, Herrell came to the front in his four years as superintendent of the Idaho-Oregon District. The very assembly (1917) which elected him was in the throes of deep struggle. Other forces wanted to take the Nazarenes into another camp. However General Superintendent R. T. Williams, College President H. Orton Wiley, and District Superintendent N. B. Herrell with others carried forth the crisis to a triumphant outcome.

Next year, with Dr. J. W. Goodwin presiding, the assembly convened for the first time at the chapel of Northwest Nazarene College. Herrell's report was only thirteen lines' long but it was packed with holiness activities. This report, received with much enthusiasm, told of 15 churches and 621 members. In continuation of this high tide, Dr. Wiley's educational report caused such a stir that the assembly as a body left the chapel and formed a parade, led by Drs. Goodwin and Wiley. They marched over the

sand and sagebrush of the proposed locations of the grammar school, dormitories, and dining hall. With this high tide of blessing the assembly ran smoothly. Nearly \$19,000 was raised among a few people for the various offerings.

Dr. R. T. Williams raised \$96.00 after Brother Herrell's re-election in the 1919 assembly as a love offering for a new typewriter. Upon presentation of the machine, one brother humorously suggested another offering be raised to buy Herrell a spelling machine. "Give me the offering," Mrs. Herrell responded. "I'm his spelling machine!"

In those days much of the superintendent's time was taken up with the raising of funds to keep Northwest Nazarene College operating. Brother Herrell reported \$117,000 raised for the worthy cause of Christian education. Incredible!

After serving two districts, Herrell became known as a home mission organizer. Accordingly he was called to serve the denomination as general secretary of home missions from 1921 until the general assembly of 1923. In this field he led many people into the Church of the Nazarene.

Returning to Ohio, Brother Herrell spent almost three busy years (1923-25) in the Buckeye State. Here he achieved blessed results for the Kingdom. He took the district with 35 churches and 1,570 members, and left them with 52 churches and 2,222 members. It should be added that Herrell founded camp meetings at both Nampa, Idaho, and Columbus, Ohio.

As Dr. H. F. Reynolds opened the First District Assembly of the Kansas City District, convening at Kansas City, Missouri, September 9, 1925, he appointed Rev. N. B. Herrell superintendent. Delegates had come from the three most western counties of Missouri and the three most eastern counties of Kansas. In these 6 tiers of counties were located 38 churches and 1,571 members. Rev.

E. C. Dees, superintendent of Missouri, and Rev. A. L. Hipple, superintendent of Kansas, escorted Rev. N. B. Herrell to the platform. With the Missouri superintendent on one side of Herrell and the Kansas superintendent on his other side, the people of both states came forward in separate lines and met their new leader and returned back to their seats as a united army of the Lord. Interesting wedding! Brother Herrell organized many churches in the nine years he served this district.

Brother Herrell's fundamental advice was exceptionally valuable. To an upset ministerial youth he said, "When issues come up, and they will, always take your stand on the side of the Bible, the *Manual*, and the church, and you will come out all right." To a struggling pastor who could not get plumbing materials for completion of his church because of war restrictions he said, "What! Tell that plumber he is working for God, and His work is so important it cannot be delayed!" His exceptional challenge finished the church.

In the field of Christian education N. B. Herrell was a zealous promoter of Nazarene colleges. He played a strong part in bringing Illinois Holiness University (Olivet Nazarene College) into the church in 1912. Dr. H. Orton Wiley gives Herrell credit for renaming Idaho Holiness College to Northwest Nazarene College in 1916. We may never know how many thousands of dollars he raised for Christian education, or the many students he has pointed to a Nazarene center of learning, nor the hundreds of graduates he started in the ministry. Rev. and Mrs. Herrell's four sons and daughter received their college training at a Nazarene school.

Noah Benjamin Herrell—"Man of Perpetual Youth"—was born at Miami, Indiana, March 8, 1877. He came from sturdy Virginia stock and was educated in public schools. As a youth he found Christ as his Saviour and Sanctifier. Very early in life he answered the call to the ministry. His wife, Lillian, who had been ordained by

Dr. R. T. Williams in 1917, was a worthy helpmate and able preacher. They worked together as a blessed team. Their youthful, enthusiastic spirit fit wonderfully into soul-winning promotion.

As an author, N. B. Herrell wrote two books, *Christ at the Controls* and *The Way of Christian Prosperity*. Both volumes had wide sale.

Brother Herrell will be remembered as a strong pulpiteer on all Bible themes, mostly on holiness and stewardship. He was a valued counselor and friend. But perhaps his songs will be used and remain with the church more than any other portion of his spirited ministry.

Most of the sixty-one songs written by N. B. Herrell, listed at the Nazarene Publishing House, were born in the heat of the battle as he fought for the worthy cause in his pioneer ministry. Among the outstanding of these are: "The Unveiled Christ," "My Ivory Palace Home," "God Bridged Death's Stream," "Sweeter than Them All," "Jesus Will Stand by Me Then," "Steal Away with Jesus," "It's So," "Forward, Ever Forward," "Jesus the Nazarene," and "The Grand Excursion."

Brother Herrell suffered a heart attack when he was pastor at Arlington, Virginia; this caused his retirement. He went to his "Ivory Palace Home" from Pasadena, California, on Mother's Day, May 10, 1953. Songs of his composing were sung at the funeral. He was laid to rest near Bud Robinson, C. E. Cornell, A. M. Hills, J. W. Goodwin, and O. J. Nease, fellow ministers.

Dr. S. T. Ludwig said of him:

Brother Herrell was amenable to authority. He believed in the leadership of the church, sought its counsels, and promoted the whole program of the Church of the Nazarene. He was one of the most loyal men I have ever known. He was not afraid to tackle hard tasks. In his later years, at the request of the church, he undertook problems beyond the limit of his strength, yet under God was eminently successful.

*Pastors, Evangelists
District Superintendent
Authors*

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A TRIUMPHANT TEAM . . .

Theodore and Minnie Ludwig

Pioneers, veterans, faithful laborers of the gospel; yes, true soldiers of the Cross, this happy couple—Theodore and Minnie Ludwig! Together they pioneered new organizations, held revival campaigns in school-houses, tents, churches, and camp meetings across the American continent. Most of their time has been spent away from home helping others find Christ.

Both members of this triumphant team were born in southern Illinois and in both cases they were blessed with godly parents of German background. True to form, they both were converted early in life and called to preach. Together they placed their lives in the Master's hands for the promotion of the gospel of holiness. Religious romance!

Theodore Ludwig was born on a farm near Moweaqua, Illinois, October 23, 1871. His early schooling was obtained in a nearby country school. In 1898 he graduated from Central Wesleyan College, Warrenton, Missouri. He then attended one year at Garrett Biblical Institute, Evanston, Illinois. As a lad of ten he was

clearly converted in a Methodist revival then in progress at Moweaqua. With the divine call to preach upon him, Theodore took up pulpit duties at the age of twenty-three.

Beginning in the German Methodist church, Ludwig pastored at Hannibal and Jefferson City, Missouri; and at Beardstown, Moweaqua, and Boody, Illinois. He then transferred to the English Methodist church and for two years was pastor at Newport, Nebraska. The famous Bishop Merrell officiated at Ludwig's ordination in 1902. Later, in December, 1906, in the Methodist parsonage at Cape Girardeau, Missouri, God sanctified him.

Minnie E. (Brink) Ludwig was born on a farm near Huegely, Illinois, February 1, 1877. Her brother and sister still live on the old homestead. Minnie attended public school. While living at St. Louis, Missouri, she was converted in her room about midnight in October, 1896, after some three hours of seeking God all alone. As to a second work of grace, she was sanctified at the Bonnie, Illinois, (1897) camp meeting under the ministry of that Kentucky orator Dr. H. C. Morrison.

Theodore Ludwig had married early and lost his wife, leaving him with a small son named Sylvester T. On November 28, 1906, Miss Minnie Brink and Theodore Ludwig were united in marriage at Huegely, Illinois, at Charles Brink's home and her birthplace. Their wedded life has spanned over fifty happy years, and also the Lord has greatly blessed their son, Dr. S. T. Ludwig, general church secretary.

In the year 1912, Rev. A. S. Cochran, the energetic Nazarene superintendent of Kansas, felt it time for the Nazarenes to invade the state of Nebraska. With apostolic zeal he planned a camp meeting at Hastings, calling the fiery General Superintendent H. F. Reynolds as evangelist. The Ludwigs came to this camp meeting and were soon persuaded in their own minds they wanted to be Nazarenes, and so on August 9, 1912, Dr. Reynolds

received them into membership. Forty-four years later, in 1956, Brother Ludwig wrote: "And we have never been sorry but thank the Lord many times for leading us into the beginnings of the Church of the Nazarene soon after its formation. Praise God!"

Hastings was the first Church of the Nazarene organized in Nebraska, while Kenesaw came soon after. The Ludwigs, pioneers that they were, took the pastorate at Kenesaw and their next charge was York. In those days the Ludwigs played a part in the beginnings of the churches at York, Grand Island, and Lincoln.

As they attended their first Nazarene district assembly, then convening at Sylvia, Kansas, the Ludwigs met and heard that great Bible expositor Dr. E. F. Walker. General Superintendent Walker granted Theodore Ludwig Nazarene elder's orders. In 1914 Dr. P. F. Bresee, founder of the church, ordained Minnie Ludwig at the Nazarene district assembly. Thus in two short years the Ludwigs made personal contacts with the three general superintendents of the church, Drs. Bresee, Reynolds, and Walker.

In the course of their busy pastorate at York many calls came for revival meetings. Thus little by little the Lord was opening a new field—that of evangelism. So in 1914 the Ludwigs began to travel in the interests of the sacred cause, mostly in Nebraska and then the nearby states.

However, in 1918 their labors in Nebraska brought them into another phase of gospel work. It came about in this wise. As Dr. R. T. Williams was presiding over the Nebraska District Assembly, the delegates elected Rev. Theodore Ludwig as their district superintendent. Into this channel of service Ludwig and his devoted wife gave their very hearts' passion for the promotion of holiness in the Cornhusker State. Better than fifteen churches were started as they led the Nebraska Nazarenes from victory to victory until 1921. Out of those

blessed days of early devotion have come strong preachers such as Revs. Melza Brown, R. L. Major, V. W. Littrell, Ed Gallup, Arthur Nutt, L. D. Meggers, V. H. Lewis, and Dick Littrell—all good sons of Nebraska doing gospel work.

Returning to the field of evangelism, the Ludwigs moved over the nation and into Canada from one campaign of soul winning to another. For eleven years they constantly held to an intense revival program. People flocked to their meetings. The very contrast of their personalities drew the listeners. He was of the teaching type, line upon line, while Minnie Ludwig was of the more fervent type. As a stirring preacher she plowed deeply into the soul need of the people. As many remember her she usually dressed in white, being very feminine, yet forceful in her delivery. Together they lifted up a Christ that could save from the uttermost of sin to the uttermost of holiness for the uttermost of time.

Among their converts were people of all walks of life. Some turned out to be worthy laymen while others pursued the course of the ministry both at home and abroad. Africa held a large place in the prayers of the Ludwigs and the Lord gave them George Hayse, Mrs. J. N. Penn, and Mrs. Velma Mischke as converts, who in turn have served as missionaries to the dark continent.

In the field of home missions the Ludwigs have developed a list of churches too long to print in this short story. We might include a few such as North Side Chicago and Champaign, Illinois; Beatrice, Kearney, Maxwell, Newman Grove, and Broadwater, Nebraska. This triumphant team working together held two services daily and often five on Sundays. God blessed their efforts with a harvest and literally hundreds would come to the altars as the "break came."

Some of their revivals brought new churches into being with from thirty to fifty charter members. On several occasions lots were purchased and buildings

erected to house the baby organizations. In other campaigns the Ludwigs would labor in camp meetings that enmassed huge crowds and bore much fruit.

In the year 1932, General Superintendent J. B. Chapman selected Theodore Ludwig to supervise the Southeast Atlantic District. This huge field comprised the states of Virginia, North and South Carolina—now making up three districts, divided by state lines. For two years the Ludwigs worked among the churches of this area and the Lord used them to a holy advantage. Part of the time Mrs. Ludwig pastored the church at Norfolk, Virginia. Through stormy seas she held the gospel ship steady until all were safely in the harbor of God's grace. Following this district effort Brother and Sister Ludwig returned to some of the greatest work of their lives as they gave twenty unbroken years to evangelism.

With the pen of ready writers the Ludwigs have written several books on gospel themes, which have had a large circulation. He has written *The Life of Victory* and *The Sign of the Cross*. Mrs. Ludwig has written *Living for Jesus*, *The Call of the Pines*, *His Guiding Hand*, and *At the Crossroads*. The last went into its fourth edition; also has been translated into the Spanish language, being used freely by missionaries in Argentina and Peru to promote the cause of evangelism.

The Ludwigs have been loyal promoters in the field of Christian education. For a period of three years he was a trustee of Olivet Nazarene College, adding two years in the same capacity at Trevecca. In their evangelistic travels they have pointed hosts of young converts to Nazarene colleges, and these in turn have made good as graduates. Their son, Dr. S. T. Ludwig, has taught in Nazarene colleges and on two occasions served as college president.

Beginning as a minister in 1903, Minnie Ludwig has estimated her pulpit appearances at 8,000. Theodore Ludwig has preached over 9,000 times since 1898. Or

adding them up together they have opened the Bible and taken a text better than 17,000 times—and it could be more. Brother Ludwig gave thirteen years in Methodist churches, four years in Nazarene pastorates, five years as a Nazarene district superintendent, and thirty-one years to the cause of evangelism. What a record! Thank God for such a triumphant team, giving their time, talents, and all for redemption of others! Because of such pioneers as these we have our beloved Zion today. May we carry high the torch they have handed on to our generation.

In a note of victory Rev. Theodore Ludwig was called from his earthly home at Nashville, Illinois, to the one in the skies on June 30, 1957.

Mrs. Minnie Ludwig slipped quietly away during her sleep to be with her Lord on June 20, 1958.

Now thanks be unto God, which always causeth us to triumph in Christ (II Cor. 2:14).

*Pastor, Evangelist
District Superintendent
Author, Lecturer*

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MAN OF CHALLENGE . . .

C. A. Gibson, D.D.

In the year 1925 the Ohio Nazarenes needed a superintendent. At that time the district consisted of 52 struggling churches with a membership of 2,222 spread over the western two-thirds of the state. General Superintendent J. W. Goodwin, having jurisdiction, selected Rev. C. A. Gibson, a hustling minister from Fresno, California.

The Gibsons, with their two sons and two daughters, located in Columbus, Ohio's capital city. Here in 1924 a district tent meeting with Bud Robinson as evangelist had been held with success. Action had been taken to purchase a camp meeting grounds on the north side of the city, and upon Brother Gibson's arrival it was completed. Today this is one of the leading holiness camp meetings in America.

For eighteen years and four months Rev. C. A. Gibson invested some of the most successful years of his life in the work of establishing the Church of the Nazarene in the Buckeye State. When he closed his work among the Ohioans in November, 1943, he had organized 165 new churches and the district membership

totaled over 14,000. One year the district reported a net gain of 1,028 members. Another year 18 new churches had been organized. And mark you, this was achieved mostly in the depression years, when money was hard to obtain.

The question comes to the reader. How did this Indiana-born man called Gibson do it? Ah, therein lies the genius of pioneering. Economic reactions of the first world war had settled in one of America's most highly industrialized states. Empty store buildings were available everywhere. Many of the Ohio churches began in this type of building. On one occasion Gibson sent a young minister to a certain town to establish a church. Some time later he saw the youth and asked him, "How are you getting on over there?" He answered, "O Brother Gibson, there is nothing open in that town except a store building, and who can start a church in such a place?" With this remark the superintendent went over the list of churches and found he had organized some 140 of them in store buildings. Today these congregations are well housed in sanctuaries.

Charles A. Gibson—"Man of Challenge"—was born at Greensburg, Indiana, February 23, 1888. Coming from a pioneer family with a Baptist background, young Mr. Gibson felt his place in life was to be a schoolteacher, and he was preparing in this field when the Lord interrupted the plans. As a youth of twenty summers, he and a neighbor lad were out cutting stovewood. The conversation drifted to water baptism and the lad took issue with Gibson. To prove his point the woodcutter went into the house and began to leaf through the Bible. As he did so the Lord opened scriptural truths to young Gibson until he got down on his knees by the kitchen chair there and alone in earnest prayer he found Christ as his Redeemer. Later under the ministry of Rev. K. Hawley Jackson in the Holiness Christian church at Hartsville, Indiana, C. A. Gibson was sanctified.

So upon the call of the Lord the schoolteacher turned holiness evangelist, working with such worthies as N. B. Herrell and K. Hawley Jackson. About that time "Uncle Bud" Robinson came to the First Church of the Nazarene, Indianapolis, for a revival. Gibson went to hear him and was puzzled to note that a man with so much wit and humor could fill an altar with seekers, but he did. The Spirit of the Lord was on the famous Texas evangelist and this had a persuading influence in Charles Gibson's becoming a Nazarene.

That great event took place at Olivet, Illinois, in 1913, as Rev. B. T. Flannery extended the right hand of fellowship to C. A. Gibson. As a student this man Gibson loved books, having read over seven hundred volumes the first seven years he was a Christian. Upon arrival at the Nazarene district assembly, Rev. Middleton, superintendent in the Holiness Christian church, told the Nazarene elders of the examining board, "This young man Gibson has not only read all the books in your course of study but he has outread all the ministers on my district." Consequently General Superintendent E. F. Walker laid holy hands of ordination on the heads of C. A. Gibson, C. Warren Jones, and others at the Chicago Central District Assembly, held at Olivet, Illinois, October 5, 1913.

Two other memorable events took place in the life of Brother Gibson. He settled in Auburn, Illinois, taking his first Nazarene pastorate, and on October 24, 1913, he was united in marriage to Miss Eva Lamb, also of Indiana. In all these matters God was preparing a man for a great work to be done for the Kingdom.

Returning to the field of evangelism, Brother Gibson held revivals with blessing and success in many sections of the nation. In a campaign at Walla Walla, Washington, over four hundred souls sought Christ as Saviour or Sanctifier. Then in a pioneer meeting under a leaking tent at Moscow, Idaho, God gave him a shining jewel. She was a high school girl, well known now to multitudes

for her outstanding work as a Nazarene missionary in Africa for twenty years. Today she is a successful evangelist—Miss Fairy Chism.

In 1917, General Superintendent H. F. Reynolds sought for a man to pastor the church at Boise, Idaho. Though Gibson had a full slate he accepted the Boise church. Rev. N. B. Herrell was his district superintendent and Rev. J. W. Short was a fellow pastor at Nampa. In 1920 the same general superintendent called Rev. Gibson to take the superintendency of the Northern California District.

In this field of leadership Brother Gibson saw many churches organized and the district membership doubled in four years. He worked with coming young men such as Rev. L. A. Reed and Rev. D. J. Smith. Then came a one-year pastorate at Fresno, from which Dr. Goodwin sent him to Ohio.

In those days many Ohio Nazarenes had not seen their college at Olivet, Illinois. To increase enthusiasm for educational giving Gibson conceived the first motorcade to Olivet. So the trip was planned, bringing tons of food along for the college kitchen larder. The following year a \$4,000 check, the educational budget from Ohio, was presented. As an added feature the check was made out of plywood four by six feet. Each pastor whose church had its college budget paid in full had his picture on the check. Rest assured no one wanted to be out of the picture. Dr. J. B. Chapman, special guest, rode in the motorcade of some three hundred Ohio cars. Still today these Ohio Nazarenes bring annual checks, many times larger than that first one back in 1938.

Besides being a strong preacher of Bible holiness C. A. Gibson also has an unusual record in starting hundreds of young ministers in gospel promotion. He loved to bring a young preacher and a young church together, then challenge and encourage both pastor and people as they developed in Kingdom building. His

tender concern for ministers and churches has saved many from defeat and led them on to victory. Throughout the world, both at home and abroad, hundreds of successful Nazarene ministers attribute their start to this challenging superintendent who loved and helped them.

Pioneering? This man Gibson has lived in it all his life. It is part of his very meat and drink. He wore secondhand suits to enable his children to attend a holiness college. Little wonder that Ohio gave him an almost unanimous vote each year.

Brother Gibson's pioneering spirit, quality of leadership, and devotion to all phases of the kingdom of Christ brought him recognition from Olivet Nazarene College in 1940, when he was honored with the degree of doctor of divinity.

In 1943 an opening developed in Michigan. Dr. Chapman called Dr. Gibson to take the helm in the motor state. In eight months there he organized eight churches. A good record in length of time! For most of a year Dr. Gibson evangelized with headquarters at Kankakee, Illinois.

However, in May, 1945, Dr. Chapman with Dr. H. C. Powers appointed Dr. Gibson as superintendent of the Wisconsin District. He followed C. T. Corbett, who had led in Wisconsin for nine years and returned to the field of evangelism. In 1956, while presiding at the Wisconsin assembly and after the re-election of Dr. Gibson, General Superintendent H. C. Benner stated, "Dr. Gibson has given thirty-five years, with the ensuing year, to the district superintendency. This is a record that will not likely be broken." The Gibsons closed their work in Wisconsin in May, 1957. In appreciation of his thirty-five years in the superintendency a \$3,500 check was given Dr. Gibson. As a symbol of Wisconsin, the Badger State, the check was written on the back of a badger's skin.

Dr. Gibson has been superintendent on four districts. He has traveled well over 1,000,000 miles, having organized 216 churches and started better than 500 preachers in the ministry. He has pastored 3 churches and held revival campaigns across the nation. He has preached over 15,000 times, causing thousands to seek and find their Redeemer. Also he has lectured at many district preachers' conventions and is the author of *Beyond the Blue Grass*, which has had a large sale. For thirty-five years he has been a Nazarene college trustee.

From the text of *First Things in the Ministry*, Dr. Gibson has lectured twenty years consecutively to the ministerial students of Olivet Nazarene College. On other occasions he has given these lectures to students at Northwest Nazarene College, Bethany Nazarene College, and Pasadena College.

One year the Ohio District sent Dr. and Mrs. Gibson as their guests to the British Isles and Palestine. In 1951, the Wisconsin District sent Dr. Gibson to South America. In Argentina he presided over the district assembly, spoke at their preachers' convention, and preached in their camp.

Being Nazarenes forty-five years, the Gibsons have known all the early leaders from Dr. Bresee to the present time. Dr. Gibson has been a delegate to nine general assemblies and was a member of the General Board four years. One of the Gibson boys is a pastor, another a salesman, and the two daughters married Nazarene pastors. Dr. and Mrs. Gibson reside at Kankakee, Illinois. Pioneers to the end, they still evangelize.

He saith unto him, Follow me (Matt. 9:9).

*Pastor, Professor
District Superintendent
Foreign Missions Secretary
Editor, Author*

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MAN OF WORLD-WIDE
MISSIONS . . .

C. Warren Jones, D.D.

Apart from the Board of General Superintendents, it can be safely said that Dr. and Mrs. C. Warren Jones have visited more mission fields, spoken through more interpreters, looked in at more foreign mission activities about the globe than any other Nazarenes of their time. Without question they are "missionaries at large."

This moving, roving blood in C. Warren Jones—"Man of World-wide Missions"—comes honestly. His father, Edward W. Jones, crossed the plains with his parents from Warsaw, Missouri, and landed in the spot where Portland, Oregon, now stands. That was at the close of the Civil War and Edward was only eight years old. Brother Jones's mother was born in San Jose, California, after her parents had made their crossing from Indiana in the "gold rush days" of 1849.

C. Warren Jones was born on a farm near Garfield, Washington, on March 2, 1882. As a lad he found Christ in a crossroads schoolhouse revival meeting. Upon finishing high school he proceeded to Puget Sound College,

Tacoma, Washington, where he received his A.B. degree. He then taught one year in public schools and five years in a business college.

Two major events took place in the life of Mr. Jones at this period. He met the girl of his choice and they were united in marriage on June 30, 1909, and God called him to preach the gospel. This he endeavored to do in a few Methodist churches. But days of discouragement came and, giving up the work of the ministry, the C. Warren Jones couple traveled to Illinois, where he planned to work on his master's degree at the University of Chicago.

The Joneses were strangers in the great city, but Mrs. Jones remembered a minister who had preached at their town of Garfield. So they sought the guidance of Rev. I. G. Martin, then pastor of the First Church of the Nazarene, Chicago. He readily assisted them in a place of lodging. Martin saw the spiritual need of the couple. He therefore made it his business to make their salvation full and complete. Almost immediately they were both reclaimed and sanctified. Then early in September, 1913, he received both of them into the Church of the Nazarene.

With the call to preach returning afresh to Brother Jones, Pastor Martin assisted the Jones couple in being placed as pastors of the newly organized church at Chicago Heights. There they began to work for the Lord with their seven members. In less than thirty days the annual assembly met at Olivet, Illinois. Since Brother Jones had three years' experience in the Methodist ministry and was up on his studies except the *Manual*, which he promised to complete, he was presented to Dr. E. F. Walker for ordination. And on October 5, 1913, the general superintendent extended Nazarene elder's orders to C. Warren Jones.

The fledgling church at Chicago Heights needed a revival for its very continued existence. So with the pastor acting as evangelist and his wife as singer, a

campaign was launched. One night the minister's text was, "Be sure your sin will find you out." The war began; two of the members walked out and never came back. The distressed pastor phoned the district superintendent offering to resign. "No, you have got the range and the thing to do is keep on firing," was his reply. The meeting went on and many souls found God. Twenty-three more members were received, all on profession of faith. With twenty-eight members, all were encouraged.

In August, 1915, after being with Chicago Heights twenty-two months, and leaving the church with 42 members, the Joneses moved to Pasadena, California, where he taught a year in the English department at Pasadena College. With the vacation period they returned to Washington for a visit to their former home. While there they attended the Northwest District Assembly and Brother Jones was called to take First Church, Spokane, with its 120 members.

This church had enough strength to make an impact on the city, and four years of faithful leadership brought the membership up to 220. In the year 1919, Rev. Jones served part time as district superintendent along with his busy days in the pastorate—days of hard, but fruitful, work.

In 1920 a small church of 38 members was trying to get on its feet in a city of 800,000—Cleveland, Ohio. This baby church had heard of the worth of the hustling couple at Spokane. To them a call was extended. With the faith and fire of the pioneers, Rev. and Mrs. Jones labored in Cleveland. Here they launched many revivals, called extensively, built a new church, and by 1928 the membership had rocketed to 225.

God's hand was not only on Pastor Jones to lead laymen but also bring forth young men for the ministry. In those pioneer days at Cleveland, Samuel Young, James Young, Andrew Young, C. A. Way, and Chas. Whetsell answered the call to preach. The first of this number has

served as pastor, district superintendent, college president, and general superintendent. Dr. Young took his first church under C. Warren Jones.

The Pittsburgh District Assembly in the 1928 session elected the Cleveland pastor, and the man who had served seven years as district secretary, to the position of district superintendent. When this worthy son of the West took the helm of the district he had 57 churches and 5,750 members. The area covered eastern Ohio, western Pennsylvania, and northern West Virginia. Through nine years of hard work, traveling over 300,000 miles, Brother Jones built the district up to 128 churches and 10,260 members. A phenomenal growth! He had organized 71 churches right in the worst depression years.

Also during this period C. Warren Jones was chairman of the board of trustees at Eastern Nazarene College, Wollaston, Massachusetts. Among the items of business in 1936 was the calling of a college president. A man who had served the Cleveland pulpit six years was chosen. His name—Dr. G. B. Williamson—now general superintendent.

When the January, 1937, session of the General Board, Church of the Nazarene, met in Kansas City, Missouri, Dr. J. G. Morrison, recently elected general superintendent, having served ten years as foreign missionary secretary, resigned the missionary post. Rev. C. Warren Jones was elected to this responsible office. Since he had served on the General Board eight years, and Mrs. Jones sixteen years on the General Woman's Foreign Missionary Council, they were well versed in missionaries' activities. Then too, they had served as missionaries in Japan in 1920 for a short term.

The spread of World War II caused Nazarene youth to be stationed in many bases about the globe. These young people in letting their light shine had opened new centers of gospel fire in Australia, Alaska, British Honduras, Cuba, Haiti, Hawaiian Islands, the Philippines,

and Puerto Rico. These spiritual beachheads called for new missionaries, more finances, greater outlay and effort. To this task Dr. Jones (Pasadena College had honored him with the doctor of divinity degree in 1937 along with Rev. H. B. Wallin) rallied the Nazarene missionary interests, as he had done for home missions on the Pittsburgh District.

Keeping a missionary lifeline alive and working for the heathen was the task Dr. Jones enjoyed and worked at faithfully for twelve trying, yet fruitful, years. Also this position entailed the editorship of a very important missionary journal of world-wide circulation, the *Other Sheep*. To carry on the monthly magazine, which mirrored missionary interests of some twenty countries around the globe for the Church of the Nazarene, called for herculean strength. But God greatly helped His servant.

Furthermore, in the interim of the war years Dr. Jones was asked to serve as general church secretary along with his missionary responsibilities. To this office he gave five years, from 1939 to 1944, and received \$300 a year for this extra labor that covered two general assemblies. Two books have come from the pen of this busy messenger, *Missions for Millions* and *Look on the Fields*.

As a pulpiteer Dr. Jones is brief and to the point. He has been faithful in presenting all phases of the gospel message, especially in the truth of holiness, into which glorious experience he has led many. In a coast-to-coast missionary campaign Dr. Jones would rise to holy heights of zeal as he told his audiences of the cause involving world-wide missions. As a topical preacher Dr. Jones is right at home.

Dr. Jones is noted for his punctuality and systematic work. He is a top organizer and has the uncanny touch of knowing men and their worth, placing them in the right place at the right time. His preaching ministry of

48 years has taken him to every state of the Union. He has preached in 1,276 different Churches of the Nazarene in America. Furthermore he has preached in 58 churches in Canada and 8 churches in the British Isles.

In 1948 Dr. Jones yielded the secretary of foreign missions post to Dr. Remiss Rehfeldt, a worthy successor. For the past ten years Dr. and Mrs. Jones have been good-will missionary ambassadors. Together they have visited nineteen foreign mission fields, plus eleven other countries. In this traveling task Dr. Jones has presided over ten district assemblies and held a camp meeting in India with one hundred souls seeking their Saviour the last service of the camp.

For a period of three months in 1954 Dr. and Mrs. Jones supervised the Nazarene mission work in Puerto Rico. And since Dr. Jones has taken such an active part in getting the gospel to the American Indians, the Indian school has been named in his honor, being called the C. Warren Jones Indian Training and Bible School, Albuquerque, New Mexico.

At this writing, Dr. and Mrs. Jones reside at Bethany, Oklahoma. However, they may not be found there very often. No doubt they will be making tours to mission fields until the Master calls them to His wonderful city above.

Go ye therefore, and teach all nations (Matt. 28:19).

*Evangelist, Pastor
Professor, Author
District Superintendent*

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MAN OF DIVINE GUIDANCE . . .

A. E. Sanner, D.D.

Missouri, located in the heart of America, is truly a state of beauty. One becomes intrigued with its Ozark hills and many lakes, vast forests, and thriving cities. This land of fascination is also the birthplace of several outstanding Nazarene churchmen, namely, Rev. R. F. Heinlein, Rev. F. A. Welsh, Dr. D. I. Vanderpool, Dr. G. B. Williamson, and Dr. A. E. Sanner.

The subject of this chapter, A. E. Sanner, was born on a farm in Macon County just before the turn of the twentieth century. His parents were of good American stock and conducted a godly household. Early in young Sanner's life the family settled at College Mound, Missouri, the home of McGee Holiness College. It was here while in his mid-teens that some Christian boy friends prayed every night for three months for "A. E." This brought about Sanner's conversion and one year later he was definitely sanctified. At sixteen years of age he answered the divine call and began preaching the gospel of Jesus Christ.

Upon graduation from McGee Holiness College, where he had attended with D. I. Vanderpool and G. B. Williamson, Sanner launched forth in the field of pioneer evangelism. While laboring in a campaign at Bethel, a community twelve miles from Yuma, Colorado, Sanner heard about the Church of the Nazarene. The workers and converts of the Bethel revival called Rev. C. B. Widmeyer, Nazarene district superintendent from Colorado Springs, to the community church. Without hesitation Brother Widmeyer organized the Bethel Church, and that is where Sanner came into the Nazarene movement—a most wonderful decision.

Other memorable events took place in the life of Evangelist Sanner in the year of 1914. He met and married Miss Marie Mercer. Their honeymoon included a trip to Denver, where they attended their first Nazarene district assembly. Here they fully enjoyed the unusual Bible ministry of Dr. E. F. Walker. As general superintendent, Dr. Walker recognized Brother Sanner's credentials from the Church of God, Holiness, and granted him Nazarene elder's orders. For a season Brother Sanner pastored at Rogers, Arkansas, coupled with his evangelistic activities.

Dr. R. T. Williams was presiding when the Nazarenes of Colorado met in annual session in 1917. Heretofore the office of district superintendent had been manned by a pastor as a part-time position. But this assembly called for a full-time man and they elected Rev. A. E. Sanner as their district superintendent.

In undertaking the new venture with eight churches, the Sanners lived in a sod house on the eastern Colorado plains, receiving an annual salary of \$400. How did they live? The answer lay in the secret of pioneering. In one year the district doubled and the assembly doubled their leader's salary. In his second year Brother Sanner reported a doubling of their forces and his salary was doubled again, and they moved to a rented parsonage at

Colorado Springs. With the fourth and fifth year the salary was set at \$2,000. Some twenty churches had been organized.

President H. Orton Wiley of Northwest Nazarene College, Nampa, Idaho, was casting about in 1922 for a strong professor, someone who had practical experience and could train young ministers. Sanner was the man and he joined the faculty as teacher of homiletics and practics.

However the Idaho Nazarenes soon became aware they had a leader of men in their midst. And when the district assembly met at Twin Falls in 1923 they elected Rev. A. E. Sanner superintendent on the first ballot. Upon taking the helm he found 18 churches with 1,021 members. The annual salary was \$2,000 with no word of house rent or travel expenses.

"Let's Do Something" became the challenging slogan of the man from Missouri, and the Idaho-Oregon Nazarenes loved it. One of his first official acts was to place Miss Fairy Chism in her first pastorate—Halfway, Oregon. Energetically Sanner labored seven years in this field. His efforts yielded sixteen new churches and a greatly increased membership. From the triple standpoint of the district, college, and the newly born Samaritan Hospital, God used His servant in selected places.

The church at Alhambra, California, called Brother Sanner as pastor in 1930. Three years in this growing church not only proved a blessing to the parishioners but a great comfort to the minister with his growing family of four sons and a daughter.

Howbeit the 1933 Southern California assembly in session elected Rev. Sanner as their superintendent. "Let's Do Something" was his battle cry to the Californians as he took the helm in the very area where Dr. Bresee began the Church of the Nazarene in 1895. In this region for seventeen years Sanner made some of his

strongest contributions to the kingdom of Christ. Under his keen supervision many new churches came into being. He secured and placed hundreds of pastors. Only heaven could tell how many ministers this good man has helped in one way or another. He managed the great annual camp meeting at Pasadena and supervised the erection of the Memorial Auditorium. He carried his share of concern for Pasadena College, raising untold funds for its maintenance. Then in 1938, thirty years after he received his first college degree, Rev. A. E. Sanner was honored by Pasadena College with the doctor of divinity degree—a worthy recognition indeed.

The continued growth of the district called for a division in 1950. A new Los Angeles District was formed and Dr. Sanner supervised it for two years. This made him nineteen years in this high office in California. However the constant pressure of the work affected his heart. In 1952 he relinquished his post to younger hands.

For the record, this man upon whom the Lord had laid His hand, was versatile indeed. He began preaching at sixteen years of age, was a pastor at eighteen, and taught school along with his church functions. He pioneered in evangelism, taught in a Nazarene college, and supervised four districts. Dr. Sanner has been elected district superintendent thirty-five times. He has been elected on districts and could not accept. He gave thirty-one years to this type of work and was never relieved of his post because of a vote. As the Lord opened the places the man from Missouri made his own moves and stayed by his choices. He has assisted in the organization of over one hundred churches. The matter of the care for young preachers in their beginning days is a sacred trust in the mind of Dr. Sanner. To train and build strong holiness men is an unshakable duty of a superintendent. We may never know of the many who found their way to his door and were admitted to counsel and prayers in his reception room or office.

Dr. Sanner has been a delegate to nine general assemblies and an elected member of the General Board for twenty years. He has not only helped mold the church's policies but he has written many articles for church periodicals. He is the biographer of Dr. J. W. Goodwin, general superintendent.

Dr. and Mrs. Sanner began their married life by holding a tent meeting on their wedding day. Together they have given their full time to the work of the Master ever since. Their four sons and daughter are engaged in professional vocations and Christian service. Two sons are active ministers in the Church of the Nazarene. Currently, Rev. Elwood Sanner heads the Department of Religion, Northwest Nazarene College, and Rev. Harold Sanner pastors First Church, Portland, Oregon.

In the year 1952 the Nazarene General Board created a retired missionary home, known as Casa Robles, Temple City, California. Dr. Sanner was selected to supervise this worthy refuge for missionaries who had given their best years to foreign service. His steady hand for guidance has relaxed many weary servants of the Lord. To this noble cause he has given six years of helpful supervision. And there's where you'll find the Sanners at this writing. From his wealth of experience we asked the "Man of Divine Guidance" to give us an incident of spiritual value. He relates as follows:

It is marvelous how the Holy Spirit on occasion will give guidance to a servant of the Master. "He shall receive of mine, and shall shew it unto you."

I once met a church board called for a certain purpose.

I felt strangely impressed to read this paragraph in the *Manual*, rather than to proceed with the matter in hand. "Local churches in selecting their church officers are directed to elect only such as are clearly in the experience of entire sanctification."

I emphasized it briefly and stated that I did not know just why I felt impelled to read this statement, but believed that it was by the Spirit.

Just then a cultured, refined lady burst out in tears. "It was for my sake. I am not sanctified, but I am very hungry for this blessing. I would rather be sanctified than anything else in this world."

Then a brother, whose large frame was fairly convulsed with weeping, exclaimed: "It was for me! I'm not sanctified, but I want to be."

All members of the board were now in tears.

I said, "The most important business we have tonight is to help these two hungry people pray for heart holiness. The other business can wait."

Two chairs were set out at which these two seekers knelt, surrounded by their fellow board members. What a season of prayer followed! Needless to say both of these seeking hearts soon realized the promise, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." They were "filled with the Spirit," and great rejoicing by all followed.

The business for which the meeting was called was then cleared in a few minutes.

The sequel. The following Sunday this sister requested of her pastor the privilege of giving her testimony in the morning worship service. Permission was granted. Her jewelry was gone. With radiant countenance she told of her inward struggle with pride and how the Lord had purged her heart and baptized her with the Spirit. A wave of spiritual glory swept over the audience, and a large number of hungry people made their way to the altar of prayer. The service was crowned with great victory for these seekers.

But a strange providence followed. That was the last service this sister attended in this world. The next was within the veil, in the more excellent glory. She was stricken with a severe illness, and in a few hours passed triumphantly away. She was buried the Thursday following.

And strange to say, the brother who was sanctified at that board meeting lived a victorious life three months, when he too was called by the Lord to his reward.

I have always sought divine guidance and was especially happy to know and follow the Voice in that board meeting.

He will guide you into all truth (John 16:13).

Pastor, Evangelist
District Superintendent
Lecturer

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MAN OF GOSPEL
GLEAM . . .

R. V. Starr, D.D.

1885-1949

Michigan is known the world over as the great motor state of America. Also from within her borders have come great sons who in turn made their mark for truth and righteousness. Such we find in the person of Roy V. Starr, who was born on a farm near Argyle, Michigan, October 14, 1885.

This man Starr was a *standout* in his generation. Had he been in politics he would have been a leading debater on a congressional floor. Had he been an attorney he would have been for the defense, for he loved to plead for men in difficulty. Obviously his debating and pleading described him and he applied both in his ministerial career.

Early in life Miss Louise H. McDonald and Roy V. Starr became sweethearts. This led them to the marriage altar at Cass City, Michigan, August 19, 1908. Their housekeeping began in St. Louis, Missouri, where Roy Starr was employed in a nearby plant. Here he soon rose to the position of foreman; thus at an early age he showed strength of leadership.

In those days the Lighthouse Mission in co-operation with the Holiness Association of St. Louis held evangelistic tent meetings enmassing huge crowds. The 1910 encampment engaged Rev. I. G. Martin and Rev. C. E. Cornell as evangelists. These clergymen had played an important part in the beginnings of First Church of the Nazarene, Chicago, Illinois.

Many gathered to hear these noted speakers and enjoy the spiritual singing. And among those present were Roy and Louise Starr. Mrs. Starr, being a loyal Christian, found the blessing of holiness under the ministry of Brother Cornell as he spoke on "The Two Baptisms." With her husband it was different. He sought several nights until one hour, under the anointed preaching of Brother Martin, Roy Starr came through to glorious victory. There he stood under the tent on Manchester Road, tall and erect, physically strong, with blazing black eyes and hair as black as a raven's wing. With his deep-bass voice he testified to the new birth and his call to the ministry.

Three weeks later, under the ministry of Rev. J. H. Flower, superintendent of the Lighthouse Mission, Starr was gloriously sanctified. His preaching ministry began immediately. With the light he had received at the altar, he added to the penetrating rays which shone from the Lighthouse Mission to bring hope and cheer to those who needed help, as he became the assistant superintendent and later, upon the death of Mr. Flower in 1914, the superintendent.

The mission program called for a service every night and three on Sundays. The Sabbath school rose to 400 in attendance. Souls found God continually under this evangelistic minister. As a sincere Bible student and devoted intercessor Brother Starr became a strong exponent of scriptural holiness. Dr. C. J. Fowler, president of the National Holiness Association, signed Starr's minister's license on July 15, 1913.

Early in 1917 Rev. S. S. White, pastor of the College Church of the Nazarene, Olivet, Illinois, received Rev. and Mrs. R. V. Starr into Nazarene membership. Later that year Dr. J. W. Goodwin, as presiding officer of the Chicago Central District Assembly, granted elder's orders to R. V. Starr, the ordination taking place at the Olivet College chapel. These events were momentous decisions in the life of a man who was to become a foremost leader of the church in the Middle West.

For some time there had been a growing desire on the part of some of the Lighthouse Mission people to have an organized church as their home. Accordingly they requested Nazarene leaders to organize them into a church. Dr. Goodwin, a brother beloved and friend of the Starrs, came. On December 6, 1918, the Flower Memorial Church of the Nazarene came into being with seventy-five charter members and Roy Starr was chosen as pastor. Later this church was renamed First Church. For two busy and happy years Pastor Starr held this important post, housing the new church and launching successful revival campaigns.

Michigan Nazarenes, having heard about their native son's success, called him in 1920 to take First Church, Lansing. With only one year at the capital city pulpit, qualities of Brother Starr's leadership were brought forth until the next district assembly in session elected him as their superintendent. When he took the helm, being only thirty-five years of age, there were twenty-nine churches in Michigan. With evangelistic fervor he pioneered home mission campaigns. In 1923 he returned to the Lansing pastorate, leaving a district of thirty-six churches. In his five years at the Lansing church he gained a wealth of experience, for he was on all active district boards and committees.

Delegates from fifty-seven churches met at the 1928 district assembly. Once again they looked in Rev. R. V. Starr's direction and returned him to the office of super-

intendent. From the beginning of the light he had received in his Lighthouse days God used him to open land-lighthouses of spiritual gleam in Michigan's water wonderland. Throughout cities and towns he opened gospel lighthouses until by the time he closed his work in the peninsula state in 1943 there were 114 Churches of the Nazarene on the active list. What an accomplishment!

And as a spiritual core of it all a great camp meeting grounds was established at Indian Lake, Vicksburg, Michigan. From this center of fire the gospel gleam has radiated in camp meetings, assemblies, and youth camps, by which many hundreds of souls have found the happy harbor of Christian warmth and holy living. All this came as a result of Dr. Starr's vision and spiritual perspective.

In recognition of his great service to the church plus twenty-five years as a faithful trustee to Olivet Nazarene College, the college honored him with the doctor of divinity degree in 1941. Besides being a special speaker at a number of district preachers' conventions, Dr. Starr was used of the Lord in lecture courses at four Nazarene colleges. The faculty and students of Eastern Nazarene College, Olivet Nazarene College, Bethany Nazarene College, and Pasadena College thoroughly enjoyed his discourses. Most of his lectures were on the doctrine and experience of holiness, ringing true to the sure foundations on which Christian living stands.

As a pulpiteer Dr. Starr was very clear-cut in preaching, delivering pointed messages full of human interest, using illustrations that gripped his listeners. He freely debated the doctrine and earnestly pleaded the cause in a tender, personal way which brought immediate results. He was not a long-winded speaker. He knew the checks of the Spirit and obeyed. His altar services were of the camp meeting style, which produced happy converts. Did you ever see him weave back and forth as he spoke? That was Starr.

As an organizer Dr. Starr was among the best. One could pick up his assembly journal and find all churches well pastored and officers lined out in each department. He had an uncanny knack in placing men at the right time in key places to accomplish a given task. Mrs. Starr often traveled with her husband and worked in worldwide missionary interests. They made a happy and welcome couple in any church. Their three daughters—Thelma, Jane and June (twins)—graduated from Olivet Nazarene College and married Christian companions.

Dr. Starr's reports were very short and to the point. One time this writer heard him read a paper at a superintendents' conference in which he stated, "Don't you know it costs money to print those long reports? Make it short, brethren." He had a great gift of humor and when he laughed his heavy jaws would snap—a very human man indeed! He loved his work, the church, his family and friends, but most of all his Lord. From 1919 to 1948 his presence was felt in general assemblies as he stirred the delegates with his oratory, bringing action and blessing.

Coined sayings of Dr. Starr's were called Starrograms. Here are a few. "Some folk stretch their conscience, then rename it broad-mindedness." "Jumping at quick conclusions is poor exercise." "Be true to yourself, and you will not be false to your friends." "Becoming a Christian brings one back to the purpose for which he was created." "Always tell the truth and you won't have to remember what you said last."

In the year 1943, Dr. R. T. Williams appointed Dr. Starr superintendent of the Illinois District. In this area, which embodied the southern half of the state, Starr labored loyally and with success for six and one-half years. God used him in starting new churches and building the cause of holiness. A new district campgrounds had been secured and was named Nazarene Acres, at Mechanicsburg, Illinois.

While Dr. Starr was in the harness for his Lord, touring and raising money for the new district tabernacle, he was suddenly called to heaven. He was alone in his car on Highway 66 planning to preach on Sunday morning at East St. Louis, December 18, 1949. When traveling through a heavy fog, he met with a head-on collision. His sudden translation left the family and many friends through the land shocked and stunned. He went to adorn the diadem of his Lord. But his *STAR* still shines in the memory of his thousands of friends and the churches he established, giving forth the glorious gleam which came into being under his dynamic illumination.

Dr. Starr's thirty-nine years of preaching ministry would average six messages a week. He supervised Lighthouse Mission, pastored two churches, supervised two districts, having organized over one hundred churches, plus starting hundreds in the holy ministry, and pioneered the salvation of thousands of souls. He was indeed one of God's choice gospel lights that shed its gleam from Michigan.

Let your light so shine before men (Matt. 5:16).

SONS OF THUNDER . . .

John and Bona Fleming

“Without question Bona Fleming is the dean of our evangelists and we are more than glad to have him speak to us tonight.” With these words of introduction Dr. R. V. DeLong presented Bona Fleming to the Evangelists’ Conference of 1951, held in Kansas City, Missouri. He spoke to the enjoyment of all present.

John and Bona Fleming were often referred to as “Sons of Thunder.” These fiery Kentuckians traveled the American continent in their labors as soul-winning evangelists. John was the third and Bona the sixth of seven children that made up the household of Father and Mother Fleming. The family resided at Willard, Kentucky, where the children were reared. Father Fleming was American-born and a Protestant, while his wife was born in old Ireland and adhered to the Catholic faith. Their above-mentioned sons operated a livery stable in Willard.

The residents of Willard were a churchgoing people. But the Fleming brothers took no interest in church attendance. Neither of them opened a Bible or knew anything of its contents. They lived as men of the world

and cared very little for the matters of religion. Nevertheless God had a plan.

A couple of the Lord's missionaries in dark Africa felt the divine urge to return to Kentucky and begin a revival campaign. Under this divine appointment, Rev. and Mrs. W. W. Hankes arrived in Willard and launched a soul-winning meeting. In due time the services took on enough life to draw in the neighbors and among them were some of the Flemings. Mother Fleming sat near the front of the church, while John sat in the rear of the building with the young people.

As conviction of Mount Sinai type settled on the service, there was a stir in the audience and several came to the altar seeking God. Then John heard a lady's voice say, "I believe the Lord has forgiven me."

John said, "Who is that?"

Someone answered, "It is your mother."

Without a word to anyone Mrs. Fleming went down the aisle looking for someone. Neighbors asked her whom she wanted. She replied, "I am looking for John."

She found him in a terrible condition, all doubled up with boys and girls around him, bawling like a calf. Placing her hand on his head, she said, "Your mother has been saved, but she can never live this life if you don't help her."

As she urged her son to the altar, he cried, "Mother, I will go." Like his mother, John Fleming went at his first invitation. Right there began the battle of his life. After he had prayed from one end of the altar to the other at the top of his voice, a change came over the liveryman. He arose a redeemed man through and through. From that wondrous hour he became a soul winner. Right and left he led people to prayer and salvation. His brother Bona did not escape his fiery exhortations.

The mighty power of God struck Bona Fleming's soul as he traveled alone in a two-horse buggy. Like

his brother John, whom he fully believed in, he settled the matter forever to be a man of God. Without a word from anyone, the Fleming boys cleaned out their supply of tobacco, dumped out their whisky, and sold their horses and barn. They began to make restitution to everyone they had wronged.

About this time a certain traveling salesman came to Willard and, like many others, he heard and marveled at the work of divine grace in the Fleming boys. Being a holiness man, he began explaining the second work of grace to John. For illustration he pointed to a nearby stump which had sprouted, stating, "If this stump isn't dug out by the roots, the sprouts will continue to come up." The new convert saw the point and at once he became a seeker for "something that would take the stump out."

It frightened John to know he had a carnal stump in his heart, so together the new convert and the salesman went into the parlor and prayed with deep desire, seeking God for the eradication of the stump. John testified, "I rose to my feet and like a flash the Holy Spirit came and blew that stump out." With this inward holy glow he could not remain quiet but rather told all his family and friends, yes, everyone who came within the sound of his voice. "I've got it! The stump has been removed!"

As the news of John's sanctification quickly reached Bona, he sought out his brother, for they were like David and Jonathan. Seeing the light of heaven on John's face caused Bona to become a seeker for this blessing immediately. Then one day at home, after much seeking, the holy fire swept Bona's soul with divine purity and power. The transformation of these brothers was akin to that of Peter and Paul as recorded in the Book of Acts. As these men were a terror in the world of sin, so they became a terror against Satan for the cause of righteousness.

With the call to preach burning in their beings, the Fleming brothers sought out empty churches and school-houses for revival meetings, and from the very beginning of their labors they had soul-winning results. Early in their ministry they joined the Pilgrim Holiness church. Together they were ordained by Rev. George B. Kulp, general superintendent.

As to marriage, John was married before his conversion, but Bona preached six years before he met his bride. John had a period of six years at the pastorate while Bona never held any position save that of an evangelist. Revivals and more of them was his one ambition.

In the year 1920 the Nazarene camp meeting at Nampa, Idaho, called Dr. J. W. Goodwin and Bona Fleming as their evangelists. They labored with Rev. N. B. Herrell and Rev. C. Howard Davis, superintendent and pastor respectively. On the closing day of this glorious camp, midst much rejoicing, Bona Fleming was received into Nazarene membership by Pastor Davis. Brother Fleming's next evangelistic engagement was with Dr. Goodwin at the San Antonio District Assembly. It was at this Texas assembly that Dr. Goodwin granted Nazarene elder's orders to Bona Fleming. In the year 1921 John Fleming united with the Kentucky District and Dr. R. T. Williams recognized his elder's orders. For many years the Flemings made their home at Ashland, Kentucky. John was a member of the First Church of the Nazarene there fourteen years, until his death in 1935. Bona has been a member there thirty-eight years.

The Fleming brothers had an ample supply of native ability. They knew human nature and the bonds of sin by which men could become entangled. Their application of gospel truth pointedly proclaimed was very effective, as they preached fearlessly and with holy unction. There was nothing nebulous about their Bible standard of holiness. Their illustrations, dramatically told, had

moving results in bringing multitudes to gospel action of transformed Christian living.

These "Sons of Thunder" knew the checks of the Spirit and obeyed. All their efforts pointed toward the drawing of the net for the altar call. Holy glory accompanied their messages and their converts were many. Truly they were flaming evangelists of the Christ of Calvary.

While they held hundreds of revivals in churches and some home mission campaigns were included in their ministry, the real strength of John and Bona Fleming was brought to the fore as they labored in camp meetings. These camp meeting pulpits became their launching platforms from which they rocketed forth the flaming gospel truths, loaded with divine unction that gave a thrust and direct aim, striking the very inner needs of the human heart. From his home in Columbus, Ohio, this is how Bona Fleming expressed it to the writer.

John and I worked in some of the oldest and largest camps of America. We labored with such great evangelists as W. B. Godbey, Bud Robinson, Will Huff, J. L. Brasher, G. D. Watson, L. B. Compton, C. W. Ruth, Homer Cox, George B. Kulp, Joseph H. Smith, J. B. McBride, Chas. Babcock, John T. Hatfield, John and Joseph Owen, J. L. Glasscock, C. W. Butler, Seth and Paul Rees, E. E. Shelhamer, John Paul, John Thomas, Raymond Browning, T. M. Anderson, Howard Sweeten, Floyd and Orval Nease, H. F. Reynolds, R. T. Williams, J. B. Chapman, J. W. Goodwin, J. G. Morrison, H. V. Miller, Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, and many others.

In the year 1934, God's Bible School, Cincinnati, Ohio, published a book of John and Bona Fleming's sermons. This volume, entitled *Truth on Fire*, is rightly named. It contains fifteen revival messages, written as they were delivered by both John and Bona Fleming. To read them is to sit in a Fleming revival again in all of its enthusiasm and happiness.

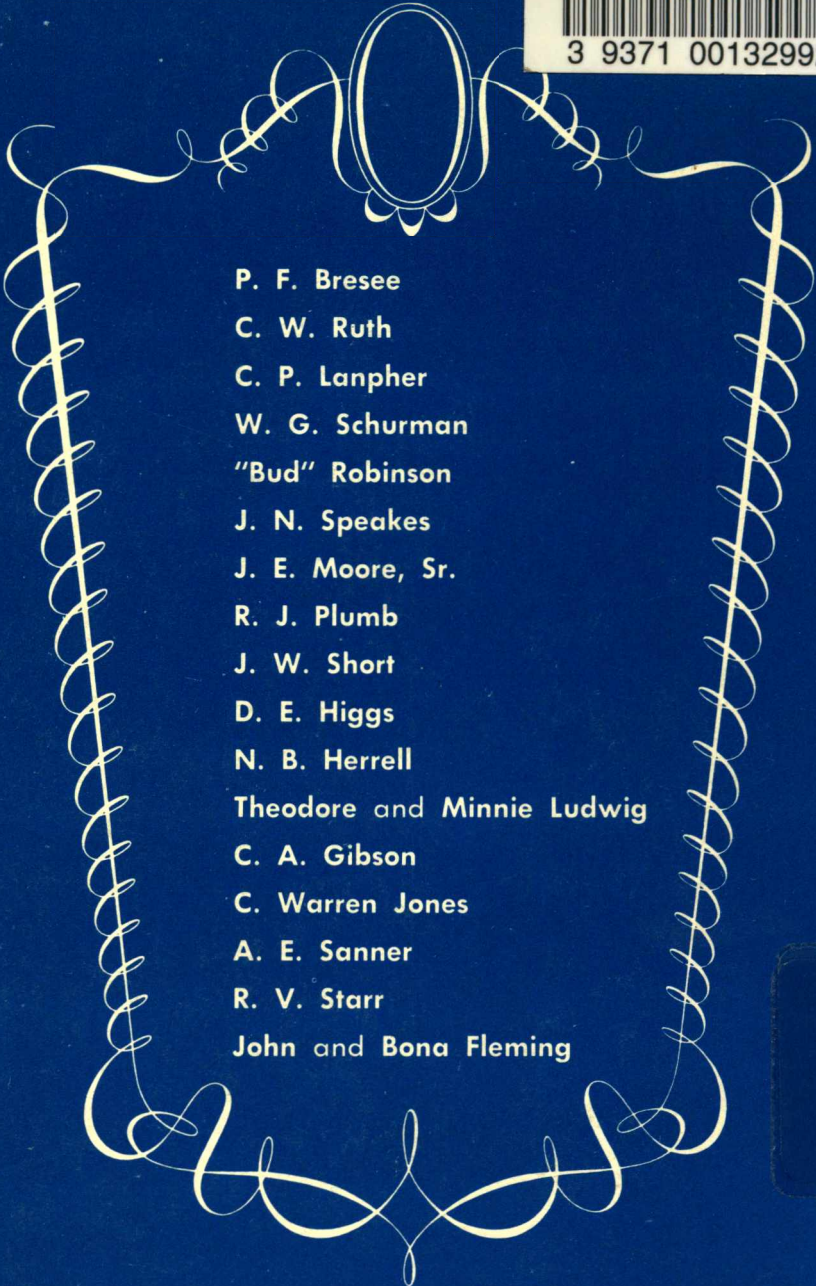
Bona Fleming claims he never took a vacation in the forty-three years he served the church as an evangelist. He has preached in all 48 states of the Union, averaging 450 speaking services a year. This would add up to nearly 20,000 gospel messages delivered by him. A safe estimate is that upward to 200,000 souls sought the Redeemer under his ministry.

Dr. S. D. Kelley called Bona Fleming three times to his church at Malden, Massachusetts, and five times to Detroit, Michigan. One of Fleming's largest Nazarene campaigns was at Portland, Oregon. Here Pastor A. M. Bowes rented the city auditorium at \$75.00 a day. Large crowds attended and over two thousand souls came to Christ. For thirty-one years consecutively Bona Fleming preached at the camp meeting at Cincinnati, Ohio. Also he labored in campaigns in many holiness colleges, and hundreds are out preaching today who found the "pearl of great price" in a Fleming meeting.

Being of medium height, he stood erect, brushing back a shock of hair now streaked with gray. Looking out of his clear blue eyes, Bona Fleming said at the close of a personal interview:

I started and ended in high. My last full meeting was in Nashville, Tennessee. From there I went to Sapulpa, Oklahoma, where I preached three nights and then a nose hemorrhage hit me. They took me to the hospital, but my blood pressure was so high the nosebleed may have saved me from a stroke. Several doctors looked me over. One of them said, "You'll not preach any more, man." I told him the Lord had already told me that. So in May, 1952, I closed in high.

And his ministers a flame of fire (Heb. 1:7).



P. F. Bresee
C. W. Ruth
C. P. Lanpher
W. G. Schurman
"Bud" Robinson
J. N. Speakes
J. E. Moore, Sr.
R. J. Plumb
J. W. Short
D. E. Higgs
N. B. Herrell
Theodore and Minnie Ludwig
C. A. Gibson
C. Warren Jones
A. E. Sanner
R. V. Starr
John and Bona Fleming