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INTRODUCTION TO THIS DIGITAL EDITION

To facilitate the use of this digital edition, I have created the above table of contents, and I have numbered the items in the publication -- features that were not part of the hard copy edition of this publication. -- DVM

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FRONT COVER PICTURE -- INSIDE FRONT COVER PICTURE AND TEXT

[See 1870-01.jpg to view a picture of the Front Cover of this Silver Jubilee Issue of the Herald of Holiness, published on October 25, 1933. See 1870-02.jpg to view the picture of Phineas Franklin Bresee that appeared on the inside front cover, beneath which was the following text:]

Phineas F. Bresee, 1838 -- 1915

Dr. P. F. Bresee was the founder and first pastor of the Church of the Nazarene organized at Los Angeles on the third Sunday of October, 1895. As the work rapidly developed he became its first General Superintendent. In 1907 he was elected General Superintendent together with Dr. H. F. Reynolds, over the united body, which position he held until the time of his death. His last General Assembly was held at Kansas City, Missouri in 1915.

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01 -- THE CHRIST OF HISTORY

By the Christ of History we do not mean the historic Christ, the Word Incarnate as He lived and walked with men in the flesh; nor do we mean the Christ of the Holy Ghost as He manifests Himself in the hearts Of men who are filled with the Spirit; we mean the Christ as He operates in the great movements of history, and directs the affairs of men by His providences. That He so operates cannot be doubted by the serious student of history. Even Renan admitted that Jesus "cannot belong exclusively to those who call themselves His disciples. He is the common honor of all who bear a human heart. His glory consists not in being banished from history; we render Him a truer worship by showing that all history is incomprehensible without Him."

The great crises in history have always turned upon Christ -- whether wars of pacifications, enlightenments, reformations, colonizations, migrations, or spiritual awakenings. Civilization has itself been largely molded by Him, and art, science and literature have felt the touch of His inspiration. Were all things which are distinctly Christian removed from civilization, nothing would remain but corruption and disintegration. Jesus has molded civilization not alone by mere external influence but through the power of an inner spiritual principle which responds to and abets the more external influence. Frederick Denison Maurice has given expression to this inward power thus, "I mean a reality, I mean something that does not proceed from you or belong to you. Nay, stay a moment. I mean that this light comes from a Person, from the Lord and King of your heart and spirit from the Word -- from the Son of God." Call it what one may, there is within history a Reality which is not merely an abstraction, or an impersonal force, but a vital, personal Presence which has brought freedom to the slave, emancipation to womanhood, the care of the sick and poor, the enlightenment of the ignorant, the redemption of the sinful, and the amelioration of social conditions.

One of the remarkable triumphs of the Christ of History is the freeing of the slave. He came to set the captive free, and to burst the prison house of them that are bound. Closely related to this is the emancipation of womanhood. Greek philosophy in its highest reaches never gave woman her rightful place. Aristotle ranked woman between man and a slave. Buddha gave thanks that he was not born in hell, nor as vermin, nor as a woman. Paganism has always oppressed its women. But under the guiding hand of the Christ of History, marriage becomes a sacred ordinance, monogamy becomes the prevalent conception of marriage and a new sanctity attaches to the home. Another triumph of the Christ of History is the attention and care given to the sick and infirm. It is only under a Christian civilization that hospitals are established, clinics maintained, asylums provided and sympathy and care extended to the suffering. Closely related to this is the care of the aged by filial devotion or state pensioning. The progress of education must also be attributed to the Christ of History. The greater part of the endowed colleges have been the outgrowth of religious zeal. The gift of the Bible to the common people is of unspeakable value to the world. Under the impulse of missionary zeal it has been translated into more than two hundred languages and dialects; and everywhere it has gone men have been lifted out of the quagmires of sin and brought into fellowship with God through Jesus Christ.

Nor can we doubt that it is the Christ of History who raises up men and movements for the specific purpose of evangelism, and cares for them with His own guiding hand. We believe that this is true of the movement known as the Church of the Nazarene whose Silver Jubilee we are now celebrating. Dr. Bresee frequently asserted that this movement was as truly the child of God's miraculous care, as were the ancient Hebrew people. It is not by mere chance that a new spiritual life suddenly burst through the encrustments of ecclesiastical formalism, in the East and the West and the South. Nor was it mere chance that those who were animated by the same Spirit were soon brought together in organic unity. Nor yet again can we doubt that through the years the Christ of History has been leading on. Can it be otherwise when in so short a time as a quarter of a century, the Church of the Nazarene has shown such remarkable gains! Twenty-five years ago there were but 228 churches and 10,413 members; now there are 1,963 churches and 102,018 members. Then there were but 135 church buildings and a few parsonages -- the total valuation being \$399,921; now the total valuation of church property has increased to \$10,551,857. Then the annual receipts for all purposes were \$106,087; last year the receipts for all purposes were \$2,931,826. Twenty-five years ago there were 7,780 enrolled in the Sunday schools; now there are over 225,000; there were 523 members of the N. Y. P. S., now there are 47,727; there were about 400 members of the W. M. S., now there are 28,555. (1932 figures)

Yes, it is the Christ of History who is leading us on. Our godly leaders have never attributed the success of this movement to their own wisdom or exceptional executive ability; they have ever counted it their glory that the Christ of History has chosen them to have some part in the onward sweep of this great evangelistic movement. It is the Christ of History who has shaped its purposes, guided its movements and made even its enemies minister to its success. To the Christ of History who shapes the providences of men -- to the Christ of the Holy Ghost who dwells within the hearts of sanctified believers -- to the Christ who is not only the Head of the Church, but the Head of all things to the Church, we ascribe the success of the Church of the Nazarene. May the next twenty-five years which will culminate in our Golden Jubilee, if Jesus tarries, find the Church of the Nazarene walking in ever closer union with Him who is alone the lowly Nazarene.

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02 -- THE PAGEANTRY OF THE PAST

In the preparation of the Silver Jubilee numbers of the Herald of Holiness, it has been necessary for us to search through the files of The Nazarene Messenger, the earlier numbers of the Herald of Holiness and other church publications for our material. This review of the past has brought a flood of pleasant memories. These have passed before our mind like a glorious pageantry. What these earlier associations have meant to the lives of the individual members of the church cannot possibly be known now; nor can they be appreciated as they should be until time has lent its perspective, and the mellowing years have brought their sweetness and beauty. To speak lightly of the church, or to undervalue the communion of the saints, may be folly on the part of youth, but it can be nothing short of base ingratitude on the part of men and women who have been ripened by the passing years.

To us the eleventh chapter of Hebrews is a pageant of history, led by Abel who represents the sacrifice of faith, followed by Enoch and his walk of faith, Noah and his work of faith, Abraham and his venture of faith -- on and on through the great companies of worthies who achieved great victories through the faith, the noble army of martyrs who suffered by faith -- on to the great company of common folk clothed in sheepskins and goatskins, which the inspired writer saw coming up "from the dens and caves of the earth an unnumbered host. But the pageant has not passed. There have been in the later history of the church, the glorious company of apostles and prophets, and hosts of toiling, sacrificing, suffering saints, who have already passed in review and whose memory is lovingly and reverently cherished. But we confidently await in expectancy for a vision of the yet unnumbered, unsung hosts who shall come up from the valleys and the mountains, the hills and the plains, from cities and villages, from apartment houses and lowly cottages, unknown to the world, but known to our Lord for their inward beauty and outward faithfulness. What surprises there Will be when this great company of the redeemed burst forth from their hiding places! Perhaps some who have shone brightly here, may be of lesser magnitude yonder; but we are sure of this, that many who are unknown here, will shine forth like the sun in the kingdom of their Father at the coming of our Lord Jesus Christ with all His saints.

How precious the communion of saints becomes as we ponder the toils and struggles by the way. Yet how small is our circle! We could mention the wonderful visits at the Bresee home, first enjoyed more than thirty years ago, the treasured fellowship with Dr. Walker in camps and revivals; the godly counsel of Rev. W. C. Wilson who at different times was our pastor, our District Superintendent and General Superintendent, and "Miss Sarah" his beautiful companion. We appreciate more now, the three and a half beautiful years of fellowship with Rev. E. A. Girvin as associate pastor of the Berkeley church, Brother and Sister Linaweaver, Sister Reed, Brother and Sister Cornwell and the many others in the pioneer days of the San Francisco District, when the entire Assembly was seated on the first two rows of the seats in the Oakland church. We recall the fellowship with "Judge Knott" and "Mama Knott" and their son Proctor, Brother McKee, Brother Kinne, Brother and Sister Jaynes, Brother and Sister Gay, Brother and Sister McReynolds, when every Assembly held in old First Church was a "General Assembly." But time fails me. There were the early struggles at Pasadena College, the freshness and joy of pioneer freedom at Nampa, when with Brother Emerson, Brother Herrell, Dr. Winchester and hosts of others we spent

our days in an effort to "build a college alone for Jesus." With our election to the editorship we were brought into a wider association with General and District Superintendents much loved and cherished, and the great company of evangelists, pastors and laymen who have given us welcome to their churches and homes. From New England to the Pacific Coast, from Canada to the Gulf of Mexico, there are men and women who have proved an untold blessing to our lives. Their very memory fills us with gratitude to them and praise to God.

But this is but our own small circle. You have your own circle which is as dear to you as mine is to me. We look forward with expectancy to the time, when our narrow circles of communion and fellowship shall widen into an acquaintance with the redeemed of all ages, which under the smile of our Lord, shall deepen and widen throughout the eternities.

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03 -- THE NEXT TWENTY-FIVE YEARS -- By Gen. Supt., R. T. Williams

The Church of the Nazarene this month is celebrating her twenty-fifth anniversary. In twenty-five short years she has come from a few faithful followers to a church of considerably over 100,000 members, with a great publishing house, schools, mission stations and hospitals on foreign fields, 2,000 churches and preachers, and a Sunday school attendance of approximately 200,000 members, a body of over 40,000 young people as clean and up- right as can be found on the face of the earth; 40 districts with fine District Superintendents leading them forward. These are visible expressions of organization. The great work of the church, that for which the organization exists, is not so apparent, and yet even more important. Multiplied thousands of souls have knelt at our altars during these twenty-five years; lives have been touched and transformed by the power of God wrecks have been rescued and salvaged; inspiration has been given to young lives to fight the fight of faith and follow the lowly Nazarene; people have been prepared to live in this life with richer and fuller relationships and contacts and thousands have been helped to make a safe landing on the other side. For these great ends the church exists.

For a brief moment we stand looking back over twenty-five years of history. Retrospection is important. Introspection is vital. Prospecion is imperative. The heritage of the past can be enjoyed by the present and passed on to the future. Streams of influence of the past twenty-five years of struggle of faith and of service to God and to man can be made to flow on into the years that lie ahead of us. If God can do through us what He has been able to do, bringing us from a mere beginning to our present position, what may He be able to accomplish in the next twenty-five years with a church possessing wealth of experience with its fine, Holy Ghost filled leaders such as we have today? Our history and background are a challenge to go forward with new courage, with renewed faith and deeper devotion to God and to man. We must now turn about face and look to the future. "Speak unto my people that they go forward," is the word of God to us today. Our present organization with its departments is only a means to an end, a great end, a divine end, a glorious end. To lose sight of that fact is ultimately to make the cause the end, which is fatal. For what do we have local churches, heroic missionaries and mission stations on foreign fields? Why have we built and why are we maintaining hospitals in these foreign lands? Why do we have home missions? Why the Sunday school, the Young People's organization, and Woman's Missionary Societies? Why these organizations? Are they an end within themselves, or do they serve a great

purpose outside of themselves? If so, what is that purpose, and what is the end for which they exist, and what is the end for which the great organization with all of its departments shall exist in the days to come?

First, we are to give the gospel to the whole world. This is a divine commission given the church. "Preach my gospel to every creature," is God's command to us. Every man has a right to hear the good news for the benefits to be received in this life and for the sake of preparing him for his eternal home. This is the right of every struggling, living, dying man, and it is our duty to meet the obligation that has been placed upon us.

Second, the church is to make God more real to the world. This is the final object of all Christian service and activity. It is to give to the minds and hearts of men a right conception and an adequate knowledge of God. To fail in this is to fail completely. The great preaching of the gospel and effort to interpret the Scriptures will not satisfy the intentions of the gospel, unless there is life, spirit, light given through this gospel that brings the souls of men into possession of a realization of God himself; a personal realization. This great objective is not incidental. It is not marginal. It is absolutely fundamental.

Third, the church is to carry on a program of real and effective Holy Ghost evangelism. Altars are to be kept filled with hungry souls seeking personal contact and reconciliation with God. Revivals are to be held that will reach communities with real personal salvation. We are not merely to have an organization functioning for itself. It must reach out beyond itself and save the world from sin and spiritual darkness. Organization is indispensable. These hard times have demonstrated this most clearly. All independent movements are tottering on their foundations. During prosperity they can make a good showing. When the winds and storms of adversity come, organization with its co-operation, with its unity of action, serving a great end, makes itself felt with certainty, with dependability and effectiveness. But while we admit freely and frankly the absolute necessity of organization, it is not to be forgotten that there is that ever lurking danger against which the church must constantly guard herself namely, the danger of over institutionalizing, thus making the church so top heavy with departments and organized units as to partly or completely vitiate her energy and destroy her evangelism. This is our fundamental job, and every department of the church must make a contribution to this end. Schools do not exist for themselves. They are to prepare workers and fit them to live great lives, to teach great messages, to preach a great gospel, and help to lift the world closer to God. The same is true of hospitals, rescue homes, Sunday schools and other units of the church. They are all to serve an end, the evangelizing the souls of men. If these institutions make a contribution directly or indirectly toward this great objective, they justify their existence and support." Otherwise they are a burden and a dead weight, like a body of death, about the neck of the organization. Red-hot Holy Ghost evangelism is our hope. It is hardly possible to overestimate the work of education in our church schools and Sunday schools but this work can be made and must be made to serve the great work of evangelism.

Organization is not an end, but a means to an end. What is the end to be served? Christ, the master of figures, tells us in these three marvelous pictures. "Ye are the light of the world." What does He mean by this? That is simple. The disciples were sent into a world of darkness to give light. "Ye are the salt of the earth," is another statement He made to His disciples. What did He

mean by that? Again I answer He had sent them into a world that was rotting, decaying, putrefying morally, and commissioned them to stop the rot and the decay in human society with the salt of the gospel. Again He told them He was sending them forth as "lambs among wolves." Think of the picture; innocent, harmless, helpless lambs going out to defend themselves and win in the struggle among snarling, biting, devouring wolves. Can this be done? It can, and has been done and will be done again. Light can overcome darkness, salt can overcome the rot and the decay of human society, and the spirit of the lamb with its innocence and purity can overcome the biting, devouring, snarling spirit of a wolfish world. The kingdom of God can and must prevail among men. Saving men is the business of the church, and the church can and will succeed in this glorious business.

What is our need for the coming twenty-five years? First, we are to keep in mind the true mission and commission God has given to us. The church is to give the world the gospel and through that gospel, backed by consistent lives, make God more real to men, evangelizing all nations, giving men hope, inspiration, ideals, proper and righteous standards and objective and right contacts for this life and preparing them for the life to come. Second, the church is to prepare leadership that will not and cannot fail. The leaders of any church are a sure prophecy of the future of that church. This includes leadership in every department and unit of the organization, from bottom to top. Third, the church is not to break down in her emphasis of the doctrines that have made her what she is. The law against sin, the glorious gospel of regeneration, the doctrine of second blessing holiness, the baptism with the Holy Ghost and fire, perfect love, a clean life, stewardship, service to God and to man, must be preached and continuously emphasized. The emphasis of the church must never be allowed to shift from these fundamentals to anything incidental. Fourth, it is evidently very wise that we deepen the devotional life of the church. Deeper in God and then forward with God, should be our great and holy ambition. A church that becomes self-satisfied and selfish is doomed. She does not and must not exist merely for the good of those that make up her membership. She must go beyond that and reach out to the ends of the earth to help others unselfishly. Soon we who live today will be standing before God. Will He be able to say, "Good and faithful servant, you have rendered a service in looking after your fellowmen, visiting the sick, feeding the hungry, clothing the naked, comforting the dying and giving men an introduction to me. You have rendered service and you have given evidence of your love and loyalty to me by doing something for those for whom I died."

"Speak unto the people that they go forward" -- forward in giving the world the gospel; forward in making God more real to the lives of men; forward in ethical living; forward in unselfish service and devotion to God and to men; forward in unity and cooperation; forward in serving a great and unselfish end, working together for the upbuilding of the church and for the glory of God.

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04 -- OUR EVANGELISTIC CALL -- By N. B. Herrell

All around the world like a mighty host,
All around the world with the Holy Ghost;
Go the Nazarenes with their message true,

Preaching Christ as Savior the whole world through.

All around the world with the gospel light,
All around the world to the harvest white;
Go the Nazarenes with their joyful song,
Singing o/salvation the whole day long.

All around the world, winning one by one,
All around the world till the work is done;
Go the Nazarenes where'er man is found,
Telling of redemption the whole world round.

All around the world with a victor's shout,
All around the world mighty foes to rout;
Go the Nazarenes with a courage true,
Till the Lord is Master the whole world through.

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04 -- LOOKING TOWARD THE FUTURE -- By Gen. Supt., J. B. Chapman

[See 1870-03 to view a picture of The General and District Superintendents in 1908 that appeared above this title.]

The Church of the Nazarene is facing a new day. This is not because of any particular choice of our own, but by the necessity of "the circumstances under which we have been serving and of those which are now upon us and before us.

There can be no denying that we have found much material ready prepared to our purpose in the past. Many people who heard the preaching of full salvation in the campmeetings and conventions of the interdenominational holiness movement sought and obtained the blessing. These people did not fit in with the program of existing churches and welcomed the appearance of the Church of the Nazarene in the community and immediately matriculated as members and became loyal and efficient. But the day for such matriculations has practically passed. There is practically no holiness movement apart from the churches which preach holiness any more.

The Church of the Nazarene is now driven to the necessity, so to speak, of going out into the green timber to select the trees, cut them down, trim off the branches, peel off the bark, cut off the saw stocks, drag the logs to the mill yard, saw them into proper dimensions, pass the lumber through the dry kiln, and build the house, as it were, from the ground up.

Such an undertaking as the new day demands that our laymen, young and old, shall prepare themselves for the new crusade. They must join the Leadership Training classes and prepare themselves to gather the people into the Sunday school and sustain an interest that will keep them there. It demands that we shall continue to pay our tithe systematically and double up on our freewill and self-denial offerings. It demands that our preachers shall get a new touch of unction

for preaching the Word, and that they shall become in a very new sense men and women of devotion and activity.

Just now we are making addresses on the Silver Jubilee of the Church of the Nazarene. Twenty-five years from now, if Jesus tarries, others will be speaking of: the Golden Anniversary. We have recorded a period of wonderful beginnings. During our period the Church has come from ten thousand in 1908 to 105,000 in 1933, and our auxiliary organizations have come from nothing to a very commendable place in the sun. But what those shall say of the second quarter of a century of our history will not be theirs to choose. They will have to say what we give them to say, and I can conceive of two contrasting lines, one of which will be true and one or the other of which the Golden Jubilee speakers will pursue.

I can imagine that after one of those speakers has covered the period which we cover in the present celebration a period of sacrifice and devotion and success, that then, with sadness, they may say: But, beginning about the close of 1933, there came a decided change. The people called Nazarenes seemed to go to sleep. They ceased to subscribe for the Herald of Holiness with enthusiasm or to scatter their literature with zeal. Their young people neglected to join the Leadership Training classes or to attend the educational institutions of the church. The people became stingy and close with God and allowed the work to languish for the want of financial support. The women of the Missionary Society became indifferent and allowed the program of missionary information and inspiration to languish. The preachers became bookish. They remained doctrinally correct, but they became cold and formal. District Superintendents lost their zeal for home missions and no new fields have been developed. In fact we have come to this Golden Anniversary with very little spirit of celebration. The people called Nazarenes made one quarter of a century of glorious history and then began ingrowing and now there is little left but the name -- the people are either asleep or dead.

But I can imagine, on the other hand, that speakers twenty-five years hence will say: And, beginning about the close of 1933, the people called Nazarenes seemed to enter a new epoch. They seemed to realize that a wonderful heritage had been handed down to them from the fathers, and that this heritage was given them only that they might enjoy it and pass it on to others. Therefore there sprang up a new loyalty. The youth of the church crowded the educational institutions of the church in order that they might prepare themselves for the enlarged program that all seemed to feel was coming. Those who could not get to the colleges joined the Leadership Training classes and soon the Nazarenes were known far and near as the best equipped Sunday school workers in the land. They were able not only to advertise and get pupils out to rallies, but to sustain the interest and build Sunday schools with the largest regular attendance. They developed experts for Cradle Roll and Home Departments and were zealous to promote the work by every possible means. The District Superintendents became alive to the opportunities all about them and pushed out into new fields until from producing one new church each week they began to make it one for each day throughout the denomination. The W. M. S. women took on fresh courage in promoting ways and means in connection with the foreign work and the work grew and prospered as never before. The people subscribed for the Herald of Holiness in increasing numbers and enabled the Publishing House to send out literature by the carload. The preachers dug down to new levels and obtained new touches of unction for the preaching of the Word. Laymen took the financial side of things more seriously than ever. Increasing numbers became regular and systematic tithers and examples

of holy devotion and sacrifice became increasingly plentiful. And behold what God hath wrought through this channel! This second twenty-five years is to the first as the superstructure is to the foundation. From 105,000 in 1933 the church has grown to a full million in 1958. There are now 2,000,000 scholars in the Sunday schools every Sunday. Instead of seventy-five missionaries engaged in the foreign work as in 1933, there are now in 1958 a thousand noble men and women engaged in this noble enterprise. Already self-supporting and self-directing districts have been established in Japan, China, Guatemala, the British West Indies, Peru and Argentina, and it has been necessary to encompass new territory in Africa on account of the wonderful strides toward independence in Swaziland and in Gazaland. And instead of feeling that their task is even now complete, there is an increasing burden for an ever widening revival of old-time salvation. The Diamond Jubilee is just over the hill and the Nazarenes are bent to make the third quarter century of their history the most aggressive yet.

And I have said that the speakers on the Golden Jubilee will not be permitted to choose the line they will take. They must take the line in their speeches that we take in reality' -- beginning today. Which line shall they take?

And in all sincerity, there can be no doubt but that the Church of the Nazarene is situated in a difficult age and facing a stupendous task. But why should we sit down before the task in defeat and failure? Surely the God who brought us to the kingdom for such a time as this will be with us and lead us on to victory.

Let us each and every one be like that little drummer boy. It was, I think, in Napoleon's army. The tide was going against the French. An officer spied the drummer boy and called out, "Beat a retreat, boy, beat a retreat. We are defeated and our forces are being cut to pieces." The boy hesitated and the officer called out again, "Beat a retreat, I tell you, beat a retreat." Then the boy answered, "Please, sir, I do not know how to beat a retreat."

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05 -- PLEASANT MEMORIES OF PILOT POINT -- By Gen. Supt., John W. Goodwin

[See 1870-04.jpg to view the picture that was beneath the above caption -- a picture of a group at the General Assembly at Pilot Point, Texas in 1908.]

With Mrs. Goodwin, I have just visited again the dear old sacred spot at Pilot Point, Texas. As we are closing our first twenty-five years of victorious history in the united Church of the Nazarene, the memory of Pilot Point seems filled with a strange and heavenly fragrance. We date the united church and its efforts from the great convocation of worship held here in 1908. And this is properly so, for the General Assembly held in 1908 was to all practical purposes an adjourned meeting of the General Assembly held in Chicago in 1907. In the General Assembly of 1907 in Chicago the work of uniting the forces of East and West and South had its beginning, but it was really consummated the following year at Pilot Point.

As we view these twenty-five years of history we are led to exclaim, "What hath God wrought!" I first came in touch with the Church of the Nazarene in the winter of 1900, a little over

thirty-three years ago. At that time there were only a few small congregations outside of the great growing church of Dr. Bresee in Los Angeles. Then there were several struggling independent congregations in the East endeavoring to find a better way of association and organization. This was true also with the holiness work in Texas and the South. To unite these independent organizations with their leaders who had been moved with the spirit of independency was no small undertaking. But the General Assembly held in Chicago was so loaded and charged with a heavenly atmosphere that every objection melted before the warm, glowing atmosphere of divine presence, like icebergs before the burning sun. The strong and mighty inflow of unity in the adjourned meeting at Pilot Point was like the warm Gulf Stream, warming the atmosphere of independency into a heated passion for holy unity. The bursting forth of heavenly glory was so intense over this great convocation of worship that all hearts East and West, North and South, were bound together by the supercords of divine love. From that date on through these twenty-five years of our history, unity in essentials, liberty in nonessentials have swept the Church of the Nazarene on in its glorious victory.

While Pilot Point seems one of the smaller towns in our land of great cities, yet like the "Town of Bethlehem," here was brought forth in full glow a new movement for the spread of scriptural holiness that reminds one of the birth of our Savior in Bethlehem of Judea.

I have been thinking that some time there ought to be a modest memorial built upon the sacred ground where this holy union was finally consummated, that the coming generations, if our Lord should tarry, shall not forget the outpouring of God's Spirit in uniting His holy people in one body to spread the glorious truth of full salvation.

As far as I am able to look at the difficulties surrounding the birth of this movement, and as I behold the glorious consummation and triumphs of the effort, I can see nothing but one of the most glorious miracles of all the ages. The entire movement seems practically a refining pot. Not only for the purification of human hearts from sin and the building up of character in holiness, but it has also been a melting place, preparatory for molding the thought, purpose and plans of the church. Here human spirits have been melted into holy oneness. Here independency has been consumed in a united church to get the gospel to others. Here human leadership has been filled with the fiery passion which has strengthened and intensified the best thoughts and plans to carry forward the work of a united church. The divine passion of our Lord as poured forth in the seventeenth chapter of John has been fulfilled in a very large measure in the united body of the Church of the Nazarene. While it must be admitted in some of our local congregations there are a few independent spirits in the movement who still continue to drag their feet and while it is true that there are a few local congregations whose vision is still dim and short-sighted because of a failure to grasp the full import of this great movement, yet to the leaders it is a source of gratification that these hindering factors are fast passing into history. And the movement itself goes forward with a stronger tide of unity, with a clearer vision and a deeper passion to carry the message of redeeming love and full salvation to the ends of the earth. And while it is true that there are some problems yet to be solved, yet we may feel gratified that these perplexing problems are being solved to the glory of God and the onward progress of the work.

In leaving Pilot Point, Texas, with the memories of 1908, I look out over the field of battle and rejoice in the victories which have been won. From the small body of nine thousand soldiers

scattered in small companies the enlarged army of the saints has grown to more than one hundred thousand, placed in the stronger centers of population who are waging a successful warfare against the powers of darkness. Camp fires are thickly spread over our nation. Recruits are fast coming to swell the ranks. The courage of the warriors is brightened by the conquests of the past and the loyalty and devotion of all seems to be intensified.

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06 -- A PRAYER THAT WAS A PROPHECY -- By E. E. Martin

[See 1870-05.jpg to view a picture of J. N. Short, Aaron Hartt, and A. B. Riggs that accompanied this article.]

For several years I was associated with Rev. A. B. Riggs, one of the pioneer holiness workers of New England. It was the far-sighted vision of A. B. Riggs, H. F. Reynolds, J. N. Short, H. N. Brown, Aaron Hart and others that shaped the policies of the early, independent churches in New England, and it was their influence which led to the important step of joining the Eastern Pentecostal bodies with the Nazarene Church of the West and the Holiness Church of Christ of the South.

During my years with Brother Riggs, he told me many interesting stories of the early days of the work in New England.

One of the most outstanding of these stories was that of a remarkable prayer prayed at old Douglas Campmeeting, Douglas, Mass. Likely the only man beside A. B. Riggs who would know most intimately of this remarkable prayer is Dr. H. F. Reynolds. It is possible Dr. Reynolds has forgotten the incident, or if he has not, perhaps he would decline to tell it, for he was the one who offered the prayer.

The incident given me is as follows: Dr. Reynolds had for some time been praying in his tent, alone, when a great burden fell upon him. It was a burden for the need of World Missions. He was in such an agony of soul he felt he needed help to bear the great burden. He rushed out of his tent and gathered a few saints near at hand to help him, among whom was Rev. A. B. Riggs. Brother Riggs said he would never forget the prayer he heard when they entered the tent. How long it lasted he never knew, but he believed Dr. Reynolds wrestled in an agony for more than two hours. As he prayed he went from country to country crying to God for the souls of the people. Brother Riggs remarked that many years later he saw our missionary work open and progress in the very way Dr. Reynolds had prayed that day, and the day came when Dr. Reynolds himself toured the world in the interest of World Missions. He further stated that the course Dr. Reynolds took, from country to country, in his world tour, was singularly like the very course of his prayer more than twenty years before.

When we realize that at the time of this prayer there was no Church of the Nazarene in existence and only a few scattered independent groups in New England standing for the doctrine of holiness, it is remarkable, indeed, that a vision of the future progress of World Missions was granted to one of our leaders in the spirit of prevailing prayer.

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07 -- THE LAST OF "THE THREE WISE MEN FROM THE EAST" -- By Gen. Supt. Emeritus
H. F. Reynolds

[See 1870-06.jpg to view the pictures of A. B. Riggs and J. N. Short that accompanied this article.]

A meeting of the Missionary Committee of the Association of Pentecostal Churches of America was held at Grand View Park Campmeeting grounds, June, 1906. An introduction and explanation of the Church of the Nazarene was made by Evangelist C. W. Ruth who was at that time an associate pastor with Dr. P. F. Bresee of the First Church of the Nazarene, Los Angeles, Calif. The committee chose Rev. John N. Short, Rev. H. N. Brown and Rev. A. B. Riggs as their representatives. All of these brethren had been for many years active as holiness workers in National Holiness Association campmeetings and conventions, and also had been active in helping to establish Pentecostal Churches. It was very fitting that they should be chosen to represent the East at the coming General Assembly of the Church of the Nazarene, which was to convene at Los Angeles, Calif., October 3, 1906. This committee has gone down in the history of our church by the name of "The Three Wise Men from the East." All who know these brethren may not know that it was with much hesitation that they consented to undertake the trip and finally did so at their own expense.

Below are a few quotations from each of the "Wise Men" as taken from the files of the Beulah Christian, Rev. F. A. Hillery, editor, issue of November 10, 1906.

Rev. John N. Short: "The question of union of the Church of the Nazarene and the Pentecostal Association was welcomed and discussed without a discordant note."

Rev. A. B. Riggs writes, under date of October 13, 1906, from Los Angeles: "We have received a royal welcome here. God has set His seal on this work. I believe God is going to unite us. Why not? We are alike. God is leading in this movement. The wonderful flow of holy love is sweeping everything before it."

Rev. H. N. Brown writes, dating his letter October 27, 1906, at Los Angeles: "We want to make mention of the fact, that every time the matter of the proposed union of the two churches has come before the people a most gracious manifestation of the divine presence and approval has been felt among us. Pray, one and all, for the blessed consummation, of what we believe to be the will of God in this matter."

The Nazarene Messenger spreads on its October issue, of 1906, the following: "The presence of Brothers Short, Brown and Riggs, of the Pentecostal Church of the East, has been a real benediction to the assembly. Their cheery presence, wise counsel, and their earnest messages, have so won our hearts, that we are eager and willing to get into a closer touch with more of the same class." Such were the feelings of both churches, on the Pacific and on the Atlantic coasts, and which became real during the year of 1907.

The writer is sure that all who knew these "Three Wise Men From the East" and many who have known them only through what they have read about them, will agree that they were led of the Lord in making the trip, and in their recommendations. They unitedly urged the Association of Pentecostal Churches of the East to unite with the Church of the Nazarene of the West. Indeed, we are sure if they were living on earth with us now they would say "Behold what God hath wrought." However, they are not here but have been called up higher, to be with their Lord, where they will be waiting for our home coming.

Rev. John N. Short was the first of the three to go. After forty-four years living the life of holiness of heart, as a second work of grace, sixteen of which were in the Church of the Nazarene, he went on April, 1922, to be with his Lord. He told this writer only a short time before his departure, "I am ready to go," and breathed a short prayer for him in answer to which he has been a better servant of the Lord.

Rev. A. B. Riggs was the second of the "Three Wise Men of the East" to respond to his Lord and Savior's call, "Come up higher." Brother Riggs could say with the great apostle Paul, "I have fought a good fight." He spent 89 years on the earth, and of that 68 years was lived as a Christian. For fifty-nine years he enjoyed the second work of grace, entire sanctification. Brother Riggs accused the writer of praying him into the ministry about 1880, which would give him forty-eight years in the gospel harness, during which possibly he was used of God, to bring more people to Christ than any other one leader among us. For more than thirty-seven years he was a holiness pastor or evangelist.

Rev. H. N. Brown was the third and the last of the "Three Wise Men from the East" to respond to his Lord's call to "Come up higher." Brother Brown, as stated above, was for many years, a prominent worker in the National Holiness Association campmeetings and conventions. He came to the Association of Pentecostal Churches of America about thirty-eight years ago. He served as pastor, evangelist, missionary treasurer and treasurer of Eastern Nazarene College when it was at North Scituate, R. I. He also was often associated with Brothers Short and Riggs in Douglass Camp and at our Nazarene campmeetings at Haverhill and Reading. On August 25, 1933, after 87 years on earth, he heard the call and went to take his place with his comrades, Short and Riggs, in that "house not made with hands." There the "three wise men" of the Church of the Nazarene will meet "the three wise men from the East" and crown Jesus Lord of all. "They have ceased from their labours, but their works do follow them."

NOTE: We regret that we have been unable to secure a cut of Rev. H. N. Brown, the other wise man. The one we had was ruined in the fire a few years ago.

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08 -- THE UNION OF THE CHURCHES

The following record will be of historical interest to members of the Church of the Nazarene. It is the announcement of the contemplated union of the Church of the Nazarene in the

West, and the Association of Pentecostal Churches in the East, and was published in the Nazarene Messenger, July 4, 1907.

* * *

Announcement

Gratefully recognizing the merciful hand of our God, in His overruling providences, and the guidance of His Holy Spirit; and having been authorized by our respective bodies, we hereby announce that the Church of the Nazarene and the Association of Pentecostal Churches of America have both taken the necessary and proper action for the union of the two bodies into one organic church. We therefore hereby call a meeting of their united delegated bodies, heretofore known as the General Assembly of the Church of the Nazarene and the Annual Meeting of the Association of Pentecostal Churches of America, to meet as one body, at the First Church of the Nazarene of Chicago, Ill., October 10, 1907, at 9 a. m.

(Signed) P. F. Bresee,
General Superintendent,
Church of the Nazarene.
J. H. Norris, Moderator,
Association of Pentecostal Churches of America.

* * *

Closely related to the above announcement is the following document first published as "An Open Letter" in the same issue of the Nazarene Messenger. It is of interest in showing the breadth of vision, and the absence of merely sectarian motives among the leaders of that day in their attempt to organize the holiness forces. The Church of the Nazarene while developing a wholesome denominationalism and a spirit of loyalty in its membership, has always avoided those nonessentials which could serve no purpose but to divide its forces. It is organized on broad lines and seeks to encourage a spirit of fellowship with holy people everywhere. It has but one purpose, to promote and conserve the doctrine and experience of entire sanctification.

* * *

Open Letter

To Whom It May Concern:

Being deeply, and -- we believe -- divinely impressed with a sense of the great need of a closer fellowship, a more perfect unity and complete co-operation of the holiness forces of this country, that the great work to which God has called us may be more rapidly and effectively accomplished, we -- the Church of the Nazarene and the Association of Pentecostal Churches of America being led as we believe by the Spirit of God, have sought, and have now taken the necessary steps uniting the two bodies into one organic church. The new church, in accord with the arrangements by which the two bodies were made one, are to meet in their delegated capacity in

Chicago, Ill., October 10, 1907, for the purpose of perfecting the necessary provisions and regulations for the government of the united body. The Commission to whom has been delegated the work of preparing for said meeting, feel that it is possible that there may be other denominations, or independent churches, of like faith and purpose, who feel called to a closer fellowship and more perfect unity with other bodies; and we would therefore invite with us, in what we believe to be this larger possibility of combined effort, as well as closer fellowship. If any should feel thus called of God, they are most cordially invited to correspond with either member of the Committee or Commission, with a view of sending delegates to the meeting in Chicago, October 10th.

Signed -- P. F. Bresee, Los Angeles, Calif.
J. C. Bearse, Clintondale, Mass.
H. D. Brown, Seattle, Wash.

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09 -- PHINEAS F. BRESEE, A PRINCE IN ISRAEL -- By Basil Miller
A Brief Biographical Sketch of Dr. P. F. Bresee the
Founder of the Church of the Nazarene on the West Coast

[See 1870-07.jpg to view a picture of The "Old Tabernacle" in Los Angeles, Calif., which was the meeting place of the first Church of the Nazarene.]

The story of his life reads like fiction. From the log hut where he was born, his name has gone around the world. Without extensive training he found colleges which have already trained hundreds for the ministry. Untitled and unsired by a long line of geniuses, the influence of his life has set a far-flung line of battle throughout the nations. Before another twenty-five years shall have passed the name of Phineas F. Bresee will stand with those of Wesley, Albright, Otterbein, and Booth in the records of worldwide evangelism.

He was of humble birth. The winds howled on a wintry night as the old year was dying. It was the year 1838, and around the last day of December a red circle must be marked as the time. The place so honored was a few miles from Franklin, Delaware County, New York. That "simple log hut must stand in the annals of the church alongside of the lean English rectory at Epworth, England, where John Wesley was born. The early days of his life were spent on a farm. During these youthful years his opportunities for training were not very great. After attending for some time the proverbial little red schoolhouse of the neighborhood, he later studied in a nearby academy. For a while he clerked in his father's general store.

In February, 1856, a Rev. Mr. Smith conducted a protracted meeting at the Methodist church of the community. The parents of Phineas were faithful Methodists, and the pastor, who was conscientious in his duties, went to the store where he was clerking. The preacher here came in personal contact with the young man and began to talk to him about his soul. He was not content to make his sermons the only means of winning one for Christ. During the evening service of this memorable day the future father of Nazareneism could scarcely wait for the altar call to be made. A genuine change was wrought in his soul that night.

From his very childhood he had said that he was going to be a preacher, and for this course God marked him.

* * *

The Popular Methodist Preacher

It was but a few months after his 'conversion that the Methodist church gave him a license to exhort. Of his first sermon he said that he put everything into it that he knew. He started in the Garden of Eden and ran on through to eternity. He wrote, "Although I put everything in it I knew, it was only about twenty minutes long."

That year, 1857, the family moved to Iowa, where Phineas accepted his first circuit. Three years later he returned to his old home in New York and married Marie Hibbard, who through the years of his life proved a faithful companion. Appointments to better charges were not long in coming. The year after the Civil War started we find him as pastor of the First Methodist Church, Des Moines, Iowa. When only twenty-six years of age, he was appointed as Presiding Elder. A few years later he returns to the pastorate, and under his own preaching, when he "kept half of the congregation angry at him all the time for his strictness" he was sanctified.

Wherever he might be sent he made friends. So much was this true that he was elected to the General Conference convening in Brooklyn, 1871. It is said that he was the youngest member of the conference. His fame spread rapidly and sunny southern California began to call him. When forty-five he started to that state, and at once was appointed to a pastorate in Los Angeles, and much to his amazement when the conference appointments were read his name appeared among the list as going to the First Church. In '86 he is again moved and this time the First Methodist Church in Pasadena became the scene of his labor. During his four years .in that city he preached to hundreds, and took into membership a thousand persons.

Bishop Mallalieu appointed him as Presiding Elder of the Los Angeles District. It was during this time that he proclaimed the doctrine of entire sanctification, and was not content until revivals broke out in his churches.

* * *

The Birth Of A New Movement

It was the desire of our hero to build a center of holy fire in Los Angeles. During his last Methodist pastorate some friends in 1894 offered funds for the erection of a tabernacle, which enterprise was to have been interdenominational. He desired to take supernumerary relations with his conference, but this was not granted. In order to carry on the work of holiness in the tabernacle he was forced out of his conference. For thirty-seven years he had been a member of a Methodist conference, and naturally when such relations were severed his heart was touched. God gave him the fifth verse of Isaiah sixty-six for his comfort.

During his years in California Dr. Bresee constantly used the "holiness evangelists" for revival purposes. In Los Angeles, while at the First Church, MacDonal and Watson conducted a remarkable meeting for him. It was at the time of this trouble that Joseph Smith held a revival for him with remarkable success.

The first Sunday of October, 1895, became auspicious in that it was then that "the first meeting" was called from which came the Church of the Nazarene. Among the speakers we find the name of Rev. J. A. Wood. The die was cast, and the hand of God now began to shift the events to Suit His purposes. Two weeks later at the morning service in a hall, located at 317 South Main Street, Los Angeles, some eighty-six men and women banded together for the organization of the Church of the Nazarene, for the purpose of "preaching holiness."

A few days later the Church of the Nazarene was organized with 135 charter members. At once larger accommodations became necessary and it was not long until a commodious tabernacle building was erected, which became the center of the early victories of this new "holiness movement." Soon the tidings of the work spread and calls came for Dr. Bresee to organize works in Berkeley, Oakland and other sections of Los Angeles. Everywhere the doors seemed to be opened unto him.

* * *

Dr. Bresee, The Revivalist

Let us go back in the run of the thread and note throughout a golden strain which made possible his success. Everywhere we find him circuit rider, stationed Methodist pastor, Presiding Elder, General Superintendent he was pre-eminently a revivalist. It was this passion to see others born into the kingdom which marked his ministry. He builded the Church of the Nazarene upon the same experience, and much of her success is due to the evangelistic mold which he placed upon the newly organized movement.

He was converted in a revival, and in his first circuit he conducted one, where prominent men were saved, among whom was the judge of the community. Just before he went to Des Moines he conducted a series of meetings in his circuit churches which lasted some six months, and as a result he took into one church a hundred and forty members. As Presiding Elder he would hold revivals for his pastors, and but few times did he fail in having a genuine outpouring of the Holy Spirit.

In 1873 in his Red Rock, Iowa, church he held a meeting which ran from October until March, and when it closed there had been three hundred converted. Among these were all classes converted. While at the Los Angeles First Methodist Church through a constant revival spirit the membership was doubled, and the last year was crowned with a revival where souls were saved. In the Pasadena Methodist church for four years the revival tide ran high, and a thousand were taken into membership. While Presiding Elder (Los Angeles District) he traveled the district as a revivalist, and especially emphasized the experience of holiness.

During this time Bishop Mallalieu commanded him to gain three thousand souls in the conference during one year, and in this attempt he held a revival in the First Church in Los Angeles. Pentecostal glory was manifested in the meetings. Note his description of the scene, "It would move with the roar and thunder of a cyclone, and then in a little while it would burst out anew in almost unthinkable and indescribable manifestations of the real Shekinah glory." Such manifestations came about through his preaching upon sanctification and the holy life.

Dr. Bresee, the revivalist, was forced to withdraw from the Methodist conference because of his evangelistic labors, and especially because of his fervor in preaching the experience of sanctification. In the "old tabernacle" when the Church of the Nazarene was organized the revival spirit was dominant. A constant stream of penitents came to the altars. Watch him as he closed the "home campmeeting" in First Church, 1899, and see the glory manifestations, and watch the altar services when men and women are seeking to be converted and sanctified. Hear the shouts of the saints, and catch the glad expressions as they crown the countenances of the seekers! Such a revival tide is scarcely ever seen. He describes such scenes by saying, "scores were swept into the kingdom."

* * *

Dr. Bresee, The Strategist

Dr. Bresee was not only a great preacher and a powerful revivalist, he was also a wise master builder. He drew around him men of ability. The best of holiness preachers became associated with his work. Bud Robinson, L. Milton Williams, H. C. Morrison, J. A. Wood, C. W. Ruth, men of national note in the ranks of early holiness evangelism, labored with our hero.

We find him in October, 1899, conducting his first Nazarene Assembly, where a Manual is presented. From that time on these yearly meetings became a factor in uniting the movement around one personality and establishing it upon the foundation of holiness. At first he was the District Superintendent of the growing work, later, when the church had grown so that it demanded a General Superintendent (or in Methodistic terminology, bishop) he was elected to this office. This position he held until his death on November 13, 1915.

[See 1870-08.jpg to view a picture of "First Church, Chicago, seat of the General Assembly 1907," which appeared in the text above the following paragraph.]

He appointed Rev. H. D. Brown as District Superintendent of the great Northwest, for he felt that this land was given him by the Lord. From then on wherever we meet him in General Assembly, presiding over district assemblies -- it was he who became the wise builder.

His strategy can be seen no better than when he established his paper, The Nazarene, with the first issue in October, 1898. Two years later it became The Nazarene Messenger, and in 1912 this was consolidated with the Herald of Holiness. In all of these issues his pen was always busy. He felt that the spreading of the paper would cement his followers into a whole. For the same purpose Wesley founded The Arminian Magazine. As a molding influence in the youthful

movement his paper, filled with articles and reports from that flowing and fertile mind of Bresee, was outstanding.

He early realized that he must train his own preachers, and as a result our builder organized the Nazarene University and Deets Pacific Bible College. The first session of the school opened in the autumn of 1902. He became the first president of the institution. This throughout the years has turned out hundreds of young men and women, who have been trained under Nazarene influence, that are now scattered around the world preaching the gospel and helping to build a "greater Church of the Nazarene."

This builder, that he was, likewise became the leader of a missionary band which through the years has so progressed that today in more than a dozen lands it is active. The first missionary work of the movement was undertaken in India in 1906.

He was not only interested in organizing local churches, but felt that God had called him also to assist in uniting the various bands of holiness people. As a result there was a drawing together of those of similar beliefs in the various sections of the nation. From New York and New England, from Tennessee and Texas, such men as Howard Hoople, H. F. Reynolds (now General Superintendent and "the grand old man" of Nazareneism,) J. O. McClurkan, and C. B. Jernigan, and their constituencies, together with Dr. Bresee united in the common work of holiness evangelism.

In 1907 the first union assembly was held in Chicago. Here a basis of union was agreed upon, and doctrinal standards were accepted. From that time on, until now we celebrate the Silver Anniversary of the denomination, only success has crowned the work of the Church of the Nazarene. On the far-flung battle line around the world more than three thousand ministers herald the doctrines of full salvation. Approximately 120,000 members worship in over two thousand separate churches where the name of Nazarene is found. A quarter of a million children and young people gather in the Nazarene Sunday schools.

* * *

The Sunset Glow

As alluring as the various avenues of his character are, our story must close. To the very end of an active life some seventy-seven years, he was a wise general. He gave his last address to his college on September 2, 1915. During the same month he published his last editorial on the subject of loyalty. In October of that year he presided over his last General Assembly, where he was taken seriously ill. He returned from Kansas City to linger but a few more days, which were to be filled with spiritual victory.

Surrounded by his loving family, on a beautiful Saturday afternoon, made more gorgeous by the clime of southern California which he loved so dearly, November 13, 1915, the brave warrior, the wise builder, the faithful servant passed to his eternal reward. When the news of his death flashed upon the wires, the movement to which he gave his life mourned his home going. Memorial services were held everywhere.

Hail them, Phineas Bresee, leader of men, your works do follow you. Your monument stands as one erected not in stone, but established in the hearts of the membership of the Church Of the Nazarene.

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10 -- W. C. WILSON -- 1866-1915

[See 1870-09 to view a picture of William Columbus Wilson that accompanied this brief item, which was placed in a box within the preceding article about P. F. Bresee.]

Rev. W. C. Wilson united with the Church of the Nazarene in Los Angeles in 1904, serving pastorates at Long

Beach, Upland and Pasadena. He was then elected District Superintendent of the Southern California District which he served efficiently for four years. At the General Assembly held in Kansas City in 1915 he was elected one of the four General Superintendents. He held two District Assemblies in Texas and opened the third one when he was compelled to return home. He passed on to the more excellent glory, Sunday morning: December 19, 1915 and his funeral services: were held in Los Angeles First Church, Thursday, Dec. 23, 1915.

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[An advertisement for "Our Catalog," a 32 page publication, that appeared just before the following article was omitted.]

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11 -- THE CHATTANOOGA CHURCH -- By J. W. Montgomery

Twenty-nine years ago Dr. J. O. McClurkan, then leader of the Pentecostal Mission movement of the Southeast, advised a promising young man who had recently graduated from his school in Nashville, to go to "The city of Chattanooga and hew out a Kingdom." Little could he have dreamed that after more than a quarter of a century that same man would be in the same city where he sent him to take charge of whoever he might be able to win, preaching to one thousand people every Lord's day, and living in constant embarrassment because of the hundreds that must be turned away from the door of the church because there is no room to receive them! It is now the First Church of the Nazarene.

Rev. William M. Tidwell, the pastor of this most unusual church, is one of the best known men in the city of Chattanooga! In fact, I have never seen a preacher who was better known in any city. The leading business men of any line in Chattanooga speak of him in the highest possible terms and any number of them have told me that while they were not Christians themselves, they knew W. M. Tidwell was one if such ever lived in Chattanooga! Each of the "Old timers" has a special story he delights to tell of the preacher's early struggles to establish his church in the "old rundown, discarded church on the corner," thence in the third story hall over the saloon, finally to

the frame tabernacle, and on to the nice new brick structure seating 1,000 people, and how quickly it has become too small.

During the ten days I spent in the study of his church more than twenty unfortunate people came to the side door of the church asking, "Is preacher Tidwell here?" That meant, "I am hungry and need help!" Sometimes I would say to one: "You have no idea how many people come to 'preacher Tidwell' for help. Do you expect him to be able to feed all the hungry people in town?" One woman amused me so with her answer to such argument. She said, "Well, I reckon he don't have much money hisself, but 'Preacher Tidwell' has an awful lot of faith, and he can allus hep us if we git hungry!" When I suggested that it was a pretty good example for her to have some faith too she added: "Yes, but they ain't many that's got what 'Preacher Tidwell' has though." I enjoyed her comment so much that I considered I had gained more by her visit than she had, so I invited her to be seated in the Sunday school room next door to the study until I returned with a supply of food to last her a couple of days.

Aside from his close walk with God and his outstanding faith in His promises, the secret of Tidwell's success is his undying interest in humanity of every class and creed. There is absolutely no compromise in his ministry nor message, yet all creeds and classes love him, because he loves them. He has preached in fifty churches of various denominations in the city, and has seen the altar lined with seekers in every Protestant church in the city following his appeal to the lost to seek a Savior! Some of the wealthy people told us that their pastor never prayed with them when he visited their homes and that they enjoyed Dr. Tidwell's visits so much, "because he never forgets to pray before he leaves." One wealthy man gave him eleven hundred dollars outright, to be used personally and not for the church. He bought a lot in a needy church field in North Chattanooga for nine hundred dollars, and urged more than twenty-five of his good people to start a Church of the Nazarene on it, and gave the other two hundred to the young church organization and to First church! When his friend who gave the money, learned that he was so much concerned about North Chattanooga he gave him several hundred dollars more to help make the new church go. One business man told me that the pastor had received thousands of dollars as personal gifts from his friends in the city, and that he had given it all away, explaining to those who would quarrel with him about it that he did not need a dime more than he was getting, and that his church took such good care of him that they almost broke his heart with their kindness.

And what a church it is! I have never seen a church more solidly united. They are all busy doing something, and everyone seems perfectly happy in his place. As soon as a seeker comes to the altar he is met by a worker who kneels with him and begins praying earnestly in a low tone so as not to disturb the altar call. Forty or fifty personal workers go directly into the great throng of people seeking the lost as soon as the altar call is extended. They never stop or let up until the last seeker has prayed through. The preacher in charge never has to exhort them to pray with seekers.

The choir, made up of one hundred and fifty beautifully saved young people, is among the best I have ever heard sing. The leader is pleasant, faithful and untiring in his work. The male quartet, the junior male quartet, the young ladies' quartet and the King duet cannot be excelled in the denomination!

Truly it is a working church. They do not wait until one gets to the place where he can do things perfectly before they use him. When he gets to where he can do something that might help someone else they put him at that. About fifteen outside services, such as street meetings, jail services, hospitals, old folks homes, cottage prayermeetings, etc., are sponsored each week by this church! I shall not outlive the influence of my ten days' study of the pastor and the Chattanooga church.

* * * * *

In the first edition of the Herald of Holiness, April 12, 1912, Dr. Haynes, the editor, set this as the policy for the new paper "Clean, clear, concise and conscientious -- these are the four virtues which we shall seek to have characterize the Herald of Holiness."

* * * * *

12 -- THE FAMILY ALTAR -- By J. B. Chapman

This week let us pray For the church. Let us emphasize what the church means to us as individuals and to our family.

MONDAY, October 30 The Membership of the Church. Scripture Lesson, Matthew 16:13-19. "The Church of God is composed of all spiritually regenerate persons whose names are written in heaven." -- Manual of Church of the Nazarene.

TUESDAY, October 31 -- The Essential Unity of the Church. Scripture Lesson, Ephesians 4:1-16 The standard of the New Testament Church is pretty well stated in that motto: "In essentials unity, in nonessentials liberty, in all things charity."

WEDNESDAY, November 1 The Christian's Love for and Devotion to the Church. Scripture Lesson, Psalm 137. This would be a good time for us to sing again that old hymn beginning with the words, "I love thy kingdom, Lord, the house of thy abode."

THURSDAY, November 2 Finding Our Place and Work in the Church. Scripture Lesson, 1 Corinthians, chapter 12. "The privilege and blessings which we have in association together in the Church of Jesus Christ are very sacred and precious . . . And there is co-operation in service, accomplishing that which cannot otherwise be done." Manual of Church of the Nazarene.

FRIDAY, November 3 Remembering the Work of the Pioneers. Scripture Lesson, Philippians 1:12-30. Not only the apostles and prophets, but the pioneers of the holiness movement and of the Church of the Nazarene teach us lessons of faith and perseverance. We are true ancients only when we "stand upon the shoulders of those who have gone before us."

SATURDAY, November 4 -- The Pentecostal Method of Propagating the Gospel. Scripture Lesson, Acts 11:19-26. The Pentecostal method is the revival method. Dr. Carroll of the Christian Herald, after observing that the Church of the Nazarene is the fastest growing Protestant

denomination, considered upon a percentage basis, said, "Perhaps the explanation is that this church lays special emphasis upon evangelism."

SUNDAY, November 5 -- The Privilege and Duty of Fellowship and Church Attendance.
Scripture Lesson, Hebrews 10:19-25.

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[See 1870-10.jpg to view a center-fold picture that covered both the left-page 16 and right-page 17 of the Silver Jubilee issue of the Herald of Holiness at this point. It contains in a center rectangle pictures of the "Members of the Commission on Church Union -- 1907," and at the top, bottom, left and right sides pictures of the Nazarene District Superintendents.]

* * * * *

13 -- ORIGIN OF OUR WORK IN THE SOUTH -- Writer's Name Not Shown
Historical Facts Concerning the Setting in Order Of the Congregation of the
Church of Christ Or New Testament Church at Milan, Tennessee, July 9, 1894

[See 1870-11.jpg to view a quite poor picture of R. B. Mitchum, P. F. Bresee, and H. F. Reynolds at Pilot Point, Texas in 1908. I tried to touch it up, but it was a poor original in the Herald of Holiness from which I created this digital edition. -- DVM]

Since I was not only an eye-witness but also a participant in the above-mentioned events it may be that I can contribute something of interest relative to them.

In July, 1893, Rev. R. L. Harris, known as the Cowboy Preacher, came to Milan upon the invitation of my wife and myself to hold what was known as a holiness tent meeting.

In those days it was difficult for a holiness preacher to get into any of the churches to preach this new doctrine, as it was called. When we began to erect the round tent some of my friends, passing by called to me to ask if I was going to start a flying jenny. I must admit that I was somewhat embarrassed and made no explanation, but invited them to come and take a free ride with us.

The crowds were very small at first. However they increased steadily and near the end of the week 'the tent would not hold them.

On Saturday the city paper bore the announcement that Brother Bolin, pastor of the Baptist church, would preach, at eleven o'clock, on the mistakes of modern holiness. Everyone was eager to hear him. His church would not hold all the people. Brother Harris dismissed his congregation in order that they might hear the discourse. He, himself, was given a chair near the speaker, who was very emphatic in denouncing the new doctrine, those who proclaimed it, and, especially,, those who professed the blessing.

That night Brother Harris replied to this attack. His tent was crowded. He gave his hearers to understand that he was greatly opposed to the teaching of new holiness, but the holiness he preached was as old as the Bible from which he preached it. He cited chapters and verses in proof of each of his assertions, insisting that the people investigate the references for themselves. I may add here that the writer had in stock at this time a number of shelf-worn Bibles. Shortly after this sermon, however, not one of them remained unsold.

Following this sermon the Baptist minister challenged Mr. Harris to a debate on the subject. This was promptly accepted, and it was decided to hold the debate immediately after the close of the holiness meeting. The question was drawn up and signed and all the necessary reparations made. As the meeting progressed Brother Bolin attended the services and was, apparently, so impressed that he began to doubt his ability to refute the doctrines which he heard expounded for, a day or so before the time of the debate, he came to my place of business and asked if Brother Harris would debate with Brother J. N. Hall instead of with him. Since Brother Harris had told me that morning that his only regret was that he did not have a stronger opponent, I assured Brother Bolin that the change would be satisfactory. Our delivery wagon was at the door so we drove to my home, where Brother Harris had a room. He gladly agreed to Brother Bolin's proposal.

J. N. Hall was the foremost debater of the Baptist Church throughout the whole country. No more formidable antagonist could have been provided. At the appointed time people came from miles around. Many came from Memphis, Brownsville, Bells, etc. The tent could not hold them all. They could hardly crowd onto the lot on which it was pitched. I would like to say a great deal about the debate if space would permit. I must say, however, that Brother Hall declared, in his first speech, that he came over to skin the holiness preacher and if it were not for the fact that the skin would smell too bad he would hang it up in the tent. His last speech was not so replete with self-assurance. He said that he had never debated this question before and that he would like to try it over. His proposition was promptly accepted but he could never be prevailed upon to fulfill it. Brother Harris even went to his home town and begged him to debate it there or at any other place which he would name in Tennessee, Kentucky, Alabama, or Mississippi. The only answer Brother Harris ever made to any slighting remark during the entire debate was in his concluding speech. He said -- with a broad smile -- that he wanted the audience to take a good look at the man who had been skinned by Brother Hall. There were several brought under conviction for holiness during the debate. The meeting and debate ended in a real victory for holiness, after a debate of two days. We were much reminded of the discussions the apostle Paul had with some of his opponents.

The next spring, 1894, a large tent was erected at the same place. Interest was high from the start. This meeting lasted nearly three months and many were saved and sanctified. The last seven sermons of this meeting were on the doctrine and government of the New Testament Church. At the close of the meeting Brother Harris invited all who felt that they could and would measure up to its standards to come forward and be set in order as a congregation of the Church of Christ according to the New Testament. Fourteen were willing and took this step.

The church thus formed was known as the Church of Christ. At first we worshipped in the tent. Later the Presbyterians invited us to hold services in their splendid church, which we did for some time. Later "still we rented the opera house, where we continued until we bought a lot and

erected a neat little frame building in which we held regular Sunday school and church services. We remained here until September, 1906, when our congregation became very much scattered. Many became evangelists and church workers throughout the country, uniting with other congregations where attendance was more convenient. Finally, therefore, the little church building was sold and the proceeds invested at other places to help in the foreign fields as well as at home.

Brother Harris lived only a short time after the congregation was formed, so we were left without a leader or preacher among us. However the congregation had chosen two deacons R. Y. Moore and R. B. Mitchum. They were ordained to this office by Brother Harris. Feeling the responsibility and acting upon the authority as given in Acts 6:2-6 we began to carry on as Deacon Philip did, feeling assured that we were in accord with New Testament truth. As those among us showed qualifications and felt called to the ministry they were ordained as elders; the first being ordained by Brother Wilson, who was a Cumberland Presbyterian minister and acting pastor at Milan.

The government and doctrine of the New Testament Church as set forth by Rev. R. L. Harris was very simple and plain. His name does not appear on any document he wrote concerning the church. He did not want to be looked upon as having been the founder or proposing to be the founder of the Church of Christ, and he did all he could to protect the people from such a mistaken idea. He only set a congregation in order in accord with the Church as founded by Christ himself. After that he seemed to feel that his work was done. Brother Harris and his wife lived in our home about two years before he died. He died a most triumphant death, saying as he passed away, "Oh, this is beautiful!" His body now lies in our lot at Milan, Tennessee; where we hope to be buried.

* * * * *

14 -- THE CHURCH BEGINS A NEW CYCLE

With churches in every state of the United States, five provinces of Canada, Scotland and England; and mission churches in twelve foreign nations.

With over 105,000 church members, 225,000 enrolled in Sunday schools, 47,000 N. Y. P. S. members, and 29,000 members of the W. M. S.

With about 2,000 churches, 3,400 ministers, and church property valued at \$10,500,000.

With a Publishing House with total assets of \$350,000, issuing over eight million periodicals annually.

With eight schools and colleges with property valued at \$1,500,000 with more than 2,000 students enrolled.

With seventy missionaries on the twelve mission fields, about 300 mission churches, 300 native workers, twelve thousand converts, and property valued at approximately \$400,000.

What shall be written in the next twenty-five years? We will determine that by our devotion to God and His church.

* * * * *

15 -- THE SILVER ANNIVERSARY JUBILEE POSTER AWARD

[See 1870-01.jpg to view the front cover graphic of this Silver Jubilee issue of the Herald of Holiness, created from the poster by Mr. F. L. Hollis mentioned below.]

The Silver Anniversary Jubilee Poster Contest met with a gratifying response and revealed a surprising amount of artistic talent in our denomination. Among the numerous entries were several designs and suggestions of genuine merit; so much so that the committee had a difficult task in selecting the prize drawing. The final decision was in favor of Mr. F. L. Hollis, of Gosport, Indiana, whose drawing was used for the principal poster of the Silver Anniversary celebration. A reduced facsimile of this poster has been used for the cover page of this week's Herald of Holiness. A copy of the poster with one of the Thanksgiving posters has been sent to every pastor in the church. We hope that both posters will be prominently displayed in each church throughout the denomination.

* * * * *

16 -- THE ORIGIN OF THE CHURCH OF THE NAZARENE -- By H. D. Brown

[See 1870-12.jpg to view a graphic of the first page of this article containing a picture of "C. Howard Davis who organized the Mission Church in Lynn, Mass., November 25, 1888," and a picture of "William Howard Hoople, founder of the mission in Brooklyn, N. Y. which later became part of the Association of Pentecostal Churches of America."]

There is a reason for every church. The conditions which produce an organization are worthy of note. In apostolic days the gospel of Christ gripped the hearts of men and caused them to forsake the dead forms and wickedness of those days and take Christ as their all and in all. They did this in the face of bitter opposition and often persecution and hatred from those around them. Those who thus accepted Christ associated themselves together and became a church. Their example in suffering and fortitude has been an inspiration to God's people in all the ages of the Church of God.

The days of the dark ages followed and brought about such bad conditions that those who were really spiritual and followed God felt the necessity of other church relations. Martin Luther was pressed in spirit, felt the fearful darkness of his day and in the agony of his soul taught and preached in such a way as brought about the organization of the great Lutheran Church. That church was born out of the heart throbs and agony of a great people. It is so With every church. Each one has its list of martyrs, sufferers and leaders, who think and pray, work, suffer and die for the truth of God as it has been impressed upon their hearts. It was so with George Fox and the Quakers. John Wesley and his coworkers went through the fires of bitter persecution and the great Methodist Church grew up from their labors.

It was so with John Knox and the Presbyterians. He and his associates suffered, prayed and worked amid the darkness and dire need of those times until a church grew up from their self-denial, prayers and suffering. Other soldiers of the cross have been oppressed by the lack of spiritual life and have brought about the organization of the various churches, but in every case the deep conviction, self-denial and suffering of the leaders have been the seed of the church, the nucleus around which the new organization had its life and from which it grew to future usefulness. It was so with the origin and growth of the holiness movement about seventy years ago. The low ebb of spiritual life, the coldness of the churches, the lack of evangelistic work and the failure to preach the great doctrines of salvation by faith and entire sanctification, so oppressed and aroused a few devout men that a campmeeting was held for the promotion of the experience of entire sanctification. This brought about the organization of a national committee and John S. Inskip and his associates went from nation to nation with the message of full salvation. This holiness work went forward in our land until in many places there was a felt need for a church organization which would encourage and sustain the work of holiness. Back in New England certain men were pressed in spirit and felt that something must be done to supply church privileges for those people who felt that the work of entire sanctification should be encouraged and maintained in our organized church life. They got together and organized a holiness church and those few people in New England went through the soul agony and faith necessary to the success of any organization. As a consequence they became the founders of a new church.

It was so in the Southland. In Texas, Oklahoma and Tennessee devout men and women saw the deadness of the old churches, the lack of real evangelistic work and the lack of sound doctrine in the preaching of that time and the general backslidden condition among those who professed to be Christian people and were led to organize something new, even a new church. These devout men and women felt the burden of soul -the real heart agony which weighs upon those who follow the Lamb. They bore the reproach and persecution which falls upon those who will live godly in Christ Jesus, but they went forward in God's work and organized a church where "holiness unto the Lord" should be the burden of their message. These people had the experience of founders of a new church. They bore the reproach the stigma we might say the scorn which is always heaped upon those who step out for God amid the darkness of a fallen church. This they endured for the sake of Christ and God has honored their work and the organization which they founded has been made to live and bring forth fruit unto life.

The same condition existed on the western coast and especially in southern California. Dead formality had settled upon the churches. There was great opposition to the preaching of entire sanctification. A life of holiness was not recommended from the pulpits. Worldliness had come into the churches in many forms. Revivals were out of fashion and those high in authority in the churches opposed any demonstration of spiritual joy and victory. These conditions always give rise to a new organization and so it was in southern California. A few of God's sanctified people got together and with competent leadership organized a new church where holiness had the right of way and God has so blessed their work that their organization has continued to live and bless the world by their godly lives and spiritual work. These organizers in southern California endured the persecution and ridicule which always come to those who stand for great spiritual truths and brave the contempt of a wicked world. In that part of the country they were the founders of a new church.

God in His wise providence had caused the seed to spring up and grow in the three places, New England, the Southland and California. The work in California extended its influence to other parts of the nation. Churches were organized in Spokane, Chicago and other places. The question arose, how can these different branches of the same fruitful tree be brought together?

Three good men from New England often called, "the three wise men from the East," came to Los Angeles and visited the General Assembly of the Church of the Nazarene. They were cordially received and the fellowship was blessed. This resulted in delegates from the Church of the Nazarene being sent to New England and a plan was made for the union of the two organizations.

It is not the purpose of this sketch to give details at length. It is sufficient to say that this meeting in New York resulted in an assembly in Chicago representing the work in both New England and California. This meeting in Chicago was attended with great unction and divine blessing. From this Chicago assembly delegates were sent to the assembly in the Southland and that assembly decided to unite with the new organization formed at Chicago and from that time the three organizations were blended into one and the Church of the Nazarene is the final result.

Our readers will be glad to know that Rev. H. D. Brown and his wife, Libbie Beach Brown were the fraternal delegates sent from the Chicago assembly to the assembly in the Southland. -- Editor.

[See 1870-13.jpg to view a picture of "The Utica Avenue Church, Brooklyn, New York" that appeared in the magazine just above the following paragraph.]

The second church organized on the west coast as I recall it, was at Berkeley, California, January 17, 1897. Rev. E. A. Girvin was a court reporter for the Supreme Court of California, and making frequent trips to Los Angeles, he chanced to visit the First Church of the Nazarene in that city and formed the acquaintance of the pastor, Dr. P. F. Bresee. He arranged for Dr. Bresee to visit Berkeley and hold special meetings. While the attendance was excellent, people were very reluctant in uniting with the Church. We began holding services in a hall back of the old post office, and later made several moves, finally erecting our own church at the corner of Grove and Center Street. -- Harvey C. Coey, one of the charter members of the Berkeley Church.

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SILVER JUBILEE ANNIVERSARY NUMBER OF THE HERALD OF HOLINESS

We are printing extra copies of this issue so that churches may order them for distribution. The price in quantities of one hundred or more will be one cent a copy which is considerably less than cost. Even our smaller churches can use a hundred copies of the special Silver Anniversary number. Get your order in early!

If at all possible send cash remittance with your order. The price at which these Jubilee Anniversary papers are sold makes bookkeeping expense almost prohibitive.

Nazarene Publishing House
2923 Troost Ave., Kansas City, Mo.

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17 -- BROTHER, BRESEE'S CHURCH -- By Joseph H. Smith

[See 1870-14.jpg to view a graphic of "First Church, Los Angeles, California -- Present Building." The reader should note that "Present Building" means the "Present Building in 1933".]

* * *

Introductory Remarks

The following article was written by Dr. Joseph H. Smith more than thirty years ago and is reprinted by his permission.

More than thirty years ago, there appeared in "Spiritual Life," a small journal edited by, Dr. Joseph H. Smith, an article entitled, "Brother Bresee's Church, which at this distance makes interesting reading. We have secured permission from Dr. Smith to reprint this article in order to give our readers a contemporaneous view of the beginnings of our work on the West Coast. It is a splendid presentation of the outstanding positions held by the church in its earliest days ideals which we hope may never be lost. In the critical paragraphs, Dr. Smith summarizes well the general attitude taken toward the new organization by outstanding church leaders. It is very questionable whether Dr. Bresee him, self, in the beginnings of this work had any denominational intent, certainly no world-wide vision such as is general today. He was content to stand true to the doctrine and experience of entire sanctification and leave the results with God.

In granting us permission to republish this article, Dr. Smith desires us to say that he rejoices in the providential growth of the Church of the Nazarene; that he has maintained sincere fellowship with it from the first; and that he not only sincerely classes it with the denominations in her more general interdenominational work, but frequently serves in meetings with his Nazarene brethren as such.

* * *

Brother Bresee's Church -- By Joseph H. Smith

Much more than local interest has been manifested during the past few months in this great church at Los Angeles, California. Besides the continued growth of the church itself, three things have contributed to this widespread attention.

First, the dedication of the new church building. Second, two series of special evangelical services held in close succession by able evangelists.

Third, the wide publicity given to these events through the columns particularly of the holiness papers of the country.

While this church is thus conspicuously before the public, it may be in place to record a few notes and reflections concerning it. And most of what we may say can be summed up in one word.

* * *

Phenomenal

And we would emphasize this with particular reference to its success.

Numerically, evangelically, and financially it is beyond all question, a phenomenal success. With an enrolled membership of possibly 1500, it can still safely estimate that the numbers saved at its altars during the seven or eight years of its history will probably have reached 5,000 souls. Its material needs, development and benevolences, approximating in that time, perhaps a hundred thousand dollars, with no rich constituency, endowments, or "appropriations" to further it, and with no questionable methods of raising moneys, and at the same

maintained and advanced, not only without any relaxation of evangelistic effort but with zeal for souls, and success in reaching them advanced by every new enterprise. So that we repeat, numerically, evangelically and financially this church is a phenomenal success. And before passing this view of it, we would remark that it is an object lesson, or a demonstration.

* * *

A Demonstration

Before the eyes of preachers and people of our own and all churches, it is here proven: That our times have not outgrown revivalism. That the people love the good old gospel still. That divine anointings, and the Spirit's manifestations and operations are yet available in a marked degree, to the ministry and laity of the church.

That simplicity in ritual and government is acceptable and efficient in God's work. That finances follow faith.

That the preaching of holiness is a center of heat power from which radiates a full-orbed gospel and flow currents of grace and goodness on every side.

We say an observation (and surely a study) of this church will demonstrate these things; and we would recommend the next preacher's meeting that is to hear a paper on "How to Reach the Masses" to adjourn for a session of worship (and watching) at this church. Let the services of the professional debt raiser be dismissed till the preachers and officary go and see how debts are prevented. Some hints on "how to hold the young people" may be had there and "how to have a live church," and "how to keep the members from worldly mindedness" and from "questionable

amusement." And also how to perpetuate the proclamation of the truths of eternal life and a spiritual kingdom with judgment of sinners and resurrection glory of saints, against the tide of materialism, rationalism, criticism and skepticism under which many ministers sink in shame today and try to substitute something else for the "old, old story." Now we submit that weakness and inefficiency of the pulpit, nor any deadness or indifference in the pew from former days, nor any absence of the old landmarks of power can be charged to or credited up to the "times" so long as it is demonstrated side by side with us in these very same times that God is still able to show His pleasure as in the days of old and still be ready to pour out His blessings so that there shall not be room enough to receive it. And this we say, is demonstrated before our eyes in Brother Bresee's church. There are lessons and blessings for all our churches, in a review of this. And with this thought in mind, we wish, somewhat on the other hand, to say that it is not to be duplicated.

* * *

Not To Be Duplicated

We mean, of course, as a church organization, and unhesitatingly give it as our conviction that Brother Bresee's church so converges in his own personality that would-be imitators will surely meet with disappointment, and an effort to found a connectionalism of such churches without connectionalism of such men would prove as farcical as it would be foolish. Brother Bresee is a rare man. Besides the power and life of holiness, he also possesses abilities and experiences which few, even of holiness men and ministers possess. The phenomenal success of this great church at Los Angeles which he personally superintends and energizes, is not shared in any large measure, by the other churches here and there which are affiliated with this. His own ministry in the Methodist church, both as pastor and presiding elder, was always likewise phenomenally successful, and in several instances quite extraordinary. His energy, his endurance, his experience, his manly might and wisdom and tact qualify him for the mastery of men, the management of interests, the prevention of fanaticism, the holding of all sweetly and strongly to the essential interests as only a providential general can do. Together with this personality, the spirituality of the movement itself has drawn about it and about him a great number of choice and devoted spirits. These co-laborers contribute much to the furtherance of this good work. Not any of them, we venture. would assume themselves, to duplicate such a work there or elsewhere. Some who have for a time cooperated there under his leadership, have subsequently swung off with other independencies which glaringly lack the ballast and blessedness of Brother Bresee's church.

We think this church contemplates no extensive denominational movement. We are sure that this is not its providential mission. We trust the holiness people throughout the land will not make the mistake of supposing they are called to imitate it, when there is evidently such a shortage of the timber out of which churches are built, and manifestly such an overproduction of churches of other kinds. The wider blessing of Brother Bresee's church is, as we have said, in the way of a demonstration and an influence, rather than a demonstration and an example. Ministers and people from everywhere should visit this church not for curiosity but for blessings and lessons. They may encounter much that seems to them incongruous, perhaps some that looks mechanical, and maybe more that seems excitable. They may suppose themselves amidst a conglomerate company, and feel some shocks to their idea of decency and order at times. But under the influence, of the unctuous preaching, the spiritual singing, the joyful witnessing, the fervent praying, the cheerful giving and

the holy greetings these incidentals will vanish from notice, and they will be apt to go out saying with the now sainted Stokes after worshipping with Brother Bresee's people for a Sabbath: "This is nothing but old-time Methodism."

* * * * *

18 -- SCHOOLS AND COLLEGES

The Church of the Nazarene now has about two thousand young men and women registered in its schools and colleges. High standards are maintained, socially, intellectually and spiritually. Thousands of well-trained young men and women have gone out from its halls of learning to bless the world by their spiritual ministry. In providing and supporting its educational institutions, the church has shown its farsightedness, and as a result has kept itself free from the distressing and destructive criticism which has proved the bane of many of the older denominations. The outlook for our educational institutions is bright. An ever increasing number of young men and women are appreciating the quality of the scholastic work being done, as well as the spiritual atmosphere which is such an integral part of our institutional life.

* * *

Name -- President -- Location

Bethany-Peniel College, A. K. Bracken, President, -- Bethany, Okla.
Bresee Theological College, Sylvester Ludwig, President, Hutchinson, Kans.
Eastern Nazarene College, R. Wayne Gardner, President, Wollaston, Mass.
Northwest Nazarene College, R. E. Gilmore, President, Nampa, Idaho.
Northern Bible College, Chas. E. Thomson, President, Calgary, Alta., Canada.
Olivet College, T. W. Willingham, President, Olivet, Illinois.
Pasadena College, H. Orton Wiley, President, Pasadena, Calif.
Trevecca College, C. E. Hardy, President, Nashville, Tenn.

* * * * *

19 -- NAZARENE MISSIONS FACE THE FUTURE -- By J. G. Morrison

[See 1870-15.jpg to view a picture titled: "Feng Ku, an Outstation to Fanhsien, China," that accompanied this article.]

Nothing, or next to nothing, was the missionary work of the Nazarene movement when the church, on that historic October, 1908, officially was "born."

There were, 'tis true, a few valuable beginnings in India, in Japan, in Latin America, in Mexico, and some other fields. The work of these Nazarene pioneers in missionary activity, was indeed strategic and important. It was, however, so limited to the initiation stage as to constitute only the seed beds of later developments.

Twenty-five golden years have elapsed. The church pauses this autumn on the threshold of its next quarter century of achievement to survey the past, and study the future. It asks:

"What kind of a harvest have our holiness seed beds in foreign lands produced?"

Speaking in a general way it can be said that a native Church of the Nazarene now flourishes "over there" of almost five thousand members -- brands, every one, heroically plucked from the burning. Fully five thousand more are now saved, and many of them sanctified wholly, and waiting on the church's doorstep, for the coveted privilege of baptism and admission to its sacred membership.. Approximately another five thousand have died in the faith, passing thus to glorified membership in the church triumphant. All this in twenty-five short years. Indeed, "What hath God wrought?"

In addition to these spiritual results, there have been accumulated other valuable assets. Substantial buildings have been erected; schools established; a native ministry created; national good will developed; confidence generated; two hospitals erected; a native nursing staff created; medical dispensaries maintained and a corps of missionaries laboring on the fields which has risen in numbers at times as high as one hundred three.

The church has also in the two decades and a half just passed gathered the intangible but precious assets of sacrifice and martyrdom. Many of its missionaries have held so high the torch of New Testament sacrifice and devotion as to cause the story of their achievements and the mention of their names to spread over the church, with the fragrance of a broken box of nard. Others have died in the harness so abandoned to the cause to which God had called them as to qualify as martyrs. A Nazarene race of Stephens stoned, Jameses killed with the sword and Pauls beheaded, has been raised up. Sister Perry died of cholera, perishing within an hour; Brother Blackman succumbed to the plague, exposing himself by nursing its victims instead of fleeing for safety; Esther Winans fell at her post among the Aguarunas and was not for God took her; Eltie Muse depleted her strength with extra labor and died bequeathing a martyr's legacy to the cause of Christ. Others have had trials of cruel mockings and scourgings, and bear in their bodies to this day the "slave brands" of the Lord Jesus. All this is as ointment poured forth in the nostrils of a home church aroused by such heroic living and dying.

[See 1870-16.jpg to view a picture of "Preacher Boys, Peru, South America" that appeared above the following paragraph.]

If God can, in twenty-five years, lift His holiness missions from nothing to twelve fields of glorious conquest; to a foreign church of almost five thousand Nazarene members; to chapels and preaching places numbered by the hundreds; to schools, and hospitals and dispensaries; to toiling foreign missionaries totaling sometimes one hundred or more, what can He not do in the next twenty-five years? What does the church's faith claim for 1957, if our adorable Lord shall tarry?

The success of our foreign mission work is limited only by the prayers, faith and heroic devotion which the homeland Nazarenes may exhibit in forwarding sufficient support.

If we at home can and will "hold the ropes" the divers in the murky waters of heathenism will Continue to bring up handfuls of pearls to beautify the palace of the King.

If we will but passionately pray, heroically sacrifice, and generously sustain them, our faithful missionaries will add stars by the ten thousand to the crown of our Nazarene movement.

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"GREAT WAS THE MULTITUDE OF THE WOMEN THAT PUBLISHED IT" -- By J. G. Morrison

Hear the tramp of 28,000 women! Their tread shakes the Nazarene world. Their influence girdles the globe. Their daily prayers like incense on God's ancient altars, ascend by multiplied thousands. Their fastings enable Him to do what otherwise He cannot do. Their diligent gatherings of money for the Nazarene world-wide program have proved the "stop-gap" for many an emergency. Their praise is in all the churches and on every mission field.

Who are these, do you ask? They are the Woman's Missionary Society members of the Church of the Nazarene. Away back in the "gay nineties" some holiness women led by Rev. Mrs. Susan N. Fitkin and Mrs. H. F. Reynolds, made a start in organizing the sisterhood to help carry the foreign mission load. When, however, the East, West and South came together on the celebrated birthday occasion and the Church of the Nazarene was officially launched, the women's organization was left out. It determinedly limped along in the East, nevertheless, refusing to expire, and finally earned the sobriquet of the "Dust Pan Brigade."

It got an official foothold at the General Assembly of 1915, and then began its phenomenal growth and miraculous labors. During the first four years it organized itself in six districts, and "dust panned up" over five thousand dollars. By '23 it enrolled almost seven thousand members and dusted around financially to the tune of \$60,602.

By '28 seventeen thousand women had begun to march in this conquering army, and they poured \$237,896 into the foreign mission work of the church. When the Nazarene clans met at Wichita in '32 the W. M. S. reported 28,000 enrolled, and had swept up the tidy sum of \$466,245.

This society specially advocates a prayer and fasting league, and has extended its organization among the native women of most of the foreign fields. In spite of the depression these holy women have girded themselves to serve their Lord in a more sacrificial and successful way during this quadrennium than ever before. With study courses and monthly missionary meetings, they are impressing the whole church. Their vision compasses every local congregation and they plan not to cease in their efforts till every Nazarene woman is enrolled in their great missionary army. "Every Nazarene woman a joiner," is their motto.

Their special part in the Jubilee celebration is an effort to gather in not less than \$25,000 as a thank offering to God for personal salvation, for the church they love and for the great needy foreign mission field in which they have been privileged so conspicuously and successfully to labor.

"The Lord gave the word," exclaims the psalmist, and then significantly adds, "great was the multitude o/the women that published it."

Amen, so let it be.

[See 1870-17.jpg to view a picture of "Nazarene Girls, Peru, South America" that appeared at the end of this article.]

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20 -- OUR EDUCATIONAL STANDARDS -- By H. Orton Wiley, Exec. Secy. Dept. Ed.

The Church of the Nazarene from its incipency has given large attention to its colleges and Bible schools. It now maintains six colleges and two Junior colleges and Bible schools. These points of learning are Eastern Nazarene College, Wollaston, Mass.; Trevecca College, Nashville, Tenn.; Olivet College, Olivet, Ill.; Bethany-Peniel College, Bethany, Okla.; Northwest Nazarene College, Nampa, Idaho; Pasadena College, Pasadena, California; Bresee College, Hutchinson, Kansas; and Northern Bible College, Red Deer, Alberta, Canada.

The colleges of the Church of the Nazarene have as distinct a mission in education, as the Church has among the denominations. These standards were set for all time, by Dr. Bresee in one of the last educational addresses which he delivered, published by Rev. E. A. Girvin in "A Prince in Israel." His views are given here only in part.

The Work of Education. The work of education lies deep in the foundation of the work of this dispensation. The very last words of the Old Testament, as the last prophet stood on its crumbling beach, looked out over four hundred years of trackless waters, and discerning the hilltops of the unseen ages, caught a glimpse of the light of the Sun of Righteousness purpling the hillsides and valleys of the new era, were, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." And when the Son of man trod the earth, and opened up with His bleeding heart the way, He said. "Go, disciple and teach."

Human Personality. The greatest thing of which we know in all the creation and movements of God, is a human life. A human personality, with a few brief years, and yet eternal in its destiny, is like a star blazing across the sky, leaving a flame of glory to burn forever. I know that a human life may not be luminous; that there may be no light; that it may cross "the area of being, sink beneath the horizon, and be all dark. Of such a life I do not speak. It is not God's plan. His call is, "Arise and be luminous, for thy light has come." A man filled with goodness and truth, shines like the stars forever.

Mental Furnishing. But especially are we here for mental furnishing. The first thing which we prize is a royal atmosphere, full of intellectual and spiritual ozone. A pure atmosphere, reinforced from ocean breadths and mountain tops, means much for intellectual and spiritual conditions. Men and women are to be so trained as to be immune from intellectual and spiritual

diseases. It is sought that intellectually and spiritually diseased men shall be debarred from creating influences here. Men and women who exude the microbes of worldly or low ideals, or of doubt, or of fanaticism, or of phariseeism, or of selfishness, are to be excluded. We want nothing second-rate or doubtful here. This platform is not a free forum, except in the sense of freedom toward the best, the purest, the noblest. The vagaries of such abnormalities as I have mentioned are not expected to find a place here; but truth, saving truth, luminous with the light of love and the glory of God.

These are not the groves of sectarianism. Any students, or others, who may be of any church, will we trust, find no effort here to proselyte, but to help each of them to be "a man of God, perfect, throughly furnished unto every good work."

But we mean that there shall be a strong, pure, healthy denominationalism. We have no sympathy with the twaddle which attempts to express the desire that all people be of one denomination. We believe that such is neither providential nor desirable. We are lovingly, earnestly, intensely denominational. If any one wishes to criticize his own denomination, this is a poor place for him to do it.

A Pure Atmosphere. We seek to make an atmosphere, pure, unselfish, 'full of divine love and holy thought, which shall be a spiritual and intellectual tonic to every one who is so fortunate as to draw breath in it. To this end, in the name of the board of trustees, I ask all who come in touch with this institution, to help us.

But we do not live on atmosphere alone, vital as it is. In this atmosphere we have arrangements for intellectual nourishment. First, there is the Word of Life. Here the standard is the Word of God. It is appealed to, honored, studied. It is the standard of experience, morals, life.

We have not forsaken the old classics. We do not fear philosophy. We delight in mathematics. We cultivate the sciences. We undertake to know what we may of the Word of Life, to learn here to be learners, that God may teach us what is best for us to know.

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What the world must have is luminous men -- men who make the dark places light, men whom gathered storms and beating tempests only cause their light to shine more bright as it bursts through rifted clouds or paints its iris arc on the storm. -- Dr. Bresee.

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21 -- OUR PUBLISHING HOUSE -- By M. Lunn

[See 1870-18.jpg to view a picture of Benjamin Franklin Haynes that appeared beside the first paragraph of this article.]

In reviewing what has been accomplished during the twenty-five years that the Church of the Nazarene has been in existence we can but exclaim, "Hitherto hath the Lord helped us."

Every member of the church knows, to some extent at least, of the early struggles of the Publishing House for its very existence; of the persistent efforts of the faithful men and women who toiled and sacrificed even to the extent of life blood in order to lay the foundation upon which the present splendid plant has been erected.

During our Silver Anniversary Jubilee, let us not forget to thank God for these pioneers and recall the debt of gratitude that is due them.

The press has become and is today one of the most powerful instruments for good or evil ever wielded by man. Few, if any, escape its all persuasive power. It is a mighty force for God and the Church. One of our pastors uses the Herald of Holiness as a means of contact with the public. He states, "I started to give the Herald of Holiness to a business man and then followed up with a visit each time I called on him, and the result is that he now attends the church. regularly and is taking an active stand for Christ and the work."

A clergyman in England asked a dying Christian woman where she found the Savior, and she gave him a piece of paper torn from an American journal containing part of one of C. H. Spurgeon's sermons. The scrap had been wrapped around a package that came to her from Australia. The words of Spurgeon were read by her and were the means of leading her to Christ.

Commenting on this incident, a writer says, "Think of it; a sermon preached in England, printed in America, in some way coming to Australia, a part of it used as a wrapping paper there, coming back to England and being the means of converting this woman."

What an encouragement there is in such an incident for those who preach the gospel by means of printers' ink!

Cults and organizations to promote "isms" have taken advantage of printers' ink to increase their following. Some organizations give a tithe (one-tenth) of their income; others have a week set aside to take subscriptions for their periodicals and plan for a wider distribution of their literature.

Our church must awake! Our opportunity is here now! Let us think about these things that we may get a vision of the world's need and the relief that is possible through the healing ministry of the printed page. It is our duty, and, may we say, mandate to circulate Christian literature.

Men everywhere want the gospel (in its fullness). How shall we reach the masses who pass by our doors? What of the villages where we have no congregation? Shall we neglect them?

Preaching the gospel by means of the printed page should appeal to the laymen in particular because of the fact that it requires no special training, preparation and a very small amount of money. It does require, however, an appreciation of the great good that can be done by the printed page and a burning desire to give to others, as Dr. Bresee expressed it, "The gospel in the same measure as we have received it."

Brother pastor, have you tried to create opportunity for your members to have part in this work? A spasmodic effort will not succeed, but a carefully planned, systematic and organized effort will bear fruit.

[See 1870-19.jpg to view a picture of C. J. Kinne, first manager of Nazarene Publishing House, that appeared beside the next two paragraphs.]

Why not create a general publicity committee who, under your supervision, can direct this work. These people should devise plans and methods for persistent, systematic and intelligent distribution of literature. This committee should include the Herald of Holiness secretary whose duty it is to solicit subscriptions for our official church paper; to stimulate reading by appropriate notices in the church bulletin and by posting on the bulletin board several clippings from current issues.

A church membership given to reading and distributing literature would be more useful people, broadened in their sympathies and visions, more loyal and promptly responsive to all needs of the different local, district and general interests of the church. All departments of our work should be aided and helped.

With the ministry and membership trained to reading, studying good books and periodicals and also distributing them, we soon would have a great increase in the knowledge, enlightenment and spirituality of our church which would result in our sanctified preachers receiving the more respectful attention to their message, from the general public, and hence the more fruitful will be their ministry.

It would result in furnishing increased safeguards to our church against the fads, false cults and heresies so rife in these days.

Such co-operation, not indulged in spasmodically, but continued persistently in season and out of season, twelve months in the year, will work wonders in its cumulative effect.

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22 -- GOOD SAMARITAN CHATS -- By Reuben A. (Bud) Robinson

[See 1870-20.jpg to view a picture of Bud Robinson that accompanied this article.]

To the saints scattered abroad over this great country, greetings:

May heaven smile on you one and all. Well, in my last report I was working Illinois, one of the great states of this nation. You may put Ohio, Indiana, Illinois and Iowa in one block and you almost have the corncrib and meat house of the United States.

In my last Chat I was at West Side Church of the Nazarene in Decatur, Ill. On Monday of October 2nd Brother C. B. Armes had joined us to do the driving for a week and Dr. Chalfant was

at Olivet, Ill., for the preachers' meeting and the meeting with the school board, but he was to join us on Tuesday night at Springfield.

On Monday morning Brother Armes and old Bud hit the highway for Pana, Ill. Here Brother Archer Wilson is the fine pastor and we had one of the most beautiful services that you will be in, in a year's travel. We had a fine crowd and a beautiful service and then took dinner with Brother and Sister Wilson.

After dinner we made a run to Peoria where Brother Armes is the pastor, and on Monday night we were in his church. The house was packed and many hands raised for prayer. It was one great service. On Tuesday we spent the forenoon at the parsonage, and after a dinner such as King George or Herbert Hoover have never sat down to, we made a run to Bloomington for the 2:30 service.

At Bloomington Sister Edna Wells Hoke is the fine pastor and no better in the state. She had out a great crowd, the church was packed upstairs and downstairs, and the Lord was on hand to bless the message and the preacher.

After the afternoon preaching we made a run to Springfield where Rev. A. L. Parrott is the pastor, and he is one of the great pastors of the Church of the Nazarene. He was at the Olivet board meeting and he and Doc Chalfant came in in time for the service. We had a service and ate supper at ten o'clock at night and then made a run back to Olivet, 125 miles, in order to preach at the college chapel on Wednesday morning at 9:30. Here we had a fine crowd and a beautiful service. We spent the night on the road and in Doc Chalfant's good home which we reached at 2:30 in the morning. I was up at six o'clock and had some work off by seven and ready for breakfast, and then ready for the chapel service. We have, I think, the finest student body that we have had in eight or ten years, such a fine lot of fine young men and young ladies. Just think of over two hundred fine young men and young ladies and not one of them using tobacco or dancing or playing cards or trotting after the shows, and this in the United States.

While the big folks are telling us that the days of revivals are over, not a single young preacher in the Olivet College but what can go out any Saturday and preach over Sunday and have his altars lined with hungry hearts seeking God. The reason why the big fellows don't have revivals, they don't want them. They are not ready yet to get down on their knees and pray with poor lost souls and point them to the crucified Son of God. Well, thank the Lord for such an institution as Olivet College.

After taking dinner at the college with the student body. Brother Armes, Doc Chalfant and I made a run to Roxana, down near East St. Louis. Here Rev. Joseph Wolpe is the fine pastor. Joe is a wonder. He was raised a Catholic and his parents were born in Italy or somewhere on the other side of the Atlantic, but Joe is a great preacher and a fine singer. He took the course of study and was ordained at the District Assembly that met at Olivet August 30 to September 3. He was ordained by Dr. John W. Goodwin. Joe is making good and we had a fine service with him and his fine little wife.

On Thursday, the 5th, we were up at five o'clock and had breakfast before six, and two carloads left for the Preachers' Convention at Carterville. We were there early and we had people to peddle and so many fine preachers. Something was on all day, and it was up to old Bud to preach at 11:30, and then on again at 3:30, and then again at 7:30. But it was no trouble to preach with that bunch of red-hot Nazarenes. My, my, but what a day we had.

Brother Armes, our good driver, Doc Chalfant and old Bud stayed in the good home of Brother and Sister Parnell, the mother and father of Brother Armes' good wife. We had a fine home and everything that Illinois can produce that was good to eat. Then we spent the night, or a part of it, in their good home. We had to get up and leave at four o'clock in order to reach Galesburg at 2:30 for the afternoon service.

At Carterville Brother Irvin Killion and his good wife are the fine pastors. She was the daughter of Brother "and Sister Jones, two of the charter members of the Church of the Nazarene, and she was raised in this church. Her fine husband is now the pastor of the church where she was raised and they are going to make a fine work out of the Carterville church.

We had in the great convention Sister Humble, the president of the W. M. S. and also Brother Jesse Brown, the president of the N. Y. P. S. Brother Killion lives some twenty miles up the highway at present and Brother Brown stayed with them.

We left Carterville at four o'clock and drove to Elkville and picked up Brother Brown, and at nine o'clock we drove into Decatur, a distance of 160 miles. We went to a fine cafeteria and got a breakfast that we will not soon forget. My, my but we were hungry. Think of preaching three times on Thursday and then getting up at four o'clock and driving 160 miles for breakfast. At twelve noon we were in Peoria at the parsonage of Brother Armes. There we left our fine driver and picked up another one, Rev. C. G. Weathers, our fine pastor at Rock Island.

We drove to Galesburg in time for the 2:30 service and it was a lovely service. Here our beloved Brother O. E. Nelson is the fine pastor, and we had a fine" time. We then made a run to Rock Island, where Brother Weathers and his good wife are the pastors, and probably no better on earth.

We had a great crowd on Friday night and the great tabernacle was packed full and everything was lovely. After a fine night's rest we were up early on Saturday morning for a fine breakfast and at nine o'clock we left for Kewanee, where we were to preach at 10:30. Here Brother Lloyd Fultz is the fine young pastor. We had a lovely service and then took dinner out on the highway at the lovely home of a young farmer, among the finest people in the nation. After that great country dinner we had prayers with them and the fine young pastor and we hit the highway for Ottawa for Saturday night. Here Brother Arthur Nutt is the fine pastor. We had a fine crowd and a most lovely service and a fine night's rest, and a fine home to stay in. It was my good pleasure to spend the night with Brother and Sister Johnson, a fine young couple, and some of the finest tots in the state, a fine boy-and a girl. I enjoyed every minute of my stay in that lovely home.

And, think of this, at nine o'clock Doc Chalfant and Brother Weathers called for old Bud and we were off for Joliet, a fifty mile drive, where I was booked to preach at ten-thirty. More later.

In love,
Uncle Buddie.

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"The small man is bold after success, the great man even after failure."

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23 -- THE N. Y. P. S. LOOKS TOWARD THE FUTURE -- By D. Shelby Corlett

"The next quarter of a century will be the most crucial period in the history of the world," said Dr. John R. Mott recently. If such a statement is true the present Christian church has the opportunity of making the greatest contribution to the world that it has ever made. If the church as a whole will make a worthwhile contribution each denomination must do its best. The Church of the Nazarene will make her contribution through emphasizing the power of God in personal salvation and by doing her best to bring about a reform in society.

The work of the next quarter century will be largely in the hands of our present youth leaders. Those of more mature years have largely made their contribution and we are today the recipients of the benefits of their work. We are not called upon to lay new foundations, our leaders have laid these well. Our task is to build upon the foundation which they have laid. God grant that the material of the superstructure may not be inferior to the foundation. We can do no better than to stress with great emphasis the standards and principles to which our church is committed. We cannot improve on the gospel she has preached, we must present it in its purity "with the Holy Ghost sent down from heaven." We can do no better than to emulate the heroism and sacrifice of those who have given to us our present church. Our greatest defense will be a bold offensive attack upon all forms of evil as manifested in individuals and society.

The N. Y. P. S. will figure largely in the formation of the thought and activities of the future Church of the Nazarene. If we can keep the young people possessed with deep convictions for spiritual life, and cultivate within them an increasing appreciation for spiritual things, the church of the future will be a mighty factor in evangelism. Our vision of Christ as the only Savior from sin and as the only adequate remedy for the ills of the world must be kept clear. Our passion for the lost at home and abroad can only be maintained as we cultivate a deeper relationship with God and permit the Holy Spirit to be the inspiration of such a passion. A recognition of our individual responsibility to live "spotless from the world" and to witness to Christ and His power to save and sanctify is necessary to keep our church progressing in spiritual life and membership. The fostering of these ideals largely rests upon our present youth leaders.

By the time another quarter century has past, when we may have the privilege of celebrating the Golden Jubilee Anniversary of our church history, the present N. Y. P. S. leaders

and membership will be numbered among the "old men" of the church. We are not so much concerned with the number of our membership twenty-five years hence, but what shall be the quality of that membership? We will either drift to a nominal Christian attitude, or we may keep the fires of God's love burning in our hearts until the church may be afire with holy zeal and love. What we shall be is largely placed within the power of our present N. Y. P.S. Let us be true to the trust that has been left us. Let us seek deeper depths of God's love and power through a closer walk with Him and by a more careful and consistent life of devotion. Let us gather a new appreciation for the standards and ideals of our church and present them with a positive tone. Let us be determined to pass on to those of the next generation a church as pure in doctrine, as progressive in evangelism, as deeply devoted to God and as passionately missionary in spirit as that which we have at the present time.

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24 -- DATES OF IMPORTANCE IN NAZARENE HISTORY

1887 -- First congregation of our present Church of the Nazarene (People's Evangelical Church) was organized' in Providence, R. I. with Rev. F. A. Hillery as pastor.

1890 -- Association of various New England independent holiness churches into Central Evangelical Holiness Association.

1894 -- Utica Avenue (Brooklyn) Pentecostal Tabernacle organized by William Howard Hoople. -- First New Testament Church of Christ was organized in Milan, Tenn., by Rev. R. L. Harris.

1895 -- Organization of the Church of the Nazarene in Los Angeles, California, by Dr. P. F. Bresee. -- Organization of New York Pentecostal Tabernacles into Association-of Pentecostal Churches of America.

1896 -- Union of the Central Evangelical Holiness Association of New England with Association of Pentecostal Churches of America.

1898 -- First holiness churches were organized in Texas by Revs. Thomas and Dennis Rogers. First missionary work opened by the Association of Pentecostal Churches of America in Western India. -- Pentecostal Mission work organized by Rev. J. O. McClurkan of Nashville, Tenn.

1899 -- Texas Holiness University established at Peniel, Texas. United with Bethany-Peniel College in 1920.

1900 -- First Independent Holiness Church organized at Van Alstyne, Texas, by Rev. C. B. Jernigan. -- Pentecostal Collegiate Institute established at Saratoga Springs, N. Y. Since 1918 the Eastern Nazarene College at Wollaston, Mass.

1901 -- Cape Verde Islands missionary work opened by Association of Pentecostal Churches of America. -- Trevecca College established in Nashville, Tenn., by Rev. J. O. McClurkan.

1902 -- Deets Pacific Bible College founded by Dr. P. F. Bresee. Now Pasadena College.

1903 -- Missionary work opened in Mexico by the holiness churches of the South.

1904 -- Union of the Independent Holiness Church and the New Testament Church of Christ into the Holiness Church of Christ.

1905 -- Missionary work opened in Eastern India by Church of the Nazarene. Bible Training School established at Hutchinson, Kansas. Now Bresee College.

1906 First Pentecostal Church of Scotland organized at Glasgow by Rev. George Sharpe.

1907 -- Missionary work opened in Japan by Church of the Nazarene. Union of the Association of Pentecostal Churches of America and the Church of the Nazarene at Chicago, Ill., into the Pentecostal Church of the Nazarene, with fraternal delegates from Holiness Church of Christ attending.

1908 -- Union of the Holiness Church of Christ with the Pentecostal Church of the Nazarene at Pilot Point, Texas -- the date recognized as the beginning of our present denomination. Illinois Holiness University established at Olivet, Ill. Now Olivet College.

1909 -- Oklahoma Holiness College established at Bethany, Oklahoma. Since 1920 the Bethany-Peniel College.

1911 -- Missionary work in Africa assumed -- Rev. Harmon Schmelzenbach and others having worked there since 1907. -- General Assembly held at Nashville, Tenn., at which the publishing interests of component groups of our church united into the Nazarene Publishing House; and the various papers of these groups were combined to make the Herald of Holiness, with Dr. B. F. Haynes as editor.

1912 -- Nazarene Publishing House established in Kansas City, Mo., by Rev. C. J. Kinne.

1913 -- The Other Sheep, our missionary paper launched with C. A. McConnell as editor. Idaho Holiness School established at Nampa, Idaho. Since 1917 Northwest Nazarene College.

1914 -- Missionary work opened in China.

1915 General Assembly held in Kansas City, Mo., at which time the Woman's Missionary Society was organized as a general department of our church. -- Pentecostal Mission work of the Southeast united with the Pentecostal Church of the Nazarene. -- Pentecostal Church of Scotland united with the Pentecostal Church of the Nazarene.

1917 Missionary work opened in Peru.

1919 General Assembly at Kansas City, Mo., at which time official name of the church was changed to Church of the Nazarene. Missionary work opened in Argentina.

1921 -- World-wide Simultaneous Revival held in all Nazarene churches. -- Missionary work opened in Palestine and Syria.

1922 -- Laymen's Holiness Movement of Central Northwest under leadership of Dr. J. G. Morrison united with Church of the Nazarene.

1923 -- Offering of one hundred thousand dollars raised for reorganization of Nazarene Publishing House. -- 1923 General Assembly at Kansas City, Mo., at which time the Nazarene Young People's Society was recognized as a general department of our church.

1926 -- New Publishing House and Headquarters Building erected in Kansas City, Mo. -- Missionary work opened in British West Indies.

1927 -- Northern Bible College established at Red Deer, Alberta, in Canada.

1928 General Assembly at Columbus, Ohio, at which time one hundred thousand dollars was raised to secure trust funds of general church.

1933 Silver Jubilee Anniversary, celebrating twenty-five years of our church history.

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25 -- APPRECIATION -- By E. J. Fleming

As we look back over what the past twenty-five years have wrought we are led to several questions. Have we as individuals made the church, or has the church made us? Both views may be true in part. The individual member, doing his share and making his contribution, in conjunction with others, has made possible the church as it is today. But had that share and that contribution stood alone unaided by co-operation it would have been lost ere the quarter century rolled away. It was cooperation that made possible what we see today. From the standpoint of the individual it cannot be claimed that he made the church. It was the church that made the individual church member what he is today.

The church has always offered a field for intensive Christian labor. It has always invited the highest consecration to its task. It has always placed a premium upon devoted, self-sacrificing toil. It has generously rewarded unselfish service.

The church has taken ordinary young men and women from the ordinary walks of life, called them to service in some capacity, equipped them as specialists, opened the door of opportunity, and supervised their progress to ultimate success. Thus they have been able to live

lives of the highest usefulness in this world. The church made them what they are. To the church' we are debtors. The church owes us nothing. But we owe the church more than we can evaluate. There is no place for pride here.

The past quarter century has led 105,000 persons to have a present membership under the sheltering Wings of the Church of the Nazarene. 225,000 men, women and children in the Sunday Bible School are receiving religious instruction and training through the church. 48,000 young people are enlisted under her banner and training for future usefulness. 29,000 women are organized and promoting the knowledge of missions and encouraging the support of missionary projects, under the auspices of the church. How much every one of us ought to appreciate the Church of the Nazarene and what it means to us. It challenges our most loyal devotion.

We are constrained to ask what appreciation, that is, what stepping-up, we may hope for in the next twenty-five years. Judging by the past we ought to hope for a corresponding increase in membership which, by 1958, would give us a church membership of at least 900,000, a Sunday Bible School enrollment of at least 2,000,000, a young people's organization of at least 420,000, and a woman's missionary society of at least 250,000.

What an army of ministers, missionaries, Sunday school workers, teachers, pray-ers, payers and tithers, all laboring under the same Pentecostal urge, all filled with the same spirit of perfect love, all united to push the work of world-wide evangelism and carry the gospel of full salvation to the ends of the earth, and all hastening to the Lord's return in power and glory.

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26 -- DIRECTORY

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Office, 2923 Troost Ave., Kansas City, Mo.

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Office, 9923 Troost Ave., Kansas City, Me.

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THE END