

CHAPTER

4

Shaping the Nazarene Way

Introduction

The people profiled in this chapter played a primary role in shaping the character of ideas and institutions within the Church of the Nazarene in its first century. Some were founders, while others had their ministry in the church's second and third generations. Each contributed to the emerging mosaic of Nazarene culture.

These pastors, missionaries, evangelists, educators and laity are representative of hundreds of others who labored to build Nazarene churches, missions, and colleges. But they are also distinguished by the excellence with which they pursued their ministries and discipleship.

As the preacher on "La Hora Nazarena" radio broadcast, H. T. Reza developed a ministry that projected Nazarene influence and the Wesleyan-Holiness message from over 600 radio stations in Central, South, and North America. Susan Fitkin developed skills as an evangelist that she applied to building the Church of the Nazarene's general missionary society. Robert Pierce entered pastoral ministry at midlife as a second career; but when he came into contact with Bresee and the Nazarenes in Los Angeles, he used skills acquired in his first trade—the publishing industry—to help Bresee keep *The Nazarene Messenger* on its weekly schedule. C. J. Kinne was another experienced pastor who went on to launch the Nazarene Publishing House of Kansas City and

build a Nazarene hospital in China. After a long pastoral career in the Methodist Episcopal Church, South, B. F. Haynes used his editorial and theological skills as founding editor of *Herald of Holiness*, the Church of the Nazarene's flagship periodical. C. A. McConnell was a committed layman whose devotion to publishing and missions resulted in the founding of *The Other Sheep* magazine, which he edited. It kept early Nazarenes fully informed about the missions, missionaries, and national workers around the world, whom their tithes supported, convincing early generations of the church that sacrificial giving to the church's general ministries was money well-spent. H. Orton Wiley began exerting a theological influence on the Church of the Nazarene in the mid-1920s when J. B. Chapman gave him a platform through the pages of *The Preacher's Magazine*. Wiley used the opportunity to keep pastors up-to-date on various branches of theology—especially biblical, historical, and systematic theology. Wiley's influence extended even farther after the publication of his three-volume *Christian Theology* in the early 1940s. It remained a basic theological text in clergy preparation for the next half-century. Timothy Smith pastored a congregation in New England while simultaneously teaching American religious history at a leading American university in Maryland. He brought Harvard training and his own keen insight to his analysis of Nazarene origins and early development.

"The Nazarene way" emphasized evangelism, cross-cultural missions, literature, compassionate ministry, and education as the critical methods by which the church was to carry out the denominational mission. Each strand was related directly to the church's focus on holiness of heart and life. Like John Wesley, the Nazarenes turned to those who were "like sheep without a shepherd" and offered them Christ. They built colleges to educate pastors and laity, and they started theological seminaries so that they could, in Chapman's words, reach out with "more preachers and better preachers." In solidarity with Christ, they met the needs of the poor through orphanages, maternity homes, hospitals, clinics, and inner-city rescue missions. They believed in literature. Every Nazarene family in 1935 that subscribed to *Herald of Holiness* and *The Other Sheep* received over 170 pages of Nazarene periodical reading each month. Nazarenes worked together, pooling financial resources through the church's connectional system, enabling local churches to multiply their impact by supporting general, district, and regional ministries.

M. D. Wood and India

The Dawn of Nazarene Missions

Five missionaries sailed from New York City on December 11, 1897. In London, they visited John Wesley's old City Road chapel before boarding the steamer "Egypt," which took them across the Mediterranean, through the Gulf of Suez, around Aden, and on to India. They disembarked in Bombay on January 14 and, within days, established a mission in Igatpuri, 85 miles northeast. The Nazarene mission era had begun!

Rev. Martyn D. Wood was the mission superintendent. He and Anna, his wife, had served in India earlier under another missionary board. Lillian Sprague, Carrie Taylor, and Fred Wiley—all New Englanders—rounded out the group.

Their sponsor was the Association of Pentecostal Churches of America, an eastern Holiness denomination. Its oldest congregation was not even 11 years old. Indeed, its New England churches had merged with those in New York only the previous year. And yet, the young denomination was already missionary-minded!

Its "home missions" thrust soon carried the APCA into Canada and as far west as Iowa. Its world mission program—coordinated by Hiram F. Reynolds—would soon result in missions in Cape Verde and other places. The Igatpuri mission, then, was the first fruit of an evangelistic vision unbounded by region, nation, age, or race.

Wood and the missionary band immediately encountered India's many orphaned children. In February, they accepted 16 orphans—all that they felt they could reasonably support. A severe famine in 1899 would multiply the numbers of India's orphans. Their need—always confronting the missionaries—was consistently mentioned in their weekly letters to America.

What was mission life like? Anna Wood took charge of the dispensary, administering "simple remedies." Lillian Sprague headed the school, where the orphans were taught with other children. M. D. Wood and Fred Wiley developed preaching points. Wood reported that on April 2—less than 3 months after settling in Igatpuri—he baptized ten men and boys, nine of them converts through their ministry.

It was not all unbounded success. The missionaries were often sick. Wiley and Miss Taylor married, and in the summer of 1899 severed their connection to the APCA, leaving to take charge of a mission in Raj Nandgam run by another religious group. Mina Shroyer, who joined the



Rev. Martyn D. Wood



Anna Wood



Leighton S. Tracy

group in late 1898, also left after a brief term of service.

In September 1899, the Woods, Lillian Sprague, and the orphaned children left Igatpuri and relocated in Buldana, Berar. They re-established their routines on property loaned by the Church Missionary Society (the missionary arm of the Church of England). By this time, Wood was holding four religious services a week in Marathi and one in English. The routine continued until the missionaries furloughed in 1903.

They returned in 1904 with nine others, including Leighton S. Tracy and Gertrude Perry. The new force included the redoubtable Julia Gibson, later an ordained minister *and* physician.

A new location was purchased outside Buldana, while Perry and her mother, Ella, started a mission in Chikli, to the south. In 1905, Tracy and Perry were married.



L. S. Tracy Family

And then disaster! Three of the new missionaries returned to America within the year, while M. D. Wood grew increasingly unhappy in his relationship to the APCA's missionary board. In February 1905, the Woods, two other missionaries, the orphans, and all the national workers, took the livestock and walked away from Buldana and out of Nazarene history to start an independent work that did not prosper.

Five missionaries were left. At Buldana: the Tracys and Gertrude's mother, Ella. At Chikli: Julia Gibson and Priscilla Hitchens. Wood had left the deeds to the two mission properties and a note of farewell.

Patience, the five missionaries began rebuilding the work. In 1907, Miss Hitchens reopened work in Igatpuri after property there was deeded



Nazarene Young Peoples Society, India, 1933

to the APCA. That same year, the creation at Chicago of the Pentecostal Church of the Nazarene through the APCA's merger with the Church of the Nazarene brought them into relation to the latter's mission in Calcutta, an indigenous work which Bresee's church had adopted in 1906.

And even more prospects! In 1908, the Pentecostal Nazarene merger with the Holiness Church of Christ infused new workers into the field, including Rev. and Mrs. L. A. Campbell, who joined the Buldana mission.

There is a natural denouement to this story. Tracy had met the requirements to be an ordained minister, but had never actually been ordained. The need to do this prompted the first general gathering of workers from the three parent bodies of the united church. On June 27, 1909, L. A. Campbell, authorized to act in place of the general superintendents, laid hands on Tracy's head and ordained him as an elder in the Pentecostal Church of the Nazarene.

The Igatpuri-Buldana mission was the opening. The Woods and those with them laid the first foundations and secured the properties in Buldana and Chikli that would prove strategic for future development. Just as importantly, their work signaled the clear intention of those who had sent them to be part of an international fellowship of Christian believers.



Musicians



Bible School Students Studying in Basim, India

Susan Fitkin
Mother of Nazarene Missions

The Woman's Missionary Society was authorized by the General Assembly of 1915 as the missionary auxiliary of the Pentecostal Church of the Nazarene. The organization quickly joined the deaconess movement



Susan Fitkin

as one of the two main avenues for women to serve in the church's ministry to the world.

Much of the inspiration and leadership of the early WMS sprang from the Rev. Susan Norris Fitkin. Her ability to articulate a missionary vision and to inspire others was rooted in her personal experience as an evangelist and pastor.

Susan Norris was a Canadian, born March 31, 1870, on a farm near Ely, Quebec. Her Quaker parents were active in the temperance reform movement. Her mother served once as a delegate to the Women's Christian Temperance Union convention in Ottawa.

In 1881, the family moved to East Farnham, Quebec, where Susan's parents held longstanding membership in a Quaker meeting house. She, too, attended Quaker worship, but also visited an Anglican church. Later, she began attending the Union Chapel, an interdenominational church that was strongly evangelical in emphasis. Each different strain of piety nourished her spiritual development. Several encounters with life-threatening illnesses, including typhoid fever, heightened her seriousness toward religion. At times, she experienced unusual dreams and saw visions.

In 1890, she offered herself as a missionary to the China Inland Mission, but was refused for health reasons. She began conducting services for youth in her community and then, at her mother's urging, in other communities. Out of this, her career as an evangelist began to emerge in 1892. She attended a Christian Endeavor meeting in New York City, where she met J. Walter Malone, leader in a fast-growing Holiness wing of the Society of Friends.



Susan Fitkin, Mrs. Willis Fitkin, A. E. Fitkin Jr.

Norris subsequently attended Malone's school, Friends' Bible Institute and Training School in Cleveland. While there, she began preaching in revivals. In 1893, she became pastor of a church in Vermont, where she had previously conducted a revival. Another pastorate followed in the Green Mountains. By that point, she was listed as a "recorded" (or official) minister in the Friends Church. In 1895, at the urging of a leading New York Quaker, Susan Fitkin returned to evangelism. That fall, she was sanctified in a revival and paired for six months with Abram E. Fitkin. Was someone playing matchmaker? The sources do not say, but Susan Norris and A. E. Fitkin were married by a Quaker minister on May 14, 1896.



Susan Fitkin with Emma Wood

By that date, the two evangelists filed regular reports of their work in *The Christian Witness*, a leading Holiness journal and organ of the National Holiness Association. In late 1896, they organized an independent congregation of 60 members in Hopewell Junction, NY, at the conclusion of a revival. Since the new church was mostly non-Quaker in background, the Fitkins steered it toward affiliation with the Association of Pentecostal Churches of America, the Nazarene parent-body in the East, which they, too, joined.

Until A. E. Fitkin embarked on a new career on Wall Street in 1903, he and Susan served the APCA as evangelists. In 1899 and 1900, Susan Fitkin helped write a constitution for the APCA's existing women's missionary auxiliary. She was then elected its president. Between 1900 and 1907, that group grew from about 75 members to nearly 400.

The church unions of 1907 and 1908 devolved the Eastern group's missionary auxiliaries to the status of mere local societies. That status was not acceptable to many women, Susan Fitkin chief among them, who began raising denominational consciousness of the need for an organized mission auxiliary. It took seven years, but their vision was realized in 1915, when the Fourth General Assembly authorized them to draw up a constitution for a general society. The constitution was approved in 1919.

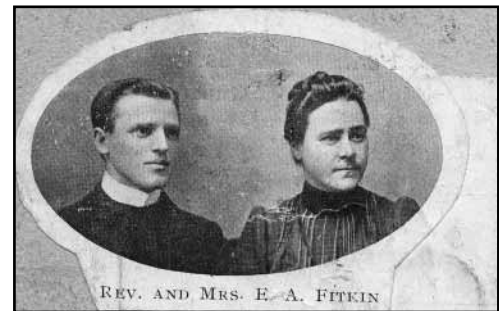
Susan Fitkin was elected as the organization's first president. She served in that office until 1948, utilizing her skills as preacher and evangelist in the advocacy of missions. Under her direction, WMS chapters were formed across North America and Great Britain, and soon across the whole world—Japan, China, India, Syria. The society in Tamingfu, China, for instance, was organized as early as 1922. The international character of the society made it a vehicle through which women from diverse cultures and nationalities discovered and expressed a sense of solidarity in pursuit of common interests and purposes. Fitkin traveled extensively on behalf of the work, visiting Japan, China, India, Africa, Mexico, Great Britain, and other places.

The society's name changed over the years: Woman's Foreign Missionary Society, Nazarene World Missionary Society, and Nazarene Missions International—among others. With the admission of men into membership in the 1970s, its character changed as well.

Susan Norris Fitkin died in California in 1951, leaving a lasting legacy to the Church of the Nazarene.



Susan Fitkin with Emma Wood



Abram and Susan Fitkin



Susan Fitkin

Robert Pierce
Bresee's Englishman

The office of General Assembly Secretary was a precursor of the Office of General Secretary. The first person to hold this position in the Church of the Nazarene was an Englishman who entered the ministry as his second career. Robert Pierce, born in 1848 in Liverpool, was wed to Mary Williamson in 1868. Three of their nine children were born before the family moved to America. Apprenticed as a youth to a Liverpool newspaper publisher, Pierce rose to a series of foremanships in the New York City printing establishment, including the *New York Observer* and the publishing firm of Funk & Wagnalls, where he oversaw the American printing of *Encyclopaedia Britannica*. Among other magazines, he oversaw the printing of the respected *Literary Digest* for nine years.



Robert Pierce

Pierce was a deeply religious man who abandoned his successful career in the publishing trade to enter the ministry. He took this step in the 1880s and served a series of pastorates in the New York East Conference of the Methodist Episcopal Church. One of his parishes included the Woodstock M.E. Church in New York City. His social conscience was awakened, and Pierce labored in urban rescue missions, including a Florence Crittenden mission for unwed mothers and evangelist Jerry McAuley's famous mission on Water Street, which helped the homeless and addicts. Around 1890, Pierce took charge of Hadley Rescue Mission in Salem, MA, and led it for nearly five years.

Robert Pierce's Methodist connections led him into the Holiness Movement, and he was secretary of the Holiness camp meeting at Old Orchard, Maine, and was active in other camps on the East Coast. In the late 1890s, he united with the Evangelical Church, a German-American body with Methodist roots. He was pastor of East Boston Evangelical Church and Portland (OR) Evangelical Church.

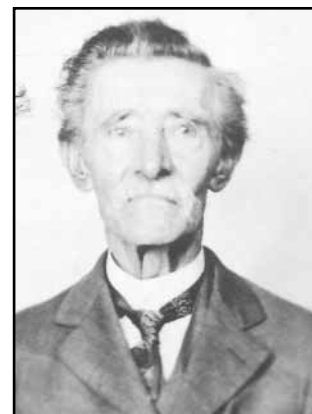
At the close of his Portland pastorate in 1903, Pierce united with the Church of the Nazarene and was founding pastor of Boise First Church before serving in Oakland, CA. He moved to Los Angeles and was pastor of several area churches while working simultaneously for five years as office editor of the *Nazarene Messenger*, a forerunner of *Herald of Holiness*. While Bresee was listed as the paper's editor, it was Pierce who oversaw the actual production of each weekly issue, and he wrote some of its editorial content.

At the General Assemblies of 1907 and 1908, Robert Pierce was elected

General Assembly Secretary. He edited the official printed proceedings of both events and worked on the *Manual* revisions that were ordered. He was the author of numerous booklets and tracts, including *Apples of Gold*, a popular collection of spiritual gems originally published in the *Nazarene Messenger*. Pierce also taught homiletics at Pasadena College in its early years. He died in Los Angeles in 1937.

His deep concern for social work was evident in this passage written for *Herald of Holiness* in 1913.

We are aware that very few individual churches can support a rescue mission; but where there are three or four of our churches in one city or its surroundings, there ought to be no difficulty as to its support—either in reference to its financial needs, or to the supply of godly men and women to carry on its work; then, if that is not possible, there ought to be one or two at least in each assembly district located in the most populous cities. . . . Our families are tenderly cared for by the church, and that is right; but I make a plea for the other end of the line—the sinking and submerged tenth. I believe this great and trying work belongs to the church, which it has so long neglected. . . . What church is better able to undertake this work than the Pentecostal Church of the Nazarene, with its deep spiritual life and bright joyous methods. . . . Let there be a deeper bond of sympathy between the church and rescue mission, and the financial question will take care of itself. (*Herald of Holiness*, March 19, 1930).



Robert Pierce

C. J. Kinne
Publisher and Missionary

In his study of the populist movement of late 19th-century America, social historian Lawrence Goodwyn identified critical factors in the success or failure of any movement seeking to organize itself and propagate a distinctive ideology that contrasts with established patterns of thought. One is the necessity of internal lines of communication that facilitate the mass educational processes and carry news of internal developments in the movement's struggle to define its purpose and mission. In the Wesleyan-Holiness agitation of the same period, Holiness journalism played this role

of promoting cohesion and solidarity, and continued to do so during the turn-of-the-century transition from “a Holiness Movement” to “Holiness churches.”

C. J. Kinne instinctively understood the role of the press in developing a sense of “movement identity” during the movement years, and a sense of connectional identity during the denominational years.

Born in Iowa in 1869, Kinne became a Methodist preacher around 1890. Five years later, he united with Bresee’s Nazarene movement on the West Coast, soon becoming business manager of the Nazarene Messenger Company, and accepting a salary less than half his previous one. In this capacity, he worked closely with Bresee in the editorial work and oversaw the production of a weekly paper, books, and—after 1907—Sunday school curriculum.

In 1911, three years after the merger of regional churches into the Pentecostal Church of the Nazarene, Kinne played a leading role in bringing together his company with the Pentecostal Advocate Company of Greenville, TX. This process led to the formation of the Pentecostal Nazarene Publishing House. A member of the General Assembly committee that made these recommendations, Kinne was involved in selecting Kansas City as the site for the new venture and was elected as its first manager. He moved to Kansas City, organized the company, purchased its equipment, and began publishing the church’s paper and literature under the restraints of limited finances.



C. J. and Susan Kinne



Nazarene Publishing Company in Los Angeles, 1912. Kinne is seated in the middle. Robert Pierce is to his left.

C. A. McConnell worked closely with him during these years and later wrote that Kinne was “the Columbus of our publishing interests.” McConnell continued:

He knew that if the recently merged streams of Holiness thought and experience from the West, the East, and the South should ever become a denomination, one in ideas as well as in ideals, it would be such through the literature of a common publishing house. Kinne’s idea became a purpose, and the purpose a fact. . . . To those of us who were his coworkers in the beginning, how near it appeared to be the ‘making of bricks without straw’—or clay.

That was the spring of the deep snow. How cold it was in that old residence building, with its two floors, attic, and basement. Down in that dark basement were finally installed a cylinder press, a job press, a second-hand linotype machine, two imposing stones, and a small cabinet of type.

Kinne was General Manager—that is, all the planning, all the hard jobs, all the disagreeable ones, he seemed to consider his own particular property. What a man Kinne was! And how we loved him. It is not a figure of speech to say that he put his life into the foundation of the Publishing House.

Kinne poured himself into the work until he became mentally and emotionally exhausted. Against the wishes of the general superintendents and colleagues, he resigned in 1915 and returned to California. As Kinne recuperated, another idea began to take hold. In time, it would make him the founder of yet a second Nazarene institution.

Kinne became a promoter of the church’s cross-cultural missions program, traveling along the West Coast and speaking in Nazarene churches at every opportunity. As he did so, he read widely in mission literature. He became increasingly interested in medical missions. At some point, he began articulating their basis. He noted: “In these times, when real poverty is so rare among [Western] Christians and when persons in the most ordinary circumstances have so many luxuries, the great mass of professing Christians do not realize the necessity for nor the blessedness of self-denial. If we could but get a real glimpse of the world with its suffering and sorrows, we would understand something of our opportunities and obligations. We are sent not only to preach the gospel but to heal the sick . . . [to follow] Jesus in the work of healing.”



C. J. Kinne

In 1919, Kinne founded the Nazarene Medical Missionary Union. Its purpose was to promote medical missions generally and to establish hospitals “under the direction of the General Missionary Board” of the Church of the Nazarene.

Kinne’s particular passion was to establish a hospital in China. He made his first trip there in 1923, meeting with Nazarene missionaries in Tamingfu, and agreeing to locate the hospital there with the other Nazarene work. He returned to America to raise more funds, then returned to China from 1924 to 1926, where he became construction manager of the project. By 1925, enough portions had been constructed that Bresee Memorial Hospital began receiving its first patients.

Kinne ran out of money before the project was completed. His wife, left behind in America, died during his absence. Kinne returned to the United States and began raising more funds. He married Susan Bresee, the middle-aged and unmarried daughter of Phineas and Maria Bresee. He returned to China in 1928, taking Sue with him, and for the next 18 months labored to complete the project. The hospital was completed in 1930.

In the years that followed, Bresee Memorial Hospital cared not only for the diseased and afflicted, but also trained nurses and provided training opportunities for Chinese physicians. Indeed, it became the hub of a more extended medical enterprise that included “field medicine” supplied by traveling nurses and doctors.

Kinne’s first legacy to the church, then, was the Nazarene Publishing House, today a major publisher of Wesleyan-Holiness literature. His second legacy was a Nazarene hospital in China that functioned until the middle of World War II, and the insight that “those who relieve the sufferings of the body always have the most ready access to the hearts” of others.

C. J. Kinne died in 1932 and is buried in Los Angeles in the Bresee family plot, beside Sue.



Charles. A. McConnell

C. A. McConnell

Journalism and the Realities of Faith

“According to the plan of the temperance people, I received the nomination as representative from my district to the first Legislature of the state of South Dakota. Of course, I expected the hearty opposition of the liquor forces, and I was not disappointed. I had not been mild in my

denunciation of the iniquitous '3% loan sharks.' And they, and even the bankers, joined up with the saloon keepers against me." So too did the "Farmers Union, a cooperative organization," whose national president, "H.L. Loucks, determined to make it into a political party, starting in Dakota where the Union was strong. . . . Then the impossible happened to turn the tide. . . . Archbishop [John] Ireland, of St. Paul, was an ardent prohibitionist. How he ever heard about me, I do not know; but I do know that the Catholics of my district received the word, 'Vote for McConnell.'"

Elected to South Dakota's first legislature, Charles A. McConnell helped write the state's prohibition law and measures affecting education and family homesteads. McConnell was an experienced newsman who was trained in the newspaper writing and publishing business by his father, who owned and published a string of papers in the upper Midwest. At the time South Dakota became a state, McConnell was a self-described "free thinker" who was uncommitted to either church or creed. He, was, though, committed to morality, honest government, and the abolition of the liquor trade.

McConnell placed a high value on family ties, so when his father moved to north Texas for health reasons, McConnell abandoned his political career and moved his wife and children south to keep his extended family intact. He began publishing the *Sunset Signal*, the community newspaper of Sunset, TX, where he continued his attacks on the saloon.

He was converted in 1895 through his wife's influence. He testified to the grace of entire sanctification two years later. These became luminous moments through which he lived the remainder of his life.

At the urging of the Holiness Movement's leaders in Texas, this Yankee transplant sold his newspaper and moved to Peniel, a Holiness colony near the city of Greenville. McConnell then used his skills to pursue Holiness journalism, first as an assistant editor and later as senior editor of the *Pentecostal Advocate*, the leading Holiness publication in the Southwest. McConnell was a charter member of the Nazarene congregation that P. F. Bresee organized personally at Peniel in spring 1908, a half-year before the merger assembly at Pilot Point. *The Pentecostal Advocate* became an official organ of the Church of the Nazarene in 1910, after the Nazarene



Charles A. McConnell, 1952

General Board of Foreign Missions, 1914.
McConnell is standing left of center.

paper, published at Pilot Point, ceased publication in the interests of promoting harmony and solidarity among the states' Holiness forces.

McConnell now edited one of three official papers of the Church of the Nazarene. From this position, he helped plan its merger with the *Nazarene Messenger* of Los Angeles to create the *Herald of Holiness*. After the Third General Assembly (1911) acted to consolidate the three publishing houses and papers, McConnell moved to Kansas City, where he served as office editor of the *Herald* (1912-16), managing editor of the Publishing House (1916-18), and founding editor of *The Other Sheep* (later *World Mission* magazine) from 1914-18.

The last phase of McConnell's career took a very different turn. Though a layman, he was theologically astute, and from 1920 to 1939 taught on the religion faculty of Bethany-Peniel College (now Southern Nazarene University). He was dean of the religion department for part of that time.

McConnell's life illustrates varied truths. His early career shows that, contrary to a persistent stereotype, the "secular humanist" may in fact stand for public righteousness and morality. His later devotion to Holiness journalism shows that talents shaped by secular tasks can be consecrated through grace to the deepest spiritual purposes. And the fundamental unity of his early and later life was a desire to know and follow the truth, wherever it led.



B. F. Haynes

B. F. Haynes
Launching Herald of Holiness

The editor of *Methodist Review*, southern Methodism's respected literary and theological journal, wrote in 1890: "It is with pleasure that we review the financial history of the McKendree Church for the year 1889, under the pastoral charge of Rev. B.F. Haynes. The possibilities that lie dormant in many of our Churches should be developed into facts when the example of this Nashville Church is produced Various sums united make \$6,431.94 for the cause of Missions at home and abroad We find that only one Methodist Church in the United States raised a larger sum than McKendree has raised this year for Missions." He noted that under Haynes' leadership, the congregation's per capita giving of \$30.22 for 1,168 members "is an exhibit that is, we believe, without precedent in the history of Methodism in America."

Four years later, the *Memphis Daily Commercial* profiled the notable delegates at the 1894 General Conference of the Methodist Episcopal Church, South. It reported: “Rev. Benjamin Franklin Haynes has been remarkably acceptable as a preacher in the Tennessee conference, very successful in all church work during the nineteen years of his ministry. He has served all grades of appointments, from mountain circuits to McKendree Church, Nashville. From its first number, he has been editor of the *Tennessee Methodist*—put in that responsible position, not at his solicitation but by the will of his brethren. The vote he received for delegate [to this General Conference], 125, is the largest perhaps ever cast in the Tennessee conference. He represents it, and as its representative, he is heard not seldom in the general conference.”

By the mid-1890s, B.F. Haynes was an established and aggressive leader in Tennessee Methodism. After a one-year term as presiding elder (district superintendent) of the East Tennessee District, he founded the *Tennessee Methodist* in 1891. It functioned as an official conference publication until 1896, when it became an independent paper under the title of *Zion’s Outlook*. In 1900, it was sold to Rev. J.O. McClurkan and the Pentecostal Mission of Nashville.

Some years later, Haynes looked back on his life in the 1890s and wrote: “Editorial work was the delight of my life and the joy of my heart; I really loved the work, and no work in which I ever engaged was so nearly to my taste and inclination. My love for journalism is not only professional, but the very issues which I felt the paper was divinely called to represent were such as appealed to the noblest instincts of my nature.” It was a decisive decade for him, and it prepared him to become the founding editor of *Herald of Holiness*.

Benjamin F. Haynes joined the Church of the Nazarene in 1911, ending 35 years in the Methodist ministry. Almost immediately, he was invited to become the founding editor of *Herald of Holiness*, which the Third General Assembly authorized in a move to consolidate three official papers into one.

The primary issues that led Haynes to sever his relationship to Southern Methodism—the doctrine of entire sanctification, his staunch premillennialism, and his ardent advocacy of the prohibition of liquor—all found a new and unhindered outlet in the pages of the *Herald*.

Nevertheless, Haynes never allowed his doctrinal enthusiasms to dominate the *Herald’s* agenda. Under his direction, the church paper was broad in scope and provided a forum for diverse—even competing—



B. F. Haynes during the years he edited the *Tennessee Methodist*



B. F. Haynes

voices to be heard within the church. One of the *Herald's* early features was "The Open Parliament," a column that regularly ran for several pages and allowed readers to comment on everything from theology and discipleship, to issues of war and peace, and the Ku Klux Klan.

While diverse perspectives prevailed, the early *Herald's* focus of unity was equally clear in Haynes' view: the Church of the Nazarene existed to proclaim the doctrine of Christian perfection and the *Herald of Holiness* was to be one of its chief vehicles.

Haynes stated the point in the *Herald's* maiden issue: "Only to a paper devoted to the spread of scriptural holiness would [this editor] for a moment consent to devote his time. To this precious cause for nearly twenty years he has been uncompromisingly committed; for its [behalf] he has surrendered all which most men esteem of value in this life; and in it he sees the solitary hope for the maintenance of our civilization, the preservation of the church and the welfare of universal man in this and in the world to come."

E. F. Walker ***The Fourth General Superintendent***



E. F. Walker

Methodist preacher John L. Brasher, who knew evangelists by the hundreds, said Edward F. Walker was "the greatest theologian of all evangelists I have known." J. B. Chapman called him "the Peerless Preacher." Paul Rees described him as a "remarkable preacher" of well-prepared sermons, with twinkling eyes and the "look of a cherub" when he preached.

When E. F. Walker united with the Pentecostal Church of the Nazarene in 1908, he had a national reputation as a biblical exegete and Holiness expositor. His election in 1911 as the fourth general superintendent in the denomination's history reflected the wide esteem in which he was held.

Walker was born in 1852 at Steubenville, Ohio. At 11, his family moved to California. He worked his uncle's ranch near Lodi, then became a printer, plying his trade in Stockton and San Francisco. He was converted in 1872 during a Holiness meeting conducted by Methodists John Inskip and William McDonald, patriarchs in the American Holiness Movement. Walker joined a Methodist church, was called to preach, and entered the itinerant ministry, pastoring Methodist Episcopal churches in Santa Cruz, Pescadero, Crescent City, Lodi, Plano, and Ventura. At Santa Cruz, he met