

ROY T. WILLIAMS

— — — — — *Servant of God*

G. B. WILLIAMSON

DEDICATION

To Mrs. R. T. Williams and her sons, Reginald and R. T., Jr., who made so great a sacrifice that their husband and father might give so great a service to the Church of the Nazarene and the cause of Christ, this book is gratefully dedicated.

ACKNOWLEDGMENTS

The author wishes to acknowledge his debt of gratitude to many persons who have given willing aid in the gathering and arranging of the material for this book. Numbers of them cannot be named because the list would be too long.

Special mention should be made, however, of the service rendered by Miss Greta Hamsher in typing the manuscript, by Mr. Kenneth E. Robinson in research work, and by Dr. Mendell L. Taylor in research, in reading the manuscript, and in preparing the index.

To Dr. D. Shelby Corlett and Dr. J. B. Chapman acknowledgment is made for valuable suggestions in improving the style and content of the book; to the management of the Nazarene Publishing House for co-operation given in every way, and particularly to Rev. P. H. Lunn who also read the manuscript and offered suggestions for its improvement.

Mr. Alvin Kauffman has made a large contribution to the attractiveness of the book by his expert work as the artist who prepared and arranged the picture pages and designed the jacket.

Rev. R. T. Williams, Jr., deserves much credit for giving a full week of his time to go with the author to the scenes of his father's childhood and youth, and for much assistance unconsciously given in those days of comradeship.

Mrs. R. T. Williams also has given of her time and strength generously in searching for materials and in many hours of personal counseling.

My greatest assistance has come from my wife, Audrey J. Williamson, who has spent countless hours in gathering material and reading and correcting the manuscript. Besides, she has been of untold value through her inspiration and counsel.

The William H. Wise Company, Incorporated, of New York has given permission to quote from the poem, "Lincoln, the Man of the People" by Edwin Markham.

The quotations which precede each chapter are from the writings of Dr. Roy T. Williams, himself.

FOREWORD

What was a great responsibility has proved to be an experience of inestimable profit and unspeakable joy. It came as a complete surprise when the Book Committee of the Nazarene Publishing House and the members of his family united in the request that this author should prepare the biography of the late General Superintendent Roy T. Williams. Had other duties and personal limitations been given primary consideration, the task would not have been undertaken. Now that the weeks of work are nearing completion, the rewards in spiritual enlargement and abiding inspiration far more than compensate for the time and toil invested.

A threefold purpose has been kept in view: to give an accurate historical summary of the thirty years in which Dr. Williams served the church as general superintendent; to convey as adequately as possible the greatness of the mind, the spirit, the character, and the personality of our beloved friend and great leader; and to make a lasting contribution to the progress of the church by keeping alive his memory.

Available sources of information have been quite carefully consulted. No doubt there are many facts of deep interest that are known only to those who observed them firsthand. Other incidents of interest cannot be related because of their intimacy or their delicate nature. The author has been greatly aided by a personal acquaintance with Dr. Williams for a period of twenty-six years.

A profound personal admiration may color some of the estimates the story contains, but that admiration is shared by most of those who will read this volume. It has been difficult to give Dr. Williams credit for all he did for the Church of the Nazarene without appearing to discount that which others have contributed. This point has been as carefully guarded as possible and there is no desire or thought to leave the impression that his colleagues in the general superintendency and his co-workers throughout the church do not share in large measure the credit to be given by men and the reward which God will bestow in perfect justice to all.

To have spent these weeks walking in his footsteps, thinking his thoughts, and communing with his deathless spirit has humbled my own spirit, enriched my mind, and rekindled the fire of my passion to live a Christlike life and be a faithful servant of our common Lord and Saviour. My greatest desire and most earnest prayer is that in some measure at least this story will bless and inspire others as it has the one who has prepared it.

—THE AUTHOR

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After many years of fellowship with God, I am confirmed in my conviction that service to Jesus Christ is the most important road one can travel. If I could make the journey through life again I would travel the same road.—*Life's Choices*.

CHOSEN TO SERVE

THE BIOGRAPHY of Roy T. Williams is a history of the Church of the Nazarene for a generation. From 1916 to 1946 he stood "at the head of our column."

He united with the church at the General Assembly of 1908. At the time of the 1911 General Assembly in Nashville, Tennessee, he was president of Texas Holiness University at Peniel, Texas. This gave him a place of prominence in the small and growing church, and his influence was definitely felt in that gathering. He took some active part in its proceedings. He came into greater prominence in the General Assembly of 1915 in Kansas City, Missouri, by a rather unusual providence. Kansas City First Church was the host church. Its leaders felt that the evening services during the general assembly should be evangelistic and spiritual in their character, and therefore they decided to call an evangelist to do the preaching, not realizing that they were at all infringing upon the authority of the general assembly itself. During the interim between general assemblies, Dr. Williams had resigned the presidency of the college at Peniel, Texas, and had devoted himself exclusively to the work of evangelism. He had been in great demand for revivals, camp meetings, and conventions, and had established an enviable reputation as

a preacher and a soul winner. Therefore, the choice of the Kansas City church for an evangelist fell upon him.

When the assembly convened the situation proved to be somewhat embarrassing because certain leaders felt the local church had gone beyond reasonable bounds in assuming the authority for planning the night meetings. As a result, the responsibility for the night preaching was shared by several outstanding men of the church, but a major part of it was done by Evangelist Williams. The situation was not conducive to the greatest degree of liberty and enjoyment in preaching, yet it gave him opportunity to prove himself a man of real magnanimity of spirit and one who was not controlled by any secondary or selfish motives. He fitted into the program according to the wishes of the people as best he could. It was apparent to all that he was a preacher of outstanding ability and that his powers in the pulpit were extraordinary. God blessed his ministry and many people bowed at the altar and found God in pardon or in cleansing. What may have been a blunder on the part of the local church proved to be another providence in the life of the denomination, for it thrust Dr. Roy T. Williams into a place of prominence and brought him to the attention of the entire church.

The Assembly of 1915 called for the election of four general superintendents. For the past quadrennium there had been only three. On the first ballot Drs. P. F. Bresee, H. F. Reynolds, and E. F. Walker were re-elected while the name of Roy T.



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TO CONSIDER THE WORK OF CHURCH GENERAL SPECIALLY TO ASSIGN
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H F REYNOLDS

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Williams was in third place for the position as fourth general superintendent. For a number of ballots he continued to receive a substantial vote whereupon he asked permission of the chair to speak. When his request was granted, he urged those who were casting their votes for him to turn to another man. He stated that he felt himself too young to be considered for the office and that he needed time to season before he should again assume executive responsibilities. On the ninth ballot Dr. Edgar P. Ellyson was elected to the general superintendency. He was not present in the assembly but upon request came to Kansas City, and after his arrival announced that it would be impossible for him to accept the office. On the eleventh ballot Dr. W. C. Wilson was elected. He was a man of recognized ability, of excellent spirit, and of true loyalty and devotion to the cause of the church. The people felt that in him they had chosen a safe and capable leader and that he would fill the high office of general superintendent with grace and dignity. Thus, the Fourth General Assembly of the Church of the Nazarene elected two general superintendents who were far advanced in years and a third who was in very frail health.

It was no great surprise and yet it was a shock to the church when on November 13, 1915, just thirty-three days after the general assembly adjourned, Dr. P. F. Bresee was translated to his eternal home. This, of course, brought a great sense of loss to the church and left a big vacancy in the leadership of the new denomination. To make the

situation more serious, on December 19, 1915, just thirty-six days after the passing of Dr. Bresee, Dr. W. C. Wilson also died. This meant that within three months after the adjournment of the general assembly two of the four general superintendents had been promoted from active leadership in the church militant to the church triumphant. One of the remaining general superintendents, Dr. E. F. Walker, was a theologian of recognized ability and a powerful expositional preacher. But he was now far advanced in years and his physical and mental powers were beginning to show unmistakable signs of decline. Before he finally gave up active leadership, it was a well-known fact that in a certain eastern city he arose to preach on an important occasion and his mind became entirely blank. He stood there for one full hour trying to recall his thoughts and deliver his message, but he completely failed.

This condition, of course, could not last for long, and on May 6, 1918, another one of the general superintendents—a man of great soul and of deep and abiding convictions, was released from the earthly house of this tabernacle to enter into the building not made with hands, eternal in the heavens.

It was fortunate, therefore, that after the passing of Drs. Bresee and Wilson, the two remaining superintendents, acting in harmony with the provisions of the *Manual*, called for an election of two new men to fill the vacancy made in the Board of General Superintendents. They instructed the General Church Secretary to send a ballot to the dis-

strict superintendents asking them to vote for two men whom they believed qualified for this office whose election God would approve. Ballots were sent out by mail and upon the first return, Drs. Roy T. Williams and John W. Goodwin were well in the lead. On the first official ballot they were both elected. It is of passing interest to note that it was not necessary to employ this method of election again until the death of Dr. Williams. The vacancy caused by his passing was filled by a vote of the district superintendents by mail. In this case, also, the election was reached on the first official ballot.

Dr. H. F. Reynolds, the only one of the four men elected to the office of general superintendent by the Assembly of 1915 who was in vigorous health, was a man of rare spirit. He was destined to become the yokemate of the newly elected general superintendents for more than sixteen years in the general superintendency. When he was informed of the election, he immediately arranged with Drs. Williams and Goodwin to meet him in Kansas City, and there in a service in Kansas City First Church by appropriate ceremonies, these men were set apart to the high office for which they had been chosen.

It is apparent that they came into the leadership of the Church of the Nazarene at a very critical time. Two general superintendents had died and a third was in precarious health of mind and body. Dr. Bresee had been the founder of the church in the west and while other leaders had been promin-

ent in different sections of the country, yet he was recognized by all as the dominating personality in the days of the genesis of the church. He was a man of great power in the pulpit, possessed a magnetic personality, and his capacity for leadership was of the rarest quality. Many recognized in him the superior gifts and graces of a religious statesman. It was said by some who were not of our denomination that when Dr. Bresee died, the church would lose its momentum if it did not actually disintegrate. But God had not left His people without providing a leader for them. Of necessity, the great weight of responsibility for the direction of the church fell upon the shoulders of the two newly elected general superintendents. The failing health of Dr. Walker and the fact that Dr. Reynolds, up until that time and for awhile thereafter, was concerned largely with the foreign missionary program of the church, accentuated the fact that these newly elected men were to bear the principal burden of leadership.

General Superintendent Goodwin was in the prime of life, being about forty-seven years of age at the time of his election. He had a great vision for the Church of the Nazarene. He had known Dr. Bresee intimately. He was a preacher of ability. His soul was aflame with holy passion to promote the cause of scriptural holiness. He proved to be the ideal yokemate for Dr. Williams. They worked together harmoniously and with outstanding success for twenty-five years in the general superintendency. Their souls were knit together in brotherly

love. They understood one another. In matters of importance they were never at disagreement. Nevertheless, the finger of divine providence pointed very definitely to Roy T. Williams as the man of destiny, the outstanding powerful leader of the Church of the Nazarene for the years ahead. If any who looked forward from that day doubted that such was God's appointment, certainly none who look back over the past thirty years can hold such doubt. The choice of the district superintendents was fully confirmed by the vote of the General Assembly in 1919. At that time Dr. Williams received all but four of the votes that were cast for general superintendent. For seven successive quadrenniums he was elected to that office by overwhelming majorities.

His election to the superintendency took place in the early days of 1916. Roy T. Williams was not yet thirty-three years of age. By all human standards of judgment he was too young for the office. This he felt keenly. He expressed it in his statement of withdrawal from candidacy in the General Assembly of 1915. He expressed it again and again to his personal friends and advisers as the news began to reach him of the probability of his election. He prayed earnestly that it might not be so. He considered himself immature and he was fearful lest executive duties might hinder his work as a preacher of the Word, and as an evangelist engaged in the work of soul saving.

Dr. Williams had known Dr. C. A. McConnell since his student days at Peniel. He looked upon

him as a spiritual father and adviser throughout all the years of his ministry. He often sought his counsel either in personal conference or by letter. As he faced his election to the general superintendency he wrote the following letter:

Jan. 20, 1916

Dear Bro. McConnell:-

Am writing you for advice in this time of great need. Information has come to me that my name is being voted on by our Dist. Supts. for Gen'el Supt, and indications are according to this report that I might be elected. In case I am what shall I do. If I consult my own feelings I shall answer "no" "no". I shall hate to say no to my brethren but at the same time I am too young and I am afraid that work would cut off my preaching. I do have to preach and that is God's call to me. You know that. I am in distress of mind. If I had to answer this minute I would say "no" but I do want to do the right thing. Please write me. This I *wish for most*. Pray for God to direct me.

Your Son
Roy

At the time the election was in process, Mrs. Williams was at home in Peniel, Texas, while her husband was engaged in special meetings in the college at Bethany, Oklahoma. God came to her in those days—critical for herself, her husband, and her family as well as the church—with a special burden of prayer, and with a strange feeling that a new and deeper consecration was about to be required of her. For three days she wrestled with God in prayer. Then in full abandonment to His will she found inner rest and assurance that whatever the future held for her was good and that God should be glorified in her submission to His will.

God was getting her ready for what was even then taking place. When she received a telegram from Dr. Williams telling of his election and asking for her counsel, she knew the answer and was prepared to say, "The will of the Lord be done." God had taken her to an altar of sacrifice even as he led Abraham to Mt. Moriah to offer his beloved son, Isaac. After much prayer and consultation with his wife and his friends and brethren, Roy T. Williams decided to yield to the choice of the people as the choice of God. He, therefore, accepted the election in great humility, but with a strong faith that God who had put him into this ministry would make a way for him. He had Christ's promise to His disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you" (John 15:16). That promise was certainly fulfilled to him even as it was to them.

A great gap had been made in the ranks of the leaders of the Church of the Nazarene. But while God had been preparing a place for a man, He had been preparing a man for the place. The choice of God and the choice of the people in this case were evidently in perfect agreement. For thirty fruitful years of ministry and effective leadership, Roy T. Williams filled with distinction the position of destiny prepared for him, and God's great grace was upon him. He has occupied a unique office in the history of his denomination. It is probable

that he was elected younger and served longer than will be true of any other man. He died at a comparatively early age, being just past sixty-three, but he served in a place of greatest responsibility longer than most men who live out the allotted span of life and come to the age for retirement.

In the memorial issue of the *Herald of Holiness* published in honor of Dr. Williams, Editor D. Shelby Corlett, D.D., gives the following summary of his life:

The span of his leadership, covering more than thirty years, enabled him to make a unique contribution to our beloved Zion. It is difficult for us, his contemporaries, to obtain a full appraisal of his contribution to our church, but observers and the historians of the future will do that. When the history of the first fifty years of the Church of the Nazarene is written, the name of Dr. Roy T. Williams will be accorded a chief place. He lived a full life. Although he died while still in the prime of life, yet he came to leadership early and the heavy responsibilities of a new church fell upon his shoulders. He bore them bravely, acceptably, and continuously for thirty years. He fell in the midst of battle. His service was shortened, no doubt, because of the strenuous work he did and the heavy burdens he carried. His life was full for he crowded into one, more than an average minister could crowd into many lives. He was faithful in his responsibilities whether they were small or great. He laid down his all on the altar of faithfulness to God.

Upon the broad young shoulders of Roy T. Williams was thrust a great burden of responsibility. How manfully, how courageously, how faithfully

he bore those burdens through the years! The achievements are proof that those who chose him to be their leader found the will of God. The fruit of these thirty years of ministry is the reward for the sacrifice Dr. Williams and his family were called upon to make. The formalities of the election were carried out by men, but the choice of Roy T. Williams to be the "servant of the Lord" was by God's appointment.

The great mountain that lifts its head defiantly into the clouds gathering upon it the snows of winter, is not of so much interest as the most insignificant human being that struggles at the mountain's base for existence, for human happiness, and for a right human destiny.—*Glimpses Abroad.*

THE GUIDING HAND OF PROVIDENCE

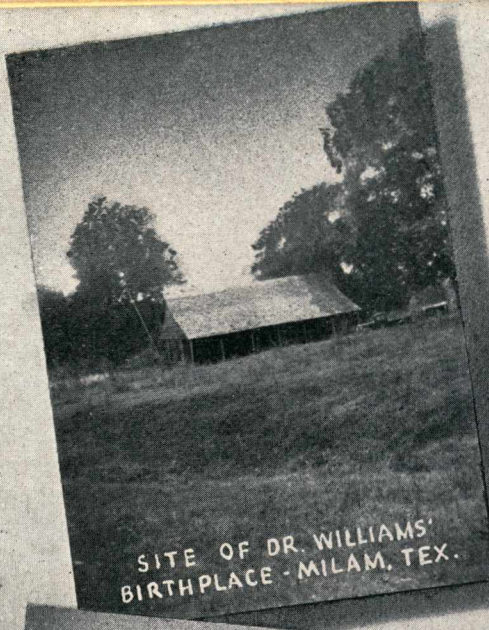
THE STORY of the origin of the Church of the Nazarene is unique in religious history. It was not a split from any other church. It was not born of one man's ambition to found a church. It was not originated to foster some new concept of theology. It came spontaneously and almost irresistibly because there were people in many sections of the United States who had embraced the doctrine of holiness, sought and found the experience of entire sanctification, and felt the urge to bear their testimony and proclaim the message of a full deliverance from sin through faith in Christ and the efficient work of the Holy Spirit. Their loyalty to this conviction made them unpopular and unwanted in their churches. They accepted persecution joyfully, but church officials, local and general, set out to silence these witnesses either by intimidation or by ostracizing them. In many instances they were asked either to be quiet or leave the church of their choice. Like the apostles of old, they felt they should obey God rather than man. This opposition drove the lovers of holiness in many churches into independent groups. Such bands were widely scattered throughout the country. Numbers of them sprang up in the East and there they came together in an organization known as the Association of Pentecostal Churches of

America. Of this group Dr. H. F. Reynolds became the leader.

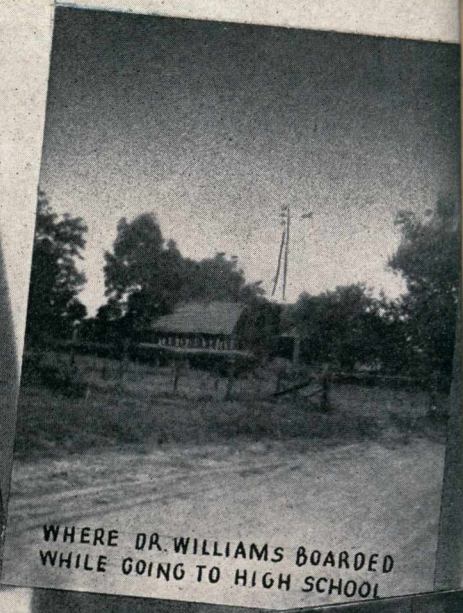
About that same time another group of societies came into being in California. They chose to be known as the Church of the Nazarene. Dr. P. F. Bresee was their leader. Simultaneously the fire was spreading in Texas and in other parts of the Southland. There several groups came together to form the Holiness Church of Christ. In 1907 the Association of Pentecostal Churches of America and the Church of the Nazarene were united in a joint meeting held in Chicago. They agreed to call themselves the Pentecostal Church of the Nazarene. In 1908 the Holiness Church of Christ united with the Pentecostal Church of the Nazarene at the General Assembly at Pilot Point, Texas, which is the date given for the beginning of the denomination.

At the time of the union between the churches of the East and West in Chicago in 1907, Dr. H. F. Reynolds sought the advice of an attorney regarding some legal phases of the problem. After listening to his story the attorney said, "I never knew before of a church which had not originated in the mind of some individual, but surely this church must have been conceived in the mind of God."

Undoubtedly God was with His people in the very beginning of the church. But He was not only concerned with its founding, but also with its perpetuation. Therefore, while the seeds of truth were taking root and the first fruits were being gathered, God was preparing a man to fill the place of leadership when the first flush of victory and the adven-



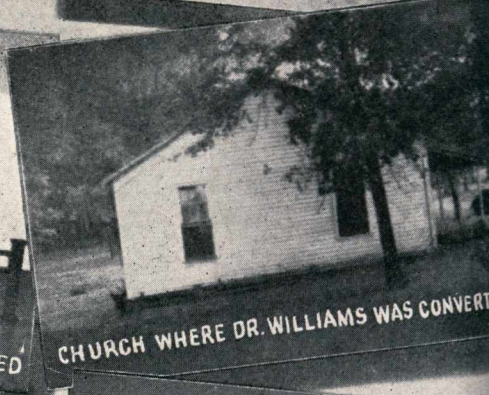
SITE OF DR. WILLIAMS' BIRTHPLACE - MILAM, TEX.



WHERE DR. WILLIAMS BOARDED WHILE GOING TO HIGH SCHOOL



ALTAR WHERE DR. WILLIAMS WAS CONVERTED



CHURCH WHERE DR. WILLIAMS WAS CONVERTED



FT. JESSUP CAMP SHED



DR. WILLIAMS PREACHED FIRST SERMON ON STUMP WHERE CHURCH NOW STANDS

turesome days of beginning were past. For while those first societies were being formed, there was a lad of very tender years growing to manhood down in the Piney Woods of Louisiana. His name was Roy Tilman Williams. While this child of destiny was born in very humble circumstances, yet the blood of royalty flowed in his veins. His father, Norris Austin Williams, was a descendant from the family of Isaac Bartram, a distinguished British family probably of Welsh origin. The accompanying coat of arms is convincing evidence of their royal blood. The blend of humble birth and royalty accounts for the rare combination of the democratic and the aristocratic that was so apparent in the personality and leadership of Roy T. Williams.

The Williams family migrated to America in colonial times. Probably before it came into the Union in 1845, they had settled in Texas. Grandmother Williams was Rebecca Mather Austin. Members of her family were the founders of the city of Austin, Texas. Dr. Williams' grandfather, Isaac M. Williams, was a Presbyterian preacher. Norris Williams married Anna Eugene Stille, the daughter of a wealthy citizen of Many, Louisiana. It is said that at one time Joseph B. Stille owned most of the land and timber of the Sabine Parish and held practically all the important positions in the town of Many. He was the merchant, the postmaster, the mayor, and the school board all at one time.

Norris and Anna Williams set up housekeeping at Milam, Texas, a small settlement about thirty

miles west of Many, Louisiana. There on the road known as "The King's Highway" in the days of Spanish rule, they owned and operated a general store. It was there that the man of whom this story is written was born on February 14, 1883. He was the rarest "valentine" Anna Williams ever presented to her husband. Roy was the fifth of the Williams children. He had three older brothers, Norman, Wallace, and Joe who had a twin sister, Florence. There were also three children younger than Roy—George, Hewett, and Mary Emma. The youngest is the only one of the family yet living.

Something of the strength of character of Norris Williams is to be seen in a story which was related by a man who knew him for many years. While he kept the store, Norris Williams sold whiskey. He formed the habit of going to the store before breakfast to put things in readiness for the day, and before returning to the house for breakfast, he would take a drink. The appetite for it grew upon him. He found himself returning to the barrel many times each day to draw a drink for himself. He never became a drunkard to the extent that he was intoxicated and yet he was scarcely ever entirely sober. He saw this practice was beginning to take its toll on body and mind. He knew that for his own sake and for the sake of his family he should not drink. One morning after he had set things in order for the day, he started for the barrel to get his drink. Something seemed to stop him. After a moment of thoughtful consideration of what he was about to do, he decided not to drink until after

breakfast. When he returned to the store, he was still restrained and did not take a drink. The entire day passed and he did not imbibe. At night he said to himself, "I have lived one day without liquor and I can live every day without it." He never drank again.

Evidently the business at Milam, Texas, did not prosper, for in 1888 when Roy was five years of age, Grandfather Stille offered Norris Williams a tract of land if he would move to Many, Louisiana. It was agreed that the move should be made. In keeping with his promise Grandfather Stille bought two hundred and fifteen acres of timber land about two miles from Many, for \$400. Thereupon he sent one mule team and one ox team to Milam to move the family to their new home. It was a two-day journey—a distance of about thirty miles—from Milam, Sabine County, Texas, to Many, Sabine Parish, Louisiana. They forded the Sabine River and traveled in that primitive fashion at the speed set by an ox team. Late on the second day they arrived at the little house that was scarcely more than a shack, located deep among the lofty pines. The move was not pleasing to Roy. After supper he went out on the rickety old porch, walked back and forth with his hands in his pockets, and was heard to say in words that sound very likely to those who have seen him in moments of disgust in later years, "Well, I wish that fat old man had not given this place to my mother."

Though the prospects did not please him then, yet the guiding hand of Providence must have been in

that move, for there he was to spend the years of his youth among the tall pines that doubtless turned his gaze upward and helped to instill lofty aspirations in his soul. No doubt on many a quiet evening he listened to the melancholy music of the wind in the pines and something of their loneliness of spirit grew to be a part of that man who was to have so great a place in shaping the Church of the Nazarene in years that were to come.

As influential as were the physical surroundings of those formative years, yet his human associations were still more powerful in their effect upon his character. At home he lived a simple and frugal life. Much hard work was to be done. Timberland was to be cleared for cultivation. A rude shack in the woods was to give place to a modest and comfortable home built by the hands of Norris Williams and his sons. The home was not religious in its atmosphere, but here good breeding and strength of character were manifested. The parents took care to teach their children to be clean of body and mind. They instilled in them the desire to be respectable and industrious citizens. All the people of that rural community were of the simple, rugged sort that abhor indolence and deceit.

Roy Williams spent his youthful years at hard work. The yearly school term lasted about three months during the summertime. The recreation he enjoyed was that commonly known to country boys and girls of his time and surroundings. There was the old swimming hole not far from the Williams'

home, the woods were full of wild game, and hunting was to be a favorite sport for Roy throughout his life. The Williams family had a string band which afforded them much pastime pleasure. Father Williams played the violin very well, Norman and Roy also played the violin, Wallace the bass viol, and Joe the guitar. They were often called upon to play at the old-fashioned dances and for serenades and parties. The Williams children were favorites among their youthful friends. The best known and most respected citizens of Many and the surrounding country today have many interesting and varied incidents to tell of the boyhood pranks of Roy, particularly. But while he was full of fun, he was always clean. Bud Smith, being a man slightly older than Roy who grew up in the same community, tells the story of how he and Roy and two other boys were together on a certain occasion. He had thought it would be fine to provide cigars and drinks for the quartet. He produced the treat and all the others partook, but Roy stood alone in resistance of the temptation. That may have been the first time he took his stand alone for what he believed to be right, but certainly it was not the last time that he was asked to do so.

Evidently as a boy his temper was not always in perfect control, yet he demonstrated a remarkable poise and the ability to think before he acted. Morgan Petty was a close friend of his. One day they were together and some differences developed between them. One gave the other a dare and soon

they were reckoning with one another with their fists. In the midst of the fight Roy drew back and said, "Horse, I'm gonna get a club and kill you." Whereupon they both went to hunt for their clubs. After looking around for a little while, Roy called, "Horse, here's a good one." By the time they had cut their clubs, their anger had subsided. And as the best of friends they proceeded to the old swimming hole for a "dip."

Perhaps the instinct to watch as well as pray was encouraged in Roy Williams by another interesting incident which is told of his childhood. Morgan Petty, Bud Smith, Willie Small, and Roy had been hiding eggs for some time and planning that on a certain day they would have a big egg-cooking at the Petty spring. Somehow the news of their plans leaked out, and a big, raw-boned, colored boy named William Thompson decided that he would go to the egg roast also. He appeared just about the time the eggs were cooked and ready to eat. The five boys sat down in a circle with the eggs in a pan in front of them. Before they began to partake, William Thompson said, "Now in all well-ordered homes prayer is offered before anybody partakes of food. You boys bow your heads and I'll lead the prayer." The unsuspecting boys did as had been suggested. While William led the prayer, he reached over with both hands and poured the eggs into his big hat which he had placed in front of him, and then, before the boys could awake to what was going on, he was off with all the eggs save three. The four white boys were soon

in hot pursuit, but the colored boy had a head start. As he ran through the woods with that hat full of eggs, he sounded like a whole herd of cattle running, meanwhile chuckling because for once he had the white boys on the short end of the deal.

The prank most universally known and told of Roy Williams' youth is of a serenade which he and Tom Smith, who is now a minister in the Methodist church, gave to a neighbor who had recently moved to that community from Alabama. He was known as "Alabama Smith." Roy and Tom decided that they would go with their musical instruments and serenade the Smith home. Unknown to them, Alabama Smith had received a tip that a certain man was making an attempt to steal his daughter and elope with her. He was determined to foil the plot if possible and therefore kept his gun near his bed, with full intent to use it sufficiently to frighten the man who planned to infringe upon the sanctity of his home. The boys went up through the barnyard near the house and began to play their instruments in perfect innocence. Hearing the music the daughter came out on the balcony of the porch by an upstairs door. Her father, also hearing the music and thinking that possibly the hour had struck, seized his gun, rushed to the door, fired into the air harmlessly, but to the great consternation of Roy and Tom. Needless to say they fled. Roy often told how he went through the barn lot with the cows getting up from their night's rest, carrying the violin bow in one hand and holding the fiddle high in the

other, and making great speed to get out of range of that old shotgun.

In their flight they became separated from one another. Roy rushed back to the home where they had planned to meet after the serenade. The neighbor heard someone coming up the road, heavy footfalls, fast and difficult breathing, and soon Roy came into the yard and quickly up to the door. A long time afterward Tom came, asking if Roy had been seen. The reply was, "Yes, he has been here some long time now." It was evident that under those circumstances Roy was very fleet of foot. It was a neighborhood joke and among the old timers continues to be until this day. The thing that was most heartbreaking to Roy was that in getting through the barbed wire fence, he almost irreparably tore his new pants for which he had just paid the handsome sum of five dollars. From that experience he no doubt learned a lesson of caution which remained with him throughout life.

The hand of Providence in guiding those early years of Roy Williams' life is more clearly seen in the circumstances that brought about his conversion. Until he was about fifteen, the Williams family had given no heed to religion. There were two churches near their home—the Jerusalem Baptist Church, and the New Hope Methodist. Early in his sixteenth year Roy attended a revival in the Baptist church. He went regularly for nearly a week. He was much impressed but made no move to accept Christ or be identified with the church. Soon after that there was a meeting held in the

near-by Methodist church. Roy attended it, he often remarked, for two reasons: first, because he was interested in seeing a girl who was a member there, and second, because he liked to hear the Methodists shout. That meeting must have been held for him.

The pastor, the Rev. Sam F. Holiday, had wanted a revival in his church very much. He took it up with his stewards and their answer to his urgent request was that they did not have the money to pay an evangelist to come and hold the revival. But the faithful pastor still prayed more earnestly for a revival to come to that community. It was his practice to go to his haymow in the barn and pray. There his soul became greatly exercised and he began to tell God that he wanted a revival at any cost. One day as he thus prayed God said to him, "How about selling your cow to pay the evangelist for this meeting?" Brother Holiday made answer, "But Lord, that cow is the source of the supply of milk and butter for my family. How can I spare her?" God said, "Did you not pray for a revival at any cost?" And after fully considering what it meant, Sam Holiday said, "All right, Lord, I'll sell the cow." And he did sell her for twenty-five dollars. At about the same time his wife was offering a similar prayer insisting that they must have a revival in the community at any cost. As she prayed God said to her, "How about selling your sewing machine to pay for the revival?" Her first reply to God was similar to that of her husband, "Lord, by that sewing machine I am able to

make clothing for my children and for my husband and myself. How can I spare it?" God said, "Did you not say a revival at any cost?" Whereupon she consented and sold the sewing machine for eight dollars. Thus they had accumulated thirty-three dollars with which to pay an evangelist.

Being thus prepared to answer the objections to having a revival, they contacted a neighboring pastor by the name of Rev. Joshua Sanders. He came to hold the meeting. The one convert in that meeting was Roy Williams, but even so, it was a great revival. Josh Sanders was a holiness preacher, and other people in that church sought the blessing of entire sanctification and received it. It was in the same revival meeting in which he was converted that Roy Williams made his way to the altar the second time to receive the second blessing. And that was the beginning of a long life of full consecration to God lived in the fellowship of His Spirit and in the work of spreading scriptural holiness throughout this and many other lands. That meeting also marked the beginning of a great holiness revival in that community. Josh Sanders was a flaming evangelist as well as a faithful pastor. Because he stood for holiness, the officials of the church desired to put him where he would do as little of what they called "harm" as possible and therefore they soon sent him to be pastor of the Many circuit. Holiness spread throughout that whole section of the country. The Fort Jessup Camp Meeting was established. Other holiness preach-

ers came to near-by circuits, and as old Mr. Jim Tramel said recently, "It seemed that holiness was about to take the whole country." The presiding elder of that district determined that this sort of thing must be stopped. He said to Josh Sanders and two other Methodist preachers who had embraced this doctrine of holiness and were preaching it faithfully to their people, "Gentlemen, you must either quit this foolishness or pack your grips and hunt other jobs." But the seed had been sown and it was bearing its fruit, and thank God it continues to bear its fruit in that community until this day.

And so the guiding hand of Providence arranged many appointments which powerfully influenced the trend of Roy Williams' life. He was born of good blood and reared in a humble home. His parents were honest, rugged, and strong. They laid the foundations for character and a life of unselfish service. The move to Louisiana meant that he was to come in contact with the flaming preacher of repentance and holiness, called Josh Sanders. This man left a lasting imprint upon Roy Williams' soul. Years later he could say as the Apostle Paul said, "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the people, immediately I conferred not with flesh and blood." When he did not understand the ways of providence, his feet were being turned into the way of holiness which led at last to his place of service and leadership in the Church of the Nazarene.

Man is the arbiter of his own destiny; he sways the scepter of power over his own life. This gift is from God and must be wisely used.—*Life's Choices.*

The ministry is so sacred that no man should ever presume to stand in the pulpit and proclaim words of eternal life without the knowledge of a definite call from God.—*Pastor and People.*

III

DAYS OF DECISION

IT WAS providential that Roy Williams attended the Methodist revival in company with a neighbor girl who was a Christian. And it was providential that a man of the type of Josh Sanders was doing the preaching. But after hearing the preacher's stirring call to seek God and after giving courteous attention to the voice of the girl who stood beside him asking him if he did not want to be a Christian, it was his own solemn responsibility to answer "yes" or "no." Because he heard a voice more commanding than that of the preacher and more appealing than that of the girl who held his interest—the voice of God speaking in the depths of his inmost soul—Roy Williams made the most momentous decision of his life. His answer was a ready and a final "yes." With long measured strides he made his way to the simple altar in that old-fashioned Methodist church standing by a country road which wound its way into the Louisiana forest. To him the choice was made forever. It was irrevocable. He never turned back. For forty-eight years he followed in the footsteps of the Man of Calvary without a thought of turning from the way.

The first great test of his determination came early the next morning. He was still asleep in his bed when one of his older brothers opened the door

to his room and said, "Well, it seems to me that an old Christian would get up in the morning." None need doubt that Roy's sensitive spirit was deeply wounded, but he quietly dressed and came out to breakfast. He sat down at the table and his mother, whom he devotedly loved, said disdainfully, "Well, I hope none of our boys will turn out to be a common preacher." Roy took a bite of hot biscuit, tried hard to swallow it, but that bite became so big in his mouth that he could not swallow. He arose from the table, left the house, and found a place to pray down in the woods.

When he brought his burden to the Saviour who had washed his sins away the night before, there came a reassuring voice which said, "Son, you be faithful, keep a right spirit, I'll stand by you and together we'll whip the whole lot of them." With new courage and faith he took up his cross to follow his Lord.

Roy attended the revival meeting each night. Soon Josh Sanders began to preach on entire sanctification. Roy listened with interest to that doctrine of which he was later to be such an able exponent. On a certain evening when the invitation was given to seek the experience, Henry Mitchell, the Sunday-school superintendent, went to the altar as a seeker for the blessing of entire sanctification. Roy said to himself, "Henry Mitchell is the best man I know. If he needs this experience I certainly do." He, too, went to the altar, for the second time. Light had shone upon him and his hungry heart responded obediently. The girl of his boyish fancy



DR. WILLIAMS AT AGE 15

REV. "JOSH" SANDERS



DR. WILLIAMS AT AGE 17



DR. W. B. GODBY

had again spoken the kindly word that encouraged him to make his way to the altar and consecrate his life to God for time and for eternity. He reached out his hand of faith and again God came to him in a never-to-be-forgotten experience, cleansing his nature from all sin and filling him with the Holy Spirit. From that time forward the strength and beauty of his life and the contagion of his Christ-like spirit began to be felt by his family and friends in that community.

Soon after Josh Sanders came to pastor the Many circuit to which the New Hope church belonged, he held another revival. This proved to be the harvest of the seed sown in the previous evangelistic engagement. Many were converted and sanctified. At the close of the revival fifty-one persons, many of them young people of the community, united with that small country church. The entire Williams family except the father were among them. Of those converts a number became preachers or missionaries, one of the latter being Florence Williams who spent most of her life in India and died there only a few years before her noted brother entered into his rest.

The mother who had expressed the hope that none of her sons would be "common preachers" became a devout Christian, and many of the people who knew her unhesitatingly testify to this day that she was the best woman they ever knew.

Norris Williams held out alone for a few months, but God was dealing with him. A strange and sorrowful experience came into the home before he

gave up to go with the family and with God. Late in the fall his son, George, who was now about eleven years of age was sick with malaria. He had recovered sufficiently to be playing out-of-doors on the day before Christmas. He was sitting on the tongue of a wagon standing in the yard and lost his balance. He fell backwards, striking his head near the base of his brain on a sharp stump. He had apparently broken his neck. He was carried to the house where he died in a short time. As the family stood around his bed, Norris Williams said to his wife, "Anna, this is the hand of God because of my sins."

Not long after that sad day when Roy and Wallace were getting their horses ready to ride off to church, to their surprise the father asked if they objected to his going with them. They readily consented and all three went off to church together. By the time the sermon neared its close, Norris Williams had all he could stand. He arose and started for the altar with his hands raised toward heaven, crying, "O God, be merciful to me, the greatest sinner in Louisiana." He was saved before he reached the altar and shouted all over the church. From that time on he followed his Lord and became an effective local preacher.

Thus God's promise to Roy in those moments of discouragement on the first morning after his conversion was completely fulfilled. The whole family had been gathered into the fold. That was the beginning of the fruit of his life. It bore fruit in that community until his dying day. And the har-

vest will continue there and around the world until Jesus comes.

Soon after he was sanctified wholly, he was walking one day with the same girl who had invited him to the altar both to be saved and to be sanctified. They were on their way to Sunday school. Quietly but with great assurance in his voice, he broke the news to her that he was called to preach. She encouraged him and he assured her that his all was upon the altar for any service that God might ask of him. Having made a complete consecration to God, he did not argue when the will of God was made known. He responded to it with a full determination to do his best in the work that God had assigned him.

Concerning his first sermon there are two stories that do not coincide. Probably it was at the old Fort Jessup Camp about the summer of 1899 that he made his first attempt to preach. The camp meeting was on in full swing. Dr. W. B. Godbey was the evangelist doing the preaching in the morning and evening services, but other preachers were called upon to preach in the afternoon meetings. On a certain afternoon Roy Williams was announced to preach. A large company of people gathered to hear the boy preacher from their own community deliver his first sermon. His text was, "I am the vine, ye are the branches." It is an interesting coincidence that the last evangelistic preaching Dr. Williams did was in the same old Fort Jessup Camp. His last evangelistic sermon was preached from the text, "While I was busy here and there, he

was gone." That last sermon bore its fruit. After delivering it, it was evident to the District Superintendent, Rev. Elbert Dodd, that Dr. Williams was very weary, so he stepped up and offered to make the call for him. His offer was gladly accepted and when the invitation was given, many people bowed at the old altar and found Christ. On the morning of that same day he had preached on the blessed doctrine that he had loved throughout the years of his ministry, and a dozen or more of the prominent people of the town of Many and surrounding country presented themselves a living sacrifice to God. A striking fact indeed that where his evangelistic ministry began, it also reached its climax forty-six years later!

The other story about his first sermon is also of absorbing interest, but it is probable that this incident related to an early sermon rather than the first. While in college at Pasadena, R. T., Jr., was invited by Rev. Roy Stevens to preach his first sermon in the Church of the Nazarene at Pomona, California. He consented to do so, and at the conclusion of his message the people came to the front and shook hands with him. He noticed that a rather elderly man waited until the other people were gone and then unassumingly stepped forward to shake hands. While doing so he said to him, "Young man, about forty years ago I heard a young man preach his first sermon back in central Louisiana. His name was Roy Williams. The people of the community, known as the Friendship Community, were conducting a camp meeting there

under a shed. Near the old camp shed they had drawn their wagons up in a circle and a young man stood in the center of that circle on a stump and preached his first sermon. His name was Roy Williams. Can it be that he is any relation of yours?" The old man was greatly pleased when R. T., Jr., said to him, "That man was my father."

For many years that camp meeting was carried on there at Friendship, and now beside the old camp shed which still stands is a beautiful white country church and it is a Nazarene church. It stands almost exactly upon the spot where Roy Williams stood on the stump and delivered his sermon as a boy preacher. It is interesting, too, that the old New Hope Methodist church has in recent years been moved to the Fort Jessup campground. It is now owned and controlled by the Church of the Nazarene. At the present time our Nazarene pastor of the Friendship church and of the circuit of which it is a part lives in the Methodist church in which Dr. Williams was converted.

One can readily conclude that upon receiving the call to preach Roy Williams immediately set about to do what God had asked of him. But to accept the call to preach for him meant that he must prepare for it. He attended the old Fort Jessup high school for one year. When he was ready to leave home to continue his education, one of his well-to-do uncles, knowing of his intention to go to a holiness college remonstrated with him earnestly. He warned him that if he went in that course it would result in hardship and poverty to

him throughout life, and he assured him that if he would go to some great university that he would back him with all the money that he might need to secure the very best of training. The uncle pictured what he thought was an alluring prospect, telling the student that he was a young man of unusual capacity and assuring him that if he would study law and prepare himself for it, he might have a prominent place in the political life of his state and possibly of the nation. While offering him full support if he would choose the course which he advised, he told him unhesitatingly that if he went to the holiness college to prepare for the ministry he would not give a cent to help him. But nothing would turn Roy Williams from the course that he had chosen. He was fully convinced that his choice had been made in harmony with the will of God and that He would see him through.

While he was making his preparations to leave for college, a conversation took place one day between him and Norman. He told Norman of his call and of his intentions to prepare for the ministry. Norman was not irreligious, but he did not have the spiritual insight of his brother, Roy, neither did he experience the depth of his consecration. He said, "Well, Roy, you go ahead and be a preacher and you'll be poor and you'll not have many comforts in this life and not many friends to help and encourage you. But as for me, I have made up my mind to make money." The two brothers went their respective ways. We all know the result for Roy. The devil's oft-repeated taunts

that he would die friendless and alone proved to be an enormous lie. Many have heard him say that he could take his Ford car to Bar Harbor, Maine, start on a journey to San Diego, California, and never buy a meal or a night's lodging on the entire trip, but that for every meal and every night he could be entertained most cordially in the home of a friend. He was unquestionably right in such a statement. While his choice did bring its sacrifices in some respects and there were years when he was not adequately remunerated for his services, yet he was rich in friendships and his earthly needs were all supplied clear through to the end of the way.

The story of Norman is far different. He began his life, entered into business, and seemed to prosper for a time and it appeared that his ambition would be realized. But while he was yet in middle life or soon thereafter, adversities came that broke up his home. His heart, too, was broken, his business rapidly declined, and finally he closed out and was left a man bereft of friends and loved ones, and very much alone. For several years he lived in a very humble cottage which hardly deserved to be called more than a shack. Many, many times Dr. Williams sent him clothing and money to buy food. His health failed him and he was unable to work and earn his own living, but it was a joy to his brother, Roy, to provide for him the necessities of life. One day, a year or two before his death, Roy went to see him. At first Norman did not recognize him. Roy asked him how he was getting along and

if he needed anything. He said, "No, friends supply me with all the clothing I need and with food and money for I do not need a great deal." After talking with him for some time Roy said, "Norman, do you know me?" He said, "No." Then Dr. Williams said, "I am your brother, Roy." Norman choked up, wiped a few tears from his eyes with the back of his hand and said, "Well, my eyesight is a little poor, and my voice is not very clear." They talked for a few moments longer and parted. They were not to see one another again on this earth. When Norman died it was his brother, Roy, who helped provide the money to take him back to the old family burying ground and give him a decent burial among his friends and loved ones.

Another decision which was to have a far-reaching effect upon his life and ministry was the choice of his lifelong companion. While a student at Texas Holiness University at Peniel, Texas, he met Eunice Harvey. She was the daughter of Dr. J. W. Harvey, a very prominent layman and leader of the holiness movement at Sunset, Texas. He found in her a kindred spirit. She, too, had come under the influence of rugged holiness teachings and had consecrated her life to God for any place of service. She and the members of her family had been saved and sanctified in a meeting held by Rev. R. L. Averill, and she, from her youth, had been active in promoting the cause of holiness in that part of the state of Texas. Eunice Harvey was a young woman of recognized ability and talent. She was a good

student, a fine musician, and all her gifts and talents were consecrated wholly to God.

Their lives were drawn together at first because of common interests and associations. They came to be more and more attracted to one another. Soon after leaving college while he was serving as president of the Bell City College at Bell City, Louisiana, on December 26, 1906, Roy T. Williams and Eunice Harvey were united in marriage. Thereafter she was associated with him in the work of that college. Both of them were engaged in teaching while he had the administrative responsibility. It was a school of about one hundred students, carried on by the holiness people of southern Louisiana. They continued their service there for about a year and a half after their marriage.

Roy Williams' choice of a wife proved to be a wise one. To her natural gifts and charm there was added the abundant grace of God. Throughout the many years they lived and labored together, Dr. Williams was renewed in spirit and strengthened in his purpose and comforted in his sorrows and trials by one who never failed him. She was always a source of inspiration to his life and ministry.

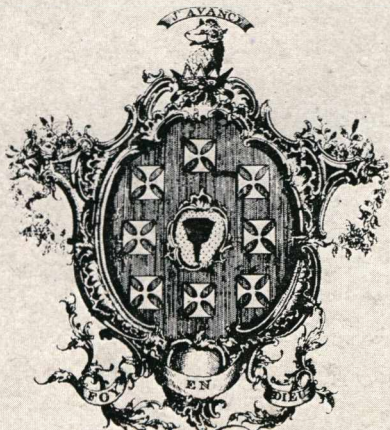
Another important decision to be made was that of his church relationship. This proved to be a choice of far-reaching consequence to him and to the Church of the Nazarene. He knew of the Holiness Church of Christ and the Texas Holiness Association to which his wife and her people belonged. He felt the former was too limited in its

scope and had not as yet given evidence of its permanence and of its breadth of vision and purpose. He saw, too, that the work of the Holiness Association lacked organization and that when certain outstanding personalities in the various localities were no longer present to carry on the work, probably it would largely disintegrate. While observing these things concerning the holiness work that had come under his acquaintance, he also saw the growing opposition to holiness in the Methodist church. He knew what had been said to Josh Sanders and others who were preaching holiness. He foresaw that the time would never come when a man who stood out foursquare for the gospel of a full salvation would receive cordial welcome and full endorsement from the leadership of the Methodist church. He was not ambitious for a position of prominence, but he was eager that his life should be invested where it would bring the largest returns.

At this time he was constrained to go to Chicago University to do some graduate work. While there he attended the First Church of the Nazarene located at 64th Street and Eggleston Avenue. The Rev. C. E. Cornell was the pastor. This brilliant young university student with his striking personality sat in the congregation of that church, listened to the simple unctuous messages of the pastor, and felt the power and passion of his soul. At the same time he observed that in the congregation there were outstanding laymen such as Dr. and Mrs. Edwin Burke, Mr. and Mrs. David Anderson, Mr. and Mrs. Jack Berry, and other prominent fam-



DR. AND MRS. WILLIAMS ABOUT THE TIME OF THEIR MARRIAGE



Isaac Bartram

FAMILY COAT OF ARMS

ilies. He decided that the Church of the Nazarene had a future if it could enjoy such a ministry and receive the support of such outstanding laymen.

He went away from Chicago with a determination to look into the doctrine and polity of the Church of the Nazarene and to inform himself concerning its history. The feeling grew upon him that the Church of the Nazarene was the place where he could invest his life and accomplish more than in any other connection. Therefore in 1908 he went to the General Assembly held at Pilot Point, Texas, at which time the Holiness Church of Christ formally united with the Church of the Nazarene. It was at that assembly that Dr. and Mrs. Williams united with the church. They were received by Dr. P. F. Bresee and during the progress of that assembly Dr. Williams was ordained by Dr. H. F. Reynolds. Presented herewith is a facsimile of his Certificate of Ordination.

That was a big decision in his life. It seemed that to sever his connection with the Methodist church and cast his lot with a denomination so young, so small, with a future so uncertain would entail much of sacrifice. It was not only an important decision for him; that decision was to have far-reaching influence upon the church itself, for Roy T. Williams was to play a large part in shaping its policies and giving it direction for a generation of its history.

The sanctified man in reality faces but one vital question, namely, What is the will of God for me? To do the will of God when once it is known is the outstanding duty and joy of every consecrated soul.
—*Sanctification—The Experience and the Ethics.*

IV

A SENSE OF DESTINY

FROM the day Roy Williams answered God's call to preach the gospel, he was possessed of an awareness that his life course was charted by a divine appointment. His personal ambitions were all on the altar. He had no position chosen for himself, but he had a consuming desire to fill the place God had prepared for him. He was compelled by the love of Christ; he was subject to an inner imperative like his Saviour who said, "I must work the works of him that sent me while it is day: the night cometh when no man can work."

Fortunately, Roy had friends to encourage him. Bud Petty who was his teacher in the elementary school said, "I was considerably older than Roy, but I always tried to encourage him in doing what he believed he should, and I think I did help him some." When he went to the old Fort Jessup high school he met with many discouraging days, but there, too, he found friends who stood by him and offered the word of encouragement that was needed. In the fall of the year while the weather was good, he rode the six miles to Fort Jessup on a little mule named Barney. Mr. Lucius lived at Fort Jessup and owned the store there. He allowed Roy to keep the mule in his pasture lot near the school. He would ride to the gate each morning then turn his mule loose in the pasture and walk a quarter of a

mile to the schoolhouse. Of course there were hardships to be overcome, but his friend, Mr. Lucius, often said the right word to keep him pursuing his goal.

When the winter came on with its bad roads and weather, the Lucius family took him in to board at their house. All members of the family became his lifelong friends. Their benediction was upon him through all the many journeys and in the midst of the heavy burdens that he bore. In high school he won the favor of his teacher who also offered him words of commendation and made him feel that his life would be successful and a blessing to many people. Roy was a serious and diligent student. He had for his seatmate Jeff Holiday, a nephew of Sam Holiday, who had been the pastor of the New Hope church when Roy was converted. A rule of the school was that there should be no "talking in books." Roy and Jeff sat on the front seat. They agreed in a solemn resolution that they would not trespass that rule throughout the year. One day Jeff broke over and started talking to Roy. Roy nudged him in the ribs and made no reply. He kept his vow throughout the year. Later he said, "That was the hardest resolution to keep I ever made."

The summer after his term of school at Fort Jessup, he taught one term in a rural school known as the Le Nan School. There the same great sense of destiny was upon him. His pupils loved and revered him. He left a lasting impression upon them. The next term of school was taught by Miss Josie

Smith. The children often told her of the teacher who had taught them the year before. Early in her school term they said to her, "Teacher, do you see that big tree there with the stump beside it?" It was a great tree which had once had two trunks; one of them had been cut down, leaving only the stump. When the teacher gave her attention to their story, they went on to say, "Last year our teacher went down by that tree every day to eat his lunch, and before he ate, he placed his Bible on that stump and knelt down to read it and to pray." They could still point to the impressions in the ground where Roy Williams' knees so often pressed. It is no wonder that the candle of his spirit still burns and gives a brilliant light in the community where his youthful years were spent.

In the fall of 1900 he went to Texas Holiness University to school. There he received both the A.B. and B.D. degrees. He spent about five years as a student in that institution. The same seriousness, the same great weight of responsibility seemed to rest upon him there also. Dr. C. A. McConnell was connected with the school at the time that he was a student there and he says of him, "He was lonely because of the isolation of his spirit. Roy walked alone with God." While other students were at play he was often found at work earning the money with which to pay his tuition. He had relatives that could well have helped him, but as we have already observed, when he made his choice to go to the holiness college and prepare himself for the ministry, they refused to assist him. He was often

without money which he sorely needed. Once he tore his trousers and having no money with which to buy new ones or to pay someone to fix them, he patched them himself. He wore them, though the rent was long and conspicuous, being just over the knee.

During his first year there he received word of the serious illness of his mother. He had no money with which to buy a stamp to send a reply. Her illness proved fatal and by the time word reached him of her passing, it was too late for him to attend the funeral. Doubtless his heart was very lonely and sad. He had been strongly attached to his devoted mother. She had been taken from the family at the early age of forty-three. Amid all of these adversities Roy kept a good spirit. He never "whined" as Dr. McConnell put it, and sometimes his seriousness was broken by a joke or prank and he laughed with youthful glee at some wholesome bit of humor.

In his early years at Peniel he lived with Mrs. Molly Matthews. She became much attached to him. In the later years he milked cows for Mrs. Anna Kimbrough and took care of the milk. On one occasion she noticed that a crock of milk that had been filled when the cream rose to the top, was now only partially full and that the cream was undisturbed except that it clung to the sides of the crock and sank down in the middle, leaving evidence that someone had taken a straw and drunk the milk from under the cream. Many years later she accused Roy of having done it, and characteristically

he neither denied nor admitted that he was the guilty one. All he did was laugh heartily.

As in Many, so also at Peniel, people both old and young looked up to Roy and expected something unusual of him when he came into his own. The students honored and respected him. The members of the faculty saw in him great possibilities for leadership. Edith Arnold said of him, "He was in my Latin class. In his translations he always used beautiful language." She added, "He was well-balanced in his judgment, and he was firmly established in his religious experience. Other students were at the altar many times, but Roy was strong and unmovable." Rather shyly Miss Arnold remarked that all the girls were "crazy about him."

Dr. C. A. McConnell has given an eloquent tribute to Roy as a student. He said that he was at Bethany for some business. There he met Dr. J. W. Goodwin who was then active in the leadership of the church in California but was also in Bethany for an engagement. Dr. McConnell said that he invited Dr. Goodwin to come to Peniel to observe a certain promising young man who was a student at the college. Dr. Goodwin accepted the invitation and after being there for a short while, Dr. McConnell said, "Have you picked him out yet?" Whereupon Dr. Goodwin replied, "Yes, he's that dark, fine-looking young man over there." It is needless to say that his eye was on Roy Williams.

While president of the Bell City College, this same great sense of responsibility was upon R. T. Williams. There he disciplined himself rigorously.

Twice each day for the sake of keeping their bodies and minds fit, he and Mrs. Williams walked two miles. In the school he not only taught, but also preached and gave spiritual guidance to all the students and members of the college community. The people there recognized him as a man of unusual capacities and one destined to do greater things as time went by. Brother Isaac Derouen was treasurer of the college while Dr. Williams was president. When interviewed concerning those years, Mrs. Derouen volunteered the statement, "We couldn't expect to keep him at Bell City. He was too big for a place like that." When she was told that a biography was being prepared she remarked, "Well, you can't write anything too good about Roy Williams."

After uniting with the Church of the Nazarene in 1908, Dr. Williams left the Bell City College and came to identify himself with the faculty of Texas Holiness University at Peniel. There both he and Mrs. Williams were engaged in teaching. Dr. Williams taught English and Psychology and Mrs. Williams taught in the field of music. The students of those days affectionately addressed him as Professor Roy and Mrs. Williams as Miss Eunice. They were both popular teachers, and Dr. Williams especially held a high place among the members of the faculty. He served under the administration of Dr. E. P. Ellyson. When Dr. Ellyson resigned to accept other responsibilities, Dr. Williams was made president of the college at the early age of twenty-eight. Here again the seriousness with which he



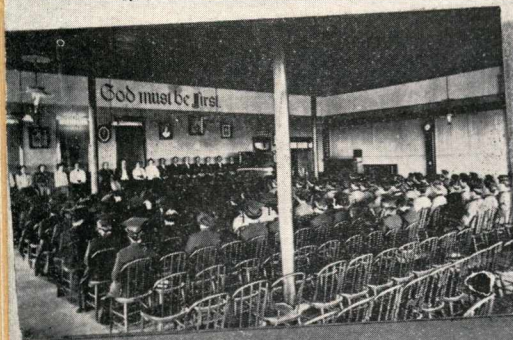
WITH LOUISIANA FRIENDS



AS A STUDENT
AT PENIEL



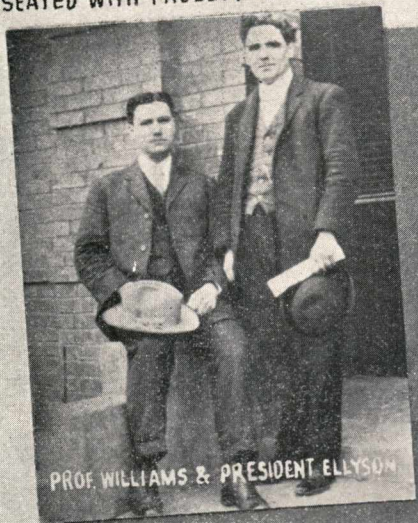
THE LOUISIANA BOYS AND HILDA



SEATED WITH FACULTY AT PENIEL CHAPEL



AS SPONSOR OF LITERARY SOCIETY



PROF. WILLIAMS & PRESIDENT ELLYSUM



AS PRESIDENT OF PENIEL

looked at life was evident in matters of student regulation and discipline. He was president from the years 1911 to 1913. Expenses for students were held at a minimum during his administration. Total expense for one year including board, room, and tuition was \$156.25 for a regular college course. A fee of 50c for the use of the library was paid once during a student's college career. Under the caption of "outdoor exercise" the following statement is found, "No boisterousness, vulgarity, disrespect, or brutality is tolerated. Baseball and notorious Rugby football are not allowed." These principles were rigidly enforced. A certain young man now prominent in the leadership of the church, came from the East to study at Peniel. He brought along with him a bat and ball. Unsuspectingly one day he went out on the campus to bat out flies to the boys who were to catch them. Dr. Williams, observing what was going on, came out and very sternly rebuked him, took his bat and ball, and assured him that such conduct was not permitted at Peniel. The student seemed amazed. He answered him with the reminder that what might be permitted in the East could not be tolerated here.

It is amusing to peruse one of the old catalogues. In a paragraph entitled "Rooms for young women" the following information is included, "Fuel is cut for girls and carried to each floor of the girls' house." Among furnishings provided were a lamp, bowl, and pitcher. Some interesting regulations with regard to the care of rooms were also in effect such as the following: "Rooms must be kept

neat. Beds must be made before the study hour begins in the morning. Slop water must not be thrown out of the windows or off porches, but must be emptied at a distance from the building." Under social regulations the following rules are found: "Boys and girls are not allowed to pair off or gather together in groups for the purpose of talking in or around the buildings or anywhere else. The opposite sex may have the privilege of being together three times in the fall term and two times in each of the other two terms during the year. Pupils may be given the opportunity of having the company of the opposite sex for a specified time in such place as the faculty may appoint and under the eye of the matron or the teachers." Mr. President was a strict disciplinarian. He advocated the military method as a means of physical exercise and discipline. There was no regular military training and no connection with the army, but the plan for exercise and discipline was along military lines.

It was his sense of being guided by a higher will that led Dr. Williams to resign the presidency of the college in 1913 and enter the field of evangelism. He desired to be free from administrative responsibilities that he might devote himself to preaching the Word and winning souls. With deep conviction and with a consuming passion to lead men to Christ, he plunged into the work of evangelism and God blessed his labors abundantly. He continued in that phase of service until elected a general superintendent in the early days of 1916.

His sense of destiny was upon him when he realized he had been elected to the office of general superintendent. He shrank from it, but a feeling of compulsion was upon him. He could not escape the call of duty.

That same imperative remained with him throughout the thirty years that he served the church in its highest office. He never was able to take the burdens lightly or to relax into a comfortable, easygoing manner of life. The fact that other people seemed able to brush their responsibilities off easily bothered him at times. When matters needed attention, he felt that he must not ignore them. If a crisis was on, he was thrust into the center of it. It is well known that he had a reluctance about engaging in the visitation of the foreign missionary fields, not that he was unwilling to bear the privation and loneliness involved, but there was an inner persuasion that his presence was needed in the homeland. As he phrased it, he felt he should stay "near the home base." But when the General Assembly of 1928 made its wish clear that he should go on a tour of the foreign mission fields in company with Dr. Goodwin, he consented and went without a murmur. His attitude and spirit are revealed in the following quotation taken from *Glimpses Abroad*, a book written upon his return from the trip.

The responsibility involved in this trip was no small matter. We realized that the entire church expected us to look into the needs of the foreign fields, visit the missionaries, make a survey of our work and come

home with definite recommendations. We were keenly conscious of the fact that no recommendation that we could ever make would be satisfactory to all. Furthermore, being human, very human, and very fallible we were conscious that we might make mistakes in our recommendations that would prove a detriment, if not disastrous, to certain features of our cause. These things had a tendency to develop emotions of sadness and heaviness of spirit. Then again it is no small matter for one to start abroad on a trip that separates him from his family for almost a year. He knows that if he should die in India, for example, he could not be brought home for burial. If he should die on the high seas, he would have to accept the ocean as his cemetery, and the consciousness grips one that his own loved ones would suffer doubly from the fact that they would be denied the sad privilege of having a respectable funeral and the opportunity of visiting his grave once in a while during the passing years.

This seemed cowardly, however, in the light of the heroism and courage and sacrifice of the missionaries who for years have braved the dangers of sea and land, separated themselves from all that is dear, and have gone to unfriendly climes to lay down their lives for Christ and His cause. These missionaries have blazed the way for civilization. In their wake have followed trade, commerce, education, and the great by-products of Christianity. In comparison with them, soldiers, scientists, artists, philanthropists look insignificant. How can the world ever repay the missionary? His name should be emblazoned on the walls of fame, higher than the names of kings and potentates. He is a hero of the highest order and whether his work is properly appreciated and rewarded in this world or not, it will not be forgotten in the world to come where honor will be given to whom honor is due.

When I thought of these trail blazers of civilization, these honored sons of God, the ambassadors of heaven's

court, giving their all for the uplift of the millions without a "chance," I forgot every hardship and turned my face toward the west with a resolute purpose to do my duty and take the consequences. After all, that is the only safe rule to follow, namely, to know what is duty, and then do it and be happy and willing to accept the results. A good conscience is of greater value than friends and popularity, especially if conscience must be sacrificed to win friends and the good will of others.

As we look back upon the results of that trip, we wonder if probably he was not right in feeling that his place was here with the church in the homeland. That the visitation proved profitable to the cause of foreign missions we do not doubt; but it is easy to recall that Dr. Williams came back from the trip very much depleted in his physical reserves. He was weary and he had lost much weight. Soon after his return he had a very serious streptococcic infection in his throat and almost died in a hospital in St. Louis, Missouri. Fortunately, God did touch his body and restore him, but with such hazards resulting from the trip one wonders if he really should have gone. However, as always, when he felt the church wanted him to do something, he was ready to respond even though he did not fully approve.

As the years passed and his physical strength began to wane, he had a growing desire to retire from the general superintendency. He often stated that if the general assembly should not give him a nearly unanimous vote, he would take it as an indication that he might be relieved from his heavy duties.

He longed to be free from executive responsibilities that he might give his attention to preaching, but his sense of destiny held him to his task until he fell in the midst of battle. He had definitely planned to retire at the general assembly in 1948. He desired to spend the remaining years of his life writing books which he hoped might prove to be a lasting contribution to the progress of the church even after he had gone to his reward.

It is very clear to all who have known Dr. Williams that he lived with a sense of a divine appointment, a commission from high heaven. A weight of responsibility was upon him, more than the average man could bear. He proved himself a faithful servant of God and the church. Personal pleasures were never a consideration with him if duty demanded his time and attention. He was true to his vision unto the end. He could say as Paul said, "I was not disobedient unto the heavenly vision."

To many the temptation has come to think that Dr. Williams' death was ahead of schedule. No doubt some are unable to dismiss that thought even yet. But we dare not conclude that a life so perfectly conformed to the plan and purpose of God in all other respects should end untimely. There is peace of mind in believing that God does all things well.

In the words of General Superintendent H. V. Miller written in a letter to Mrs. Williams soon after her husband's homegoing there is strength and beauty. He wrote: "As I now try to see events in

a truer light I am confident that Dr. Williams finished his ministry. Not that he would not have given us years more of invaluable service had he lived, but I cannot escape the feeling of completeness in it all."

It is better for us to take that attitude. Loved and followed as he was, yet he fulfilled his destiny. He lived out the full twelve hours of his day. He walked in the light to the end. He did not stumble. He could have said as did Paul, "I have finished my course." He could face his Heavenly Father whose will he came to do as had his Lord, saying, "I have finished the work thou gavest me to do."

There is an art that surpasses all other arts, that of touching the strings of the human heart, producing music and harmony that are heard and felt throughout time and eternity.—*Relationships in Life.*



COLLEAGUES OF MANY FRUITFUL YEARS

V

GIFTS AND GRACES

IN NUMBER and in quality the natural endowments of Dr. Roy T. Williams were unusual. He had a fine physique. He was tall and straight in form, and broad of shoulder. His raven-black hair and his swarthy skin gave one the impression that he was a man of strength. His dark, penetrating, expressive eyes changed with his mood. When he was stirred with some deep conviction, they were like burning coals of fire; when he was moved to tender sympathy, they were liquid with love; when he was amused, they twinkled like the stars. His jaw and chin spoke of inflexible will to win. His mouth was large and square-cut like an orator's. His nose was that of a man of intelligence and leadership. His brow was high and noble. His hands were full of power. His voice ranged from tender pathos to rousing tones of authority and command. His whole personality was magnetic. To look at him was to be inspired and challenged. Many remember how much pleasure he had in telling of a remark made by Rev. Willis French while reporting in a district assembly. He said, "When I look at Dr. Goodwin, I want to be good. When I look at Dr. Williams, I want to fight." Brother French meant well and spoke truly. A look at him inspired men to action.

Dr. Williams' intellectual capacity was likewise great. He had delved into psychology and philosophy as well as theology. In an extraordinary degree he translated his knowledge of those subjects into practical application. He thought things through carefully and expressed them clearly. No one was ever in doubt as to the meaning of what he said. His thought processes were straight, his conclusions were accurate, and his means of expression easy to be understood.

To draw the line between natural endowments and special graces bestowed is difficult if not impossible. God takes the natural gifts and glorifies them by His grace. And again He turns what might be a human weakness into strength through sublimation by His Spirit's unquenchable fire. Few men have given to God finer human capacities than did Roy T. Williams. Seldom has God bestowed such abundant grace upon one of His servants.

Dr. Williams was a humble man. The position he held and the almost extravagant praise heaped upon him by thousands never gave him a feeling of being superior. He was always approachable. Whether he met a colleague or an unknown layman of the church, he was always courteous, considerate, and kind. Here is an estimate of him written in a letter to his family after he was gone by Rev. J. E. Threadgill:

You know, Sister Williams, I have known Dr. R. T. from young manhood. In my way of thinking he was one of the greatest among the great in wisdom and piety, yet he was so humble, gentle, meek. He was

firm but tender, cautious and careful. I loved him like a brother.

Mrs. Josh Sanders, whose husband's ministry meant so much to Roy Williams in his youth, is now advanced in age, having outlived her husband by many years. Whenever he was in reasonable distance, Dr. Williams always paid her a visit, the last of which was only a year or two before his death. Those times were very precious to her. She tells how just before he bade her good-by for the last time, he knelt by her chair and asked her to put her hands on his head and pray for him, just as she had done when he was a boy. She said, "I did pray for him and then he bade me good-by. Roy was always so humble."

Common people loved him dearly. In the community where he grew up he is still the idol of everyone. From the colored boy friend of his childhood, Reece Thompson, to the most distinguished citizen of the county seat town of Many, he is loved and respected. It mattered not whether they were white or black, whether they were Methodist, Baptist, Nazarene, or Catholic, everyone spoke in highest praise of Roy Williams. He grew up in simple surroundings and traveled to the ends of the earth as God's message bearer, always keeping in touch with people. Bud Smith, his boyhood friend, said, "When we grew up we began to learn something, but when we were lads we were just as far back in the woods as you could chase a wolf with a pair of greyhounds." His touch with the country folk of his youth helped to keep him in touch with people

throughout his life. It was by a natural tendency and by a set determination of his will.

One reason he exerted such a tremendous influence in the church was that he lived so close to the people. In the earlier years of his general superintendency much of his time was spent in their homes. In order to save money and also to keep people from thinking there were barriers between him and them, he often sat up all night riding in a day coach, and lived in second-rate hotels. Probably it was for the same reasons that he sold himself so completely upon the desirability of a Ford car.

His spare time in recent years was spent at Tuscumbia, Missouri, in the cabin among the oak trees. The people of that countryside hold him in the same high esteem as do the friends of his youth. The man who kept the farm for him and took care of his few blooded cattle was so attached to him that when he learned that he was gone, he sat down and wept until his strong frame shook with grief. This touch with the common people kept him close to life's realities. Purposefully he kept away from those things that would place barriers between him and them. Mrs. Dennis Cook, the granddaughter of Mr. and Mrs. Lucius with whom he lived while he was attending high school at old Fort Jessup, said of him, "Dr. Williams was good, bue he was a man. He was human. We liked him not only because he was a great man and a great preacher, but also because he loved people and enjoyed recreation such as hunting and fishing."

Dr. Williams possessed the twin virtue of humility, which is courage. It takes a humble man to be truly courageous. The arrogant may boast of being unafraid, but it is the humble who will really prove himself reliable in the midst of battle. Dr. C. A. McConnell said of Roy as a young man, "He was cautious, but never afraid. He was slow to take his stand, but he was always firm in it." The fact that he was cautious and farseeing in reaching a decision regarding issues in the church enabled him to stand for what he believed to be right and not be moved from the position which he had taken. Seldom, if ever, did Dr. Williams make a decision of any importance without having deliberated upon it fully. When he had thought his way through and had what he believed to be the mind of the Lord in regard to it, he stood firmly though sometimes it meant great sacrifice and great sorrow to his soul to do so.

Even in the midst of a courageous battle for what he believed to be right, he was considerate and fair to everyone who opposed him. Many times when a vacancy occurred he has been known to disregard the fact that a certain man had opposed him in previous circumstances and use all his influence to give him a place of which he felt he was deserving. Someone said to him on an occasion, "Why did you suggest that man to such and such a position when you know he is not friendly to you?" His reply was, "The interests of the Kingdom come first. Even though I know that man is not a personal friend of mine, yet I believe he can do

the job that needs to be done and therefore I have used my influence to gain that appointment for him."

So considerate was he of everyone that people have traveled great distances to have the opportunity of a conference with him and receive his counsel and advice in the midst of their adversities and afflictions. His encouraging words and his "God bless you" have been the salvation of many a person who felt he was embarrassed if not defeated. Rev. J. M. Fargo tells of the time when he was giving his first report in an assembly. He was very much frightened and uneasy, but he gave his report as best he could. The people seemed to be blessed. But suddenly a prominent person in the assembly began to laugh aloud. Not realizing that it was a laughing blessing, Brother Fargo was greatly embarrassed and chagrined thinking he had said something wrong. He quickly brought his report to a conclusion and started to walk away. As he went down the aisle, he heard Dr. Williams say, "God bless him." New courage and faith came to his heart. From there on he felt like a special blessing from the Lord had been pronounced upon him by Dr. Williams.

Dr. J. Glenn Gould says, "Dr. Williams' ministry of encouragement was a rich and heartening one." In tribute to him Evangelist Lum Jones wrote to Sister Williams, "When I was going through the greatest trial of my life I drove some distance to see him. He said to me, 'I believe in you with all my heart.' After he said that I felt I could go through

fire." In a similar letter Rev. L. B. Matthews wrote, "He has been such a true personal friend to me, gentle in reproof when needed, wise in his advice, and true to me, the church and God in every relationship. He has spoken words of friendship and encouragement in many dark places."

There could be no more eloquent word written than that contained in a letter to R. T., Jr., and his wife by Rev. Wilson Lanpher whose wife is Dr. J. B. Chapman's daughter. He wrote, "I'll never forget as long as I live the scene I witnessed after Mother Chapman went to heaven. In the little sun parlor in Dr. Aycock's house in Bethany I could just dimly see two forms kneeling. It was your dad comforting Gertrude's dad in prayer. He was like that—simple and great and always with a heart of love."

All who knew Dr. Williams intimately knew him as a man of very sensitive spirit. He could easily be hurt. An unkind word or deed brought a look of pain quickly to his face and left a sorrow in his soul which was only healed by the grace of God. All great men are sensitive. One reason why Dr. Williams was such a wise and dependable leader was because he reacted so quickly and so accurately to the attitudes and conduct of other people. Although he was wounded easily, he never carried a spirit of revenge. He would never thrust himself upon anyone who did not like him, but he would never do him any harm. He sought to return good for evil. This sensitiveness of spirit greatly increased his capacity for suffering and perhaps

no one knows how much anguish of spirit he bore because he reacted so quickly to the thoughtless words or deeds of others.

A rather humorous incident which took place when he was a student at Peniel shows him to have been fundamentally a man of very sensitive spirit. A class in psychology had been studying the effect of mind upon matter. One day they decided to play a trick on someone to see how the principle would work out. They chose Roy Williams as their victim. On a certain morning the first boy who met him said, "Good morning, Roy, how are you feeling this morning?" To which Roy replied, "Why, fine, fine, tiptop." Thereupon the student said, "But Roy, for some reason you don't look to be in your normal health today." Roy said, "Oh, I'm all right." The next fellow that met him tried the same ruse. This time Roy replied, "All right, I guess." The tricksters kept it up throughout the morning. By the time the afternoon was half gone, Roy was sick in bed. He was a perfect proof of their principle. That only goes to show how quickly he reacted to the attitudes of people and it seemed at times like he almost read their thoughts before they were expressed. This sensitiveness of soul was a contributing factor to his accurate appraisal of men and it also greatly increased his usefulness as a leader.

Dr. Williams had a deathless passion for souls. He felt himself united with God's great purpose of human redemption. He felt a kindred love with that of the Christ who died on Calvary to save men

from their sins. He was never willing that he should become merely a leader in the church ecclesiastically. He always desired to be a spiritual leader and a soul winner. At the General Assembly of 1923 there was considerable effort on the part of certain brethren to take away the right of church officials to engage in the work of evangelism, particularly in holding revival and camp meetings. It was even thought by some that the disposal of funds for home missions was too much in the hands of general men and that they might be using those funds to further their own interests. This idea was wholly without foundation. Those brethren were probably subconsciously influenced by the desire to shut out certain prominent leaders of the church—Dr. Williams in particular—from holding revival meetings. Therefore a certain piece of legislation was drawn up requiring general superintendents to devote full time to their executive and administrative duties. If it had been only a personal matter with Dr. Williams, he would probably have allowed it to pass without notice. But he realized that back of it was a dangerous principle which might prove detrimental to the church as well as deprive him and other general superintendents of the right to engage in evangelistic work. When the matter was presented on the floor of the assembly, Dr. Williams in his characteristic fashion arose, squared his shoulders, looked straight into the faces of the people before him, and told them candidly that if such legislation were passed by the general assembly and it became impossible for him to do the work of an evangelist,

calling men to the mourners' bench to repent of their sins and to consecrate their lives to God that they might be sanctified wholly, then he could no longer serve the church as a general superintendent. He declared that his call was to preach, and that preach he must and preach he would and that he must be free to use his own judgment in deciding where he should invest his time in evangelistic engagements. Needless to say that speech turned the tide in the debate and the matter was adjusted so that a general superintendent might carry on his soul-saving ministry as well as do the work imposed upon him as a church executive.

The evangelistic passion continued to be a part of Dr. Williams to the very end of his ministry. He was always in great demand as a camp meeting and revival preacher and in any year could have filled a slate with engagements in the very best churches and camp meetings of the nation. Among his last engagements was the old Scottsville, Texas, Camp. He had been going to that camp meeting as a worker for thirty-five years and had been an engaged worker there for fourteen different seasons. During this camp, he preached with his old power and fervor, persuading people with the passion of his appeals. Many came to the altar of prayer and wept their way to God, just as they had done when he was the flaming evangelist of his youthful years. His passion to see the Church of the Nazarene succeed was really a passion for the salvation of men. At times onlookers might have thought that he was influenced by a sectarian bias, but such was

not the case. Fundamentally he was broad-minded in his attitude toward people of all denominations and particularly those of the holiness movement. But he believed in the mission of the Church of the Nazarene as a soul-saving institution and because he believed that its success meant the success of Christ's kingdom in the earth, he devoted himself to building the church. His lifework was like that of the Son of Man. "He came to seek and to save that which was lost."

Dr. Williams was most widely known for his sound judgment. It has been described as "keen" and "uncanny." That he had a natural capacity for sizing up circumstances and situations, measuring the caliber and dependability of men, none can doubt; but it was more than that. It was more than a human thing. He had the native capacity, but he also undoubtedly had a gift of God. His was the gift of helps and governments. He often quoted the text, "My judgment is just because I do the will of the Father which hath sent me." It was because he was so completely yielded to God that he was given that sound, balanced judgment. Tributes paid to him since his death have more frequently mentioned that quality of his leadership than any other. Dr. A. K. Bracken said of Dr. Williams, "As a church we shall miss his wise counsel. His keen insight linked with faith in God has enabled him to guide our church through many crises." Here also is a word from Dr. J. F. Leist, "Because of his deep understanding of God and men, Dr. Williams was able to penetrate to the

bottom of the problems and relationships of men and apply the truths of the Bible to them. His counsel in things small and great was continually sought. Men traveled hundreds, even thousands of miles to seek his advice. Men brought their personal problems to him, and only God knows the secrets that were sealed in his mind."

Dr. Samuel Young, president of Eastern Nazarene College, writes as follows: "One thing that is outstanding in my memory with regard to Dr. Williams is the fact that at the General Assembly in 1940, on the last Sunday, he took half an hour of his time to converse with me concerning my problem as to whether or not I should resign the district superintendency and take up the work at the college as pastor and professor of theology. The simple fact that he took that much time when he was so busy and probably tired made a lasting impression on me and his analysis of the problem was so keen and accurate as always. I know some thought he was inaccessible, but I really think this was due to the fact that his advice was so much sought after that he seldom had a spare moment."

Dr. Williams lived in close fellowship with the Spirit, and the discernment of the Spirit of God seemed to be within his own mind and soul. His colleagues recognized this superior gift and relied much upon it. On some occasions they opposed him. They believed their views to be right and his wrong. When he was in the minority he acceded to the majority with good grace. Oftentimes his opinions proved

to be right. Nevertheless, he did not go back to remind them that his judgment had been vindicated.

His judgment was not only accurate in things of the present, but to him also was given a farseeing understanding of things to come. In the first years that he was a general superintendent, the general program of the church was supported by strong urgent appeals. Often the whole denominational structure seemed to be imperiled by a financial emergency. Desperate officials cried for help to meet the immediate demands and to ward off a crisis that might mean collapse. Soon Dr. Williams saw that this policy was going to be disastrous to the church. In some unfortunate day the people would become calloused to these highly emotional appeals and would not respond when the need was imperative. He believed that a plan of systematic support should be adopted that would eliminate such crises and place the church on a sound financial footing. Therefore he began to advocate the adoption of the budget system of financing the whole program of the general church. He was supported by leaders throughout the church, but some opposed the idea vigorously. They felt it would hinder spontaneous giving.

Mr. J. F. Sanders, a devoted lay leader and a man who was endowed with rare business genius, ardently advocated the adoption of the budget system. In the General Assembly of 1923 he promoted legislation which gave formal endorsement to the new financial plan. But it was Dr. Williams who spearheaded the campaign to put the budget

into operation. He saw to it that it worked and that the districts and churches actually gave it their support. In every assembly, in every convention, and wherever opportunity afforded itself, he laid it upon the people as a necessity that they should begin to accept budgets and pay them. By the General Assembly in 1928 the budget plan was beginning to work with an encouraging measure of success. The following is a quotation from the quadrennial report of the Committee on Finance and Investments of the General Board contained in the Journal of the 1928 General Assembly:

We cannot emphasize too strongly our conviction that the budget system as at present applied should be continued. Our church as a whole is beginning to appreciate the advantages of forecasting the requirements a year in advance and then applying ourselves to the task of underwriting this amount through our district assemblies, which in turn, distribute it among the individual churches. This has proven to be a vast improvement over the old system of frenzied appeals and great drives for money in order to meet the current obligations of the general church and close the books at the end of each year without a deficit.

The success of the budget is evidenced by the increasing amount each year that comes to the General Treasurer as undesignated funds and which is divided by him according to a percentage basis fixed by the General Board.

We wish to call attention further that the flow of money into the General Treasury is becoming more even month by month. In former years there was always a large deficit during the first few months of the year making it necessary to borrow heavily from the

bank in order to protect outgoing checks particularly to our foreign fields.

It is with intense gratification that we call your attention to the fact that during the first four months of 1928 the receipts in the current fund account have exceeded expenditures and that during the last two years it has not been necessary to borrow from banks, notwithstanding the fact that we now enjoy a liberal line of credit.

After that assembly the budget system was in full effect and in successful operation throughout the church. It is certainly evident to all that the system was not adopted one day too soon. For had we fallen upon the days of the financial collapse of 1929 and the years that followed without regular support for the program of the denomination, we would have found ourselves in an impossible situation. The smoothly operating budget system in the Church of the Nazarene today is a result of the foresight of Dr. Roy T. Williams.

When we came to the General Assembly of 1932 there was a division of opinion as to how the funds of the Woman's Foreign Missionary Society should be handled. There were those who believed that the W.F.M.S. should receive and disburse their own funds. There were others who believed the spending of the money should be left to the General Board and yet they believed that W.F.M.S. funds should not be credited to the general budget of the local church. Dr. Williams foresaw in this a threat to our sound financial policy and more than that, he saw the possibility of developing a foreign missionary society that would operate independently

of the over-all supervision of the church. This situation existed then in other denominations. While many leaders and some of his own colleagues in the general superintendency believed that the W.F.M.S. funds should be handled apart from the general budget, Dr. Williams insisted that they should be credited to the general budget. The argument on the floor of the general assembly was heated indeed, but after much debate, through the sagacious leadership of Dr. Williams, it was finally decided that the funds of the W.F.M.S. should go through the regular budget channels of the church. Some protested bitterly even after the vote was taken, but the church stood firm. Certainly those dark days of the depression were passed more successfully than would have been possible had that action not been taken. Now that the plan adopted has been in operation for a number of years, probably there is not one person in a place of leadership who is not convinced that Dr. Williams' views were right. And instead of pulling apart from the church and its program, the Woman's Foreign Missionary Society draws closer to the church and the spirit of understanding and co-operation grows with the passing years.

Another striking illustration of the keen foresight of Dr. Williams comes out of the dark days of the depression. In the winter of 1933 he was engaged in a revival meeting at First Church, Los Angeles, California. It was a well-known fact that the financial structure of the nation was in a precarious condition, but nobody expected all the banks

of the nation to go on a holiday. One night while in that series of meetings, Dr. Williams was awakened out of his sleep. He began to think of the trying days ahead for the church. Funds were limited and the whole program was operated on a narrow margin. All available funds were in the banks of Kansas City. As he thought of it, a burden came upon him and he began to pray. In answer to his prayer it seemed almost as though an audible voice spoke to him telling him to send a message at once to Kansas City instructing the brethren responsible for our funds to withdraw the same at once. He arose early the next morning and sent the message in harmony with the word that had been given him in the night. Without equivocation he asked that Publishing House funds and the funds of the general treasury be withdrawn from the banks immediately. Mr. M. Lunn, the manager of the Nazarene Publishing House, and Dr. J. G. Morrison, who was then general treasurer of the church, upon receiving the instructions decided to tell the story to the banker. While he remonstrated concerning their withdrawal of the funds, the banker agreed that the situation of the church was critical since our checks had already been forwarded to the foreign mission fields and our credit was at stake in many different countries throughout the world. Although he did not give his consent to withdraw the money, yet his protests became milder. Mr. Lunn and Dr. Morrison decided to withdraw ten thousand dollars. They went to their safety deposit box and placed that amount of cash

there in safekeeping. They had not been outside the bank five minutes when the announcement was made that all the banks of the nation were closed.

When Dr. Williams returned to Kansas City and met the brethren to whom he had sent his instructions, they threw up their hands saying, "Well, Doctor, the next time you give us instructions, we'll do exactly as you say for us to do." While all the funds in the bank were not withdrawn, yet the ten thousand dollars did save the church from an embarrassing situation both at home and abroad. It is fortunate that though the bank did not reopen, yet it has been liquidated and now all the funds have been recovered.

It is no wonder that those who worked with Dr. Williams and knew him through the years still find themselves asking, "What would Dr. Williams do under these circumstances? What counsel would he give?" Just recently Mr. John Stockton, the general treasurer of the church, made the statement that he would rather have had the predictions of Dr. Williams regarding financial matters than those of any expert in the nation. He heard him say to a group during the depression, "Now you find it difficult to get hold of the money to buy the things you would like to have. But, the time will come when you will have plenty of money in your pocket and the things you want will not be available for your purchase." That prediction certainly has been fulfilled.

Perhaps no man will ever again be endowed with such versatile powers of leadership as Dr. Williams

possessed, but may God be pleased to give to several the needed gifts and graces so that they may have a corporate judgment that will guide the church successfully through the days of the future. Evangelist Raymond Browning, in a letter to Mrs. Williams, has expressed the thoughts of many. He wrote, "It seems hard to think of the Church of the Nazarene without your good husband. Always his preaching, his advice, his interpretation of the church's law and policy, and his pervading influence have been so much a part of our great church that no one could be more greatly missed. We have not had time to realize yet just how great is our loss. However we know that our Heavenly Father does nothing out of time and we shall look to Him for guidance just as you will have to turn to Him for comfort."

The story of the fall and the redemption of man through Jesus Christ is the most romantic, the most gripping, the most fascinating ever related from a public platform or read from a book.—*Sanctification*
—*The Experience and the Ethics.*

VI

A PREACHER OF RIGHTEOUSNESS

PREACHING was the high calling to which Roy T. Williams dedicated his life. He lived to preach. The attractions of a more lucrative profession did not allure him. That he could have succeeded in the practice of law, none can reasonably doubt. He proved himself a genius as an executive. He manifested a turn of mind like that of a lawyer or judge in his preaching and in his administration. R. T. Williams would have been an outstanding man in any profession. He had leadership qualifications. Had he entered politics, he could have risen to a high place in his state and probably in his nation. But God called him to preach. With the same diligence and unswerving purpose with which other men pursue their personal ambitions, he sought to fulfill the call of God. Had Roy T. Williams chosen to adjust his message to the popular demands of his day, he could have been promoted to the largest pulpits and the most influential positions in any denomination. But when God called him, He called him to preach holiness. Therefore, to cease preaching that message would have been the equivalent of not preaching at all. He would have been guilty of default in either case. He never compromised his message. He was fully committed to his call and to his convictions. He left the matter

of his position and the extent of his popularity to God. He would be faithful unto death.

Feeling his call to preach holiness caused Roy T. Williams to consider seriously the question of where his ministry could be most profitably invested. He was not ambitious for promotion or eager for pecuniary remuneration, but justly he desired to make his life count for the most in promoting the cause of holiness for the kingdom of Christ. After careful deliberation and seeking God's will he chose to cast his lot with the Church of the Nazarene. The church was new and small. Its doctrines were not popular and its standards excluded many from membership, but Roy T. Williams said, "Here is where I can best preach holiness with the hope that my work will remain." His decision was right. Few men in his generation have equaled and none have surpassed his contribution to the cause of holiness.

The fundamental and primary qualifications for successful preaching are love of God and love of men. Dr. Williams possessed these in large measure. He loved God and therefore he sought to obey God. His obedience became the organ of spiritual knowledge to him. Jesus said, "If any man will do His will, he shall know of the doctrine whether it be of God or whether I speak of myself." Having laid hold of eternal truths with a firm grasp, he built a philosophy of life that was strong and thoroughly Christian. These ideals he first wrought out in his own character and practice. He believed in the holiness of God and he sought to prove the

sufficiency of His grace and power to make men holy, in thought, word, and deed. He believed in a God of justice and he sought to deal justly with all his fellow men. He believed in a God of truth and by the truth he sought to live. He believed that God is merciful. Therefore the goodness and mercy of God shone out in his preaching and in his administration. He saw the extravagance of God's love manifested in the gift of His only begotten Son and in the Son he saw the spirit of service and sacrifice personified. He took Jesus as the pattern for his life. He lived unselfishly. He was among his brethren as one that serveth. The mind of Christ was in him. These concepts of God and of the redemptive mission of His Son were not so much a carefully wrought out philosophy as they were a revelation from God. They were a part of the preaching of his early life as well as of his mature years. An examination of his early sermons reveals that his thinking was sound and truly Christian from the beginning. This early maturity was the occasion and justification of his election as a general superintendent before he was thirty-three years of age.

Loving God and comprehending divine realities as he did, Dr. Williams would naturally be a lover of men. He knew well that one could not love God whom he had not seen and hate his brother whom he had seen. Therefore he made room in his affections for everyone. He loved the lowly as much as the most honored of men. He had compassion toward the sinful and the erring. He yearned over

sinning, sweating, sorrowing humanity. He could enjoy the companionship of the learned and the elite, but the untaught felt at ease in his presence. His breast was full of the milk of human kindness. He had a human touch that made many love and admire him as few men are loved and admired.

An exalted conception of the great task of preaching the gospel is essential to effective preaching. Dr. Williams conceived of preaching as a mediation of eternal truth. The preacher was the mouthpiece of God. The message he proclaimed he had received from God. He gave it to men as the basis of faith for personal salvation. Roy T. Williams did not preach to entertain his hearers. He preached for a verdict. He was seeking the lost that he might bring him to God or he was helping the Christian to a more victorious and fruitful life. Preaching was serious business and he was in dead earnest about it.

Personal magnetism was one of Dr. Williams' assets as a preacher. To look at him was to be impressed. His very presence awakened interest if not admiration. He spoke clearly and distinctly. He was never overwrought in his emotions, but he spoke with evident feeling and passion. At times men, unwilling to be moved by his power, resented his almost irresistible appeal. An unconverted business man in Chicago listened to him preach. He was asked if he did not feel that he should be a Christian after the sermon he had just heard. He replied, "Yes, but I don't want you to think I am weak enough to give in to an orator." Those who

Know All Men by These Presents,

Under the protection of Almighty God and with an eye single to His glory, by prayer and other religious service Wm J. Williams has this day been set apart for the office of Elder in the Church of God, according to the rules of the Pentecostal Church of the Nazarene, he being judged worthy and well qualified for that work by the General Assembly and he is hereby recommended to all whom it may concern as a proper person to administer the Sacraments and Ordinances and to Feed the flock of Christ so long as his spirit and practice are such as become the Gospel of Christ and he continueth to hold fast the form of sound words according to the established doctrines of the Gospel.

In Testimony Whereof we have hereunto set our hands and the seal of the Church, this Twelfth day of October in the year of our Lord one thousand nine hundred and eight Done at Pilot Point, Tex.

Wm J. Reynolds
Bishop of the Department
Wm J. Pierce
Secretary of the Assembly

THE NAZARENE HOME
PHONE NO. 72
BETHANY, OKLA. June 20, 1906

Dear Council -
I am writing you for advice
I am kind of quiet much, I am in the
to me what my name is being
I am in are quiet left for your left
indications are appearing to take
at that I might be selected in case
I am what shall I do if I cannot buy
I am I shall share in some way
I shall have to say into my brethren
at the same time I am to
I am and I am afraid that work
I am I am of my preaching I do
I am to preach and that is God's call
I am you know that I am in the
I am of mind. If I had to care with
I am I would say no "but I
I am to do the right thing. Please
I am to me. This I will say
I am for God's best and yours
I am

Re R. T. Williams 10-10

Preston Harrod + 23 School Ave
Kansas Mo
My Power Brother
Your great advice
to the candidates for the
ministry was all that could be
learned, Your warnings were timely
and to the point and most
effective, you left nothing unsaid
which the young people or their
parents should bear out or that large
audience should take to heart,
I was delighted with it all
and I want to know it
Yours A M Hall

yielded to the persuasion of his message learned, however, that the power of the preacher was something more than personal magnetism and moving oratory. They found it was that undefinable thing called unction that really gave transforming power to the message of the preacher. It was that he preached in the demonstration of the Spirit and power. God was with him. God's spirit spoke through him.

Dr. Williams' sermons were carefully wrought out. His style was like a lawyer's brief. His sequence of ideas was logical. He preached a well-ordered, progressive, unified message. He moved toward a climax. The foundation and structure of the sermon were scriptural. He used material from history, literature, philosophy, and from everyday life. But the Bible furnished the backbone of his sermons. He made the Bible a book of life and its characters men and women of flesh and blood. He was always keen in his analysis. This kept his preaching practical. He was never pedantic. He was a teacher but his style was not didactic. He made men see themselves in relation to the Christian ideals. He made them want to live right and he showed them how.

A true test of the greatness of a preacher is whether or not he is interesting. Will people come to hear him? Will they listen? Will they come again? Dr. Williams passed that test with a high mark. Throughout his life people loved to hear him preach. Whether he was preaching a devotional message, giving an evangelistic appeal, or deliver-

ing a lecture, people listened to him with interest and with profit. This was due in part to the simplicity of his preaching. He used familiar Saxon words. His sentences were short and direct. His meaning was clear as sunlight and yet as profound as God's goodness and justice. In this aspect, too, he was like his Master.

Another factor which contributed to the interest-holding qualities of his preaching was his sparkling humor. He was clever in the turn of a phrase to provoke a smile from his congregation. He was masterful in telling an anecdote or a story. He made it all real and true to life. His own bewitching smile and at times his rippling laughter brought quick response from his audience.

His sermons were not deficient in the structural truths that are changeless in their value, but he brought light into the house by many windows. His illustrations were graphic and illuminating. They were chosen from many sources but mostly from life and its varied situations. He never indulged in too much detail in telling a story and he did not go off on some sidetrack and allow his hearers to lose the point. His illustrations were appropriate and effective. They were given not just to fill up time or merely to entertain. They were used to make the truth vivid and unforgettable. Mrs. Carlyle Hope tells how Judge J. H. Davison of Dallas always attended the Scottsville Camp when Dr. Williams was one of the preachers. He said, "While other men preach I am thinking about my cases in court. While Dr. Williams preaches I listen to every

word." Mr. Henry Cain, chairman of the Tax Commission of Louisiana, a lifelong friend, said, "Dr. Williams was the most dynamic and most interesting preacher I ever heard."

Dr. Williams' preaching was moving. While in the full-time work of evangelism, he held great revivals. He was called to hold a union meeting in a southern Louisiana town. The churches united in prayer and personal work. He preached and God came in great power. The entire city was awakened. The citizens of that place remember yet the great revival which came under his dynamic ministry. After he became general superintendent he continued the work of evangelism and thousands were constrained to seek God as they listened to his impassioned pleadings. Sometimes his congregations were moved to tears, sometimes to shouts of joy. In the years of his early ministry he was preaching at the Spring Lake Camp Meeting where he was affectionately called "Our Louisiana Preacher." During his sermon the elderly colored cook, Charity Banks, was greatly blessed. She could restrain her joy no longer so she walked up on the platform and followed the preacher back and forth shouting, "My name is Charity Banks, fresh and fair, with coal-black eyes and curly hair." Fortunately not all his hearers chose to demonstrate their joy in that quaint fashion, but thousands felt the same joy within.

Sometimes he preached to arouse people to greater sacrifice for Christ's sake. Sometimes it was to comfort, strengthen, and settle them in the Christian way. A good illustration of his captivating

power as a preacher comes from one of his early assemblies. A small church located on the outskirts of a Mississippi town desired to entertain the district assembly. The district was small and the invitation of that church was accepted. The pastor, not being experienced in entertaining assemblies, overestimated the number of delegates and visitors who would attend. He publicized the coming of the district assembly to his church throughout the town. He enlisted the co-operation of the ministerial association and the city officials. A large number of rooms were secured from people who were not members of the Nazarene Church. It was understood that the presiding officer would arrive on a certain train. The people of the town assumed that many delegates and visitors would arrive at the same time. A great company of people gathered at the railway station to give a royal welcome. Many expected to take delegates to their homes to be entertained. Representatives of the city government were present and were prepared to present the general superintendent a large wooden key symbolic of the fact that the town welcomed him and the assembly and gave to them all the rights and privileges of the town.

The train arrived on schedule. Dr. Williams and one lone delegate dismounted. The ceremony of presenting the great key was performed and then the people began to look for their delegates. In disappointment they turned to their homes expecting them to come later. When the assembly convened, there were only two or three dozen people

present. Of course, the pastor was let down and the general superintendent was embarrassed because of the attention that had been called to an overestimated assembly by the wide publicity. They proceeded with their business in the Nazarene church on the outskirts of the town throughout the day. A friendly Methodist preacher took in the situation and invited the assembly to hold the evening services in his church in the town. A great crowd gathered for the evening service and the tide of spiritual blessing was upon the people. Of course, Dr. Williams rose to the occasion. He preached in his own inimitable and masterful way. People were captivated by his message and the manner in which it was delivered. Every night the large church was filled to its capacity and the Nazarene assembly took on proportions of a gathering much larger than it was. People were blessed and saved. The pastor of the hospitable church urged Dr. Williams to return to conduct a revival meeting for him. He repeated that invitation many times in the years that followed. What could have been an embarrassing situation and a humiliating defeat was turned into a glorious victory for the church and for the cause of God by the masterful preaching of General Superintendent Williams.

Roy T. Williams deserves the title of "Preacher of Righteousness." He preached of the righteousness of God. He personified and preached righteousness by his life. He called the unrighteous man to forsake his thoughts. He challenged the Christian to love righteousness and hate iniquity. He believed

men could be so powerfully changed by God's grace that they could be holy in heart and unblamable in life.

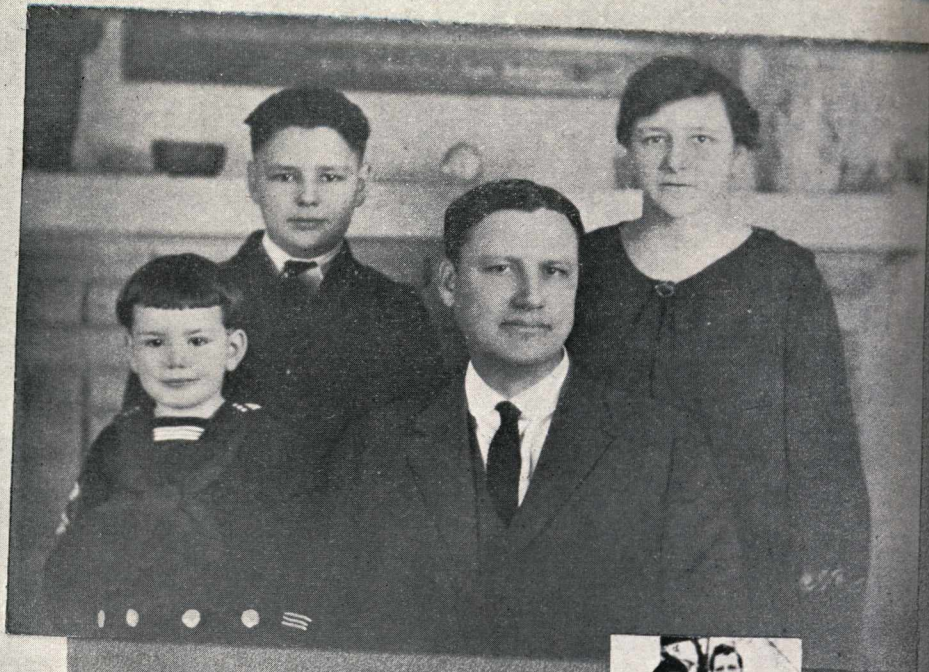
Dr. Williams was a great preacher. There are many people who thought of him as an ideal in the pulpit and as the greatest preacher they had ever heard. Rev. Fred Ross, a Methodist pastor and for many years an official of the Southern California Holiness Association, pays this tribute, "Dr. Roy T. Williams was one of the best preachers of this generation. I confess that I enjoy good preaching. There are a few names that stand out: George Truett, Bishop Edwin H. Hughes, Dr. Robert E. Speer. These men I have heard with great pleasure and profit but I would not place one of them ahead of Dr. Roy T. Williams when it came to preaching. In his death the holiness movement lost one of its greatest preachers and pleaders. The Christian Church lost a member, one of the most capable and devoted to be found in the Church universal." Mrs. Mary Ella Livesay of Kansas City First Church had known Dr. Williams from childhood. She wrote these meaningful words about him: "I can hear his beautiful voice now as clearly as if he were present. I shall never forget the many wonderful sermons I heard him preach." There was something unforgettable about his presence, his manner, and his message.

He loved to preach. During his last illness, Rev. Bruce Hall, who saw him daily for five months, took him to see the church one day at Columbus, Georgia. Dr. Williams turned toward the pulpit

and said, "I get hungry to be up there." While riding with him one day he said, "Brother Hall, I find myself preaching when I wake up at night."

His preaching had as much to do in guiding the church as did his sound, balanced judgment exercised in administration. Perhaps in the glory land he will be free from executive duties so that he can devote all his redeemed powers to preaching, for probably there will be some worthy place of responsibility for him there.

In this world of restlessness, there is always perfect peace, in the midst of sorrow there is fulness of joy, in the midst of poverty we are made rich, in the midst of temptation there is victory and satisfaction.—*Temptation.*



REGINALD STILLE
WILLIAMS,
AGE 5 YEARS

FATHER AND SONS



R. T. WILLIAMS, JR.
AND MOTHER

THE WILLIAMS
FAMILY



VII

FAMILY TIES

DR. ROY T. WILLIAMS was a man of Spartan spirit. He seldom spoke in public or private of the inconveniences, hardships, or sacrifices which he had been called upon to bear in order to render his service to the church. To him it was a love service for Christ. He thought of himself as the "servant of God" and therefore he rejoiced in his opportunity to share the mind and spirit of Jesus who said, "I came not to be ministered unto but to minister." Being a man of highly sensitive spirit he could easily have fallen into a melancholy state of mind particularly after some strenuous work had drained his physical strength and left him a prey to thoughts of self-pity. But he resisted such temptations to a remarkable degree especially for one of his temperament.

There is no doubt that in his heart he suffered immeasurable loneliness because he was forced to be away from home so much of the time. He has been heard to say publicly that so far as monetary considerations were concerned the church had paid him well and that if he had made any sacrifice it was in that he had lived most of his life away from home. From childhood Roy Williams showed strong attachment for his family. To his father he was a dutiful and obedient son. For his mother he showed the strongest filial love. Her death while he was in

his first year away at college moved him deeply and doubtless made life more serious to him. While his service to the church separated him from his brothers and sisters yet he always manifested a sincere love and concern for them. To those who made sacrifices or suffered reverses he was loyal and generous. Throughout all the years his sister, Florence, was a missionary in India he sent her a generous check to supplement her income every month. His love for his own flesh and blood remained tender and strong. As he grew older he desired increasingly to return to the scenes of his youth and to associate with the family and friends with whom he had spent his early years. But rightly and truly his strongest attachment was to his own wife and sons.

When he was informed of his election to the general superintendency he faced two great issues. The first was the choice between executive responsibilities and the more intriguing work of the ministry exclusively devoted to preaching the gospel. The second issue was the demand for separation from his home and family which the work of the superintendency imposed. He knew, also, that the latter course required sacrifice for his wife and children. He counted the cost then and paid the price for all the thirty years to follow. Mrs. Williams also faced that prospect intelligently but with courageous devotion to the will of God, for she believed her husband had a great work to do and she knew he belonged to God first and to her and their children second.

The early years were in some respects the hardest. The distances were great. Districts were large in territorial expanse and churches were scattered. Finances were more limited. Exacting demands upon his time were many. This meant that Reginald, his older son who was six years of age when his father was made general superintendent, seldom saw his father in the critical years of his youth. That was a great loss to him and one which he felt keenly. Not infrequently did he tell his father that he was suffering a great injustice in being deprived of his companionship. When R. T., Jr., who is ten years younger, became aware of the sacrifice he was making to let his father go from home so much, Reginald interceded for him earnestly urging his father not to be as inconsiderate of R. T. as he had been of him.

Dr. Williams was painfully conscious that the boys needed him. He tried in every possible way to make up the loss to them and their mother. He always provided a good home for them. He saw to it that the household and personal needs were amply supplied. He insisted that Mrs. Williams have help with her work so she would be more carefree and have more time to spend with the boys. He sent them to college and encouraged them to prepare for life. He wrote them long and loving letters with much good counsel included. All this was good, and was and is increasingly appreciated, yet to the end Dr. Williams felt that he had required too great a sacrifice of his boys and especially Reginald.

In January, 1945, he was giving counsel to this author regarding an adjustment in his future program. I told him I desired to give up college administration to return to pastoral service which was my first love. He replied that the work in which I was then engaged was important and far-reaching in its influence and expressed the hope I would not give it up. Thereupon I reminded him of my young family of three children. When that phase of my problem was mentioned he said, "To that argument I have no answer." Then he pointed to a picture of Reginald on the mantle in his office and said, "I did not do the fair thing by that boy and if he does not fulfill all my hopes for him, he can justly blame me for it. I left him in his critical youthful years for his mother to rear. I did not do my duty by him." With a look of inexpressible regret on his face he said, "If you feel you should take a pastorate for the sake of your family, you have my consent."

No doubt he made a deeper imprint on his lawyer son than he knew. He is a fine, clean, intelligent man with high and worthy ambitions to live a successful and worth-while life. This fact is clearly indicated by a choice he made soon after his father's death. Mrs. Williams said to him, "What is there among your father's personal treasures that you want for yourself?" Reginald replied, "I want the watch father carried for me." (Dr. Williams carried two watches alternately so each of the boys might have one.) "I want one of his Bibles and I would like to have one of his gavels, for someday

I hope to be a judge and I should like to use one of my father's gavels to remind me of his principles of honesty, fairness, and justice."

Yes, the sacrifice of both father and son was great. Yet who knows but that in the great day of reckoning and reward the yearning and prayers of a devoted father shall all be answered in a son's noble, useful life and compensated in a glad reunion in the eternal home where the lost years can all be made up. May God make it so!

As R. T., Jr., came along the demands were not quite so exacting. Yet he, too, missed his father greatly. When he was a very small boy his father had been gone for some weeks. When he was again at home R. T. climbed upon his lap one day and said, "Dad, I want you to tell the church that you are too old to be general superintendent now and that you are going to retire." It was a sweet, smart thing to say, but that gave small comfort to his father's loving and lonely heart. His sacrifice was in part offset by the fact that in the wise providence of God R. T., Jr., was called to follow in his father's steps as a preacher of the gospel. This gave him some much treasured opportunities to labor with his father in conventions, camp meetings, and revivals in the later years. Unquestionably one of the high moments in Dr. Williams' life was when he had the joy of laying his hands on his own son's head, ordaining him to the ministry in the Church of the Nazarene. That joy was heightened by the outstanding success which R. T., Jr., enjoyed in his first pastorate at Sulphur Springs,

Texas, which resulted in a call to a greater responsibility and larger opportunity in the strategic Oklahoma City First Church. His labors were crowned with gratifying results even in the few months he served there prior to his father's passing. It is only fair to record that his ministry to that church continues with ever increasing fruitfulness.

The gratitude of the entire church has been beautifully expressed in these well-chosen words written to R. T. and Jane, his wife, after Dr. Williams' decease by Rev. R. J. Plumb, pastor of First Church Redlands, California. "Your father's devotion to the Church of the Nazarene and to God was outstanding. We, the church, had him more than you, his family, did. We are indebted to you as well as to God for the time he was away from home and the valuable love and labor he put, or may I say crammed, into those thirty years that we required of his life. Surely God will find a way to make up to you what you have missed."

While his sons were deprived of their father's companionship and he felt the emptiness of heart that absence from home and family brought, yet the one who bore the greatest burden of responsibility and the greatest loneliness that the separation imposed was Mrs. Williams. She faced the bare fact of it at the beginning and in devotion to Christ and the cause of human salvation courageously resigned her will to God's will. Nevertheless, the full meaning of it could only be comprehended as the long days and nights passed by. Many problems had to be solved through God's grace. Times of

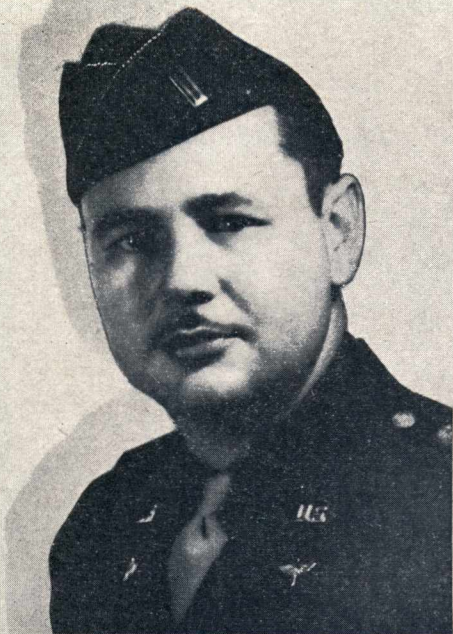
anxiety and burden had to be borne not only for her home and family but for her husband and his great work. Once when he was in a critical situation, the outcome of which could mean victory or disaster for the church, Mrs. Williams was seriously ill with blood poisoning. Her physician and her friends insisted that she wire Dr. Williams of her condition but she steadfastly refused. She said, "If I'm to die he can't get here anyhow and if I pull through he need not know until the crisis, in which he is so much needed, is passed." She won the battle for life. When her victory and his were triumphantly gained he was informed of what she had been through.

Mrs. Williams not only bore her burden with admirable fortitude, she helped Dr. Williams bear his. When circumstances permitted she stood by his side and when miles separated them she valiantly prevailed for him in prayer. No one knows how much of wisdom, how much of courage, how much of steadfast hope were his because she prayed the prayer of faith while he stood firm in the conflict.

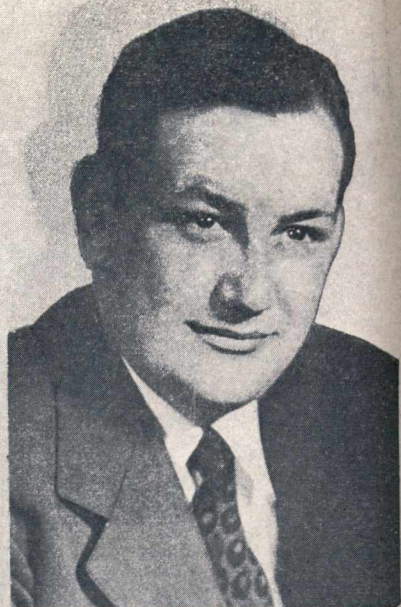
They had both looked forward to some happy years after Dr. Williams had handed over the heavy burdens of his office to others. That fond dream was shattered when the God who is too wise to err saw fit to call His servant home to enjoy his glorious rest. And now again the loneliness is hers to bear. To be sure it is mitigated by the consolation which the divine Comforter supplies. Happy memories are hers. There is joy in the knowledge that her sacrifice has netted such large returns in the

success of the church. There are many friends who offer their kind words. Yet the one she loved best so long is gone. In the same trust and confidence that sustained her throughout those thirty years, she waits the time to join her husband in the glory. She has a "hope that is sure and steadfast and that reacheth to that which is within the veil."

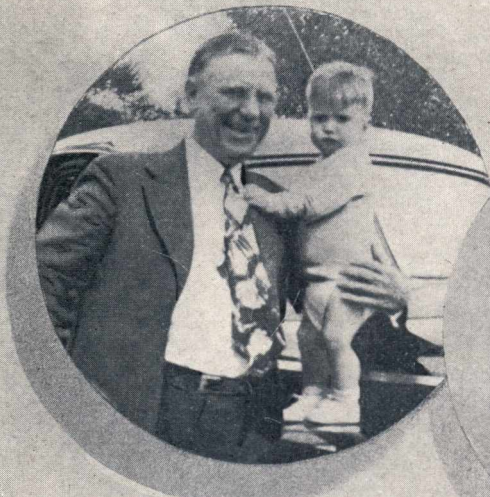
The entire church is stricken with grief when the thought comes that Dr. Williams will never preside in another district or general assembly, that he will never give wise and friendly counsel to those who seek it, and that his voice will never be heard again in preaching the blessed gospel that he loved so much. But all who miss him as leader, counselor, and preacher will do well to remember that in a quiet home in Bethany, Oklahoma, there is a silence that is never broken, a loneliness that has no end, and a longing heart that will not find her other self until the broken ties are mended in the home over there.



MAJ. REGINALD S. WILLIAMS



REV. ROY T. WILLIAMS, JR.



DR. WILLIAMS AND FIRST GRANDSON
RANDOLPH STEWART WILLIAMS



ROY T. WILLIAMS, III

The law of love is supreme.

Of all avenues to the human heart, love is the most effective.

Giving oneself is the road to happiness, to usefulness, and to fellowship with others.—*Relationships in Life*.

VIII

A LOVABLE AND LOYAL FRIEND

TO KNOW Dr. Roy T. Williams casually was to stand in awe of him. There was a certain aloofness about his bearing that caused all but the careless and the callous to revere him. The dignity of his person and office was sometimes a barrier to those who longed to get closer to him. At times he almost seemed to stand people off while he took their measurements and searched their souls with his penetrating gaze. He was not quick to put his faith in those whose adoption he had not tried, but to those who won his confidence by diligence and kindness he was a friend who "loved at all times." He would help a man when he was in need or trouble. He would not give up his faith in one till the evidence against him was conclusive or until the unworthy friend had confessed his sin. Then the pain and anguish of his soul were indescribable. He seldom mentioned the faults and failures and treachery of unfaithful men. The loss of a friend was the end of a chapter that was closed and sealed. And he left one feeling that even though he had been betrayed yet in his heart he went on loving and hoping that the wrong might be righted and the deep shadow removed. At least he never gave up hope that before mercy's door was closed the sinner might turn again to the Saviour and the

broken vessel might be mended to fulfill some useful purpose even though marred.

Some idea of how many people looked upon Dr. Williams as a friend can be gained by reading the memorial issue of the *Herald of Holiness*. In it there are ninety-four personal tributes and in thirty-four of them he is mentioned as a friend, while almost all of them express the same idea by implication.

Probably no tribute would please him so much as to be referred to as a friend. It is likely that he tried more diligently to be a friend to people than he did to be a great preacher or a wise executive. He believed if the people looked upon him as a friend he could do more to help them succeed in their own lives and in their service for the Kingdom than in any other way. He measured his own wealth not by the amount of money he had or the property to which he held title, but by the number of loyal friends he had. He never made much ado about his giving but no one could estimate how much he gave to the various interests of the church, to his friends, or to those in need. It was a complete set of automobile tires to one man, a suit to another, a gift of money to another, a token of love to a child or a baby. He was by nature a man of frugal instincts. He never wanted anything wasted. He knew how to get the last bit of value from everything. He saved with the greatest care. In the shed near his cabin in the woods are piled the cans out of which he poured the oil into his Ford. They are carefully trimmed and the rough edges smoothed

out. There they are clean and bright, literally scores of them. Why he saved them no one knows, but evidently he had in mind some useful purpose for them when he had carried out all the dreams which he cherished of his happy days when free from the "care of all the churches." And yonder in another unused house is piled hardwood flooring which he had salvaged from a building damaged by a flood. That, too, had a place in his planning. Waste and reckless spending were sinful practices to him. Yet he was a generous man.

How did he win friends? Certainly not by any superficial Dale Carnegie psychology. Some he won by simply demonstrating the fact that he understood them, and when others criticized he encouraged. Others he won by giving a bit of wise counsel in the time of crisis in their lives. Typical of his sound advice to a person under pressure is this quotation from a letter to a woman who had written him of her problem in the church to which she belonged.

In this letter I can only deal with you and thus I'm going to give you just a little piece of advice: Whatever others do or do not do, be sure that you keep a right spirit and a right attitude. I would go right on to church and not say a word to anybody about this situation. I would go there to worship God and love Him and testify and try to be a Christian and be a faithful church member if I never got to teach a Sunday-school class. In other words, I'd live down any impressions about me that might be unpleasant. You cannot determine the attitude and conduct of other people, but you can determine your own. Hold steady

and be a good Christian woman and love God and let the Lord work the whole problem out for you.

There were others who received help in trouble. To some he gave a second chance after a humiliating failure. To some he gave only a warm hand-clasp in time of sorrow or trial. To others it was a pat on the back for a job well done.

He seemed somehow to make almost everyone love him. He would be entertained as a guest in a home for a few days or a week or two. Almost invariably some incident occurred that gave him opportunity to reveal the greatness of his soul and the depth and loyalty of his friendship. He held a meeting for Dr. C. Warren Jones when he was pastor of First Church Cleveland, Ohio. He was entertained in the parsonage. One afternoon Mrs. Jones was in a hurry to get out calling with her husband. She cleared the table after the noonday meal but went away before washing the dishes. When she came back late in the afternoon she went to the kitchen to find the dishes and pans washed and wiped and neatly put in place. Of course, she chided Dr. Williams for having done it but his reply was, "Well, didn't you tell me when I came that you wanted me to feel at home? I just did what I would have done at home." Mrs. Jones could not answer that kind of defense and she did not try. But for all these intervening years Dr. Williams has been a greater man in her estimation and a more lovable friend.

He loved children and he had the technique for making them love him. He knew not to rush them

or to coax them. He just waited till they broke over his reserve and thereafter he had a friend. Once he was entertained in our home when Joseph was two years old. Dr. Williams saw he was shy, so he paid him no attention for some time. He sat down and when the two of them were alone in the room Dr. Williams picked up a paper and began to read. After a while he saw the baby begin to look more trustfully and cordially his way but he kept on reading. Finally Joe tried to talk to him and still there was no reply. Then in a determined effort to crash the barriers the child walked up and hit the paper with his fist, whereupon Dr. Williams threw the paper aside and took the boy in his arms. As long as that meeting lasted and ever thereafter they were fast friends.

During the years that Dr. Williams attended the Scottsville, Texas, Camp Meeting either as an official visitor or as a worker he formed many friendships. Notable among these was the friendship of the well-known Scott family. Through his influence Mary Steve Scott was sent to Texas Holiness University where Dr. Williams was the president. Her mother was not a holiness woman and when her charming daughter returned from her first year at college deeply interested in things religious and spiritual and caring nothing for dances and other worldly amusements, Mrs. Scott was amazed and her pride was wounded. When she saw Dr. Williams she accused him of spoiling her daughter and making an old woman of her. What had happened was that Mary Steve had fallen in love with the

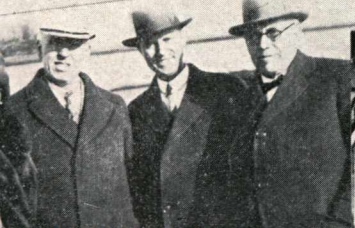
Lord and had chosen the way of holiness with all its rugged demands for a life separate from the world.

Later she married Mr. Carlyle Hope. They established their home at Scottsville near the old camp ground. Through the fifty years of her life Mrs. Hope has missed only one of the annual camp meetings at Scottsville and to it she has given of her strength and means most generously. She attributes her salvation to the fact that the friend of her family, Dr. Roy T. Williams, led her to the Lord and to a holiness college.

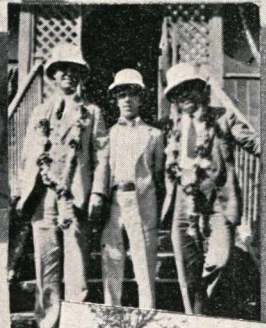
Through the years Dr. Williams has been a welcome visitor at the Hope home. All the family including the children have loved and honored him. Mrs. Hope tells of one of his visits when her girls were young. They knew he was coming for the camp meeting. The day of his arrival came. The three girls, all eager to see him, dressed in their prettiest clothes and anxiously awaited the time when he would drive into the yard of their hospitable country home. When the moment came the girls ran to greet him before he could get out of the car. They threw their arms around his neck and kissed him affectionately and brought him to the house with as much enthusiasm and warmth as they would have, had he been their father returning from a long journey, and with as much homage as if he had been a king.

In the service that night Dr. Williams told how the Hope girls had welcomed him and added that

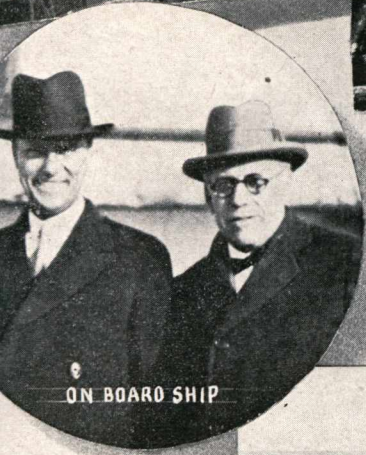
WITH MISSIONARY
McKAY, INDIA



WITH MR. & MRS. PETER KIEHN



A SIGHT IN CHINA



ON BOARD SHIP



TRANSPORTATION IN CHINA



WITH DR. WILLIAMS
AND DR. GOODWIN
THEIR ROUND-THE-
WORLD MISSIONARY
JOURNEY



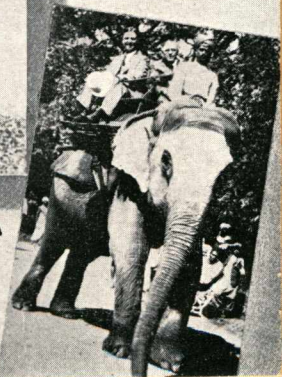
Above: ON THE
SEA OF GALILEE



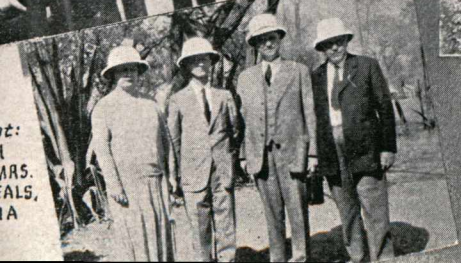
Left:
WITH
REV. & MRS.
L.S. TRACY,
INDIA



BESIDE THE DEAD SEA



A RIDE IN INDIA



Left:
MR. & MRS.
WALS,
INDIA

he would rather have such a reception than to be met by a brass band and a pompous parade.

When it was known that Dr. Williams was to be in town there were more homes open to entertain him than for almost any other preacher. He was an ideal guest. He was at ease and put everyone at ease. He was always courteous and his manner was that of a cultured gentleman. He deeply appreciated every little kindness shown him. He liked good food and was free in his praises of a meal well cooked and attractively served. If he had special tastes he would let them be known if asked to do so. But if the home were one of modest means he ate what was before him gratefully. He always made a hostess feel she had done him an honor by inviting him to her home, and best of all when he left, a feeling remained that a man of God had been there.

Only a few years ago he took some of his lifelong friends with him on a trip to South Dakota to hunt pheasants. Rev. Arthur Morgan was host to the company. He took them to Fulton where pheasants were numerous. While there they stopped at the home of Mr. and Mrs. Norman Holmes. They had been hunting for several hours and came back to the house intent on leaving at once. They quickly picked up their birds and belongings and were soon in the car ready for departure. After the motor was started Dr. Williams said, "Turn off that motor. I can't leave here without praying with these people." So wearily he pulled himself out of the car and went back into the house to offer a prayer with

those who had been hospitable to him and his friends. Of that occasion Mrs. Holmes writes:

I can't remember the exact words he said, but he did not say, "Let us pray," He just stood by the washing machine and started talking to the Lord. Somehow or other such a great blessing fell immediately as he prayed for the children, my husband, and me. This seemed so wonderful to me to think that a man so great as he and with so many responsibilities would take time to get out of the car and come in the house to pray for just us. It made me feel so close to God and glad to be a Christian. I shall never forget this blessing and I received another blessing when he came back to our church a year later and baptized our two little girls. As he entered the church he picked up the older one and said, "Why sure I remember you. I came in your house and prayed for you."

That family will never forget Dr. R. T. Williams. They will cherish the memory of that prayer until they see him in the heavenly home.

Another way in which Dr. Williams won people to himself as friends was by his letters. He was compelled to carry on a prolific official correspondence but not infrequently he took time out to write to his friends for friendship's sake or to a person whose work and spirit he appreciated.

The greatness of his love and devotion to his friends and co-workers is revealed in this letter to Dr. and Mrs. Reynolds written more than five years after Dr. Reynolds had retired from the work of an active general superintendent:

I feel desperately guilty that I have not written you oftener than I have. I am heartily ashamed of it and

I beg you both, this happy Christmas time, please to forgive me. I could not expect you to forgive me at any time other than Christmas, but now that the Christmas spirit is on I feel that surely you will forgive an old friend who seems to have forgotten you entirely. But the fact is, Doctor and Sister Reynolds, I think of you every day and pray for you all the time.

You will never know how much I miss you. I wish I could see you often, to get your counsel and advice. This has been one of the hardest years that I have ever spent in my life. I have worked myself almost into the grave, but I am praying for a little rest now and hope to get back on my feet again. I repeat that I need your counsel and I need your advice and above all things I need your love and your prayers. Our Heavenly Father only knows what these years of association have meant to me, but I have had the privilege of being up against a great man like Dr. H. F. Reynolds; up against his great mind and his great heart. You have been so kind and so patient and so gracious to me and put up with so many weaknesses and mistakes that I have made through these years of association in the general superintendency. For all of these things I wish to thank you and express to you my great love and my great appreciation.

I am sending you now best wishes for a happy Christmas and a happy New Year and asking the Lord to abundantly bless you and to touch your bodies and spare you yet for many years to bless the church and to encourage your friends to fight the battles of life. God bless you both, is my most earnest prayer, and Mrs. Williams joins me in love to you.

To the friendship of Dr. Williams men responded with a supreme admiration and loyalty. This fact is illustrated in the following quotation from a letter to Mrs. Williams written by Rev. Cecil Knippers, superintendent of the Mississippi District:

I think you know that I leaned on Doctor Williams more than any other man in the church, down through the years. I loved him next to my own father. He, no doubt, did the biggest job that any man will ever do for our church. We will miss him tremendously as a real friend and brother. Without question I always took his judgment as right and final. I always stood by Dr. Williams at all times and under every circumstance, in word, in deed, and even in my deepest attitude. I felt always that he would stand by me just as firm, and he never did let me down even once. God bless his memory always.

A broad, deep, understanding, and sympathetic attitude will enrich one's own soul and create an atmosphere in which others will find cheer, sunshine, hope, and inspiration.—*Relationships in Life.*

IX

MASTER OF ASSEMBLIES

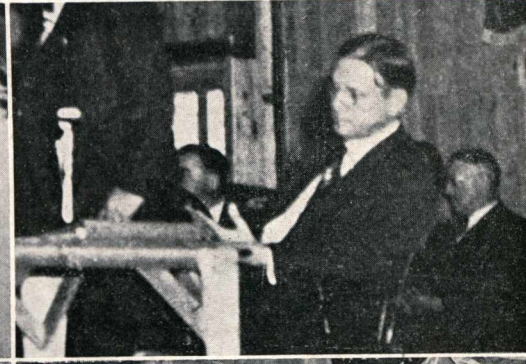
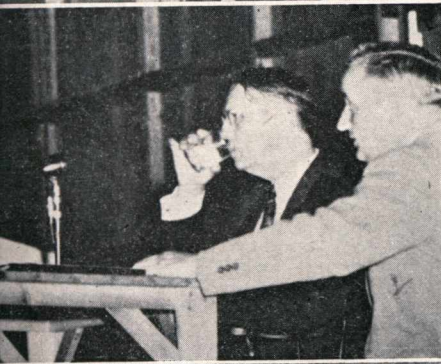
A METHODIST pastor visited an assembly in which Dr. Williams presided. As he left he remarked, "That is the first real bishop I ever saw." General Superintendent Williams was a moderator unexcelled. When he was presiding in an assembly, it was always interesting and inspiring to be present. There were no dull moments. There might be an impromptu address that would set forth some principle of primary importance. There might be an appeal that would move the most indifferent hearer. There could be a flash of wit and humor that would relax tense nerves and relieve an embarrassing situation or simply refresh a tired company of people. And there might be an unplanned prayer that would lift the whole congregation heavenward.

Dr. Williams was always known for his fairness. Sometimes men embittered by failure and discouragement would strike out in an assembly with hot, caustic words of resentment. Dr. Williams was never cowardly. Sometimes he administered rebuke, but he did it in such a kind way that often the censorious critic came back to apologize and in some instances he revised his thinking and redeemed himself to a useful service.

On many occasions there were issues decided that left a dissatisfied minority. Dr. Williams

seemed to know how to reconcile that group and to bring them into full accord with the expressed will of the majority. He was a great arbitrator of differences. He could see the viewpoint and sympathize with those who disagreed with him, and he was often able to convince them that he was right. He was fearless but he was kind. He could win the opposition for the sake of the cause at stake. If there were those who championed unpopular causes, he knew how to forestall an embarrassing situation. He seemed to possess a foreknowledge of things to come up and the effect of such an issue. Many times he drew aside a leader and with a word of advice saved the day. If a man became rash and unwise, creating false impressions and leaving a bad spirit, Dr. Williams often healed the hurt by wise and conciliatory counsel.

Everybody knew General Superintendent Williams as a friend of the preachers. How faithfully he boosted and helped them. But he was also a friend of the laymen of the church. Carefully he guarded against legislation that would deprive the layman of his rights in the church. Once in a district assembly it appeared that every lay delegate to the general assembly would be a preacher's wife. While the balloting was in progress, he courteously reminded that assembly of the situation and asked that they elect some strong laymen. It was done and a principle of representation was saved. Yet when a memorial to the general assembly asked that preachers' wives, but for few exceptions, should be disqualified as delegates to the general assembly,



Dr. Williams opposed it, feeling that the difficulty could be taken care of by leadership rather than by law. No wonder laymen great and small loved him and trusted his wisdom implicitly. This excerpt from a letter written by Mrs. Maurice R. Emery reveals the layman's feeling toward Dr. Williams.

My husband had somehow always counted on him, for he had been such a source of encouragement to him many times. Just to know that he was out there battling for the right and literally giving his life for the cause of holiness was such an inspiration to us both when the going was hard. The influence of his life shall never die. He was not only our General Superintendent, he was our elder brother. We shall miss him.

In the early days of the church, district assemblies were often scenes of quite heated arguments and sometimes bitter debates. It was not infrequent that a member would appeal the decision of the Chair. But as our people became more experienced they yielded more readily to leadership and the will of the majority. It was no doubt due to Dr. Williams' safe, fair guidance that this practice of appeal largely disappeared.

In those early days the progress of business was often delayed. Committee reports were slow in preparation. It was sometimes necessary to recess the meeting to take care of committee work. Assemblies began Wednesday morning and ran over Sunday. Sometimes business meetings were called Saturday night after the preaching service or on Sunday. On rare occasions the assembly held over till Monday morning to finish its work. It was

a surprise to everyone when Dr. Williams began to finish assembly business by noon on Saturday. Now the work of the assembly is so planned that the business can be dispatched in two or two and one-half days even with the much larger delegations. Under his gavel, business moved on smoothly and swiftly yet he did not seem to drive or hurry. He gave ample time for reports although he guarded against rambling and tediousness. He responded to requests for special songs and seasons of refreshing. He was an able parliamentarian.

If Dr. Williams was known to have given a proposal his support, it was almost a foregone conclusion that it would carry. Sometimes people did not understand all that was involved in the proceedings, but they had such confidence in his judgment that they would follow him. He never led them astray. If anyone had a project to put over, his first hurdle was to enlist Dr. Williams' backing. That done, he felt certain of success.

In adopting new institutions which would expect the support of the church, Dr. Williams was very cautious. He often expressed the hope that the Church of the Nazarene would not become too highly institutionalized, but when an institution was accepted by the church, it received his loyal support and that meant it would eventually succeed.

Anniversaries were important features in his assemblies. He gave ample time to them and lent his personal sanction with an enthusiasm which

was contagious. He was always an ardent supporter of Rest Cottage at Pilot Point, Texas. Its management considered him the best friend of their difficult but worthy work of redemption. The representatives of the Nazarene Publishing House were always welcome in his assemblies. And he gave adequate time for sale of books and announcements of the work and progress of the House. The colleges were given ample time to present their program and he helped to foster the policies that now assure life and support to our educational institutions. Visitors were always cordially received in assemblies where Dr. Williams presided. He was careful to see that they were introduced and he was especially considerate of the evangelists. He believed in the office of the evangelist and felt he had a large place in promoting the Church of the Nazarene. In the quadrennial address of the general superintendents which was prepared and read by Dr. Williams in the 1940 General Assembly, he said, "Adequate support should be given to the evangelists. We cannot carry on God's work without this phase of ministry. The evangelist is essential to our work."

His morning messages made a large contribution to the success of Dr. Williams' assemblies. If he anticipated an issue in the assembly, he often prepared the way for it in his address of the day. If it were something to which he was favorable, he not infrequently clinched the matter in a timely word before it was ever presented. If he saw

that a move was on to promote a plan that was dangerous and unacceptable, he adroitly forestalled the matter. When some important program was to be launched, he paved the way for it. But his morning messages were not all promotional in their purpose. He gave attention to the devotional and spiritual life of the church. He believed sincerely in the importance of developing the inner spiritual capacities of our people. He often left the congregation stirred with a deep longing for more of God and with a firm resolve to be more Christlike. He kept us reminded of the rugged demands of God's word for holy living. He stressed our need for preaching sound doctrine, for possessing vital experience, and for living consistent lives. This testimony to the spiritual value of his messages is given in a letter written by our missionaries to India, Brother and Sister John McKay.

We appreciate the privilege that was ours while on furlough of hearing those great messages at the Florida, Alabama, and Mississippi Assemblies, given by our dear Dr. Williams, and even more than that getting the "feel" of his Christlike spirit. Every service created a deeper desire in our hearts to be more like Jesus. What inspiration will his memory be! Thank God for such men.

Dr. Williams always liked to preach the night preceding the opening of an assembly. He felt there was profit to him and to the members of the assembly in coming together for a service of inspiration on that occasion. In that service both he

and the people seemed to get in stride with God. It was a time of spiritual preparation.

In the earlier days, when most if not all of the assemblies continued over Sunday, the morning message of the general superintendent was anticipated with great eagerness. On such occasions Dr. Williams rose to splendid heights. He adjusted his mind to a spiritual atmosphere. He came prepared to speak as the oracle of God. He was anointed for the message by God himself. The people were lifted to the heavenlies. They went away richer and stronger. They were prepared in those great hours to do exploits for God.

To all who attended the assemblies, the ordination service was the climax of the annual event. General Superintendent Williams conducted that service in his own inimitable way. Those who have witnessed such times will never forget them. His address, while planned especially for the class to be ordained, was of great meaning to all preachers and of gripping interest to the entire company present. The ordination service was not incidental to him. He felt it was an opportunity to express his convictions and lofty concepts of the Christian ministry. As candidates listened they became almost transfixed. He called upon them to live holy lives, to dare and do and die for Christ and the church. He exhorted them to be strong and required of them a stewardship for which they would be willing to give account at the day of judgment. He placed upon preachers the solemn responsibility for the success of the whole program of the church. He

especially emphasized the fact that the pastor is the key man in any church. As men stood on the threshold of their lifework they were made to tremble at the possibility of defaulting their ministry. Failure to them was made a tragedy. At the same time he held out the glorious possibility of success through the abundant grace of God and their own diligent application to duty. God's call was an honor, but that alone would not assure success. It only offered the possibility of success if each man kept his consecration to God's will complete day by day and put forth his best effort to be all God could enable him to be. The wives of preachers received their portion, too. They were warned that their attitude was a determining factor in the success or failure of their husbands.

Who will ever forget it if he received his parchment from the hand of Dr. Williams? Can he ever cease to hear those words, "I give you this certificate of your ordination clean and white. I require that you keep it clean!" His ordination prayer and charge left men limp with a sense of unworthiness, but sent them on their way with high purpose to be faithful unto death.

There follows a letter written by Dr. A. M. Hills, one of the outstanding teachers, theologians, and preachers of his generation, shortly before his death. In fact it was found on his desk after his decease and mailed to Dr. Williams by his daughter. The ordination service the letter describes was probably the last public meeting attended by Dr. Hills.

Rev. R. T. Williams D D
Nineteen Hundred & 23 Troots Ave.
Kansas Mois

My Precious Brother
Your great address

to the candidates for the ministry was
all that could be desired. Your warnings were
timely and to the point and most effective.
You left nothing unsaid which these young
people or their mates should hear and or that
large audience should take to heart. I was
delighted with it all and I wanted you to know it.

Yours,
A. M. Hills

—When one realizes that this “master of assemblies” presided over 382 annual district gatherings and ordained 1,239 preachers to the ministry besides all his work in general assemblies, conventions, camp meetings, board meetings, and in private conferences, he is not surprised that he stood like a colossus at the head of the procession and determined the policies and ideals of the Church of the Nazarene as no other man has done.

Those people whose memory never dies are those who gave themselves to others.

The impact of one personality upon another for good is one of the most sublime realities in human experience.—*Relationships in Life*.

X

A GENERAL IN THE CRISES

TO THOSE who saw him only in public performance, Dr. Roy T. Williams appeared to be a man who knew no fear. He commanded a crowd like a general commands his army. But in reality he was a timid man. He shrank from the public eye all through his life. He drew apart from crowds in his youth and in his college days inclined to be the "lone wolf." As years passed he more and more enjoyed the solitudes. That is no doubt one reason for his choice to live in the isolated cottage in the foothills of the Ozark Mountains of Missouri. His naturally sensitive soul shrank from publicity and from any place of prominence. But his very timidity contributed to his greatness as a leader. It saved him from overconfidence and often threw him back in utter dependence upon God. He did not hope to succeed in his own strength. He knew he could only do what must be done by God's help. Therefore the knowledge of the limitations of finite powers caused him to draw largely upon the Infinite. In spite of his natural backwardness, he was thrust into leadership from the time of his conversion to the end of the journey.

When he entered upon his duties as general superintendent the church faced a crisis. An unfortunate choice of leaders could have resulted in the disintegration of the whole church and the

thwarting of God's purpose. Roy T. Williams "came to the kingdom for such a time."

He had been in office only a few months when a serious threat to the unity and continuity of the church developed at the place where it had seemed to be strongest. It centered in the Nazarene University at Pasadena, California. Some persons holding doctrines not harmonious with the fundamental position of the church were in places of responsible leadership. This provoked a division of opinion as to how the situation should be handled. Some counseled tolerance; some insisted on drastic action. The contention grew in seriousness and in proportions until those in a position to exercise authority disbanded the University church. This left the members of that congregation free to seek membership in other Nazarene churches, in other denominations, or to organize a new church. Some did the former, but a large group started another church almost on the borders of the campus. The original intention of the founders was to organize another Church of the Nazarene. Permission to carry out their plans was denied. Therefore a new denomination was born. The division shook the Southern California District and threatened to spread to other parts of the church particularly the Northwest.

Upon the youthful shoulders of Roy T. Williams fell the great responsibility of saving the Church of the Nazarene from a major division at its most critical period. He was assigned the assemblies of the Northwest. He moved with great caution; he

protected himself and the church by decisions that seemed to be inspired of God. He made certain that those who were not entirely in sympathy with the church could have no occasion to impugn his motives or his acts and he wisely guarded those who were loyal to the church against harsh judgments or rash actions. He spent nights in prayer and when he preached, the power of the Holy Ghost was so mightily upon him that everyone knew God was with him. The danger of division in the Northwest was entirely averted by his sagacious leadership in the assemblies of that year.

Having won a victory there, he was strengthened for the trying days that were to follow in the Southern California District Assembly. There again God stood by him. He was careful not to antagonize anyone by unkindness or by criticism. He held to the middle of the road, and by his powerful and challenging messages, and by inspired judgment he brought the district to the united support of a sane and safe program for the future. In his early days as a general superintendent before he was thirty-five years of age he saved the church in the most serious crisis of its history.

In those first years of his leadership, Dr. Williams was thrust into the center of one crisis after another. After saving the church from the ravages of dissension, it was necessary for him to turn his attention to the solution of the long standing and aggravating problem of the Publishing House debt. To appreciate the magnitude and seriousness of that

crisis it is necessary to have in mind the high points of the history of that institution.

Through the union of the Church of the Nazarene, the Association of Pentecostal Churches, and the Holiness Church of Christ, the denomination became heir to three official publications. They were known as *The Nazarene Messenger*, *The Beulah Christian*, and *The Pentecostal Advocate*. Each of these was circulated in the section of the country in which it was printed. With regard to these organs the General Assembly of 1908 adopted the following in the report of the Committee on Publishing Interests:

We recommend that *The Nazarene Messenger*, *The Beulah Christian* and the *Holiness Evangel* (*Pentecostal Advocate*) continue as the official organs of the church and pray God's blessing on them for continued prosperity.

The publication of these three papers continued until the General Assembly of 1911. At that time the following was adopted as a part of the report of the Committee on Publishing Interests:

We report that *The Beulah Christian*, *The Pentecostal Advocate*, and *The Nazarene Messenger* have been serving the church faithfully, and we hereby express our gratitude for their excellent service and urge the leaders of the Church of the Nazarene to support them by pen and voice, and in other ways that would raise the tone and efficiency of these valuable papers. We recommend that they be continued as official organs of our church and pray God's blessing upon them.

We further recommend the election by this general assembly of a Board of Publication consisting of seven

members, representative of the entire connection, whose duty it shall be to raise a fund for the establishing of a central publishing house.

This Board shall also have authority to establish a church paper in connection therewith, whenever the occasion demands and circumstances will permit, which shall be the official organ of the church.

This board was elected by the assembly. It consisted of the following persons: W. M. Creal, L. D. Peavey, A. S. Cochran, B. F. Haynes, Will T. McConnell, C. J. Kinnie, and DeLance Wallace. The board began its work at once. Before the assembly was adjourned it submitted the following report which was adopted:

Your Board of Publication has met and affected permanent organization. Dr. B. F. Haynes was elected president of the Board, W. T. McConnell secretary, and Rev. A. S. Cochran treasurer. Kansas City, Missouri, was selected as the place for the location of the central publishing house. After careful investigation we find that \$50,000 is needed to launch this enterprise. Negotiations have already been opened for the purchase of the plants of the Pentecostal Advocate Publishing Company and the Nazarene Publishing Company. By this means the church will come into immediate possession of their publications. The above report is the unanimous action of your Board.

In accord with these instructions from the general assembly the Board of Publication began to plan for the opening of the central publishing house and the printing of one periodical as the official organ of the church. They closed the agreements with the Pentecostal Advocate Publishing Company of Peniel, Texas, and Nazarene Publishing Com-

pany of Los Angeles, California, thus acquiring their assets and equipment. They chose the name *Herald of Holiness* for the proposed church paper. Its publication was to begin in April, 1912. An old three-story residence at 2109 Troost Avenue, Kansas City, Missouri, was purchased to house the new plant. The equipment already acquired was moved from Los Angeles, California, and Peniel, Texas. The first issue of the *Herald of Holiness* appeared under date of April 17, 1912. Thus the Nazarene Publishing House began its great work of spreading scriptural holiness by the printed page.

The beginning was modest enough but there were many trials and problems ahead. These could have been greatly modified had the needed \$50,000 to launch the enterprise been available, but it was not and those men of vision and faith proceeded with their assignment under great handicaps. The property at 2109 Troost was purchased for \$12,000. Only \$1,000 was paid on the principal leaving a debt of \$11,000 bearing six per cent interest, the only resources available being the equipment from Peniel and Los Angeles and \$2,600 in cash.

In the first nine months the House sent out 938,825 copies of its periodicals including the *Herald of Holiness* and the Sunday-school literature. The ever-increasing volume of business demanded added equipment and more help. Costs of maintenance of the old property were high. The importance of the work of the Publishing House was not fully appreciated by the membership of the church. The assets of the concern grew but its li-

abilities grew more rapidly. Numbers of drives and special campaigns were undertaken. Their partial success eased the pressure but only temporarily. A Hallelujah March was promoted throughout the church in April, 1917. The proceeds from all sources amounted to \$35,232. This was insufficient and could not be repeated soon. In his report for the year 1920, General Manager DeLance Wallace noted: "That we are doing business at all at this time is evidence of God's help and favor." Each year showed a loss, and the losses grew until they amounted to \$10,000 or more annually. This brought the crisis to the point of desperation in 1921. The current liabilities amounted to \$104,000. Payment of \$50,000 was demanded immediately.

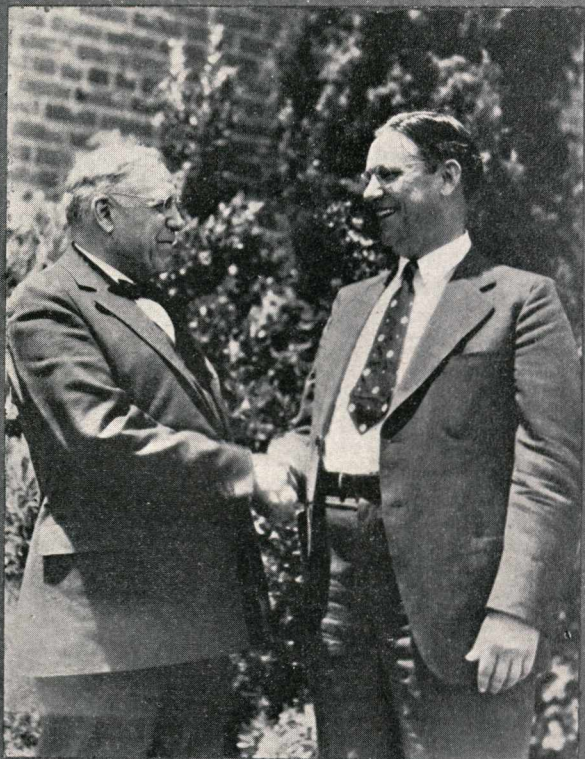
At this juncture the Board of General Superintendents was called for consultation. A committee was appointed to co-operate with the general superintendents in the reorganization and refinancing of the Publishing House. A program of education was begun to inform the church of the necessity of maintaining a publishing house. The perilous situation was set forth. Boldly and insistently it was announced that a campaign was being launched to raise \$100,000 to emancipate the Publishing House from debt and place it on a firm foundation. That was called the Victory Campaign. A reduction in operating cost of \$10,000 per year was recommended.

At this time Rev. DeLance Wallace resigned as business manager to return to the regular work of

a minister in the Northwest. The assistant manager, Mr. M. Lunn, was made general manager.

In the Victory Campaign to raise the \$100,000 General Superintendent Williams made his leadership most powerfully felt, but his guiding hand was upon the whole plan of reorganization. With his characteristic vigor and contagious faith he called the church to rally in the time of need. He made dramatic and moving appeals in assemblies, conventions, and churches. Wherever he went people saw that the Nazarene Publishing House was essential to the progress of the whole program of the church. At home and abroad he made people feel that the debt must be paid and that it must be done now. Other general and district leaders caught the vision and shared the burden, but it was Dr. Roy T. Williams who commanded the forces in the crisis. He stirred those who were able to give large amounts. Men gave in that campaign as they had not given to any cause theretofore. Dr. Williams worked and prayed and wept and pleaded day and night for months. The Victory Campaign brought in \$59,000 on the first round.

A second appeal raised the amount to \$72,000. The new management by skillful planning reduced the overhead and increased the income until the first year showed a profit of \$15,000. Through the returns of the Victory Campaign and the profits earned under the new administration, the debt on the Publishing House was paid before the General Assembly convened in Kansas City in October, 1923. From that time until the present, the story of the



COMRADES AND CO-WORKERS FOR 25 YEARS
IN THE GENERAL SUPERINTENDENCY

Nazarene Publishing House has been vastly different. It has been a prosperous business enterprise, doing a great work in the field of publishing holiness literature and aiding substantially other phases of the denominational program such as ministerial relief, foreign missions, and the Nazarene Theological Seminary.

Many hands and hearts were engaged in the work accomplished. Many people whose names are unknown will share in the rewards that will be received in heaven, but the foremost leader of them all was General Superintendent R. T. Williams.

The next great crisis came in the nature of a large deficit in the funds held in trust by the General Board. Gifts and annuities had been received for investment. Unfortunately risks were taken that proved to be unwise. Interest obligations mounted, losses were sustained, incomes were not forthcoming. For several years futile attempts were made to recover from the difficult situation. The condition grew steadily worse. The following is quoted from the quadrennial report of the Committee on Finance and Investments of the General Board to the General Assembly in Columbus in June, 1928:

Prior to the creation of the General Board, large sums of money were received and heavily encumbered properties were accepted. Instead of investing the money in gilt edge securities and keeping it so invested during the lifetime of the annuitants, thus using the interest received to help pay interest, taxes, and retirement of maturing mortgages, personal loans to individuals were made, some of which are still out-

standing, and money was also diverted to current funds. This condition had prevailed for years.

It will readily be seen that with no money whatever coming in to meet these large interest commitments and annual payments to the annuitants, that a large deficit annually occurred in the trust fund accounts which was met by increased borrowings and this today constitutes the major financial problem of the church.

A campaign to liquidate this indebtedness was attempted in the latter part of 1927. The returns fell far below the urgent demands of the situation. Gifts from churches and individuals amounted to \$11,000, from General Board members \$4,000, and from the Nazarene Publishing House \$15,000, a total of \$30,000. This left a deficit of \$108,000 at the time of the convening of the General Assembly in 1928. At a meeting of the General Board held in conjunction with the Board of General Superintendents the following suggested plan was approved and recommended for adoption:

1. That at some appropriate hour during this General Assembly the members of this body and our visitors and friends be given an opportunity to make pledges toward the payment of this \$108,000. We recommend that each one be asked to sign a note and agree to pay interest on such note until the entire pledge is paid.
2. That the districts of the church through the delegates here present be asked to underwrite the balance.
3. That Sunday, November 25, 1928, be set as the day when all the districts and the churches will be asked to raise the amount allotted to them.

4. In case any district fails to raise the amount assessed to them that they make notes to cover the balance and pay interest on such notes until the entire amount is raised.

This plan was submitted to the General Assembly. It was adopted and the Committee on Public Worship was asked to arrange a time for the assembly to receive the pledges to liquidate the debt in the trust funds of the church. The time set was two-thirty in the afternoon of that same day, June 19, 1928. Thus far the task was easy. It was a plan on paper only, but it was a workable plan if someone could make it work. The guiding genius of General Superintendent Williams was seen even in the outline of the plan. And upon him again fell the weight of responsibility for putting it into effect. Probably his sense of obligation in this crisis was accentuated by the knowledge that the situation had developed during the period of his superintendency. With his characteristic courage and faith he stood before that assembly and made the appeal. He candidly stated the facts. He showed the seriousness of the situation. He told the people he had spent the previous night in prayer for the success of this undertaking. He stirred everyone with his impassioned pleading. He urged that the church be relieved of this burden at once, that it might go on unhindered in its program of world evangelism.

He started the personal pledges with \$1,000 for himself and Mrs. Williams. Others responded in like amounts. Personal pledges were made "amidst the shouting and rejoicing of the congregation."

After all the individual pledges had been received the districts of the church pledged for definite portions of the debt. The total amount pledged was \$109,940. The pledges were paid and in due time that debilitating and embarrassing debt was wiped out. Once more Dr. Roy T. Williams was the hero general of the crisis. Under his guidance the day was saved and a great victory was won. Can anyone imagine what the consequences would have been if this debt had not been cleared away before the great depression of 1929?

Perhaps every college in the denomination has been actually saved or greatly aided in times of financial stress by the invaluable assistance of General Superintendent Williams. Most conspicuous of them was the campaign to save Olivet College from bankruptcy in 1926. The situation was about as bad as it could be when Dr. T. W. Willingham, treasurer of the college, who was then carrying the burden of the campaign to raise \$100,000, was taken sick with confluent smallpox. His life hung in the balance as well as the life of the college.

Being called upon for help, Dr. Williams took the field, going from church to church pleading with the people to save the college and the good name of the church. The burden of the work in addition to his regular duties was crushing. It was made more difficult because some people and even pastors were indifferent if not hostile. It had become an old story to many and to some the cause of Christian education was as yet unimportant. General Superintendent Williams arrived in some towns

where there was no one to meet him. He would take his heavy bags in hand and carry them blocks to a hotel. He would go to the church and find a few indifferent people to greet him coolly. In the face of all these discouragements his dauntless courage and faith would not down and he fought on to win another victory, saving a great institution to the service of the church and saving the name of the church from a dark blot.

For the other colleges he worked loyally as well. None were in circumstances quite so desperate, yet all of them needed help, and when they called upon him, Dr. Williams was willing to respond as freely as other duties would permit. One of his more recent great public appeals to help put over a college campaign was at the New England Assembly in 1939. Eastern Nazarene College had been struggling for a number of years under a heavy capital debt and an especially heavy burden of current liabilities. The time had come to begin the more rapid retirement of the debt. The trustees had voted to launch a campaign to raise \$25,000 in the Eastern Zone. The first appeal was to be made in the New England Assembly over which Dr. Williams presided. District Superintendent Samuel Young, who is now president of the college, made careful plans for the occasion in cooperation with the college administration. On Sunday afternoon more than a thousand people gathered in the Quincy High School Auditorium. General Superintendent Williams stepped out on the platform in all his commanding presence. True

to his custom of properly preparing a congregation for a great offering, he took thirty minutes to create the atmosphere for the direct approach. He stirred those people with his earnest and powerful putting of fundamental truths. When he was to the point of asking for pledges, the people were ready to respond.

A large thermometer had been prepared to indicate the rise of the temperature of the generosity of that assembly. It was expected that \$5,000 or at most \$6,000 would be pledged that afternoon. Nevertheless the temperature on the thermometer could rise to \$10,000. The giving started rather deliberately but as the red streak on the thermometer climbed higher, the enthusiasm increased. The \$5,000 mark was reached and passed. Then it went beyond \$6,000 and continued to climb after more impassioned pleading by the General in command. The red streak began to push up toward the \$10,000 mark. The people were really excited now. They began to add to their pledges made earlier, some doubling them. The red line went over the highest figure. It broke over the top and splashed all over the board. Nearly \$11,000 had been pledged, twice as much as had been expected. The success of the whole campaign was assured in that one service. But all who were present knew that vital energies of a great man's life had been poured out lavishly in a magnificent expenditure of physical, emotional, and spiritual strength. Such occasions were costly indeed and probably shortened Dr. Williams' life. But he was a living sacrifice to

God and the advancement of His cause. He gave extravagantly in the times of crisis and had his reward in glorious achievements here. He will be more abundantly rewarded in the life that is eternal. Mr. M. Lunn, manager of the Nazarene Publishing House and for many years general treasurer of the church, pays the following tribute to Dr. Williams:

Every institution of our church at one time or another has faced a crisis during the period when the demands for expanded service exceeded the financial ability to meet resultant obligations. The Publishing House and also the General Board were not excepted.

During these periods of stress, we instinctively turned to Doctor R. T. Williams, who was a man of indomitable courage, for counsel and leadership. Not only did he have a keen insight in the affairs of the business world, but possessed an unerring sense of the right thing to do and the right time to do it.

By his untiring efforts, keen insight, firmness and sound judgment, we were able to place both institutions on a sound financial basis. He was indeed a bulwark of strength when a firm hand was needed to guide us through the financial breakers.

The generalship of Dr. Williams was not only demonstrated in times of financial crisis but in every other emergency which confronted the church. All our institutions, our districts, many of our local churches, and probably thousands of people both preachers and laymen have benefited by his wise counsel, his kindly helpfulness, and his great spirit of faith and courage. He was a five-star general in our Nazarene army.

Love for Christ is the main incentive for service. This incentive we always have with us. Whatever happens we love Christ and know He will not forget what we have done in His name.—*Pastor and People.*

XI

THIRTY YEARS OF PROGRESS

THE FIRST district assembly over which the youthful and striking General Superintendent Williams presided was held at Greeley, Colorado, May 3 to 7, 1916. Dr. A. E. Sanner, now superintendent of the Southern California District, was secretary of the Colorado District at that time. He says of that occasion, "Dr. Williams was recognized as God's man for the job. We all noticed how carefully he guarded his remarks and decisions. If some question came up he would pull out his *Manual* to look it up, a caution which disappeared when a few years later he had gained experience, although his nature was always to be cautious." Concerning that assembly Rev. R. J. Plumb writes, "I was elected for the first time as a district superintendent and Dr. Williams by his brotherly and gracious words made me feel that God had placed me in that office."

The size of the Colorado Assembly of that date is the point of interest here. There were twelve elders, five licensed preachers, twelve lay delegates, two deaconesses, and one Sunday-school superintendent, making a total membership in the assembly of thirty-two. The entire district had 297 members in seven churches, the largest being the Greeley church with eighty-five members. Only five churches were assigned pastors at that as-

sembly leaving two "to be supplied." The total value of church property was \$7,335. The total paid to all pastors for the year was \$2,381. The grand total paid for all purposes was \$5,767.

When the last assembly of that district prior to the death of Dr. Williams was held, there were 101 elders, 29 licensed ministers, 15 deaconesses, besides the lay delegates, N.Y.P.S. presidents, Sunday-school superintendents, and W.F.M.S. presidents. Of these there were 221 present to vote in the election of the district superintendent.

There were 69 churches with total membership of 3,266. In 1916 there was one church in Denver with 45 members. In 1945 there were nine churches in that city with a total membership of 616. Of that number 362 belonged to First Church. The total value of 58 church properties was \$343,210 and whereas there were no parsonages in 1916 there were now 45 valued at \$117,445. The total paid to pastors was \$74,234 and the grand total paid for all purposes was \$237,716.

The Colorado District record has been cited as typical of the growth of the entire church and because it was Dr. Williams' first assembly. It has not had the most phenomenal growth by any means. The Indiana District has a more outstanding record. When Dr. Williams began his work as general superintendent there was one district in that state with fifteen churches having a total membership of 887. They paid their pastors \$4,556. For all purposes they raised \$14,783. They owned ten churches and two parsonages valued at \$34,042. In

1945 there were three districts in Indiana with 228 churches having a total membership of 19,112. They paid their pastors \$398,601. For all purposes they paid \$1,455,053. They owned 207 churches valued at \$1,649,825 and 136 parsonages valued at \$476,800.

In the entire denomination the 1915 records show that we had 32 districts in the United States and Canada. One district covering several states had four churches and a total of fifty members. The number of churches for the 32 districts was 842 with a total membership of 32,129. In 1945 there were 57 districts with 3,153 churches and a total membership of 195,537. In 1915 there were 38 churches of 100 members or more, nine of 200 members or more and two of 500 members or more. In 1945 there were 350 churches of 100 members or more, 115 churches of 200 or more, and nine of 500 or more and three of more than 1,000 members.

In 1915 the total value of all church property was \$1,395,275 and the total raised for all purposes was \$570,858. In 1945 the total value of all property owned by the church was \$28,581,020. The total raised for all purposes was \$14,770,307.

The growth of the Nazarene Sunday school is also an encouraging and an impressive story. In 1915 there were only 31,599 enrolled in all the schools of the denomination. In 1945 the total enrollment was 350,279. And now there is an enthusiastic drive in progress to push that enrollment to the 400,000 mark by 1948 when our denomination will celebrate its 40th anniversary.

In 1915 the membership in all local Nazarene Young People's Societies was 3,162. There was no general organization until the General Assembly of 1923. At that time there was strong opposition to the idea of having such an organization. Some of the outstanding youth leaders of the church brought in a recommendation that the General Nazarene Young People's Society be organized. The debate was long and sometimes heated, but when the vote was taken the general young people's organization had been authorized. The wisdom and ability of those who promoted the idea was a large factor in gaining the favorable decision. But the fact that the proposal had the support of General Superintendent Williams was probably the final word that turned the tide.

A large measure of credit for the success the organization has enjoyed goes to Dr. D. Shelby Corlett, its first general secretary. The membership of the N.Y.P.S. totaled 59,569 in 1945. Its work is well organized and the promotional program includes many district conventions and institutes, the publication of a quarterly and a new magazine called *Conquest*. The quadrennial conventions have been marked by a spirit of devotion and aggressiveness. They have inspired the youth of the church to deeper spirituality and more effective service. They have supported every undertaking of the church in generous measure. The last year of Dr. Williams' life they raised \$50,000 to launch the Church of the Nazarene upon a great evangelistic crusade in Australia.

From its organization in 1923 until after the General Assembly in 1944 Dr. Williams was the representative of the Board of General Superintendents on the General Nazarene Young People's Council. During those years he offered much wise and helpful advice. He was loved and appreciated by the members of the Council always. He was an understanding friend of young people. He saw many thousands of them kneel at the altars of the church to surrender to Christ or consecrate their lives to His service. To tens of thousands of them he was the ideal preacher and leader. His imprint will be upon the minds of the Nazarene young people for a generation to come.

Upon the retirement of Dr. Williams from the Council he nominated Dr. Hardy C. Powers to succeed him. At the annual meeting of the Council which followed in January an appropriate gift was presented to Dr. Williams in appreciation for his twenty-one years of active service in that capacity. Dr. M. Kimber Moulton, general president of the N.Y.P.S., paid an impressive and sincere tribute at the time of the presentation. Dr. Williams responded with deep emotion. The members of the Council will always be glad for that thoughtful gesture of gratitude to their friend and adviser, for in the providence of an all-wise God he was then attending his last meeting of general significance. Before another year had passed affliction had laid him low and in less than fifteen months he was to rest from all his labors.

Until the General Assembly of 1915 there was no Woman's Foreign Missionary Society in the church. That assembly provided for such an organization. The report of the Foreign Missionary Committee in part read as follows:

We recommend the adoption of the following memorial—That, inasmuch as, from the peculiar character of the work, and woman's unique adaptability to, and grasp of the same, she has been most efficient in these lines in years that have passed—we do sanction the organization of a Woman's Missionary Auxiliary.

The report was signed by W. A. Eckel, secretary, and C. P. Lanpher, chairman.

During that assembly the society was organized under the name of Woman's Missionary Auxiliary. Rev. Mrs. S. N. Fitkin was elected president. She has been in continuous service until now. She has given of her time and strength and money without stint. She has served as a faithful and effective leader for these more than thirty years, and in all her journeys both throughout the homeland and in foreign fields she has traveled at her own expense. The church owes an incalculable debt to Mrs. Fitkin who has contributed so largely to its missionary spirit and vision.

The W.F.M.S. now has a total membership of 66,145. In 1945 these noble women raised more than three quarters of a million dollars, nearly all of which went into the work of world-wide evangelism.

In this colossal achievement Dr. R. T. Williams has played a very prominent role. He was the W.F.M.S.

sponsor for thirty years. General President Fitkin wrote the following tribute for publication in the memorial issue of the *Herald of Holiness*:

Words are inadequate to express our appreciation for the many times Dr. Williams came to our Council down throughout all the years since we were organized in 1915. Often amid busy cares and burdens during the sessions of the General Board he would take time to come in and encourage us in the great world program and advise regarding our problems. His visits were always an inspiration and greatly appreciated by all. It would be impossible to overestimate the value of his interest and prayers, for his great heart was constantly moved with compassion for lost souls everywhere. The influence of his life will go on not only through the church, which he so ably guided and sacrificially gave his life for, but will reach on out around the world "till Jesus comes."

Here it is appropriate that a summary statement be made of the progress of the work of foreign missions during the thirty years of Dr. Williams' service as a general superintendent.

The field that has enjoyed the greatest growth is in South Africa. Thirty years ago the work was in its very beginning. There were only five missionaries on the field. The first fruits were just being harvested. Now we have fifty-eight missionaries in Africa and three hundred and twenty national workers. There is one hospital, one Bible Training School, and there are one hundred sixteen day schools. The property owned by the church is valued at \$206,000. In that territory there are 2,783 full church members and 2,573 probationers. The task before us is challenging, for

in the area assigned to the Church of the Nazarene there are 1,132,000 people.

The summary of our growth in all fields is also interesting and encouraging, but reveals that as yet we have scarcely started to evangelize the near 49,000,000 souls for whom we are responsible.

In 1915 we had 38 missionaries in eight countries. They were Africa, Cape Verde Islands, China, Guatemala, India, Japan, Mexico, and Peru. Now we have entered eleven more fields, Argentina, Barbados, Bolivia, British Honduras, British Guiana, Cuba, Nicaragua, Palestine, Puerto Rico, Syria, and Trinidad.

Our accomplishments in all these 19 fields are indicated by these figures:

Missionaries now on the field	150
Missionaries now on furlough	8
Missionaries under appointment	28
Number of Bible Training Schools	9
Number attending Bible Training Schools (approx.)	250
Number of Day Schools	124
Attendance in Day Schools (approx.)	5,000
Number of full members	12,586
Number of probationers	8,630
Value of church property	\$1,186,995
Average Sunday-school attendance	18,453
Population of fields	48,622,000
Number of hospitals	2

We cannot be idle in the face of these encouraging facts and this overwhelming responsibility. What will the records reveal thirty years from now?



DOWN THROUGH



THE YEARS . . .



Will we heed our Saviour's Great Commission? And will we follow our fallen leader's example of faith and heroism?

The story of the progress of the Church of the Nazarene for the thirty years from 1915 would not be complete without mention of the heartening record of achievement which the schools and colleges have written. In the 1915 General Assembly there were thirteen schools and colleges represented. They were Idaho Holiness School, Arkansas Holiness College, Pentecostal Collegiate Institute, The Nazarene University, Central Nazarene University, Missouri Holiness College, Alabama Holiness School, Oklahoma Holiness College, Southeastern Holiness College and Bible School, Trevecca College, Peniel University.

Some of these had very pretentious names, but in few of them was standard college training offered. Probably the average enrollment would have been less than one hundred students including grades, high school, Bible training school, and college registrants. Today the story is different. The number of colleges in the United States is six. They own property valued at nearly \$3,000,000. They employ competent faculties and enroll over 4,000 students most of whom are of college level. All of them offer standard college courses and grant the usual baccalaureate degrees. They are preparing young people for all walks of life and giving them recognized training in an atmosphere of faith and devotion to Christ and the Bible.

In addition to these we have one successful and growing college in Western Canada and a college in its infancy in the British Isles.

And now we have in its second year of successful operation the Nazarene Theological Seminary in Kansas City, Missouri. The idea of founding a seminary had been long in the minds of many people throughout the church. It was, however, given its first public and general approval in the quadrennial address of the general superintendents prepared and read by Dr. Williams at the General Assembly at Oklahoma City in 1940. Here are his exact words:

Definite steps should be made toward the establishment of a seminary. The hour may not be here yet, but it is not far distant, when such will be essential to the best interests of the church. Ministers who have completed college and university courses feel the need of work in this specialized field for highest efficiency.

There were no definite plans made at that time. It was at the Superintendents' Conference in January, 1944, that General Superintendent J. B. Chapman delivered a stirring address calling for immediate action in the establishment of the Seminary. Dr. R. V. DeLong followed with an address in which he amplified this demand. At that time a commission was appointed to study the problems involved in such an undertaking. Dr. DeLong was chairman of that commission. It prepared a full report, with some basic recommendations, which was submitted to the General Assembly at Minne-

apolis in June, 1944. That Assembly voted almost unanimously to authorize the establishment of the Nazarene Theological Seminary in Kansas City, Missouri, at the earliest possible date. A board of trustees was elected. It went to work with promptness and enthusiasm and as a result the Seminary made history in its opening in September, 1945, with Dr. Hugh C. Benner as its first president. He had provided a teaching faculty of five well-trained and experienced men. The enrollment in the first year was beyond all reasonable expectations, reaching a total of sixty-seven. Thus another highly significant chapter had been written into the history of the Church of the Nazarene during the superintendency of Dr. Roy T. Williams.

To this record of accomplishment in the field of higher education should be added all the great work that is being promoted successfully by the Department of Church Schools, in Weekday Bible Schools, Daily Vacation Bible Schools, and in Christian Service Training classes. All of this has been developed from the barest beginning in the Sunday schools which were few and for the most part small, thirty years ago. To the accomplishment of this task many hands, many minds, and many lives have been consecrated. But to the over-all record of achievement in the educational program of the church no one man made a larger contribution than General Superintendent Williams.

There is one more phase of the story of this generation of progress that cannot be omitted. At the very heart of our church stands our great Nazarene

Publishing House. It is of such vital and fundamental importance that we could not live without it. In 1915 it was housed in an old dwelling at 2109 Troost Avenue. In that same building were the editorial and general offices for the entire denominational program. Beside it stood a small stucco church which until 1915 was the home of Kansas City First Church. In that year the church purchased the property at 24th Street and Troost Avenue and the Publishing House expanded into the old church building. The total assets of the House in 1915 amounted to \$66,487 against which there were liabilities totaling \$70,157 making a deficit of \$3,670. The annual operation costs exceeded the income until the reorganization in 1922.

Then the subscriptions to the *Herald of Holiness* totaled 11,500; to *The Other Sheep* 9,000; to all other periodicals 69,000. In 1915, 1,600,500 copies of all periodicals were published. Now the Nazarene Publishing House owns its plant at 2923 Troost Avenue. Beside it is the Editorial building, across the street is the beautiful Headquarters building, and adjacent to it is Seminary Hall. The assets of the Nazarene Publishing House alone total more than \$1,000,000 besides its subscription lists and its immense intangible values in good will. Since 1923 its average yearly income has been \$55,618 and the total earned income for 22 years has been \$1,195,781. The subscriptions are as follows: *Herald of Holiness*, 87,000; *Other Sheep*, 95,000; all other periodicals, 709,490. The total periodicals published, 23,554,335.

Into this investment have gone the sweat and blood, the tears and prayers of many thousands of people. It would not be a true story if recognition were not given to Mr. M. Lunn, manager of the Nazarene Publishing House, and his faithful helper and brother, Rev. P. H. Lunn, for their great contribution to the progress and success of that institution. And to some degree credit goes to thousands of others who have served in their various positions throughout the church in these thirty years. The total achievement is a monument to the life and labors of General Superintendent Williams.

Foremost among those who have labored with Dr. Williams throughout the years of his superintendency is Dr. J. B. Chapman. These two outstanding men worked together to spread scriptural holiness and build the Church of the Nazarene from college days. The work of each of them has been mutually helpful and complementary in every field of service. They demonstrate the fact that great men can work together in harmony.

When Dr. Williams was president of the college at Peniel, Dr. Chapman was Dean of Theology. Upon the resignation of Dr. Williams, Dr. Chapman succeeded him as president, and served in that office for five years. In 1920 he was made associate editor of the *Herald of Holiness* and became editor upon the death of Dr. F. B. Haynes. In that capacity he rendered outstanding service to the church, distinguishing himself and the paper among religious editors and periodicals. In 1928 he was elected general superintendent and for eighteen

years he and Dr. Williams worked as colleagues in that office. In every respect Dr. Chapman has been an able leader but as a writer and promoter of the missionary program of the church he has been outstanding.

The words and figures which tell the story which is contained in this chapter deal largely with the numerical and material phases of the history of thirty years of the Church of the Nazarene. Greater than all this is that part of the story that cannot be recorded. The laws which determine policy and government have been amplified and interpreted. The spirit of co-operation and loyalty has been fostered. The unity and solidarity of the whole denomination has been secured. An awareness that Christian men and women are stewards of God's bounty has grown upon us. The vision of a world and its need has become clearer and our sense of obligation has deepened. Besides all this no one can possibly calculate the number of persons who have been saved and sanctified through the direct or indirect influence of the Church of the Nazarene and its ministers and laymen. Through the preaching and practice of Dr. Williams we have been made conscious that we are "workers together with God."

Everything good and great we have to enjoy can be traced to our Lord, the world's great ideal, the world's great inspiration, and the world's great Saviour.—*Glimpses Abroad.*

XII

OUR DEBT OF GRATITUDE

THE CHURCH of the Nazarene is what it is today because of God's blessing and His providential care. Among His chief blessings for the past generation was the gift of Dr. Roy T. Williams.

Today we are a strong united people. We have some differences of opinion on personal and incidental matters, but from Maine to California, from the Florida Keys to the Puget Sound, from Canada to the Gulf of Mexico, in the British Isles and around the world wherever Nazarenes are found, they are united. Loyalty to our cardinal doctrine of holiness has been a strong bond of common interest and has greatly contributed to our unity of spirit and purpose. But when credit is given to human leaders certainly a Benjamin's portion belongs to General Superintendent Williams for the solidarity of our work today.

The circumstances of his uniting with the Church of the Nazarene are very unique and significant. It is apparent that early in the year 1908 he had taken preliminary steps toward joining the church. By an irregular action he was given license to preach by vote of the Peniel Church Board and that license was signed by Dr. P. F. Bresee. But actually and formally he did not unite with the church and receive recognition by the denomination until the General Assembly held at Pilot Point, Texas, in

October, 1908. There he and Mrs. Williams joined the Church of the Nazarene. Some of the brethren who were strong for congregationalism protested that he must join a local church. Dr. Bresee stated that he had joined the denomination in its General Assembly but to resolve the possibility of difficulty it was arranged that he and Mrs. Williams should unite with the church at Pilot Point. Later by action of the general assembly he was elected to eldership in the church and ordained. The record in the journal of that assembly is as follows:

The Committee on Orders rendered their report and recommended that Alpin M. Bowes of Denver, Colorado; Leighton S. Tracy of India; Lura Pennal of Peniel, Texas; Bert Freeland of Blackwell, Oklahoma; and C. H. Miller of Mexico be elected to elder's orders. The report was adopted.

In another meeting the following action was recorded:

A second solemn but blessed ordination service was held in setting apart to elder's orders Roy T. Williams and Mary E. Ellyson of Peniel, Texas, and Alpin M. Bowes of Denver, Colorado.

The ordination certificate was signed by Dr. H. F. Reynolds.

Evidently there were unusual circumstances in connection with the ordination ceremony on that occasion. Never again were ceremonies of ordination performed in a general assembly, for that assembly took action to the effect that "Thereafter recommendations for election to elder's orders and recognition of orders be referred to the district as-

semblies within whose bounds the applicants reside."

There is something prophetic as well as providential in the fact that Dr. Williams did actually join the denomination rather than one of the local churches belonging to the three groups which united to give the movement the size and scope of a denomination. At the very time and place of the meeting from which the history of the Church of the Nazarene is dated, Roy T. Williams cast his lot with the people whom he was to lead and serve so many years and so effectively. Thus from the start he was a universal character in the church. Of course, the people of Texas and Louisiana claimed him as their own, proudly and rightly. To them he was always true and for them he manifested a very tender affection throughout his life. But to him was given the ability to rise above local or sectional prejudices that he might be the wise and fair leader of all the people who had come from varied localities and from more varied backgrounds to unite in the Church of the Nazarene for the promotion of the cause of holiness. Therefore, when he was elected to the general superintendency he was not a Texan or a representative of the Holiness Church of Christ. He was a Nazarene.

There was a remarkable fusion of spirits in the organic unions that had been effected prior to 1915. Nevertheless, there remained much to be done in cementing the bond of union until all should "see and flow together." It was during the early days

of Dr. Williams' work as general superintendent that this goal was more fully realized.

The General Assembly of the Church of the Nazarene had convened in Nashville with the Pentecostal Mission as host church in 1911. The union of that group with the Church of the Nazarene was considered then but action which brought the Pentecostal Mission into our denomination was not finally taken until February 13, 1915. Dr. Williams' election took place within a year from that date. One of the early problems with which he was confronted was the pastoral arrangement for Nashville First Church. This was not easily accomplished. Therefore, after several attempts, upon the invitation of the church he decided to accept the pastorate himself. Whereupon he moved to Nashville and served the church for about eighteen months while he carried on his duties as general superintendent. While his enforced absence was a handicap yet he was loved and honored by the people of that great church throughout his life. His service to that congregation and his residence in Nashville were a great aid to holding the entire group in line during those days of adjustment.

It was only human that the groups that had been drawn together for the sake of a more united and successful program and with full accord doctrinally should still retain some feeling of a submerged provincialism. It was to be found in California although Dr. Bresee had broadened the vision of that group by instruction and had reached across the country to join hands with other bodies, organiz-

ing churches at least as far east as Chicago. But still the group consciousness persisted. The great work of Dr. Williams in averting the more serious consequences of the threatened division in the West has already been related in a previous chapter. There he also became a great unifying personality.

On his first trip to the East he found some inclined to glory in their traditions and to feel that there was something distinctive about their particular brand of holiness and church polity. But in that first assembly he was so good humored, so tolerant and so fair in his judgment, so powerful in his messages, and so sound and safe in all his leadership that they took him in as one of them and cherished his counsel and loved him for his great Christian spirit throughout the thirty years to follow. In Roy T. Williams the Church of the Nazarene found a man big enough and strong enough, fair enough and wise enough, to embody all their ideals and challenge their unanimous loyalty and their united support in carrying out the Great Commission.

To General Superintendent Williams also goes large credit for the fact that the Church of the Nazarene has been a "middle of the road" holiness church. He believed and preached that the church should be separate from the world in its spirit and practice. He upheld the standards of modesty, chastity, and honesty. He insisted that pastors and evangelists should require of church members a conscientious conformity to the general and special rules laid down in the *Manual*. He held that people

called Nazarenes should keep the Sabbath day holy; that they should be loyal to the church and its program. He strongly urged that they should not patronize the worldly places of amusement. In short, he maintained high standards of conduct for Christian people always. On the other hand, Dr. Williams steered our good ship Zion safely past the rocks and reefs of legalism. He knew that heresy was almost as dangerous and damning as worldliness. He not infrequently preached from the text found in Matthew 5:20, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He emphasized the fact that outward conformity to rules of thumb did not make one a Christian. He knew if the tree was good it would bear good fruit and if the fountain was pure it would send forth sweet waters.

Dr. Williams also steered the church along a straight course between formalism and fanaticism. He believed that holiness people should be a free, happy, and victorious people. He liked to see people kneel to pray. He wanted them to be spontaneous in personal testimony. He enjoyed hearing them sing lustily. He wanted to hear unrestrained "amens" and "hallelujahs." He believed men should "offer the sacrifice of praise to God continually as the fruit of their lips." He knew well that truth to which people responded made a more lasting impression upon mind and conscience.

At the same time he knew that the purpose of preaching was not primarily to arouse the emotions

but rather to enlighten the understanding, and to awaken the conscience. He knew if men comprehended with the intellect and approved with the conscience the word of God that the emotional element in religious experience would take care of itself. Dr. Williams enjoyed seeing people get blessed and being blessed himself, but he never encouraged unrestrained emotional indulgence. He knew it was easy to swing from one extreme to the other and that to encourage the people in one extreme would be to push them to the opposite eventually. Therefore he kept himself and his followers in the middle of the road.

General Superintendent Williams had a deep appreciation for the importance of sound doctrine. He was always careful that the doctrinal implications of his own preaching and writing were clear and dependable. Carefully he watched the periodicals and publications of the church to see that no taint of destructive criticism should creep into them. He knew that the foundation of the church was laid in sound Bible doctrine. But while he was convinced that the church should remain true to her historic positions on Christian doctrine, yet he was not a dogmatist. He did not believe that mental assent to a doctrine or creed would make a man a Christian or save his soul from hell. Neither was he inclined to condemn to perdition those who had differences of opinion if they were true to the fundamentals of Christian teaching. His attitude is described by the old motto, "Unity in essentials, liberty in incidentals, and charity in all things." To

Dr. Williams the most important thing was to be born of the Spirit and subsequently baptized of the Spirit. Possession of these basic experiences gave one the spiritual understanding for a firm hold on the eternal truths of God's word and the sincere purpose of heart to obey all its precepts. Thus an experiential knowledge of salvation became, to him, the conservator of sound doctrine and supplied the will and power to live according to the New Testament standard of Christian conduct.

Again Dr. Williams sought to cultivate in the people of the church a spirit of reverence and worship and devotion. He desired the church service to give evidence of having been planned. He loved spontaneity but he also knew the value of orderliness and progression. He was bored by the waste of time in tedious announcements and a multiplicity of "specials" designed only to entertain. He tolerated religious jazz in music with the greatest difficulty. He often spoke out against it and pleaded for the kind of singing that would truly glorify God and bless and inspire His people. He wanted the reading and the preaching of God's Word to have a large place in the services of the church. Nevertheless Dr. Williams felt that the ideal church was evangelistic in its purpose and in its program. He knew instruction and Christian education were important and that evangelism must be supplemented by these to conserve its own fruit. But Roy T. Williams was an evangelist and he believed the church should be the bearer of the evangel always. Nothing could grieve him more than for the church

to lapse into an attitude of complacent conservatism losing its evangelistic fervor and its vision of the world-wide task of evangelization. It was his conviction that the whole church should be engaged in the work of soul saving, with every department geared to this purpose and every member harnessed to the program of giving the glorious gospel of full redemption to all mankind. He was a profound believer in the psychological soundness of revivals. To him they were essential in the life of the church. He was also convinced that the whole church should be engaged in the work of personal evangelism, so that it could succeed as a soul-saving-institution.

We are indebted to Dr. Williams also for his faithful and successful conservation of our balanced church polity. The polity of the Church of the Nazarene is a cross between extreme episcopacy and extreme congregationalism. There has been a diligent effort to combine the best features of both forms of government and as much as possible eliminate the abuses of both. The ideal of superintendency in the church is to exercise leadership rather than authority. This tends to develop the personality of a superintendent and his powers of moral suasion as well as his skill in handling people and their problems. At the same time it preserves the democratic rights of the people and inclines to encourage them to assume responsibility for the welfare of the church. No one claims that this polity has no weaknesses and that it always functions with perfect smoothness, but considering every-

thing it has proved to be gratifyingly successful in the past, and offers the best safeguards for the future of the church.

To this polity Dr. Williams was wholeheartedly committed. This is proved by the following quotation from his address on superintendency delivered at the Superintendents' Conference in January, 1945:

Our superintendency has its roots in moral influence rather than in delegated legal authority. This is perhaps the chief reason for its usefulness. It is designed to operate under grace backed by law. This grace is God-given, direct and always apparent while the law is implied, indirect and little felt. This form of authority is not offensive, not easily abused, but if and when abused it can be easily corrected.

Dr. Williams did not originate this polity. It was evolved by the union of groups holding two different views of church government. The Association of Pentecostal Churches of America of the East was strong in the conviction that the rights of the local congregation should be preserved while the polity of the Church of the Nazarene in the West was patterned after the episcopal form of government. When these two bodies were fused into one it was necessary to reconcile these differences. Hence the present form of government of the Church of the Nazarene was conceived and put into effect. "The Basis of Union" became the guiding principle in the evolution of our church polity. The following is quoted from the "Basis of Union" as contained in the *Manual*:

We are agreed on the necessity of a superintendency, which shall foster and care for churches already established, and whose duty it shall be to organize and encourage the organizing of churches everywhere.

We are agreed that authority given to superintendents shall not interfere with the independent action of a fully organized church, each church enjoying the right of selecting its own pastor, subject to such approval as the General Assembly shall find wise to institute; the election of delegates to the various assemblies; the management of their own finances; and of all other things pertaining to their local life and work.

It was the duty of Dr. Williams often to interpret and apply this principle of government during the thirty years of his superintendency. In his own administration of the affairs of the church he faithfully followed this ideal. He was himself the embodiment of the philosophy of leadership through moral influence. The length and the success of his period of service in the general superintendency have fixed this form of government as the permanent polity of the Church of the Nazarene. We will always respect the advice of the leadership of the church, but we will not deprive the people of their democratic rights.

The Church of the Nazarene also has occasion to be grateful for the leadership of Dr. Williams in unifying and making efficient the administration of general church business in the interim of the general assembly. Until 1923 the various interests of the general church were administered by a large number of boards separate and distinctive in

their membership and in their functioning. This led to confusion in every department and near disaster in some. Unquestionably other men had a part in bringing about the change but it is evident that General Superintendent Williams was the mind of the movement which resulted in the present General Board with its various departments. As it now functions the business of the general church is handled with care in the appropriate departments of the Board. When their decisions have been reached their work is then thoughtfully reviewed by the full Board over which a general superintendent presides. The action of a department is not final until approved by the Board of General Superintendents and by the General Board as a unit. The growing success of this system which was instituted by the General Assembly of 1923 has merited approval for a sufficient time to justify the prediction that it will be the permanent pattern for administering the business of the church.

General Superintendent Williams is also largely responsible for preserving the unity of the Board of General Superintendents and establishing the prestige of that board. It was his conviction that the entire denominational program at home and abroad should be under the supervision of the Board of General Superintendents. He did not believe in separate missionary supervision. He believed that in matters of far-reaching consequence no one general superintendent should make a decision, but the Board of General Superintendents. The *Manual* now contains many enactments of the general as-

sembly which give the Board of General Superintendents occasion to voice their united judgment which were not therein prior to Dr. Williams' superintendency. The last of these to be included is Paragraph 270 which reads as follows:

The office of any General Superintendent may be declared vacant, for cause, by the unanimous vote of the remaining members of the Board of General Superintendents, supported by a majority vote of all the District Superintendents.

Many other features of our district and general program which make for unity and co-operation in carrying on our work can be ascribed to Dr. Williams. The District Preachers' Convention held in the middle of the assembly year has proved a valuable aid to the promotion of the work of the district as well as the general church. It was doubtless Dr. Roy T. Williams who gave character and importance to that institution. The same could be written concerning the annual conference of general and district superintendents.

Dr. Williams also deserves much credit for the fact that the Church of the Nazarene has been known through the church world for its exceptional generosity. For years its per capita giving has far exceeded that of any other church listed by the General Stewardship Council. Dr. Williams made giving romantic. He inspired people with the love of giving. Tithing to him was a privilege, not a law. It was an expression of love to Christ, not a requirement for membership in the church. He believed

and preached that men should systematically tithe and then hilariously give offerings.

As a result of this policy in the Church of the Nazarene, we have a well-paid ministry. Dr. Williams urged churches to pay their pastors well and to take pride in doing so. He insisted that churches should own parsonages for their pastors and maintain the same in acceptable living condition. He urged that utility bills for the parsonage be paid by the churches and that car expense allowances be made. Likewise did he urge that evangelists should be well paid. For a church of our size and age perhaps none has so generously provided for its ministry.

Dr. Williams was not content to see that preachers should be well paid while in active service. He could not rest until the church made adequate provision for the support of its ministers no longer able to serve in line of duty. He patiently and faithfully labored till he saw the Nazarene Ministerial Benevolent Fund beginning to function successfully.

All our people owe a debt of gratitude to Dr. Williams. He gave honor and dignity to the laymen. He made them feel that they had a position of trust in the church and that the church could not prosper without lay leaders as well as lay followers. In *Pastor and People* he wrote, "How often would I have been discouraged and tempted to quit the fight, if I had not seen before me that crowd of loyal laymen looking at me as if they believed in me and were counting on my faithfulness." Under his guidance the Church of the Nazarene has be-

come a religious organization to which anyone may belong and hold up his head in righteous pride.

Yet the preachers are the ones who have benefited most by the farseeing leadership of Dr. Williams. He established the prestige of the ministry. In ways that cannot here be related and by maintaining positions for which he was sometimes criticized and misunderstood, he upheld the rights and privileges of those who followed the high calling. Probably no one has more adequately summarized the whole story of our debt of gratitude to Dr. Williams than did Dr. D. I. Vanderpool who said, "He was our most valuable human asset."

Never again will I turn from a battle; I will face my battles. I will never run from a storm; I will face my storms. I will never run from any sorrow; I will face my sorrows. I will never run from a disappointment; I will face my disappointments and my losses.—*Relationships in Life.*

XIII

A GOOD SOLDIER OF JESUS CHRIST

ROY T. WILLIAMS was an ardent patriot. He loved his country passionately. He was always loyal in the time of crisis. Had it fallen his lot to serve as a soldier certainly he would have proved himself a good one. No doubt he would with training have risen high had he ever worn the uniform of his country.

In the providence of God it was his duty to serve as a "good soldier of Jesus Christ." In the army of the Lord he proved himself capable and faithful through a long period of service. As a soldier for Christ he demonstrated that he was a man of disciplined spirit. He knew well that "he that keepeth his spirit is better than he that taketh a city." Under great pressure he knew how to keep his equipoise and balance. Like most great men he was probably more irritated by the bites of the ants than he was by the lion's attack, but even amid the petty vexations that came to harass him he kept an amazing degree of inner equanimity.

On one occasion he was in New York City. He was walking along the street carrying his bags, and partly to rest and partly to take a look at the skyscrapers he set the bags down and for a moment stood gazing up at the tall buildings. As he looked, a city-wise young fellow called out, "Well, Pop, can you see something interesting up there?" Dr.

Williams was tempted to make some sarcastic reply to the boy but characteristically a better thought came to mind and he only replied, "Well, I'm just a fellow from the country. I live down in Texas." He had no idea who the boy was nor that he would ever see him again. But he was to preach that night in one of the Brooklyn churches. He was seated on the platform when to his surprise during the opening part of the service a woman came into the church in company with the boy he had seen earlier in the day under such unusual circumstances. Dr. Williams preached and he was richly rewarded for restraining his sarcastic remark to the boy who twitted him, when that lad found his way to the altar and was converted. He learned after the service that the boy had been the subject of many earnest prayers offered by his mother and the people of the church.

One thing that vexed the righteous soul of Dr. Williams perhaps more than anything was for people who could do big things to be small and niggardly in their giving, particularly in a time of crisis. But this also gave him opportunity to discipline his own spirit. During the lush days of the twenties when men were making large sums of money quickly the church was embarrassed by the large deficit of more than \$100,000 in the trust funds. There was a certain prosperous layman who knew that situation as an inside observer, and who had made a substantial fortune by shrewd investments. One day he took Dr. Williams into his confidence. He showed him his stock certificates and quoted their

market value which totaled at least half a million dollars. Realizing that he knew the dire needs of the church at that time, Dr. Williams urged him to make a generous contribution to the offering for the Trust Fund Debt. The brother refused to do it, at the same time assuring him that he was only the Lord's steward and that all his wealth belonged to God.

Not long after that interview came the general assembly. The prosperous and prominent layman was finally persuaded to go along with others of much lesser means in a modest gift. That was in 1928. The crash came in 1929. It was during those hard years that followed when the recently rich living in magnificent homes actually went hungry for food, that Dr. Williams was holding a meeting in that layman's city. Dr. Williams noticed that his prosperous friend was not in the services. He went to see him and now his story was different. He said, "Dr. Williams, I'd be in church but I simply do not have the carfare to get there. All I have on earth is this house and my car. I'm holding on to them only long enough to get a fairly reasonable price for them."

To be sure Dr. Williams recalled the former days. He remembered that when this man could have paid the \$100,000 debt with his own check he only gave what poor men did. Nevertheless he spoke words of kindness and encouragement to him and offered a prayer on his behalf. He was glad that he had not been unkind to the rich man who had become poor. For now in his poverty he could pray for him

without the memory of any unkind words spoken when circumstances were different.

As a good soldier Roy T. Williams kept his purity and integrity of character above suspicion. He reacted quickly to any situation that might embarrass him, and put himself out of the way of it without delay. While he was a student in the college at Peniel, Texas, some of the young fellows were up to pranks. They dressed one of their own number as a girl and took him to Roy's room. When he opened the door in response to their knock they pushed the costumed person into his room and closed the door. Roy was shocked. Before there was time to reveal the identity of the boy in girl's clothing, he was out at another door and gone, until matters had righted themselves in his room. That was always his attitude toward anything questionable. He repelled the thought at once and avoided the appearance of evil.

As a good soldier of Christ, Roy T. Williams demonstrated an unselfish spirit of service. He made himself always the servant of God and of His people. When he was in the field of evangelism he accepted calls as they came whether the churches were large or small and whether the prospects were for a small offering or a large one. While at Peniel he went out to preach at Baxter, Texas, in a Presbyterian church. He received the sum of \$2 a Sunday for his services and paid his own expenses. He was rewarded by the fact that through his efforts many people came into the experience of entire sanctification and later joined the Church of the

Nazarene. After serving as president of the college at Peniel he engaged in full-time evangelistic work. He was called to a small church for a revival. The results were gratifying but the financial income was nothing. At the close of the meeting the pastor offered to borrow fifty dollars to pay him, but Evangelist Williams observed that the children in the home were barefooted and he could not feel clear to accept the money. When he refused the pastor said, "Well, I have some good grindstones. Could you use one of them?" To make him feel better the grindstone was accepted gratefully. When Dr. Williams arrived at home he carried in his grindstone and said to his wife with a twinkle in his eye, "Well, here is my pay for the meeting." During the first quadrennium he served as general superintendent his annual income from salary was about \$1,500.

With the meager pay came hardships, too. No doubt he was often reminded of Paul's word to Timothy, "Thou therefore my son endure hardness as a good soldier of Jesus Christ." When he was a young man in college he had filled his appointment in the country on Sunday. On Monday morning when he was preparing to go back to college the farmer with whom he was entertained and who usually drove him to the station announced that because of pressing work he would be unable to drive him to town that day. Roy took his bag in hand and began his six- or eight-mile hike. It was muddy and he became very weary. It was necessary for him to stop at intervals to clean the mud

from his shoes. The devil tempted him sorely but he resisted the tempter and resolved to glory in his adversities. These early tests and trials prepared him to stand when those which were greater, even if of a different nature, were to overtake him in years to come.

After he was a general superintendent he was presiding in an assembly in a certain great city. Some of the resident members of the church lived in splendid homes and had liveried servants. They drove fine horses to church and rode in shining carriages. At the close of each day all the people went away to their comfortable homes while the sexton of the church took the general superintendent to a room in the belfry where he was to sleep, if sleep would come, on a cot. Before the sexton left, he locked him in. Dr. Williams said, "I never felt so much like a prisoner in my life." Nevertheless he did not complain nor did he pity himself. He remembered that "the Son of Man had not where to lay his head."

Want of proper planning and co-operation in carrying out the work of the church caused Dr. Williams great suffering. He could adapt himself to small meetings when necessary, but carelessness and disloyalty distressed him. He was engaged as a speaker at a district preachers' convention one autumn. There was a growing country church on the extreme border of the district which had just completed a new church and parsonage. They were eager to have a big occasion for the dedication. The pastor urgently invited the preachers' convention

to his church, planning to keep Dr. Williams over the following Sunday for the dedication service, at which time he was expected to secure enough cash and pledges to cover the large debt of about \$18,000. As fate would have it a heavy sleet fell which made driving by car very hazardous. This gave the pastors from a distance the excuse they were not too unwilling to find. The result was that Dr. Williams traveled half-way across the continent to a preachers' convention at which there were never more than six or seven pastors in attendance. Of course he was depressed with those conditions, and then there was that big debt to face, with only a few people to bear the burden! It would have been natural for him to become so discouraged and resentful that he could not succeed with the task before him. But instead he gave those who attended the convention the best he had and waited uneasily for Sunday to come.

When he faced the congregation on the Sabbath it was small and not too prosperous in appearance, but in his soldierly spirit he preached the message God gave him and presented the appeal. To his surprise one man and his wife agreed to pay a major part of that debt. A Catholic merchant chimed in with a \$500 gift. The others did their best and the debt on the beautiful stone church and parsonage was underwritten and in due time paid in full. Thus by faithfulness he turned a possible defeat into a signal victory. Indeed R. T. Williams was never afraid of a hard proposition. Many are the stories of his valiant service in situations which

seemed impossible and of how he gained a glorious victory for the cause. He was a soldier, a general who never knew defeat. He never ordered a retreat.

As a good soldier General Superintendent Williams knew how to co-operate with his colleagues. Many great men have no happy faculty for teamwork. That was not true of him. He would pull in a yoke with his fellows as hard as if he were the only one hitched to the load. All who labored with him in the general superintendency from the beginning until the close of his long period of service respected his judgment and leadership. In the majority of instances they accepted his views, but if they did not he never drew an embarrassing issue with his brethren. He worked with them even if he did not agree with the plan. In an address given in the General Assembly of 1940 by Dr. John W. Goodwin on the occasion of his retirement from the general superintendency, he said, "The youthful vigor and deep insight into problems of my devoted brother and collaborer, Dr. Williams, has made life a joy as we have toiled on together during these twenty-five years." And in a tribute to Dr. Goodwin written after he had entered into his rest, Dr. Williams wrote, "The conditions that existed in the early days of our work together as general superintendents naturally brought the Doctor and myself close together as the heat and danger of battle always tends to make pals of those who fight in a common conflict. We did not always agree on methods but on objectives our judgment was never



40 YEARS TOGETHER IN LOVE AND LABORS ABUNDANT

at variance. During these experiences and struggles our fellowship was never strained. Few can imagine my feelings at his retirement and now that he is gone, those feelings have a deeper meaning. From the front of the battle I shall miss him more than ever. I know how a soldier feels when a comrade falls at his side."

Their long service together which began in the midst of crisis drew Dr. Williams and Dr. Goodwin closer to one another than any other two men have ever been in the general superintendency. Yet all who served with him knew him to be strong in his convictions though sympathetic in his understanding. He was accurate and dependable in his judgment yet he never ascribed infallibility to himself. He was sincere in his purpose, humble in his spirit, working always with a deep sense of obligation to God and to the cause to which he gave his life. In fact he proved himself a strong helpful yokefellow who always did his part and made it easier for the others to do theirs.

General Superintendent Williams also knew how to inspire his subordinates and all the non-commissioned officers and privates in the army of the Lord. District superintendents and pastors seemed to feel they had a personal obligation to him that kept them on their mettle constantly. It was not infrequently his duty to appoint or recommend men as district superintendents or pastors. When he did they seldom failed, partly because he exercised good judgment in his choices and also because men felt they had another reason for putting forth a supreme

effort since he had put his confidence in them. Sometimes others wondered how his appointments would turn out but he had faith in men and that made them better and stronger.

Dr. Williams knew how to rally the forces and the resources of the church in a time of need. He had a faculty for making people feel that their response helped him do his work, as well as saving the church from disaster. He personalized his appeals. That was one of the secrets of his success in raising money. If he asked for it everyone knew the need was urgent and the cause worthy. They knew, too, that his heart and soul were in the cause as well as in the appeal. In the dark days of the depression he organized the Reserve Army. Thousands of people joined, knowing that they might be called upon five times in a year to give a dollar to avert serious calamity in some mission field. In response to his calls they kept their promise and on a number of occasions saved the church from embarrassment and near disaster.

An illustration of Dr. Williams' ability to call forth best efforts in people comes from the days of his presidency of the college at Peniel, Texas. A girl who was having a hard time with her lessons in geometry came to the president one day to tell him she was going to quit that class. When President Williams remonstrated with her, she said, "Well, I'm either going to drop geometry or go home." Whereupon the president said to her, "All right, you may drop it and I'll just tell that class that you have dropped out because you are simply too dumb

to get geometry." The girl protested. The president insisted that was what he would do. Before leaving his office she said, "Well, you are not going to tell that class any such thing. I'll get that geometry or die." That was what he was working for. He wanted to arouse her ire till she would put forth a real effort. It worked. The girl did so well in the daily class recitations that when examination time came she had earned exemption.

In the final analysis the secret of Roy T. Williams' greatness and success was his steadfast purpose and his never-failing ability to take orders from the one who was his "Leader and Commander." Above him as his Commander-in-Chief was Christ his Lord and Saviour. R. T. Williams loved Jesus Christ. He wanted to do His will. He craved to have His mind of obedience and service and sacrifice. He knew how to ascertain God's will. In His will he found his peace and his pleasure. This qualified him to be a leader of the people. They willingly followed him as he followed Christ.

Oh, child of God, do not forget that the crown is for him who continues to the end. The runner for the prize does not win unless he runs the last mile.

—*Temptation.*

XIV

THE VALIANT WARRIOR FALLS IN BATTLE

AMONG God's many gifts to Roy T. Williams was a strong body. Until his strenuous life began to take its toll he was the picture of vigorous strength and perfect health. But so great were his burdens and responsibilities that their effect upon his physical being began to appear rather early. The first thing that caused his friends concern was an involuntary shaking of his head, especially when he was weary or under strain. Then came the serious "strep" infection in his throat soon after his return from the trip abroad in 1930. Thereafter he seemed more concerned about himself and tried to slacken his pace. This he found very difficult since the calls for his ministry were many. In 1938 he had the first serious indication that his heart was weakening under the strain. This caused him greater concern and he did begin to take more time for rest and to a certain extent thereafter kept himself under the observation of doctors. Probably his concern was increased because he knew that none of his family were long-lived. His father lived to be sixty-five years of age. All his brothers and sisters died at an earlier age than did he. The only one of the family now living is a sister who is the youngest. She is in very poor health. His mother died at forty-three.

After the General Assembly of 1940 everyone who was intimate with Dr. Williams knew he was not in robust health. He tried to relieve himself of some of his cares, but that seemed impossible except for brief seasons and even then his interest and concern for the church, its program, and its problems kept him under physical strain. He took all the precautions possible while he continued to carry his share of the load. One reason he drove so constantly on his trips was that his very moderate speed of forty miles an hour was a rest to him. In those years Mrs. Williams was with him almost constantly. Her presence was also a boon to his strength and his spirits. At the time of the General Assembly of 1944 he was manifestly weary and spent. No doubt he longed to retire but he felt that he should carry on for one more quadrennium. He very definitely resolved that if God spared him till the 1948 General Assembly he would ask to be relieved of active duty as a general superintendent. But God in His infinite wisdom saw fit to give him a sooner relief from care, and a more blessed rest for his weary body and spirit.

Some may comment that Dr. Williams began to bear his heavy burdens too early, that the cost to him was too great. Others may say that he took his work too seriously and spent himself too lavishly. But when one looks over the rich full years of his life and especially the thirty years he spent in the general superintendency, he is fully persuaded that as Dr. Williams views the record of his life from the vantage position he holds today, he would

not do other than he did. And to the few who might think that he began too soon and kept at it too constantly and too long it would be well to say, "What would have happened to the Church of the Nazarene had he spared himself and lived to protect his own life?" Dr. Williams, like his Saviour, "saved others, himself he could not save." He burned his candle at both ends, but it gave a lovely light. To him there were but twelve hours in a day. He walked in the day and did not stumble. When one takes into consideration the extent of his labors, the effectiveness of his ministry and leadership, the fruit that his work still bears, and the length of time he actually carried the burdens of the highest office in the church, then he concludes that he lived longer as well as better than most churchmen do.

After the General Assembly of 1944 Dr. Williams continued to carry his full share of responsibility even though he was not well. The years and the cares had taken their heavy toll. While he still stood straight and strong when he was in an assembly or in the pulpit, yet a careful look into his face revealed that his mortal body was breaking under the strain. He was preaching with power and blessing in camp meetings. His morning messages had lost none of their interest or effectiveness. His ordination services were as gripping as before.

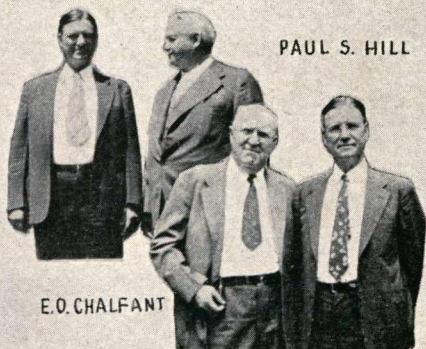
Mrs. Williams had been with him in his summer assemblies and R. T., Jr., had been with him at the Old Fort Jessup, Louisiana, camp meeting. But

his fall schedule took him on a long trip to the southeastern assemblies. Because she was weary and because the journey was long, Mrs. Williams decided she would not go on that tour of assemblies with him.

In the third week of October, 1945, he held the Florida Assembly. His work there was of the same high quality that had characterized his leadership for thirty years. According to a report given by the district superintendent, Rev. C. H. Strickland, on Wednesday evening he preached to a large crowd of young people. His theme was entire sanctification. There were thirty-five who presented themselves in full consecration to God following that last sermon. He had agreed to preach for Rev. Bruce Hall in First Church Columbus, Georgia, on Sunday, October 21. He arrived there on Saturday. Brother Hall had arranged for him to spend the night in the hotel, agreeing to call for him at eight o'clock the next morning to take him to breakfast. In the early hours of the morning Dr. Williams awoke and was conscious that he was not feeling well. He attempted to rise but when he stood, his legs would not bear his weight. He sank down on the floor. He made an effort to get back on the bed. At first he was not able to pull himself up, but after resting on the floor for a time he did regain enough strength to get on the bed. He rested there till time to get up. By then the force of the shock had abated to some extent. He arose and proceeded to prepare for breakfast. He was in the act of shaving when Brother Hall came for



MEMORIES



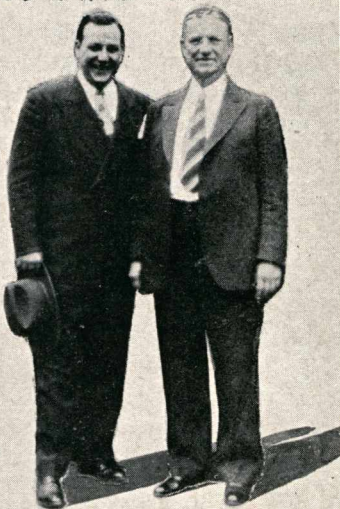
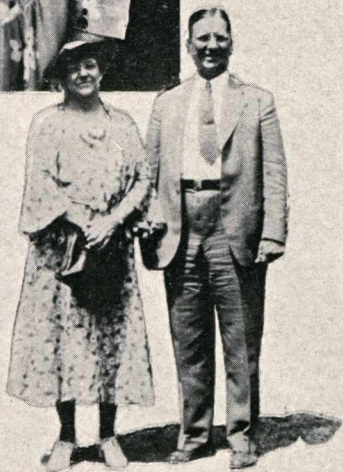
PAUL S. HILL

E.O. CHALFANT

GOOD FRIENDS



WILLIAMS
AND A
CUTE
DAUGHTER



THE TWO "R.T.'S"

MRS. REGINALD S. WILLIAMS WITH FAMILY GROUP

REV. & MRS. "R.T." JR.
AND SON



him. Upon entering the room Brother Hall began to talk to Dr. Williams. He noticed there was no reply. He then asked if he was unable to speak, whereupon Dr. Williams nodded his head in the affirmative. That was the first that he himself knew that his speech was affected.

The pastor hurried to call Doctor J. M. Wilson, a Nazarene and a well-known physician and surgeon of that city. They took him to the hospital and sent messages to Mrs. Williams and the family who hurried to his bedside. Word was forwarded to General Secretary Ludwig so that arrangements could be made for another general superintendent to pick up his slate of assemblies. Word spread rapidly throughout the church and before evening of that day it was widely known that the man who had been in the battle's front so long was in serious condition. The entire church went to her knees in prayer that if it were God's will our beloved friend and trusted leader might be spared. On Tuesday night, October 23, his symptoms were those of a dying man. Word reached Kansas City that he probably would not live until morning. By now the whole church had the news, and the volume of prayer for his recovery if it were in harmony with God's will was increased. In that same night almost as by a miracle he passed the immediate crisis and by morning showed marked signs of improvement. From that time slowly but steadily he gained strength. He was soon able to eat with relish, and after a time he was able to be up. When he was strong enough to leave the hospital Mrs. Williams

rented a house in a quiet residential section of Columbus, Georgia, at 85 Munson Drive, Benning Hills. There they spent the winter.

Major Reginald S. Williams, Dr. and Mrs. Williams' elder son, had served in the United States Army during the war. At the time his father was stricken he was assisting in the prosecution of the war criminals at Nurnberg, Germany, as member of the Trial Judge Advocate's Court. His wife, Mrs. Evangeline Williams, cabled him the news of his father's serious condition and urged him to return to the States with all speed. As soon as release could be obtained and passage arranged he came home by plane. He spent a month with his parents there in Columbus, Georgia. This, of course, was a great joy to Dr. Williams. Rev. R. T. Williams, Jr., pastor of the First Church of the Nazarene at Oklahoma City, Oklahoma, made a number of trips to Columbus to see his father.

The doctor advised that the more good cheer that could be brought into Dr. Williams' life the better it would be for him. The boys took full advantage of that suggestion. They joked and laughed with their father freely. They found, too, that his wit was not in the least impaired. One day they found his purse. It had something like \$100 in currency in it. The boys took it out and made as if they were dividing it into three parts, one for each of them and one part for him. When they finished they handed him his share. He said, "Thanks a lot, boys, that is the largest portion of my income I've had for myself in many a year."

They teased him, too, about his Ford. One day R. T., Jr., told him it was all clogged up with carbon until it would hardly run. He said, "Dad, I'm going to take that Ford and drive it about 90 miles an hour and blow the carbon out of it." To that proposal Dr. Williams made vigorous protest. No one could treat his Ford that way. When he was able to be outside he spent many hours cleaning, polishing, and "petting" his Ford. It still looks like a new car though it is a 1941 model. But it refuses to run faster than 40 miles an hour.

During those five months from October to March many people from the churches near and far would have visited Dr. Williams had his strength permitted him to receive them. Only a few had that joy but many hundreds of messages of encouragement and appreciation together with profuse floral gifts and some love offerings in cash were received. At first he was not permitted to read any of the messages, but as his strength increased he read his mail with great pleasure.

In some ways those were anxious months for Mrs. Williams. There was the constant care of her husband and her anxiety for his welfare and recovery. She maintained her poise throughout and kept a strong hope for Dr. Williams' complete restoration. She was with him constantly and now that he is gone those days together are a sweet memory. They are like a special dispensation of God's providence for her sake. Many were the intimate times together. She wrote of him, "Dr. Williams is so patient and Christlike." So steady was his improve-

ment for a time that he cherished the hope he would be able to resume his preaching and his executive duties. In the January meeting of the general and district superintendents his physician, Dr. J. M. Wilson, was present. He gave hopeful word concerning Dr. Williams' condition and said that he had asked him to bring this message, "I expect 1946 to be the best year of my life." Thereafter his strength increased. He walked some. He was taken for a drive every day. He drove the car himself a bit even in city traffic. His speech improved considerably, but it was never restored perfectly.

It would be a book more interesting than any biography that will ever be written if a record could be made of the myriad thoughts that came trooping through his mind in those five months. No doubt he relived the swiftly passing years of his full life. On one occasion he said to Mrs. Williams, "Well, I fell in the battle." Certainly he did fall in the battle. The assembly season had been a busy one, yet he found time for two or three camp meetings. The week before his stroke he presided over an assembly. The day it came he was scheduled to preach. And his slate for the weeks ahead was full. Valiantly he had fought the battles and won the victories of the past. Courageously he carried the standard to the end and fell facing the future with the high purpose and hope that victory for the church was assured.

As the warm days of spring came Dr. Williams longed to return to his cottage home in the foothills of the Ozarks of Missouri. He often talked of the

return and finally persuaded his doctor and Mrs. Williams that he was able for a trip made with deliberation, traveling only half of each day. One cannot wonder that he wanted to go home. There he had a few blooded white-faced cattle. There the buds were beginning to swell. The first wild flowers were blooming. There were the frisky squirrels that were his friends until the season for shooting them had come. Then they afforded him his most thrilling pastime as they fell before his .22 rifle that he handled with such skill. Once in an autumn evening several years before, he had gone out with his gun to find a few squirrels. He came to a hickory nut tree. He saw one of the frisky fellows. With sure aim he brought him down. He stood there and shot six that evening. The next day he took a chair out there and sat in one spot and shot 28 squirrels out of that tree. And at various times over 200 fell at his feet from that same tree. No wonder he longed for his cabin, his cattle, his wild flowers, his oak and hickory trees, and the rest and solitude of that spot so dear to him.

After careful planning and packing, on a day soon after the middle of March, Dr. and Mrs. Williams bade good-by to the little house in Benning Hills and turned their faces toward Tuscumbia, Missouri. Mrs. Williams drove, for the doctor had forbidden him to do any of the driving. They proceeded slowly, stopping about noon each day. As they neared the Mississippi River, Dr. Williams urged that they drive a few hours longer that day so they could cross the river and spend the night

in Missouri. R. T., Jr., and his wife met them and father and son drove the last half day together while their wives drove the other car. On Thursday about noon March 21, exactly five months after the stroke laid him low, Dr. Williams arrived at his cottage. He walked around a little among his trees and remarked, "I was never so glad to be anywhere in all my life as I am to be at home."

As they drove along that Thursday morning, Dr. Williams told R. T., Jr., that he must go to Kansas City the next day with his mother to attend to some business. R. T. said, "I have only one day and I want to spend that with you." But his father insisted, so on Friday morning they made preparations to be off in good time. Before they left Dr. Williams asked R. T. to anoint him with oil and pray for his healing. He did so just before leaving. God heard their prayer and they were blessedly conscious of His presence in the cottage. Just as they were leaving the house R. T. heard his father say, "Glory." That was to be the last word he would ever hear from his father's lips. He had already anointed his father's weary, spent body for the burying.

Mrs. Williams and R. T. were off, leaving Dr. Williams with Jane, R. T.'s wife. They hurried to Kansas City transacting their business, paying a short visit to the Publishing House and Headquarters. They gave an encouraging report of Dr. Williams' condition and expressed the hope that in another six or seven months he would be entirely recovered. It was agreed that R. T. should return

to Oklahoma City by plane from Kansas City with the idea of returning to Tuscumbia in about two weeks for another visit and to take his wife home.

Mrs. Williams returned to the cottage alone. Driving along she began to count their many blessings. As she gave thanks to God her soul was sweetly refreshed by a consciousness of God's nearness. She shouted and wept for thirty miles. Then a strange feeling of concern came over her and she began to be uneasy about her husband. She drove as fast as she dared reaching the cottage just at dusk. She found Dr. Williams waiting eagerly for her. Jane reported that he had enjoyed a good day, had rested much and eaten well. They soon retired for the night.

About midnight Mrs. Williams was awakened by the stirring of her husband. She found him sitting on the bed rubbing his head and attempting to speak. She took in the situation at once. She called Jane. They got Dr. Williams to lie down and made him comfortable, and did all they could to relieve the distress from which he was suffering. They called a doctor from Tuscumbia. He came and did not seek to conceal the seriousness of Dr. Williams' condition. They notified R. T. in Oklahoma City, very soon after he had arrived there. He turned his face toward the cabin in the hills again and by driving at top speed he was there about eight-thirty the next morning. Word was flashed to Reginald who was now in Salem, Oregon, making plans to begin his practice of law in that city. He came by plane, arriving Sunday afternoon. Dr. Williams'

condition grew steadily worse. His strength was spent. He never spoke after that final and fatal stroke. He did recognize the members of the family as they came and seemed to be conscious almost to the end.

There in that isolated cabin in the woods, with his wife, his two sons, and their wives at his bedside, just as the two hands of the old clock pointed straight up to the hour of 12:00 noon on Monday, March 25, 1946, Dr. Roy T. Williams rested from his labors. It truly was "glory" for him now. As the long trip was made from Columbus, Georgia, he had repeatedly said, "If I can only get behind those two gates." There were two gates leading into the cabin in the woods. He made it home, he passed within the two gates. He was there only thirty-six hours till the fatal shock came. And it was only four days later that he entered those gates of pearl that are not closed by day and where there is no night.

*"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."
The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame;
He fell; but felt no fear.*

*Tranquil amid alarms,
It found him on the field,
A veteran, slumbering on his arms,
Beneath his red-cross shield.
His sword was in his hand,
Still warm with recent fight,
Ready that moment at command
Through rock and steel to smite.*

*The pains of death are past,
Labors and sorrow cease;
And, life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy.*

—JAMES MONTGOMERY

Oh, for a character that will shine in the firmaments of God like a star of the first magnitude.

—*Temptation.*

XV

THE AFTERGLOW

UPON learning that a biography of Dr. Roy T. Williams was being written, Mrs. Elizabeth Peterson of Many, Louisiana, a lifelong friend said, "Make it beautiful, for his life was beautiful."

His life was beautiful. It was beautiful like a great tree standing high and lone upon a hillside, its head lifted proudly, its arms outstretched appealingly, its trunk great and strong, toughened by winds and storms of long years, its roots holding firmly, striking deep into the earth, a shade to all who seek its shelter and a landmark to all who need a guide. One is reminded of the last lines of Edwin Markham's poem entitled, "Lincoln, the Man of the People."

He held his place—

Held the long purpose like a growing tree—

Held on through blame and faltered not at praise.

And when he fell in whirlwind, he went down

As when a lordly cedar, green with boughs,

Goes down with a great shout upon the hills,

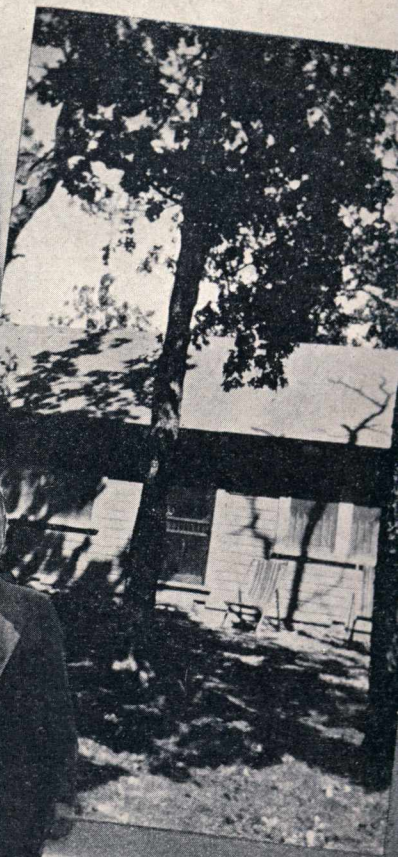
And leaves a lonesome place against the sky.

Dr. Williams' life was beautiful like the autumn season is beautiful. It was full of color, varied color, giving one first a feeling of exhilaration, then of awe and wonder, then of somber seriousness.

His life was beautiful like a brook, now gliding peacefully through the mystic shadows of the forest, now rising threateningly in its onward rush after a storm, and now singing merrily as its waters sparkle in the sunshine and hurry over the rocky cascades in its channel. His life was beautiful like a towering mountain peak, the tallest of the range, standing in simple, rugged, majestic grandeur.

Roy Williams' life was beautiful and poetic, combining all the qualities of the epic with its universal meaning, the dramatic with its life and action, and the lyric with its lovely song. His life was beautiful like a great oratorio combining the awesome notes of the great organ, the swift and varied movements of the orchestra, and the living qualities of the choir—the bass, the contralto, the soprano, and the tenor voices. His life was beautiful like the setting sun whose chief glory is not in himself but in his ability to take the dust or cloud of the closing day and transform it into pictures of the rarest hue until those who see the sight are reminded of John's vision of the Heavenly City.

It is as Henry Ward Beecher has said, "When the sun goes below the horizon he is not set; the heavens glow for a full hour after his departure, and when a great and good man sets, the sky of this world is luminous long after he is out of sight. Such a man cannot die out of this world. When he goes, he leaves behind him much of himself. Being dead he yet speaks."



THE CABIN WHICH
DR. WILLIAMS LOVED
SO MUCH --- AND
WHERE HE DIED



DR. WILLIAMS' LAST PHOTOGRAPH

Death came to Roy T. Williams at twelve noon. The news of his passing was sent by wire to all the general and district superintendents and college presidents on the North American continent and by cable to the representative missionaries of the Church of the Nazarene the world around. More than two hundred thousand in the membership of the church and certainly as many more who loved Dr. Williams and the things for which he stood were shocked and grief-stricken. They had not given up the hope of his recovery and his restoration to his place of leadership and service. Hundreds of messages of appreciation and condolence came by telegram and by cable.

The people of the neighborhood where he lived and died were deeply moved. They came to offer their help and to say their words of praise for Dr. Williams and of comfort to his bereft wife and family. The expressions of sorrow and sympathy were received from people in all walks of life, from the farm tenant to the doctors and lawyers, the judge, the professor in the public schools, from the merchants, the shopkeepers, the mechanics, and from the preachers of other faiths in the county seat town of Tuscumbia.

It was decided by the family that the funeral should be held in First Church, Kansas City, of which Dr. and Mrs. Williams had been members for several years, and in respect for his democratic spirit they requested the pastor of his own church to plan and conduct the service and preach the funeral sermon. The time was set for Friday, March

29, at two o'clock in the afternoon, giving ample time for people to come from long distances.

The great esteem and love in which Dr. Williams was held were eloquently proclaimed at the funeral. It was estimated that nearly one thousand people were in attendance. They were there from Boston, Massachusetts, and from Seattle, Washington; from Montreal and Toronto, Canada, and from Florida and Texas. Among them were all the general superintendents, twenty-eight district superintendents, all but one of the general officers of the church, who was detained by unalterable circumstances, five college presidents, and many of the members of the General Board.

The floral tribute was indescribable. Some pieces were large and costly, some were inexpensive. There were hundreds of them. They were banked tier on tier across the front of the church and from the floor to the high racks and pedestals on the platform. Some were left in the hall and classrooms and some were never taken from the trucks.

The service was simple in its form, for Dr. Williams would have wished it so. There were two gospel songs sung by Mr. and Mrs. Floyd Davis, members of First Church and friends for long years of Dr. Williams and his family. There was a well-chosen scripture reading by Dr. L. A. Reed, a former pastor. Prayer was offered by General Superintendent Miller. A beautiful tribute to Dr. Williams as a friend and church leader was paid by General Superintendent Chapman who had known Dr. Williams from college days and served

with him as a general superintendent for eighteen years. The text for the sermon was chosen from St. John 5: 30, "I seek not my own will, but the will of the Father which hath sent me." Submission to God's will was given as the ruling principle of Dr. Williams' life and the secret of his greatness as a man and his success as a leader. The benediction was offered by General Superintendent Powers.

The outstanding and most unforgettable feature of that funeral service was the wonderful presence of God which all could readily recognize. It was a universal conviction in the hearts of those present that a new challenge for deeper devotion to God and greater sacrifice in His service had been presented through the life and death of Dr. Williams.

The great congregation filed by the open casket for a last look at the mortal body of the man they had loved and trusted. Rev. Allie Irick has put the thoughts of all into these beautiful words, "Farewell great preacher, mighty soul winner, incomparable leader, warmhearted friend, and noble brother." The long procession formed and proceeded under police escort to the Green Lawn Cemetery located on the hills that border Kansas City to the southeast. There a portion of that recently developed burial park had been designated as the Nazarene section. Near to the center of it was the open grave made ready for Dr. Williams' last resting place. Flowers bordered the carpeted path from the funeral coach to the grave and were banked high around it. When the people were assembled District Superintendent Holland London

read the beautiful and immortal words of the twenty-third psalm. The pastor read the committal service and Dr. C. B. Strang offered the prayer and benediction.

To all it seemed most fitting that Dr. Williams should be buried there. His grave can be visited by the members of the church who come to Kansas City for various occasions and there he will rest among those he served and who cherished the faith that was so dear to him. His identification with the humble people of the church he nourished with his very life is perfected by the quiet dignity of that grave on the slope of the green hill. He lived among them as the servant of God through life's swift rolling years and he shall rise among them in the unending glory of the resurrection morning. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

The afterglow of Dr. Williams' life was resplendent on that day of his funeral. But it has not diminished and it will never be dimmed until it blends forever with the light and glory of the face of the Lamb that shall sit on heaven's high throne. "To him be glory and majesty, dominion and power both now and ever, Amen."

To catch bright glimpses of that afterglow one has but to follow in the paths by which R. T. Williams walked throughout the long years of his Christian life. Let him go back to Many, Louisiana, and talk with the people among whom he grew to young manhood. There he will find a respect for Dr. Roy T. Williams that is almost worship. People

of all classes and all churches revere the gospel that he preached to them by life and word because he preached it. To be in that community is to feel the greatness of his influence and the glory of his manhood, made radiant by the indwelling spirit of God. If one is not persuaded, let him go to the old Scottsville, Texas, camp meeting where now after his death it is as it was in his life. His mind and personality are dominant. Let him go to Peniel and there though the old buildings are for the most part leveled, one still feels that an invisible presence pervades the grounds. Let him go to any Nazarene camp meeting, assembly, college, church, or chapel and to the denominational center at Kansas City; anywhere Nazarenes are to be found, there the name of General Superintendent Roy T. Williams is inscribed in the fleshly tables of men's hearts and the memory of his life is enshrined in their minds. Over an archway in St. Paul's Cathedral in London is inscribed this tribute, "If you would see a monument to Sir Christopher Wren, look around you." St. Paul's was the crowning work of Wren's genius. We can say truthfully to men everywhere, "If you would see a monument to Roy T. Williams, look at the Church of the Nazarene." He spent nearly forty years making it what it is today. Thirty of those years he was its "wise master-builder."

Many tributes have been paid him since his passing, none more worthy or more meaningful than those spoken at his funeral or prepared for publication in the memorial issue of the *Herald of*

Holiness. The following appraisals were written by his three colleagues in the general superintendency.

HE BORE RESPONSIBILITY WELL

Just recently I read the story that Thackeray tells of Colonel Newcome, who in his last illness imagined himself a boy again back in school—listening to the morning roll call. His eyes brightened as he seemed to hear one name after another called, until “Newcome” was called. Then he raised himself upon his elbow and answered, “Present”—and passed on.

That was the answer of Dr. R. T. Williams to every call to duty or opportunity during thirty years in the general superintendency of the church. He never shunned responsibility.

During those short months that it was my privilege to be intimately associated with him, I found him consistently insisting that every obligation be recognized and discharged in the fear of God. To him duty was not an abstraction, but implied a Divine Personality to whom he must answer for its fulfillment. Faithfulness was his ideal. This willingness to bear all the burdens assigned him was voiced often as we prayed together. He bore them without self-pity or any assumption of superior piety. He felt he owed this to Christ and His church. In assessing his contribution to the growth and stability of the church, I am sure that future biographers will recognize this as one of his strongest characteristics. He lived for that pronouncement which he has now received, “Well done, good and faithful servant.”—HARDY C. POWERS, *General Superintendent*.

TIME MEASURES MEN

Our lately fallen friend and leader is no exception. Time has already measured Dr. Williams and yet will measure him.

There is a measurement based upon the past we can make even now. It is the accurate estimate of the projection of the life of a leader into his second quarter of a century of service. His stature here is great. To all who knew him with any degree of intimacy there was the consciousness of greatness of character, integrity of purpose, consistency of life that always demanded respect, appreciation and desire of emulation. One always felt richer, saner, and more confident after having enjoyed association with his personality. He always stimulated confidence and assurance. To put it in a more personal and intimate manner, I always left the presence of this good man with a desire to understand others better and to appreciate them in a larger way. He left me with a feeling that he really knew and understood humanity yet sincerely sympathized with their weaknesses and limitations.

But there is also a measurement that implies the perspective of the future. And the certainty of this measurement will become more apparent with the accumulation of time. Tomorrow will reveal how large a contribution Doctor Williams made to the formulation of church polity and trends. During those critical formative decades of our church no mind proved a stronger force and no hand a steadier influence than his. Even now as we appraise the way we have come as a denomination, we see the far-reaching wisdom and sanity of his leadership. And we are grateful that God gave him to us when he did.

We all feel our loss beyond adequate expression. But in spite of this we do realize now the fullness of his life. He fulfilled his destiny as a leader. He made his contribution during the most critical years of our history. May you and I be as faithful as he was. Let each of us under the inspiration of his completed life endeavor to fulfill our task as completely on our respective levels as he did his.—H. V. MILLER, *General Superintendent*.

AN EXEMPLAR NAZARENE

(Address by General Superintendent Chapman at the funeral of Dr. R. T. Williams.)

I have known Roy T. Williams since he was a student in Peniel College, and have been associated with him in close fellowship and service for close to forty years. Today I find myself bereaved of a friend and brother, and the world seems poor on this account. I feel more like a member of the family has left us, than merely that a beloved and faithful colaborer has laid down his cross to take up his crown. Outside the immediate family, I think there is, perhaps, no one anywhere that feels his personal loss more than I do today.

Roy T. Williams was always a leader and a pattern. As a student at Peniel, he was the ideal of his fellows. As a professor in his Alma Mater he was the strong man among the strong. As a camp meeting preacher in his youth he was the standard for preaching ability and soul passion. He came to every position he ever held to grace the position, and not to be graced by it.

For more than thirty years General Superintendent Williams has been the personification of the church whose name he bore. His saintly graces gave him the right to lead. His closest intimates always knew he was sincere and true and loyal. He was an example of faith and purity and holy zeal. Whenever asked, "What is it to be a Nazarene," we could never do better than to point to him in answer. He possessed those inner qualities of heart and soul and mind which, answering for a foundation, were the bulwarks of his noble example and wonderful life.

The "judgment of R. T. Williams" has long been a motto among us, for those who knew him found themselves, even in his absence, saying, "What would Dr. Williams think of this?" If we could know or even be-

lieve that the judgment of Dr. Williams would back a decision or encourage an action, we then went forward with confidence. He was correct in his judgment so often that few were willing to stand long against his weight. This was not because of fear of his castigations, but just on the basis of desire to be right, because to stand with him was so often to be right.

Dr. Williams' great contribution to the Church of the Nazarene was that of giving true place to caliber. This he did indirectly and unconsciously. He never catered to mere bulk, and he never belittled the humble in persons, places, or things. But the meetings were always big meetings if Dr. Williams was there. He never seemed to so account it or expect others to do so. He was at home with a small crowd, and was never enslaved to the masses nor impressed by the colossal. But unconsciously he cast a shadow of such consequence himself that others as unconsciously took refuge in his protection.

And it was not in his presence only that his collaborators felt his weight. It was always possible for one to regain his poise after a depressing experience to just remember that he is a "member of the same church that Dr. Williams belongs to." Somehow one always felt that Dr. Williams could not be attached to anything small or unimportant. I know he deplored littleness. I know it not from anything I ever heard him say. At least not so much from his words as from the fact that he always appraised things from the long-range approach. In the administration of the church, he would not descend to passing expedients. If a matter could not be disposed of on principles, he would invariably choose to let it stand. If he could not feature a solution that would be permanent, he would wait for matters to take their course, rather than bid for a day of peace at the expense of a future

and more destructive conflict. His deliberation was remarkable, especially in times of stress when the average would counsel haste. No one can ever be little and yet hold Dr. R. T. Williams in honor, for Dr. Williams and littleness have no affinity.

And now that Dr. Williams has finished his active day in the Lord's vineyard, his life and influence must be subjected to the test of endurance. It takes time, which has been called "the leveler of all things," to finish the test of a man's worth. Some men get larger as they are seen from afar. And I believe it will be thus with Dr. R. T. Williams. He will be the heritage of our children and our children's children, even as he has been our heritage. We are bereaved of a great leader only in the sense that we are denied his further current service. Dr. Williams has closed out his glorious day among us only to enter into a more excellent glory both in heaven and on earth. We shall love, trust, and follow him tomorrow. We shall test our values by his appraisals, even more fully than we have done hitherto, for he "kept the faith" to the very end and showed us by his example that the things he trusted in youth and in maturity were dependable even in sickness and approaching death. He has shown us in final argument that the things he preached—the things for which he lived and taught us to live—were enduring things. Tomorrow and the day after, Dr. R. T. Williams will be greater among us than he is today. In days to come not only general superintendents, but all Nazarenes will be measured and evaluated in terms of their approximation to him.

Someone will write a book in which will be recorded in detail the story of God's nobleman, our pattern Nazarene and model general superintendent. And when that book appears it will be said that he died in the midst of his effective years, and is remembered

for his virility and compelling strength. And while he rests from his labors, his works follow both in the abiding force of his example, and in the lives and services of those whom he inspired to be both good and useful in the work and kingdom of Jesus Christ. He was great, and remembrance of him makes us desire to be better and bigger ourselves.—J. B. CHAPMAN, *General Superintendent*.

Vision is seeing what ought to be done, what can be done, and a way to do it.

Let us go on and on in perfect union and co-operation, fired with a burning passion to do something for God and men.

I subscribe to the belief that we are on the borderland of a great spiritual awakening.

Let us buy more lots, build more churches, stretch more tents, organize more Sunday schools, have bigger and better revivals everywhere.—*Pastor and People.*

XVI

THE CHURCH OF DR. WILLIAMS' VISION

DR. ROY T. WILLIAMS was truly a great Christian leader. Both consciously and intuitively he patterned his philosophy of leadership after that of Jesus of Nazareth.

He identified himself completely with the cause which he represented. He did not choose to be a general superintendent. He chose to be a minister of Christ. Dr. A. S. London says, "I was with Dr. Williams the day that he received the word of his appointment to the office of general superintendent. He broke down and wept freely. He turned to me and said, 'What shall I do? Will it hinder me in my ministry?'" Being convinced that the will of the people was the will of God for him he set himself to the task before him in utter self-forgetfulness. He kept himself reminded that the choice of the people might be withdrawn at any general assembly. That was incidental. What mattered to him was that he should do his work faithfully as long as he filled the office. What he received for his services or what became of him were of secondary importance. The cause he loved must be advanced. He often drank the cup of suffering and was sometimes baptized with the baptism of fiery trial, but none of these things moved him. If he could but be sure he was doing the will of God,

that was his meat, the support of his life, the source of his strength and wisdom.

Neither did Dr. Williams conceive of his work as related only to the period of time in which he lived and labored. He saw the Church of the Nazarene as a contributing factor to the advancement of Christ's kingdom among men. He saw himself as one of His workmen laying foundations on which others should build, planting that others might water, that God might give the increase. He sowed that others might enter into his labors and that both sower and reaper might receive their wages and rejoice together. He was content to plant an acorn that generations to come might see the giant oak. He knew that "except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." He became a "living sacrifice" that he might prove "the good and acceptable and perfect will of God."

For thirty years he was building that his work might be built upon. He reasoned that the church of his day without its fruitful future would be imperfect and incomplete. He lived, he labored, he prayed, and he believed that what he saw by faith others should see in the reality of fulfillment. Dr. Williams did not live for his own day alone, he lived for the future as well.

Now the question for those who follow in his steps to consider is twofold. First, what was Dr. Williams' vision for the Church of the Nazarene? Second, will we bring to fulfillment this vision? It is certain that the church that is true to Dr. Wil-

liams' vision will be a holiness church. In the Quadrennial Address of the General Superintendents which was written and read by Dr. Williams before the General Assembly of 1940, the following paragraph is found under the heading "Some Dangers Faced by the Church."

First, note the danger of losing sight of our central theme—holiness, the heart of the Atonement. The doctrine of holiness is not only attractive and desirable, but absolutely essential to the life and usefulness of the church. A clear and intelligent understanding of this truth must reach to every corner of the denomination—in the Sunday school, the Young People's Society, and the pulpit. Our full membership must be urged to possess genuine pentecostal experience. This is possible only as the ministry itself is well informed doctrinally and carries a passion for a Spirit-filled church. At present there is no evident trend away from this emphasis, and there must never be. The protection against this danger is a positive message that brings positive results. The doctrine of holiness together with the experience is an indispensable safeguard.

Again in his keynote address delivered to the Sixth Quadrennial Nazarene Young People's Society Convention in 1944 he lays stress upon the same point in these words:

The youth of our church must believe in sanctification, a work of divine grace subsequent to regeneration wrought by the baptism of the Holy Ghost and fire, through which the heart is made pure, perfected in love and empowered to be Christlike and to carry out a divine commission of service.

Dr. Williams' commitment to the doctrine and experience of holiness included conformity to its moral

standards and ethics. In the address just quoted he said:

It is my earnest hope and prayer that these doctrines and moral principles taught by the church and by the Bible will become and be a part of the very soul and life of our young people. We take our stand not simply because we are told to do it and taught to do it, but because we believe such standards to be right, scriptural and divine. . . . It is my prayer that the youth of our church will be so satisfied and happy over our doctrines, our moral and ethical standards, so satisfied with the simplicity of Christian living, of Christian conduct and of Christian dress that we shall be happy to defend our standards, conform to them with joy and not be inclined to turn either to the right or to the left, but that we may go straight ahead.

Undoubtedly Dr. Williams had a clear vision of a church true to the doctrine, the experience, and the ethics of holiness.

Again the church of Dr. Williams' vision must be evangelistic. It must have revivals. In the Quadrennial Address of the General Superintendents of 1940, mentioned above, he said:

We recommend that a new emphasis be given to the work of evangelism in our church. Fervent evangelism preceded the organization of the Church of the Nazarene. It was a genuine holiness evangelism that brought the church into existence, and the same type of evangelism is essential to our existence and success.

A word of caution should be spoken regarding the wrong type of evangelism in our denomination. Let there not be a tendency to substitute programs and sentimentalism for old-fashioned, Holy Ghost, God-sent revivals. We want more than protracted meetings. We want revivals, revivals that stir our people

to the depths of their souls, revivals that reach the outside world. We want revivals that result from preaching of the Word, the singing of real gospel songs, fasting and prayer. We warn the church against shallow evangelism characterized by psychological manipulations and human stirs, but without real manifestation of God.

To fulfill the vision of Dr. Williams, the Church of the Nazarene must always be conservative in its expenditures for buildings and equipment. He would wholeheartedly approve the building of churches, parsonages, and physical plants for the various institutions of the church, but he would certainly warn us against incurring large and burdensome debt. He would insist that buildings be plain and modest, avoiding extravagance. He would want to see the Nazarenes giving more to Home and Foreign Missions rather than building great and costly edifices. He saw clearly that these things had bearing on the spirituality of the church and its success in soul saving. He would want a church to be well built and well designed to take care of its educational work as well as its services of worship and evangelism, but he would advocate careful planning within the financial ability of the congregation.

Dr. Williams' conception of a sound financial policy is expressed in a few words contained in a letter addressed to the General Board under date of February 1, 1926. He wrote, "We must get our normal giving and our normal expenditures to harmonize. We need to get and spend and not spend and get." He would apply this principle to

every local church, to every district, and to every institution of the church as well as the general program.

General Superintendent Williams was an aggressive leader. He felt that the Church of the Nazarene had a message that the whole world needed. At the same time he struck a safe balance between that which was revolutionary and that which was reactionary. He believed that the policies and the program of the church had been well defined, that its objectives were perfectly clear. He contended that the means for reaching them had been tried and proved reliable for the future as well as successful in the past.

Dr. Williams always envisioned a strong, united church. It is remarkable that in an organization made up of people of widely divergent backgrounds and of deeply rooted convictions there has never been a division of major extent or that centered around the things that are fundamental. Such dissensions as have occurred have been local and have centered in personal or incidental matters. Dr. Williams gave the secret of that fact in the same Quadrennial Address of 1940. He said:

The church has stressed fundamentals rather than incidentals. A casual glance at church history will reveal the reasons for the success of some churches and the failure of others. The successful church emphasized fundamentals. The defeated church gave its time and attention too much to things merely incidental. Ability to distinguish between the important and the less important marks the line between unity

and dissension. In this General Assembly can be found every possible theory and interpretation of water baptism, such as sprinkling, pouring, and immersion, yet in all probability not one word will be spoken on that subject, but much will be said concerning that fundamental issue—the Baptism of the Holy Ghost and fire. Occasionally an individual with good intention, but with misguided judgment, tries to lead the church to a wrong emphasis, but always the church refuses to be thus led astray or onto sidetracks. We are determined to stick to our central theme. Secondary values are not to be despised, but properly evaluated and subordinated to the supreme values, where they can properly serve their purpose. Persistence in following this course accounts for the success of the church.

It is evident that Dr. Williams shared the vision of the founders and his co-workers in the earlier days of our denominational history, namely, that the Church of the Nazarene is solidly united on its central doctrine and that being united at that point we can exercise great charity toward men of divergent views on matters of lesser importance. The continuation of this practice will keep the church united in the future and will assure a cordial welcome to all of like mind to join with us in this holy warfare. In the church of Dr. Williams' vision there is a place of worship, fellowship, and service for all who are committed to the way of holiness and who love the appearing of our Lord. "For he that hath this hope in him purifieth himself even as he is pure."

To approximate the vision that Dr. Williams had for the Church of the Nazarene, it must be a growing church. To permit the church to reach a stale-

mate now would be to betray R. T. Williams and utterly fail God and the needy people of our generation. During the thirty years that he served as general superintendent the size of the church was multiplied by six. If we can keep up that rate of increase the next thirty years will witness our growth to a church of 1,200,000 people. That is what we should be numerically in 1975. If we maintain our spiritual emphasis and our evangelistic fervor, and at the same time avail ourselves of the improved means at hand for spreading the gospel we should surpass that goal.

In the year 1773 the Methodist Church in America had 10 preachers and 1,160 members. In the year 1813 they counted 678 preachers and 214,307 members. The first forty years of Nazarene history almost equals the first forty years of Methodist history in America. But Methodism had scarcely begun to grow when it had been going forty years. We as Nazarenes are just now at the place in our history for a great forward movement. We no longer have the voice and pen of General Superintendent Williams to call us to the battle. But Christ our Captain leads on and the memory of our leader of the generation past should inspire us to greater endeavor, greater sacrifices, and greater faith. God grant that he shall be more powerful in his death than in his life. And now that he is no longer with us, let us look to the source of his power and remember that God's presence is available to all of us now as it was to him thirty or forty years ago. With that divine enduement that was his, given in

equal measure to so many more of us today we can not only keep up with the record of the past, but accelerate the speed.

We have lost a great leader who often called us to go forward. We have mourned the death of our "Moses." But now let us be done with our mourning and let us strike our tents for a new and greater advance. God is here today. He is strong and adequate to our need. Let us call upon Him for revivals that truly revive. Let us dedicate our selves to our unfinished task of world evangelism.

Dr. Roy T. Williams did not give his life to a cause that would dwindle and die with him. He would take no pleasure in the knowledge that his period of service was the "Golden Age" of Nazarene history. He did not consider himself the indispensable man. The greatest and the only worthy expression of appreciation, is for the Church of the Nazarene to respond to the present call to duty and go forward in an all-out crusade for souls.

Dr. Williams was a wise man. He knew that "except the Lord build the house they labour in vain that build it." He lived and died in the hope that his contemporaries and his successors would carry on in Jesus' name as long as time endures. Only a few weeks before he was to hear his Master's "Well done, good and faithful servant," Rev. Holland London visited him at Columbus, Georgia. When Dr. Williams bade him good-by he said, "Holland, our trust is in the Lord."

With our trust in the Lord we go forward.

Composed in loving tribute to the memory of
Dr. Roy T. Williams

TRIUMPH

A captain's hand has fallen from the helm;
A thinker lays aside his scroll and pen;
A traveler has gained the glorious realm
Surpassing eye and ear and heart of men.

A soldier falls just at the battle's height,
Stilled is a voice that once was strong in prayer;
An evangel has passed through the gates of Light,
And beckons those who mourn to follow there.

In the warm splendor of midafternoon
A toiler rests his scythe and leaves the field,
His sheaves laid by; but, oh, the priceless boon
Of harvest ended with a bounteous yield!

With all life's problems solved and lessons learned
He seeks the comfort of his Saviour's breast,
Of minor worth he deems the laurels earned—
A weary child of God goes home to rest!

—KATHRYN BLACKBURN PECK

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