

**HOLINESS ORGANIZED  
OR UNORGANIZED?**

**A HISTORY  
1898-1915**



# **PENTECOSTAL MISSION**

**INCORPORATED**

**NASHVILLE, TENNESSEE**











**HOLINESS ORGANIZED  
OR UNORGANIZED?**

*This book printed and bound in the year of 1977  
in loving memory of my good Father and Mother,  
John Thomas Benson, Sr., 1861-1930,  
and Eva Green Benson, 1865-1932.*



A HISTORY 1898-1915  
of the  
**PENTECOSTAL MISSION, INC.**  
Nashville, Tennessee

GENESIS, NAZARENE INSTITUTIONS

First Church, Nashville  
First Church, Chattanooga  
Tennessee District  
East Tennessee District

FOREIGN DISTRICTS

Guatemala  
Argentina

INDEPENDENT  
The Benson Company

1977



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## INTRODUCTORY STATEMENT

*this . . . history . . . a classic example of the tension that always exists between the dynamic passion of a movement and the necessary but stifling influence of organization.*

This study of the work of the Pentecostal Mission by John T. Benson, Jr., has deep spiritual implications. It is no "objective history." If such is ever possible, and I doubt that it is, it is neither possible nor desirable here. Who the author is, is more than coincidental, it is rather an integral part of the story. Only John T. Benson, Jr., from his unique perspective, could reflect the essential life that he reflects. He sat with his mother on the platform during the General Assembly of 1911 and watched the people wave handkerchiefs and heard their shout of holy joy. For well over a quarter-century he reflected on "those days" with his parents. For sixty years and more he has lived the later chapters of the continuing story, and that intimately as president of John T. Benson Publishing Company, Minister of Music at the First Church of the Nazarene, and Secretary of the Board of Trustees of Trevecca Nazarene College. This account pounds with a heartthrob that one recognizes as attuned to that of his father.

Brother Benson had given an invaluable service, by not only preserving the facts of the movement, but by presenting them to us from the intimacy of his unique vantage point, so that we also catch mood, and feeling, and motivating purpose. Such a life-reflecting account makes deep spiritual implications obvious that would not be seen in a less intimate presentation.

The passion of the Movement was Scriptural Holiness and its transforming work in the lives of believers. McClurkan, Benson, and the growing company of "possessors" were ardently, some would say "foolishly," committed to the "cause." The wide range of ministeries that developed -- foreign missions, home missions, education, publications, social work, campmeeting, and much more -- were all expressions of the single passion.

They were no less passionately persuaded that Scriptural Holiness was that freeing and unifying work of the Spirit that made organizational frameworks unnecessary and denominational lines unimportant. They seemed confirmed in the conviction that Holiness is not something that can be fenced in by a denomination. While their number included Holiness folks of many denominations, and they welcomed many more, they firmly resolved not to become a denomination.



Yet, within these few short years reported by Brother Benson, the full transition was made and the Mission did precisely what it resolved not to do -- joining a denomination. Strong and contradictory forces were at work during those years. The Mission, and especially McClurkan, was deeply devoted to a non-denominational setting as essential to the central meaning of Holiness. At the same time, organization was inevitable in order to carry out the mission of the Holiness message. For seven years the annual conventions agonized with the riptide caused by these contradictory currents. No man was torn by them more than J. O. McClurkan himself. Only after his death was the union with the Church of the Nazarene finalized.

This segment of church history provides a classic example of the tension that always exists between the dynamic passion of a movement and the necessary but stifling influence of organization. Brother Benson projects the question, "Can Holiness be organized?" I think the question must be stated in the negative -- "Can you keep from organizing Holiness?" The Pentecostal Mission made a noble effort. From the very beginning the Mission moved irreversibly toward denominationalism. Organization was unavoidable.

Fervent passion and organization are the two necessary forces of every dynamic organization, even though they are contradictory. McClurkan saw the contradiction and recognized further that while organization follows inevitably, fervent passion does not. So the historic tendency is for an organization to lose the passion that called it into existence and allow its ultimate goal to become its own perpetuation. The sectarian spirit was seen by McClurkan to be a contradiction to the Holiness passion.

The concern of McClurkan reflected to us by Brother Benson in this history is ever-current. The same dynamics are at work today. So this history is of more than casual interest. It has deeply spiritual implications. Brother John confesses his love for his "dear father" in this book. As his pastor, I confess my love for him and his family and my gratitude to him for the insights reflected within these pages.

*Millard Reed*

Pastor of the First Church, Nashville

## A SECOND PRELIMINARY STATEMENT

*out of the past comes . . . what we are today  
and where we are going tomorrow.*

History is forever the drama of people. Every life, no matter how humble and insignificant it might seem, is dramatic. Birth is dramatic. Death is dramatic. The span of years, between, is the drama of decisions, judgements, achievements, failures, breakdowns, patch-ups, loves, ambitions, sorrows, joys ad infinitum.

In the early years of 1898 to 1914, our fathers and mothers were the good Sanctified people of the Pentecostal Mission. It would be a mistake to think of their lives as hum-drum. Sanctification lifted them from dullness to a life that was thrillingly new and powerfully dramatic. Oh, they felt so deeply! They had a marvelous message. It was the answer to every sorrowing cry. What were they going to do with it? It burned within them. Tell it they must. Preach, shout, testify, sing . . . the message was too good to bury within themselves.

Born in 1904, my childhood days were a part of the Holiness Movement. My roots are in that era of 1898 to 1914. Memories sweep me back to the sheer excitement of those early Holiness people singing, shouting, crying, praying, testifying, waving, clapping hands, and even dancing before the ark of the Lord. Old tents, mission halls, hard benches, tobacco warehouses, street meetings, prison services . . . this was the drama of it all. It was powerful and far from being hum-drum. Others might have sought the comforts of padded pews and the splendors of stained glass windows, mighty organs, steeples and belfries . . . but to these people "Jesus was a-coming." Get ready brother! Sister! Put your wedding garment on! You have no time to spare! The marriage supper is at hand!

But with the Blessing came the burden. The agony, the sad, sad spectacle of men and women lost in sin and hell-bound. Said they to themselves, "What will we do?" Their answer was, "We will get them to the altar and there at the mercy seat we will love them, hug them, pray for them, cry with them, and pound them on the back, if necessary, to get faith to take hold and the joy of salvation to enter their poor, benighted hearts."

Indeed, in the early years of 1898 to 1914, the good people of the Pentecostal Mission lived humble lives, but nonetheless dramatic as Sanctified beings. It is this drama that backdrops this book. Much of the drama I saw as a small boy, too young to comprehend, but I have read and re-read the records. The Minutes of the Pentecostal Mission fire my childhood memories. Indeed, the records overwhelm me with the knowledge that I was born in the Holiness Movement in a household of consecrated parents. And now, at this ripened age, I find it

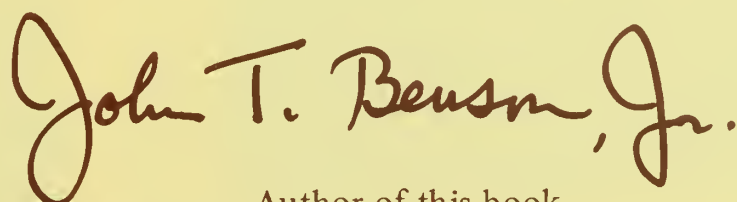


easy to bridge the years and sit with these Saints of yesteryears, witnessing their preaching, praying and shouting in the intensity of their Annual Conventions. It's easy to relive campmeeting days and witness the fervent scenes around the altar where seekers were hugged and pounded until the Blessing came. It's easy to form the old circle for a street meeting and see my good Mother pump the portable organ and Father leading the singing. I feel their discouragements when early missionaries resigned on the fields and see them persistently send replacements. I see them again and again in the straights of self-criticism because they could not organize and function better. I share with them the keenness of disappointment as some of the good brothers and sisters went with the "Tongues" people. I see them in the pall of sorrow as good men and women died and left sorrowing hearts behind. I live with them and share their perplexities with their early confrontations with the Nazarenes. Yes, I see them as the "light went out" and J. O. McClurkan, their beloved leader at age 53, was called to glory, leaving them to dig deeply into their pockets to supply funds for missionary shortages.

Philosophically, if we are to understand what we are today as Holiness people, we must understand what has been handed to us out of the past. We must know and relive our beginnings. Therefore, out of this past comes the backdrop of what we are today and where we are going tomorrow.

Several books have been written about J. O. McClurkan and the good people of the Pentecostal Mission from 1898 to 1914. Why add another? Someone said that to be a writer is to be a "colossal egotist." Somehow, I feel I have some insight, some understanding, some philosophy, some coloring, some side stories and some observations as well as some early memories of the Pentecostal Mission people that are worth preserving in this, another book.

Then too, I am reminded that other historians may make another gleaning from this egotistical work and more correctly set us on our courses of today and where we are going tomorrow. To write history is but to write another story through the eyes of another historian. There are others younger than myself who could and should write. There are ample materials for research. More overlays should be made and are to be welcomed to further the traditions of our Wesleyan Holiness Movement here in the central south.

A handwritten signature in dark ink that reads "John T. Beusm, Jr." The signature is written in a cursive, flowing style with a large initial 'J' and a prominent 'r' at the end.

Author of this book



### LIMITED EDITION

Who would want to read this book? Probably, a few old ladies and gentlemen like myself who have come to a ripened viewpoint that there is a strange blessedness about looking backward. Only a few hundred copies of this book will be printed. Sales are not calculated to pay the cost of printing and binding. I persuaded Doctor Mark R. Moore, President of Trevecca Nazarene College, to publish this book in the name of Trevecca Press guaranteeing no financial loss for our beloved College. A portion of this work is Trevecca "root-age." Although financial losses to the College are safeguarded, it would be painful to the author if there were losses of love and respect for Trevecca. This constrains me to say that the views, opinions, and interpretations in this book are my own and do not necessarily mean that they are endorsed by President Moore, his administration, or the Trevecca Board of Trustees of which I have been a member for more than forty years.



## CHAPTER ONE . . . . . Page 13

*Summer of 1897*

### TWO GOOD MEN MEET

Born 1861 at the beginning of Civil War . . .  
 McClurkan, country-side; Benson, city-bred . . .  
 Conversions . . . College educations . . . McClurkan,  
 Presbyterian preacher . . . Benson, businessman  
 . . . Illness of son brings McClurkan to Nashville . . .  
 McClurkan and Benson meet 1897, 36 years of age . . .

## CHAPTER TWO . . . . . Page 19

*Beginning Period of 1897 to 1898*

### FIRST ANNUAL CONVENTION

McClurkan in Nashville . . . His Vision . . . Commit-  
 tee formed . . . Elected as Superintendent . . . Old  
 Tulip Street Church secured . . . Holiness people  
 called to First Convention . . . Emphasis on  
 Foreign Missions . . . Rules and Regulations . . .  
 Not to be a denomination . . . Executive Commit-  
 tee elected . . . Name adopted Pentecostal Alliance.

## CHAPTER THREE . . . . . Page 27

*Fiscal Year of 1898 to 1899*

### SECOND ANNUAL CONVENTION

Rules and practices adopted . . . Unsatisfactory  
 as printed . . . First plans for Annual Camp Meet-  
 ing . . . H. C. Morrison, E. F. Walker and Seth  
 Rees mentioned . . . 100 delegates to Convention  
 . . . 11 Evangelists given certificates . . . Pledge  
 of \$2,000 for Foreign Missions.

## CHAPTER FOUR . . . . . Page 29

*Fiscal Year of 1899 to 1900*

### THIRD ANNUAL CONVENTION

Aspects of a denomination . . . Weekly paper "Zion's  
 Outlook" acquired . . . Great Camp Meeting at  
 Lebanon . . . Hynes building acquired . . . 125  
 delegates attend convention . . . First missionary  
 sent to China . . . Pledged for Foreign Missions -  
 \$2,500 to \$3,000 . . . Credentials to preachers and  
 lay workers.



**CHAPTER FIVE . . . . . Page 33**

*Fiscal year of 1900 to 1901*

**FOURTH ANNUAL CONVENTION**

Move to Jo Johnson Avenue . . . Weekly services begin . . . Bible Training School begins . . . W. M. Tidwell first student . . . Benson joins McClurkan full time . . . 125 delegates attend Convention . . . Name Pentecostal Mission, Incorporated adopted . . . Six missionaries on the field . . . \$2,180.60 raised for Foreign Missions.

**CHAPTER SIX . . . . . Page 43**

*Fiscal year of 1901 to 1902*

**FIFTH ANNUAL CONVENTION**

Evangelism at home and abroad . . . Missionaries to Cuba and Central America . . . Pentecostal Mission Publishing Company founded . . . Early resignation of missionaries . . . Charter 14 Articules (Rules and Purposes) adopted . . . Daily reports 1902 Convention . . . \$4,621.59 raised for Foreign Missions . . . McClurkan's leadership . . . Fitting people in . . . Diamonds in the rough.

**CHAPTER SEVEN . . . . . Page 51**

*Fiscal year of 1902 to 1903*

**SIXTH ANNUAL CONVENTION**

Drab facilities . . . Missionary policies improved . . . Reports from foreign lands . . . McClurkan great teacher of millennialism . . . Financial report, Bible Training School . . . Zion's Outlook changed to Living Water . . . 1903 Convention reports . . . McClurkan's sermon for unity . . . \$4,297.57 raised for Foreign Missions.

**CHAPTER EIGHT . . . . . Page 61**

*Fiscal year of 1903 to 1904*

**SEVENTH ANNUAL CONVENTION**

Fewer operational problems for Foreign Missions . . . 1904 Convention faces plans for organizing . . . Mission bands to be organized . . . Districts to be formed . . . J. J. Rye elected as Field Secretary . . . Living Water more closely tied . . . \$4,101.58 raised for Foreign Missions . . . R. S. Anderson sent to Guatemala . . . Vote to move uptown Fourth Avenue, North.

**CHAPTER NINE . . . . . Page 67**

*Fiscal year 1904 to 1905*

**EIGHTH ANNUAL CONVENTION**

Spreading influence of Pentecostal Mission . . . Street cars in Nashville . . . Vote for Fourth Avenue Property . . . In a boarding house district . . . \$7,000.00 borrowed to build Tabernacle . . . Two Stories added for Bible School . . . Brief reports of 1905 Convention . . . \$4,251.58 raised for Foreign Missions.

**CHAPTER TEN . . . . . Page 77**

*Fiscal year of 1905 to 1906*

**NINTH ANNUAL CONVENTION**

More property bought on Fourth Avenue . . . New dormitory for men . . . Ordination of women preachers not scriptural . . . Plan to form a denomination of churches rejected . . . Churches in foreign lands permissible . . . More screening for preachers and workers . . . \$6,552.63 raised for Foreign Missions . . . 25 districts loosely organized.

**CHAPTER ELEVEN . . . . . Page 85**

*Fiscal year of 1906 to 1907*

**TENTH ANNUAL CONVENTION**

The Fergusons to South America . . . High tide of 1907 Convention . . . Street services throughout the city . . . W. B. Yates sings "I'm Going Through" . . . McClurkan's sermon "God is going to win" . . . First mention of the Nazarenes . . . \$8,908.27 raised for Foreign Missions . . . The success story of the Pentecostal Mission, Incorporated.

**CHAPTER TWELVE . . . . . Page 93**

*Within the years of 1907 to 1908*

**DIVISIONS - DOCTRINAL POSITIONS**

Confrontation with "Tongues" people . . . In the Bible School . . . With affiliated evangelists . . . Parting . . . Lebanon Camp Meeting 1908 . . . H. C. Morrison and J. O. McClurkan on same platform . . . Differences . . . Morrison said to have publicly rebuked McClurkan . . . \$11,998.45 raised for Foreign Missions.

## CHAPTER THIRTEEN . . . . . Page 99

*In the Fall of 1908*

### ELEVENTH ANNUAL CONVENTION

First confrontation with Nazarenes . . . Committee appointed to Pilot Point, Texas . . . \$11,775.41 disbursed for Foreign Missions . . . Slow train through Arkansas . . . Committee reports back after Texas visit . . . Motion to join Nazarenes tabled . . . Seven reasons advanced why the union failed in 1908.

## CHAPTER FOURTEEN . . . . . Page 113

*Within the era of 1908 to 1911*

### WHY UN-ORGANIZED HOLINESS?

Deserving missionaries . . . McClurkan's conscientious beliefs . . . Keswick's practical Holiness . . . Eleventh Hour Laborers . . . Why not unite with Nazarenes? . . . (1) Jeopardy of Foreign Missions . . . (2) Emergency forces as Eleventh Hour Laborers . . . (3) A lurking distaste for denominationalism . . . (4) Satisfaction of leadership.

## CHAPTER FIFTEEN . . . . . Page 121

*Summer and Fall of 1909*

### TWELFTH ANNUAL CONVENTION

Memories 1909 Lebanon Camp Meeting . . . 1909 Convention . . . \$9,609.17 disbursed for Foreign Missions . . . Shortage of money and crowds . . . More organization, pro and con . . . McClurkan's postponement until next Convention based . . . (1) Unite with another body . . . (2) Organize "ourselves" into denomination . . . (3) Let other denominations do the organizing.

## CHAPTER SIXTEEN . . . . . Page 129

*Fiscal year of 1909 to 1910*

### THIRTEENTH ANNUAL CONVENTION

Burden of Foreign Missions . . . School renamed Trevecca College . . . Second confrontation with the Nazarenes . . . Bresee and Reynolds arrive 1910 Convention . . . Doctrinal issues . . . Convention votes to join Nazarenes . . . McClurkan refuses to answer yes or no . . . Benson refuses to sign Articles of Agreement . . . Long day October 4, 1910.  
Raised for Foreign Missions \$10,525.15.

## CHAPTER SEVENTEEN . . . . . Page 145

*Surprising invitation of 1911 . . .*

### FOURTEENTH ANNUAL CONVENTION

(First Day October 4)

Nazarene General Assembly to Nashville . . . McClurkan's second thoughts . . . Reynolds' diplomatic sound judgment . . . First day . . . Pentecostal Mission Convention upstairs . . . Nazarene General Assembly downstairs . . . meeting simultaneously . . . \$10,811.50 for Foreign Missions disbursed by Pentecostal Mission.

## CHAPTER EIGHTEEN . . . . . Page 153

*In the Nashville Tabernacle 1911*

### THIRD GENERAL ASSEMBLY

Nazarenes arrive in great spirits . . . From 20 Districts . . . On my way to Heaven, shouting Glory . . . First Sunday, Ryman Auditorium. . . 187 official delegates . . . 21 Committees organized . . . 5 standing boards . . . Statistics 20,501 members . . . 1,432 preachers.

## CHAPTER NINETEEN . . . . . Page 157

*Aftermath, Nazarene Assembly 1911*

### FOURTEENTH ANNUAL CONVENTION

(Concluding Sessions)

No Union . . . Busy Nazarene Assembly, ill-conducive for negotiations . . . Better organized Nazarenes . . . Pentecostal Mission less organized . . . Priorities of 1911 . . . Missions abroad? . . . Churches at home? . . . Loss of potential leaders and money to Nazarenes.

## CHAPTER TWENTY . . . . . Page 165

*Fiscal year of 1911 to 1912*

### FIFTEENTH ANNUAL CONVENTION

43 present . . . Shades of disappointment . . . Speeches of encouragement . . . McClurkan's statement relative to Nazarenes . . . Resolution passed to continue . . . General Committee elected . . . \$11,368.17 disbursed for Foreign Missions.



## CHAPTER TWENTY-ONE. . Page 169

*Fiscal year of 1912 to 1913*

### SIXTEENTH ANNUAL CONVENTION

All for Education and Foreign Missions . . . McClurkan, practical educator . . . Growth of Trevecca . . . Shortage of space . . . Plan to move Trevecca . . . Foredooming downtown Tabernacle . . . Convention elects officers and General Committee . . . \$10,990.85 disbursed for Foreign Missions.

## CHAPTER TWENTY-TWO. .Page 175

*Fiscal year of 1913 to 1914*

### FINAL ANNUAL CONVENTION

Downtown buildings partly condemned . . . McClurkan's harassment . . . Busy and tiring . . . Stricken with typhoid . . . goes to reward . . . Convention votes to unite with Nazarenes . . . Memorial services . . . \$9,059.60 disbursed for Foreign Missions.

## CHAPTER TWENTY-THREE Page 181

*Final weeks before February 15, 1915*

### PENTECOSTAL MISSION, INC.

Magnanimity of General Superintendent Reynolds . . . Jeopardy of Foreign Mission fields leverages union . . . Nazarene acceptance . . . Nashville Tabernacle congregation the forbear of First Church of the Nazarene.

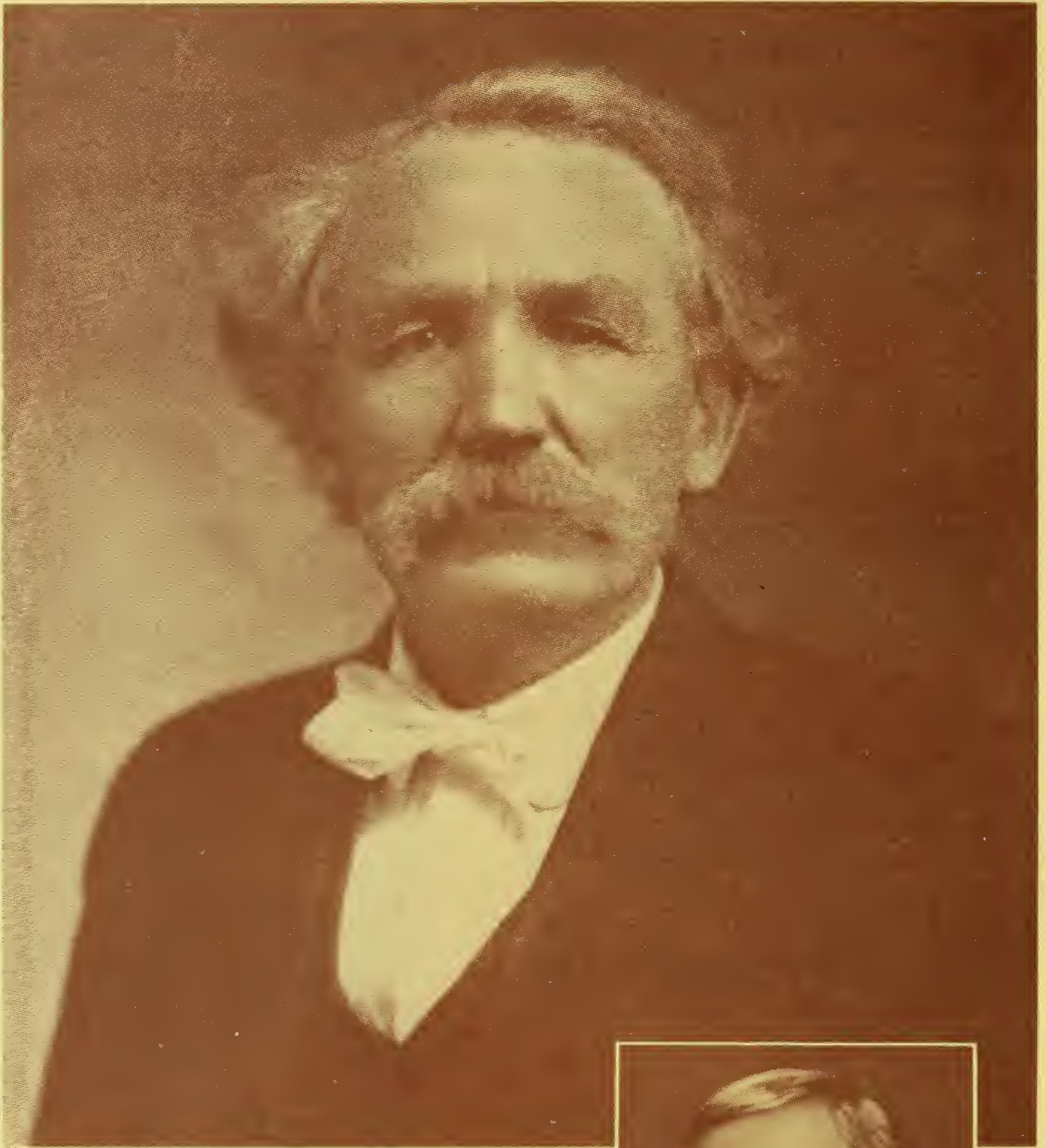
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**JAMES OCTAVIUS McCLURKAN**  
Founder and Superintendent 1898-1914  
of the Pentecostal (Alliance) Mission.

**JOHN THOMAS BENSON, SR.**  
Secretary 1898-99, Treasurer 1900-15  
of the Pentecostal (Alliance) Mission.





## CHAPTER ONE

*Summer of 1897*

### TWO GOOD MEN MEET

At the beginning of the Civil War, two men were born in Middle Tennessee, some 60 or 70 miles apart. They were to meet each other 36 years later in the year of 1897. Further, they were destined to become fast friends, business associates and in short, a pair of noble men that walked together as brothers in the Lord for 17 years. They were christened James O. McClurkan, born November 13, 1861, and preceding him by only a few months, John T. Benson, born February 18, 1861.

Indisputably, James O. McClurkan is considered the Father of the Wesleyan Holiness Movement in Middle Tennessee, beginning in 1897. Indisputably, John T. Benson was McClurkan's right hand man. It is interesting to think of these men - McClurkan, the Cumberland Presbyterian preacher, and Benson, the Methodist businessman. How did it come about that they came together in a Holiness tent meeting\* during the summer of 1897? There they came to know each other for the first time, each of them being 36 years of age.

In common language, McClurkan was a country boy, but there was about him a natural refinement and dignity that gave no semblance of the rough and ready countryside. Indeed, he was a gentleman of breeding and training. On the other hand, Benson was city bred, but far from being a "city slicker." Like McClurkan, he had character, dignity and a natural refinement. Both men were deeply and earnestly religious. Both men were honest as the day is long. Both men had about them an humbleness that made them "the least among them." These characteristics made them

\* Ethel McClurkan Dunbar remembers the first tent meeting in 1897 on Meridian Street near the intersection of Berry Street in Northeast Nashville.



respected and loved. Both men were heroic in their giving and self-sacrificing, always thinking about the needs of God's work and making their own needs and their families' needs secondary. No one ever accused McClurkan and Benson of looking after themselves at other people's expense.

McClurkan's father was Scotch, and likewise, a preacher. There were 13 children in the family. Four of the sons were preachers. Young Jim was a second son in this quartet of preachers. The McClurkan family were reared in the Yellow Creek country, 12 or 15 miles northwest of Dickson, Tennessee. Here they had a rocky farm in the upper lands to the west of the fertile valley floor of Yellow Creek. They lived in a log house. The kitchen was built of logs, but separate from the main house, as was customary in those early days. Here the McClurkans tilled the rocky, hilly soil. They were a good family, a religious people who had regularly a family altar for Bible reading and prayers.

Benson was born in the city of Nashville. As a boy he knew little or nothing of rural living. He was the third child born in a family of nine children, five of whom died as small children. His Father, William A. Benson, was a prosperous merchant, selling rugs, carpets, wallpapers and curtains. The Bensons were devout Methodists. Father William A. was a deeply pious, devout Christian who served his local church as Treasurer for more than 25 years. Young John was reared in a home where God's work came first. The family dwelling was a large, brick house at 613 Woodland Street. The street itself was a main thoroughfare, with wagons and carriages going to and fro from the suburbs to the heart of Nashville. Whereas McClurkan roamed the fields and countryside of the Yellow Creek country as a lad, Benson moved up and down the streets of Nashville as a lad acquainted with the noise, the bustle, the smoke and soot of the city.

McClurkan must have attended grammar school in the countryside. Benson attended grammar school and high school presumably in the public school systems of Edgefield, which was across the river from greater Nashville.

McClurkan was converted at age 13 at old Bethany Church in the Yellow Creek country and actually preached his first sermon at 17 years of age in the year of 1878. It is not known when Benson was converted. From all records, he grew up as a part of the church in his Father's pious household. His

conversion must have been at an early age in the 1870's. It is recorded, however, that he sang his first solo at 16 years of age as a boy in Sunday School at the Tulip Street Methodist Church, in the year of 1877.

At 20 years of age, McClurkan attended Tucana College at Tucana, Texas. It appears that he spent at least two years there. Benson entered Vanderbilt University at the age of 16 in the year of 1877, and continued his studies at the University for better than two years.

McClurkan temporarily returned from Texas to the Yellow Creek country in 1882, and married his childhood sweetheart, Martha Frances Rye, after which he and his wife promptly returned to Texas. He continued his collegiate studies and thereafter started his career as a preaching minister by pastoring a church at Decatur, Texas in 1886 at the age of 25.

Benson started his business career in and around 1879, working as a sales clerk in his Father's merchantile store. In the year of 1885 at 24 years of age, he married Eva Green, the girl he had known from his early childhood.

Thus far McClurkan and Benson were moving away from each other, McClurkan to Texas and Benson remaining in Tennessee. They had had no contact with each other, but God had plans for their meeting.

McClurkan widened the distance by going further westward to California in the year of 1888, at 27 years of age. There he pastored three Cumberland Presbyterian churches - Visalia, Selma and San Jose. He pastored at San Jose until the year of 1895. At this time he was 34 years of age. The records show that four children had been born to the McClurkan family - three daughters Merle, Pearl and Ethel and one son Emmett.

Benson continued his career throughout the 1880's and 1890's in the business world. Be it said he was a staunch churchman, belonging to Tulip Street Methodist Church, where he served as a member of the Board of Stewards. The records of the church show that he was interested in church music, singing solos, and at times directing the music from the platform. Aside from churchmanship, Benson was a Scottish Rite Mason. With diligence, enthusiasm and application, he had acquired three degrees as a Master Mason, Knight Templar and a Shriner. At age 28 in the year of 1889, Benson had



become the Worshipful Master of the Cumberland Lodge. He was said to have been the youngest man ever to have served his Lodge in this capacity. During the period of 1885–1891, four children had been born into the Benson family—John T., Jr., William A., Robert G., and Medora S.\*

In the year of 1895, McClurkan was pursuing his career as a Cumberland Presbyterian preacher as pastor of the San Jose, California church. In this same year, Doctor Carradine, an old-time Methodist Holiness preacher, held a meeting in the California city. McClurkan went forward during one of these evangelistic services and claimed the Blessing of Sanctification. He was 34 years of age at the time. His career as a Holiness preacher began immediately. With a fervency of spirit, McClurkan took a leave of absence from his San Jose pastorate, and started eastward, holding tent meetings, camp meetings and revivals zigzagging the southwest for two years with his soul-winning evangelism. His wife and four children traveled with him. At the end of this two-year period, he arrived in Tennessee, back to his boyhood region, the Yellow Creek country. This was in the early months of 1897.

In the same period of 1895 to 1897, Benson continued his churchmanship as a devout Methodist and pursued with all diligence his exploits in Masonry. Furthermore, he continued in business and had become a partner in a prosperous enterprise in the wholesale brokerage business. The name of the partnership was Cummins, Benson and McKay.

Thus in early 1897, McClurkan and Benson were each 36 years old. They had never seen or heard of each other, but God had planned that McClurkan, the Holiness preacher, was to meet Benson, the businessman.

In the summer of 1897, McClurkan's only son fell ill with a spinal or leg ailment. In desperation, the McClurkans established a temporary household in Nashville for medical treatment. As the illness lingered, McClurkan secured a tent and began his vacant lot evangelistic preaching services in Nashville. In one of these tent meetings, Benson and his wife, Eva, felt the power of McClurkan's message and made the supreme dedication of their lives. In Wesleyan terminology, they became Sanctified.

\* It is to be noted here that the first son born was given the name of John T., Jr. He lived 18 days and died as an infant. Nineteen years later, the seventh child was born and was given the same name of John T., Jr., who is the writer of this account.



Thus it came about that these two noble men of God met in the summer of 1897—James O. McClurkan, the Holiness preacher, the Father of the Holiness Movement in Middle Tennessee—and his right hand man, John T. Benson. For the next 17 years they were to work hand in hand to organize and encourage the Holiness people to assume the responsibilities of Home and Foreign Missions and Christian education.

Six years later in 1903 there were 26 Pentecostal Missions in Tennessee. In a paper prepared and presented to the Tennessee District Advisory Board on January 29, 1972, Reverend Edward Cox reported that these 26 Missions were in Murfreesboro, Clifton, Fayetteville, Columbia, Franklin, Chattanooga, Nashville, Faxon, Enloe, Cookeville, Caney Springs, Lebanon, Clarksville, Everglade, Shiloh, Liberty, Kaser's Chapel, Trenton, Monterey, McEwen, Big Sandy, Kedron, Yellow Creek, Lone Oak, Liverwort, and Manchester. There were other missions scattered about in the adjacent states of the South. Notably, as of 1976 there are strong Churches of the Nazarene in Nashville, Chattanooga, Murfreesboro, Columbia, Lebanon, Franklin, and Goodlettsville that trace their earliest beginnings to the McClurkan days.

In this 17-year period Foreign Mission fields were opened in Cuba, Central America, South America and India. The records show 47 consecrated missionaries were sent out under the auspices of the Pentecostal Mission and as of today in 1976, the fields opened in Guatemala and Argentina are still operating under the auspices of the Church of the Nazarene with headquarters in Kansas City, Missouri.

Importantly, our beloved Trevecca Nazarene College owes its founding to the Bible Training School, which began as a part of the Pentecostal Mission in the fall of 1901.

It would hardly be possible to trace all the cumulative works in the lives of thousands of people touched by the earnest and fervent efforts of the Pentecostal (Alliance) Mission. There are many churches and institutions still in operation as of 1975 that have their beginnings with the two men, McClurkan the preacher and Benson, the businessman. This is not to state that these two men worked alone. The Minutes will reveal the names of many good men and women who nobly worked in the ranks of the Holiness Movement in those early years in the Central South.



*Old Tulip Street Methodist Church, located on the east side  
of Fifth Street midway between Russell and Fatherland Streets.*



## CHAPTER TWO

### *Beginning Period of 1897 to 1898*

#### FIRST ANNUAL CONVENTION

McClurkan in Nashville . . . His Vision . . . Committee formed . . . Elected as Superintendent . . . Old Tulip Street Church secured . . . Holiness people called to First Convention . . . Emphasis on Foreign Missions . . . Rules and Regulations . . . Not to be a denomination . . . Executive Committee elected . . . Name adopted Pentecostal Alliance.

Since the days of Pentecost, there have been countless men and women utterly dedicated to Holy living. In that specific they were Holiness people. These Holy men and women may not have used our Wesleyan terminology of today, but we would say they were yielded, consecrated and Sanctified. When Brother McClurkan came preaching Holiness in Middle Tennessee in the summer of 1897, he found a scattering of men and women who claimed the blessing of entire Sanctification.

Providentially, Brother McClurkan came to Nashville in the summer of 1897 and began a series of vacant lot tent meetings, preaching Holiness. Providentially, he met other Holiness people in Middle Tennessee. These Holiness people, though scattered about, gathered together and united under Brother McClurkan's preaching. Moreover, his preaching convinced others that the Wesleyan doctrine was sound and many sought and received the Blessing.

In writing of the Holiness Movement in Middle Tennessee which Brother McClurkan put together and founded, I am specifically referring to what is now those churches belonging to the Church of the Nazarene. There are other churches loosely defined as charismatic churches. Some believe in "Tongues" and other extremes. There are many good and sincere people in these churches, but they are not included in the founding works of McClurkan.



To sum up, Brother McClurkan did not introduce a new doctrine to Middle Tennessee in 1897, and neither was he the first Holiness preacher in the area. Nonetheless, he did bring the scattered Holiness people together, and did add others to the group. Further, he brought about organization and became the Superintendent for 16 straight years. Certainly by all standards, he is to be considered the leader and the Father of the Wesleyan Holiness Movement in Middle Tennessee, beginning in the summer of 1897.

Merle McClurkan Heath in her book, *A Man Sent of God\**, tells that her Father, J. O. McClurkan, did not envision staying in Nashville. The possibility of staying did not occur to him until the close of the summer months of 1897. Providentially, he had been forced by the illness of his son to come to Nashville, and providentially, the vacant lot tent meetings had lasted through the summer of 1897 because of the stubborn illness of his son. Then, Brother McClurkan was further restrained from leaving Nashville because in the fall he fell ill with pneumonia and almost died. At the end of this illness, according to Mrs. Heath, God seemed to confront him with the question, "What must he do with this following of Holiness people in the city, who were looking to him for leadership?"

The answer came clearly with a vision which Mrs. Heath further recounts: "He saw Nashville with its favorable location, its transportation facilities, its educational structure as a center strategic for the dissemination of scriptural Holiness throughout the South . . . This conviction grew and abided. He could not escape it. Acting upon it after earnest prayer for guidance, Father planted his handful of seed in the soil in Nashville deep in the Father's will as he understood it. He immediately appointed a Committee from the small following of Holiness people and requested it to provide ways and means for conserving the summer's work, with the result that they secured the Conservatory of Music for temporary use and God did the rest."

It is quite evident from Mrs. Heath's book that Brother McClurkan stayed the winter in Nashville in 1897-98 and held some services for his little flock of Holiness people in the Conservatory of Music. Then, too, it

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\* Merle McClurkan Heath's book, published in 1947 by the Beacon Hill Press, Kansas City, Missouri.

is evident that Brother McClurkan formed the first Committee, and had several informal meetings with this Committee. There are no Minutes of these earliest meetings.

Indeed, the first recorded Minutes of the Committee took place in late spring, May 14, 1898. The Minutes show the Committee of six men to have been:

Arthur S. Ransom, chairman	Ed W. Thompson
E. H. Welburn, Secretary	F. M. Atchison
John T. Benson	Robert Jackson

Obviously, the first written Minutes show the Committee with no property and only a handful of constituents among themselves. No authority was claimed except “in the interests of the Holiness Movement of Nashville, Tennessee.”

Historians will note that there are six meetings of this Committee, beginning May 14 through June 1, 1898. This was a period of 19 days. The Minutes do show dedication and zeal. It is interesting to think of the accomplishments the Committee made during this 19-day period.

First, the Committee secured a place to hold services, a place to preach Holiness without restraints. This was the old Tulip Street Methodist Church\* located on the East Side of Fifth Street between Fatherland and Russell Streets. The exact site of this old building (long since demolished) is scarcely 100 yards from the present site of the First Church of the Nazarene at 510 Woodland Street, Nashville, Tennessee.

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\* This old church had been completed during the years of the Civil War from 1861 to 1865. In the year of 1892, the Tulip Street congregation completed a new church edifice which stands today at the southwest corner of 6th and Russell Streets. Thus the old church, built in Civil War years, was empty, and apparently had been sold to one James H. Moore. The Minutes of May 17 show the exact terms whereby the Committee secured the rights to hold services in the old building: (A) repair a leaking roof; (B) fix broken windows; (C) preserve old fence surrounding property; (D) repair toilet facilities. In return it appears that no rent was to be charged. It is hardly possible to restrain further comment, for this was the church of my Grandfather, William A. Benson, and the church that my Father and Mother had attended all of their lives as young people. Indeed, it was the church in which John T. and Eva Green Benson had been married in 1885.



Second, the Committee made plans for a series of tent meetings for the coming summer in 1898.

Third, the Committee started advertising with a printed circular and also provided contribution envelopes for other Holiness people to support the Movement.

Fourth, the Committee decided on an immediate revival to begin May 26 in the old Tulip Street Church with Reverend Aura Smith as the evangelist.

Fifth, the Committee faced the problem of securing a Superintendent for the Movement and the Chairman was instructed to write to Brother McClurkan.

Evidently, from May 14 through June 1, 1898, Brother McClurkan was not in the city of Nashville and did not attend the series of Committee meetings in this period. Further, it would appear that there was some question in the minds of the Committee as to whether Brother McClurkan would actually accept the leadership of the Movement. It is certain that the Committee had no one in mind except Brother McClurkan as the Superintendent and to this end, as noted, "Brother Ransom was instructed to write Brother McClurkan." The Minutes reveal a determination to proceed with the Holiness Movement. Indeed, since Brother McClurkan had had a fine hand in getting the Committee formed and functioning, it is to his credit that the six good men forming the Committee in these early days were most determined to proceed with the Holiness Movement.

J. O. McClurkan was a gracious man. To be sure, he only wanted God's will, for himself and the Holiness Movement in Nashville. He had a vision of what might be accomplished in Nashville as the center of the Holiness Movement. Nonetheless, it seems clear that Brother McClurkan did not press the Committee to elect him as Superintendent. One cannot help but realize that he was a great and gracious leader. Indeed, this Father of the Wesleyan Holiness Movement in Tennessee let the Committee see that there might be other leaders aside from himself. Perhaps it created a doubt in their minds as to whether or not he would accept the Superintendency if elected. One cannot help but reflect that it was splendid leadership and indeed the type of gracious leadership that Brother McClurkan used for 16 long and fruitful years as Superintendent and leader of the Holiness Movement in Middle Tennessee.

Actually, the Committee had little to offer Brother McClurkan. To be sure, they had secured the old Methodist Church for services. While each member of the Committee had made certain contributions, there was no treasury of funds to offer as security to Brother McClurkan and no parsonage for his wife and four children. Indeed, the Committee had little to offer, and knowing this, they might well have thought that it was by far too little to offer Brother McClurkan for the Superintendency.

Undoubtedly, Brother McClurkan had other opportunities of service in June of 1898. He had been a successful evangelist for two years prior to his coming to Nashville. Further, he was still on leave of absence as the pastor of a Cumberland Presbyterian Church in San Jose, California. From Brother McClurkan's point of view, the Committee had little to offer, but he was God's man at God's appointed place, on God's time schedule to begin great work in the city of Nashville, and the events of 16 years of service prove this and the Minutes of June 8, 1898, show J. O. McClurkan present and duly elected Superintendent by the Committee.

It is evident that Brother McClurkan had a vision of being more than a pastor of the local congregation at Nashville. From the start he had plans for the spread of the Holiness Movement at home and abroad, and to this end he moved quickly. He invited the Holiness people to come together as a body for a Convention. It is not clear that Brother McClurkan thought of this first gathering as a full-fledged convention. Likely, he thought of it with less formality, which is to say a get-together of the Holiness people to see what could be done. Nonetheless, history must record it as the First Convention taking place in Nashville, Tennessee, convening July 18, 1898, at old Tulip Street Church at 5th and Russell Streets. The Convention took place about six weeks after Brother McClurkan's election as the Superintendent.

My Father, John T. Benson, was elected Secretary of the Convention. I would have to suggest that Father was not too good as a Secretary. His Minutes are sketchy, and leave out much of what evidently took place although essential events are of record. The fact is Father must have been all but swept away with the fervency and fellowship of the Holiness people in that First Convention. It was some time later that he constrained himself to write "the Minutes of the Convention from Memory of John T. Benson."



I am sure Father in all of his religious career in the Methodist Church had never quite seen such a Convention as the Holiness people held in the old Tulip Street Church in the year of 1898. Mind you, it was the old Church that he had worshiped in for more than 30 years of his life, the same old Church where he had attended Sunday School and had sung his first solo as a 16-year-old boy, the same old Church where his Father, William A. Benson, had served as Treasurer for more than 25 years and the same old Church that he had had taken his marriage vows in the year of 1885. But this Holiness Convention of July 18 through July 20 of 1898 must have given Father a witness to the fervency of shouts, testimonies, preaching, praying and singing that he had never seen before in that old Church. The matter of writing the Minutes was unimportant at the moment. It was some time later that he wrote the Minutes from "memory" and what a memory it must have been to John T. Benson, a sedate businessman, a dignified partner in the firm of Cumming, Benson and McKay and a Scottish Rite Mason. Father had never seen anything quite like that first Convention of July, 1898.

Moreover, I would suggest that the Brother McClurkan, the dignified Cumberland Presbyterian, a man of the cloth with his cutaway Prince Albert coat, his high collar and string tie, in all likelihood, was as much surprised and enthralled with the fervency of that First Convention in 1898 as his right hand man, John T. Benson.

In many ways, it appears that our good Holiness people of 1898 had such freedom, ecstasy and refreshing tides of the Spirit within themselves that they saw no reason to restrain themselves or to harness themselves with too much organization. To some degree they looked on the churches and denominations about them as powerless institutions, organized to "death" with social circles, pie suppers and the like. Indeed, Father, as Secretary, starts out the Minutes with the preamble: "The Convention was held . . . for the purpose of organizing the Holiness people of Middle Tennessee into some kind of band for the promotion of God's work." A day or two later, in the same Convention, Father, as Secretary, records: "No new denomination contemplated."

Ironically, and historically, one would say that the Convention of 1898 surely set in motion the wheels that ultimately led the group into the organization of a denomination, which we today know as the Church of the

Nazarene. Certainly, they organized themselves, even though the organization was minimal. On the other hand, the early Wesleyan Holiness Movement in Middle Tennessee was strongly independent. The preachers and laymen within the Movement were concerned with people getting the Blessing, and they thought of these people filled with the Spirit working and contributing to their own denominational churches. They were to maintain local church memberships, but still be a part of the “Movement” sweeping across denominational lines. One of their earliest promotional circulars states “We do not now, and never have, advised our people to cut loose from their church memberships.”

In Nashville, Brother McClurkan served as the pastor of the small congregation of believers that he preached to on Thursday nights, Sunday afternoons and nights. Those attending these three services could and did go to their own local churches for Sunday School, Sunday morning services and Wednesday night prayer services. Obviously, these three weekly services were held in the old Tulip Street Church except during the Summer months when Brother McClurkan held tent meetings. Then the three scheduled services as mentioned above were transferred to the tent where all gathered to unite their singing, testifying and praying that others might receive the Blessing.

But let us return to the First Convention of July, 1898. It marked the beginning of the series of annual Conventions. The First Convention was a historic milestone. What were its accomplishments?

First, the Convention adopted a name for the Holiness Movement—“The Pentecostal Alliance.”

Second, the Convention made its first beginning in issuing credentials to preachers and Christian workers in the name of the Pentecostal Alliance. Notably, Thomas Banks Dean appears to have been the very first applicant receiving a certificate as a lay (evangelist) worker.

Third, the Convention made its first move to establish a program for Foreign Missions. Brother Helm was instructed to investigate.

Fourth, the Convention made plans to form or organize Pentecostal



Alliances. Apparently these were to be prayer bands, mission groups and circles of believers who owned no property, but were Holiness people, and hopefully were to be included in the Movement.

Fifth, the Convention put in motion a plan to write and adopt a set of "Rules and Practices" for the Pentecostal Alliance and ordered 1,000 copies to be printed for distribution.

Sixth, the Convention elected seven good men as the Executive Committee to carry on the work. Four of the Executive Committee were to be considered a quorum.

J. O. McClurkan, Chairman, ordained elder, Cumberland Presbyterian Church.

John T. Benson, Secretary, layman, Southern Methodist Church.\*

B. Helm, Treasurer, ordained elder, Southern Presbyterian Church.

J. J. Rye, ordained elder, Cumberland Presbyterian Church.

B. F. Haynes, ordained elder, Southern Methodist Church.\*

John Radcliff, layman.

Arthur S. Ransom, layman.

Seventh, the Convention provided for the ordination of preachers. The ordained elders of the Executive Committee were given the power to ordain applicants upon the recommendation of the entire Executive Committee.

The Minutes of the Convention do not tell how many delegates attended, but the evidence is that there were enough to carry on the business and enough to form the organization of "the Pentecostal Alliance." It seems certain that the Convention adjourned with the plan to convene the following year of 1899 for a second Convention.

\* Reference is to the Southern Methodist Churches formulated during and after the Civil War, 1861-1865.

## CHAPTER THREE

*Fiscal Year of 1898 to 1899*

### S E C O N D   A N N U A L   C O N V E N T I O N

Rules and practices adopted . . . Unsatisfactory as printed . . .  
First plans for Annual Camp Meeting . . . H. C. Morrison,  
E. F. Walker and Seth Rees mentioned . . . 100 delegates to  
Convention . . . 11 Evangelists given certificates . . .  
Pledge of \$2,000 for Foreign Missions.

The Executive Committee came together on September 1, 1898, to finish the work on the “Rules and Practices” ordered by the first Convention. These were not spread in the Minutes but evidently worked out and the 1000 copies printed and distributed late in the year. A part of these “Rules and Practices” presumably had to do with the organization of “the Pentecostal Alliance” and presumably a part dealt with the Holiness people’s stand against dancing, card playing, tobacco, secret societies, immodest dress and other considered evils of the day. It appears that much, much discussion took place over the “Rules and Practices.”

My Father as the first Secretary finally writes into the Minutes “After a lot of discussion a *rule of faith and practices* was adopted and printed but never found satisfactory to the Committee or to the people . . . It looks as if God wants us to have very little organization at the present.”—John T. Benson.

It appears that Father was discouraged about the organization. Nonetheless, there was progress. The 1899 Convention put the “Rules” into the hands of a Committee for revision and adoption by the Alliance. There were growing pains in the early days of the Movement and as stated before, there seems to have been some lack of enthusiasm on the part of our good Holiness people to adjust themselves to a tight-knit organization.



The Minutes of January 2, 1899 show a strong desire for a camp meeting to be held close in to Nashville. Centennial and Glendale Parks were considered as possible sites. The Minutes record that invitations were to be sent to great Holiness preachers of the day to preach in the proposed camp. These were H. C. Morrison, E. F. Walker and Seth Rees. I am not sure that the Committee solved the problem of securing a camp ground for 1899 as there is no mention in the Minutes about the meeting ever having been held. But the following year of 1900 was more fruitful for the good people of Nashville and Middle Tennessee. More will be said in the following chapter about the great Camp Meeting established at Lebanon in 1900.

The Second Annual Convention of 1899 was held in Nashville. It began on Thursday, November 23rd and closed out on Monday, the 27th. Records show that about 100 delegates attended.

In this 1899 Convention, 11 certificates were issued to lay evangelists to preach and their characters passed.

Our early Holiness people had a tremendous and sacrificial vision for Foreign Missions. At that time the Pentecostal Alliance did not have any missionaries on the field, and apparently none under appointment. And yet the Minutes state that \$2,000.00 was subscribed for missionary purposes in that 1899 Convention. They were looking ahead.

# Zion's Outlook.

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J. O. McCLURKAN.  
Editor.

"My God shall supply all your need."—Paul.

\$1.00 A YEAR IN ADVANCE.

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VOL. X.

NASHVILLE, TENNESSEE, OCTOBER 25, 1900.

No. 48.

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*Masthead of Zion's Outlook, Pentecostal Alliance Paper.*

## CHAPTER FOUR

*Fiscal Year of 1899 to 1900*

### THIRD ANNUAL CONVENTION

Aspects of a denomination . . . Weekly paper "Zion's Outlook" acquired . . . Great Camp Meeting at Lebanon . . . Hynes building acquired . . . 125 delegates attend convention . . . First missionary sent to China . . . Pledged for Foreign Missions—\$2,500 to \$3,000 . . . Credentials to preachers and lay workers.

The Minutes of March 22, 1900, reveal that Reverend William Hust gave to the Alliance one house and lot to be used by the Holiness people for a house of worship. Thus, the fledgling Alliance accepted the property in its name, thereby focusing on the problem of gift properties. Obviously, it forced the Alliance to adopt some strictures of trusteeship and denominationalism in spite of its avowed purpose of not becoming a denomination.

The Minutes of May 15, 1900, show another step was taken in the organization and development of the Pentecostal Alliance. This came about with the official paper "Zion's Outlook"\* being acquired. The "Outlook" gave the Alliance a printed paper moving to hundreds of homes of Holiness people in Tennessee and other parts of the South. The Pentecostal Alliance was forming an organization with its obligation to publish and circulate a newspaper to its constituents. The Minutes state that the paper was to be "a strictly undenominational Holiness organ, one that would represent this aggressive Pentecostal Movement untrammled by ecclesiasticism of whatever name."

\* In 1891, B. F. Haynes was managing the "Tennessee Methodist." Because of Haynes' stress on Holiness, the Methodist withdrew support. Haynes changed the name of the paper to "Zion's Outlook." A full account of Haynes and his beloved "Zion's Outlook" will be found in Wynkoop's book (pages 53-55) "The Trevecca Story" published 1976, Trevecca Press, Nashville, Tennessee.



The second event in 1900 had to do with the Lebanon, Tennessee Camp Meeting. This meeting took place in August and according to newspaper clippings, which are a part of the Minutes, the Camp was a great success. It is not certain that 1900 was the first year of the Lebanon Camp Meeting.\* Perhaps the Camp had been established in previous years. There are some evidences to suggest that it had been promoted by B. F. Haynes, who was a Methodist Holiness preacher in Wilson County where the Camp was located. For sure, it is known that the Pentecostal Alliance acquired the grounds and property in the year of 1900, and it became the official camp grounds of the Pentecostal Alliance. The newspaper clippings tell that 2,500 people visited this Camp with singing, shouting, preaching and praying. It would appear that the 1900 Camp Meeting in Lebanon used a large tent for the preaching services, but the records of the following year - that is 1901 - state that a 60 by 90 tabernacle had been built to accommodate the crowds. Many families brought their private tents and spread them on the ground underneath the trees. They brought cots and chairs. There was a dining hall, which was a spread of tent flys over poles open on four sides. To those interested, pictures are to be found in the Minutes, showing the Tabernacle and some of the spreading tents.

The Third Annual Convention was held in newly acquired Hynes school building at Fifth and Jo Johnson Avenues in Nashville November 15-20, 1900. Before this the Alliance had held the first two Conventions in the rented quarters of the old Tulip Street Methodist Church in East Nashville. In the latter part of 1900 a sum of \$5,000.00 was agreed to be paid for the Hynes building. The payments were in installments. Thus, the Movement acquired property in Nashville as its own home quarters and began Sunday morning services.

The Third Convention of 1900 was attended by 125 delegates. All of the delegates were housed and entertained in private homes of the Pentecostal people in Nashville. It appears that the daytime services were held in the Hynes building and perhaps the night meetings were held elsewhere.

Significantly, officers and the Executive Committee were again elected at this Convention. The Minutes state that from \$2,500.00 to \$3,000.00 was raised and pledged for Foreign Missions and W. A. Farmer was appointed by the Alliance as its missionary. Farmer went to China. Having no mission

\* For more information, see pages 55-56, "The Trevecca Story."

Board, and no experience sending out missionaries to foreign lands, the Convention chose to send Farmer to China under the Christian Missionary Alliance organization in New York.

Again in this Third Convention, credentials were given to preachers and Christian workers by the Alliance. Also, it is to be noted that this Convention again avowed that it was not a denomination, but only an association of Holiness people. Nonetheless, inescapably, the Alliance had begun to operate with some of the problems of a denomination, for the Alliance had acquired real estate in Lebanon, Nashville and elsewhere. Years later, it appears from some records that the deed to the Lebanon campgrounds was never properly executed.

Significantly, in two years at the close of 1900 the Movement had held three annual conventions and the progress noted is as follows:

1. 125 delegates attending the Third Annual Convention.
2. The ordination of preachers and the issuance of their certificates and the passing of characters for preachers, Christian workers, evangelists, etc.
3. A missionary program with W. A. Farmer, the first missionary, going to China.
4. The setup of some rules and regulations which are not of record, but certainly existed.
5. The possession of properties in Lebanon, Nashville and elsewhere.
6. The establishment of a regular order of weekly services permitting and encouraging Holiness people to become loosely affiliated as attending members of the Nashville Mission.
7. The publishing of a weekly paper as a semi-official organ named, "Zion's Outlook."

Inevitably, the good people of the Pentecostal Alliance were performing the functions of an organized church and in that sense, drawing to the status of a denomination, although it would appear that such was not their intention.



Banner 1249/2x



*HYNES SCHOOL, built about the time of the Civil War, was located at Fifth Avenue and Johnson. It was abandoned as a school when Brother McClurkan and the Pentecostal Alliance Committee acquired it in 1899. Note the electric streetcar on the right.*



## CHAPTER FIVE

*Fiscal year of 1900 to 1901*

### FOURTH ANNUAL CONVENTION

Move to Jo Johnson Avenue . . . Weekly services begin . . .  
Bible Training School begins . . . W. M. Tidwell first  
student . . . Benson joins McClurkan full time . . . 125  
delegates attend Convention . . . Name Pentecostal Mission,  
Incorporated adopted . . . Six missionaries on the field . . .  
\$2,180.60 raised for Foreign Missions.

The Minutes of December 3, 1900, state that plans were to be made for a Sunday School at the old Hynes building on Jo Johnson Avenue. I am told by my brother, Robert G. Benson, now in his 87th year, that he remembers attending the first Sunday School in the old Hynes building. According to Robert, they all met in one big room with several classes divided in the space. None had the seclusion of a private classroom. It is evident that the Sunday School began to function in either December, 1900, or in the early part of 1901. Aside from the Sunday School, Sunday morning services began. Thus, the policy of people attending their own denominational churches on Sunday morning was changed. The added Sunday morning services constrained people to give up their own churches. Historically, my parents, John T. and Eva Green Benson, along with their three children, withdrew their attendance from the Tulip Street Methodist Church and joined with Brother McClurkan as attending members of the Pentecostal Alliance. Other families affiliated as attending members and became a part of the Pentecostal Alliance.

Evidently, the paper "Zion's Outlook," bought from B. F. Haynes in the early part of 1900 had become important in the development of the Holiness Movement in the Middle South. Of course, it was edited by Brother McClurkan but carried articles from time to time by other great Holiness preachers.



It was a connecting tie that went to Georgia, the Carolinas, Alabama, Mississippi, and even as far as Texas. That the paper was promoted among the Holiness people is clearly shown in the Minutes with a leaflet, evidently written by Editor McClurkan, urging support and contributions through the columns of the "Outlook." This leaflet is undated, but its place in the sequence of the Minutes would suggest that it was sent out in late 1900, or early 1901 (about a year after the paper had been acquired).

The Minutes of several meetings of the Executive Committee from January to November in 1901 reveal several missionary applicants were received for foreign assignments, and several preachers, evangelists and Christian workers were issued certificates, all of which involved the passing of characters. It would appear that the Executive Committee was not careless and indiscriminate in issuing credentials, however, credentials were largely issued on the basis of personal testimonies and reputation.

The Minutes of August 1, 1901, reveal a sensitivity concerning discipline, for these Minutes reveal that the character of one brother, H. O. Moore, had been questioned by accusers in Texas. In order to deal with this, J. O. McClurkan and J. J. Rye, at some expense made a trip to Texas to stage some sort of confrontation which necessarily would have had the semblance of a hearing and a church trial. Actually, the accusers withdrew their charges, but the episode put the Alliance in the straits of churchmanship with its ordination of preachers and certificates for evangelists and Christian workers, the passing of characters and the like. Necessarily, the Alliance faced the disciplining of those who proved unworthy of the credentials issued to them.

Early in 1901, the local body of the Pentecostal Alliance in Nashville bought property in Nashville. It was the old Hynes school building erected some years before during the Civil War located at the corner of Jo Johnson and Fifth Avenue, North. This location was north of the state capitol and in the slums district of Nashville adjacent to the red light district. Insofar as the building was concerned, I am told that it was a dingy, dreary, sooty, unpainted and rundown piece of property to which the young congregation proceeded to repair and fix up as best it could. The Minutes of November 23, 1900, show that \$300.00 was spent to repair the roof, to install water and toilet facilities. Despite the drabness and the location the old building took on life. The office of "Zion Outlook" was moved to the new location. As poor as

the old building was, it became the headquarters of the Wesleyan Holiness Movement in Central Tennessee, reaching out its influences in the South. Furthermore, it became the birthplace of what is now Trevecca Nazarene College. Elsewhere in this account is a picture of the Hynes building which a few old-timers will remember as it was situated on Jo Johnson Avenue within sight of the L. and N. railroad tracks.

As stated previously, in early 1901 regular weekly services were begun in the old Hynes building, providing for Sunday School and Sunday morning worship. And then Brother McClurkan started a series of Bible classes at night. Aside from this Bible teaching, there came the training aspect of showing Christian workers how to deal with people, how to become personal workers, how to visit the hospitals and jails—preaching, singing, testifying and handing out tracts. A series of street meetings were set in action in various parts of the city.

It is now evident that our beloved Trevecca Nazarene College as it stands today with 1,000 students and a multi-million-dollar campus came out of these night Bible classes and training sessions held in the early months of 1901. It must have occurred to Brother McClurkan in these months that other men and women outside of his own little flock needed Bible lessons and Christian training. Therefore the vision of the Bible Training School came about and the call went out through the columns of the “Outlook” for men and women to enter the Bible Training School to be founded in the fall of 1901.

“Little is much when God is in it,” so says the song. Brother McClurkan and his Pentecostal Band started with precious little—practically naught—and naturally any gain was on the plus side. One wonders if this group of people had been blessed with a spacious church in an affluent part of the city, would it have thrived, leading the way for the Holiness people of the central South to band together and organize themselves in a young and growing organization? One wonders if they would have founded a college, published a weekly paper and in 10 short years have had 27 missionaries on the field? It seems miraculous today, particularly when one thinks of the limited resources they had at hand.

It is evident that W. M. Tidwell was the first student to enter the Bible Training School. Minutes of September 25, 1901, show Tidwell to be



present in the Nashville headquarters where he was admitted as a lay evangelist. If the Bible School and indeed Trevecca Nazarene College, never did anything else except to produce Will Tidwell, its existence is justifiable. Tidwell became a great soul-winner. A few years after receiving his Bible training, he organized a mission in the slums of Chattanooga and lived in that city for more than a half century. Out of his zeal and efforts, we have our great First Church of the Nazarene and several sister churches close about in Chattanooga.

Tidwell served our Nazarene church well for a great many years. He was active in District affairs and General affairs. He was a beginning member of the Board of Trustees for our Nazarene Theological Seminary out in Kansas City. Also, he did much for Trevecca, his alma mater. One of our campus buildings providing offices for professors and departmental heads is called Tidwell Faculty Center in his honor. In the late stages of Tidwell's ministry, it came about that he felt a struggle within himself about the extremities of women's dress, the tolerance for television and such matters and moved back to what he considered the independent ways of his early days of association with Brother McClurkan. We Nazarenes of today regret his decision to withdraw from the church, but he kept preaching with his old fervor until he passed away in Chattanooga a few years ago. Whatever might be said about Tidwell, he was a good man, an earnest man—a great soul-winner and Trevecca can well be proud of its first student, for his work in the “vineyard of men's hearts.”

The Minutes of the Mission do not record the date of the opening of the Bible Training School, but there are other records available in the Trevecca Archives which tell that its main body of students arrived November 5, 1901. This was at the close of the Fourth Annual Convention in Nashville. Doctor Wynkoop states in “The Trevecca Story” that 25 students matriculated. It hardly seems possible that the students could have been housed in the old Hynes school building, with its poor facilities. Evidently, rooms were available in the upstairs chambers, and somehow the students were housed and fed. Also, adjacent buildings were used. There were a number of day students who did not require rooms.

According to Merle McClurkan Heath in her book about her Father, *A Man From God*, she states that the Bible Training School charged no tuition.

Board and room were charged at the insignificant price of \$10.00 per month, and it appears that if a student could not pay for his board and room, somehow, Brother McClurkan with the help of the Pentecostal people managed to keep the student at his studies providing board and room at no charge.

J. O. McClurkan was a genius in the way that he financed the Pentecostal Mission and the Bible Training School. Insofar as I can tell by the records and by tradition, Brother McClurkan took a mild attitude about money raising. People were asked and urged to respond to the needs of the work, but there appears to have been no high pressure method of “wheedling” money out of people. One must consider that Brother McClurkan was a splendid example of self-sacrifice. He claimed little for himself, his wife and his four children. He was plainly heroic. This was apparent to the Holiness people. He considered the needs of the work first and the needs of himself and his family as secondary.

The Minutes from June, 1898, through October, 1900 (first 17 months), are inconclusive as to what the Pentecostal Alliance paid to Brother McClurkan for living expenses. Seven of the 17 months are specified which average \$54.47.

The Minutes do reveal the Treasurer’s records for the fiscal year, beginning November, 1900, through October, 1901. Brother McClurkan received \$482.10 or an average of \$40.17 per month.

As previously stated, Brother McClurkan was mild about money raising. I recall my Father once telling about Brother McClurkan’s quiet way in raising money. Time and again Brother McClurkan would come to his office and say, “John, we are planning to have Brother So-in-so hold a series of meetings in the Tabernacle.” Father was a hard-headed businessman. He made no financial obligations unless he knew where the money was coming from. “Well, Parson, the meeting is great, but where are you going to get the money?” Then Father said that Brother McClurkan would look a little sheepish, embarrassed and a bit shamed that such a harsh reality as money had been brought up. Apologetically, he would say, “Well, John, we’ll get the money someday.” It appears that money was an unpleasant subject with Brother McClurkan. Father said, “Parson always got the money.” It’s my opinion that he secured the money with his own blessed example of self-sacrifice. In connection with the Bible School, it seems almost absurd and ridiculous to think of \$10.00 a month for room and board being charged to Christian workers to stay



at the Bible School in the years of 1901 and 1902. But somehow Brother McClurkan managed this low priced plan.

With a wife and four children, one wonders how Brother McClurkan kept his family together and met their needs. There are indications that he received a small fee each month for editing "Zion's Outlook." Merle McClurkan Heath gives an inkling of how the McClurkan family's needs were met in the early years. She says that her Father believed in good, religious books. He believed that every home should have good books and that every home should hang on its walls scripture-text mottoes. Thus, the saintly McClurkan in his Prince Albert coat, carried a split-bottom basket on his arm around the city filled with books and wall mottoes. I don't know the books he sold, but I well remember those art velvet mottoes—some red, green and blue with white lettering containing quotations "God Bless This Home," "Jesus Saves," "God Is Love," "Prayer Changes Things," etc. Out of the proceeds of these sales came the extra money for Brother McClurkan's support for his family and at the same time he was ministering to people with books, tracts and mottoes.

Sometime during the year of 1901, my Father, John T. Benson, resigned his rather lucrative position as a partner in Cummins, Benson, and McKay to become associated with J. O. McClurkan on a full-time basis. It was as if the saintly McClurkan passed by, called, and Father "dropped his nets" and followed. Father's move was momentous to the Benson family. As I write this account seventy-five years later, I marvel at his decision. How Father reasoned that he could support a wife and four children with this risky move is not to be understood on a business-like basis. It seems almost ludicrous to think of Father joining Brother McClurkan's humble wall motto-book business as operated from his "split-bottom basket." And yet out of that "basket" came two profitable business enterprises, namely the Benson Printing Company and John T. Benson Publishing Company.

Success in business! I cannot believe it was in Father's mind in the year of 1901 when he became the right hand man of the Holiness people and more particularly the Treasurer of the Pentecostal Mission, Incorporated, without salary. In later years, Father never explained the move to his sons and daughters. In fact, I never heard him mention it and yet his

devoted, consecrated life tells me that he cast aside his better business judgments. His dreams and ambitions for success in the business world were given up. Every bridge was burned behind him. Father was God's man—ready, willing to fully trust the Almighty for the material needs for himself and his family.

In the fall of 1901, the Pentecostal Alliance was approximately three and one half years old. The Fourth Annual Convention began on Wednesday night, October the 3rd at the Pentecostal Mission headquarters (Hynes Building) on Jo Johnson Avenue. There were 125 delegates attending from a number of states. Typically, the Convention was one of preaching, praying, singing and testifying. The Holiness people came together for a time of blessing and they enjoyed a religious freedom that was not to be stifled or curbed.

In this Convention of 1901, nine articles were slightly modified and adopted as the "Principles and Purpose" of the Pentecostal Mission. These were spread on the Minutes.

Notably, the name of the Pentecostal Alliance was changed to Pentecostal Mission, Incorporated.

A General Committee of 25 members was set up for running the Movement. This was divided into sub-committees for Home and Foreign Missions and also an Executive Committee. The Finance Department was set up with a General Treasurer. Significantly, no provisions were made for the salaries of the Officers of the Pentecostal Mission, Incorporated, and more importantly, as stated in the Minutes, "Nothing shall be deducted from foreign missionary contributions for home expenses."

A news clipping says, "Friday evening (November the 1st) the tide which had been rolling high during the entire Convention rose still higher."

On Saturday morning (November the 2nd) "32 evangelists representing a half dozen denominations, received their certificates and were consecrated to the work . . . These faithful workers knelt around the altar . . . (promising) to toil and labor amid every kind of struggle, hardship and battle until the victory was won, strong men wept, shouted and embraced each other. Halle-



lujah's went up from many hearts and heavenly gales swept over the entire audience."

On Saturday afternoon the Convention "was crowded with various phases of the work, among which was that of the black people. The Holiness Movement must give the full gospel to the black people of the South."

Sunday (November the 3rd) "was devoted almost entirely to (Foreign) Missions . . . Ada Beeson and J. T. Butler were consecrated . . . Sister Beeson going to South China and Brother Butler to Central America . . . the missionary offering was then taken."

The Treasurer's Report says that "we have been supporting six missionaries, all of whose allowances are paid up to January 1, 1902:

W. A. Farmer, South China  
John E. Fee, South China  
Mrs. Annie Lewis, Soudan  
Mrs. Arthur Williams, Congo Free State  
Mr. and Mrs. William Ramsey, India"

The Treasurer's Report also stated that the collection from all sources amounted to \$2,180.60. Apparently, each missionary was allowed \$300.00 per year or \$25.00 per month. Up until the 1901 Convention, the Alliance had been supporting its missionaries through the Christian Missionary Alliance with headquarters in New York; but the 1901 Convention adopted the Resolution, "that we discontinue supporting other missionaries than those sent out by the Pentecostal Mission and that new fields of missionary work be opened up as the Lord opens the way." Fellowship was continued.

In reading the records, it is evident that Foreign Missions was the heart of the 1901 Convention. And yet the young Movement did appoint five District Superintendents for the Home work.

What a Convention! It was a group of people filled with the Spirit. The Movement was scarcely three and a half years old. Certainly, Brother McClurkan and his associates had every right to feel that God's guiding hand was leading them to great accomplishments in the work of the Kingdom.

1. They acquired property in Lebanon for the annual camp meeting.
2. They acquired property (Hynes Building) at Fifth and Jo Johnson Avenues for the central headquarters in Nashville, Tennessee.
3. They acquired the weekly paper "Zion's Outlook" to be edited and distributed to the Holiness people of the Central South.
4. They supported six missionaries on the field and appointed two additional missionaries to be sent out.
5. They founded the Bible Training School, which is now our own Trevecca Nazarene College.
6. They laid the sure foundations for the mother church of the Southeast known today as the First Church of the Nazarene in Nashville, Tennessee, and also laid the foundations for the Tennessee District Church of the Nazarene as we see it today.



*Committee around 1900. Standing: Benson, Welburn, Yeamen, Moore. Seated: Ransom, McClurkan, Thompson.*





*In the early 1900's, automobiles were scarce and too expensive to be used by the good people of the Pentecostal Mission for spreading the Gospel. The Gospel Wagon solved the transportation problem, particularly in the months of temperate weather.*

## CHAPTER SIX

*Fiscal year of 1901 to 1902*

### FIFTH ANNUAL CONVENTION

Evangelism at home and abroad . . . Missionaries to Cuba and Central America . . . Pentecostal Mission Publishing Company founded . . . Early resignation of missionaries . . . Charter 14 Articles (Rules and Purposes) adopted . . . Daily reports 1902 Convention . . . \$4,621.59 raised for Foreign Missions . . . McClurkan's leadership . . . Fitting people in . . . Diamonds in the rough.

In the first three months of 1902, the Minutes reveal several meetings of the Committee for Foreign Missions. There were problems and misunderstandings as the young Movement progressively pressed its missionary program. The Movement did not fail in its commitments to support its missionaries; nonetheless, there were misunderstandings that resulted in the resignation of four missionaries out of the first nine missionaries appointed.

The early records of 1902 reveal that the Pentecostal Mission, Incorporated, had opened two mission fields, one in Cuba and the other in Central America. Brother and Sister John L. Boaze, along with Miss Leona Gardner, were at Trinidad, Cuba. Brother and Sister John T. Butler were in Guatemala, Central America. Apparently Sister Butler died on the field in 1902.

While the Minutes of 1902 show an aggressiveness for Foreign Missions, there are hints of aggressiveness for Home Missions. An old pasteup in the Minutes dated March 22, 1902, state: "Brother McClurkan submitted cost of new tent . . . 48 x 62 parafine, canvas—\$143.00." It was bought and surely used. Lacking in church buildings, the early Holiness people took to the streets and vacant lots. Over the South they spread their tents for preaching the message of full salvation.



Also, in the same pasteup of March 22, 1902, is this significant paragraph: "Brother Moore presented application for a charter incorporating the Pentecostal Union Mission Publishing Company for general publishing purposes." Thus the small, "split-bottom basket" filled with tracts, pamphlets, books and wall mottoes that had been carried in the crook of Brother McClurkan's arm as he trudged the streets of Nashville, took on the austere form of a Corporation. Some time later the word "Union" was deleted and the title was made the Pentecostal Mission Publishing Company, Incorporated. It is not the intent of this Historian to tell the story of this Company in this account. Sufficient to state is that the Company did thrive until 1915 with tracts, books, mottoes and gospel songbooks. In 1915 (after the death of Brother McClurkan in 1914) the Pentecostal Mission, Incorporated with its Home and Foreign Missions, along with Trevecca College, united with the Pentecostal Church of the Nazarene. The Pentecostal Mission Publishing Company remained, more or less active in Nashville, not being a part moving to the Nazarene Headquarters in Kansas City, Missouri. What little business the Company controlled was largely involved with the gospel songbooks, which my Father, John T. Benson, had started publishing in 1904. Thus, my Father had become the sole owner of the Pentecostal Mission Publishing Company.

Father's ambitions for the Company after 1915 were at the best luke-warm. He felt that our Nazarene Publishing House could adequately serve the Holiness people. Consequently, the Company that had had its humble beginnings in the "split-bottom basket" lived on weakly. In the early 1920's it was far from healthy and certainly with dim prospects for its future. When "Tongues" people took over the name "Pentecostal," Father half-heartedly, in semi-jest, changed the name of Pentecostal Mission Publishing Company to John T. Benson Publishing Company. Father had no grandiose plans for the Company and no egotistical reasoning for naming the Company for himself except to let it die honorably with his name. However, he had a good, honest name which he gave to the Company and it has since thrived with his good name. In fact, as of this writing in 1976, the Company is a multi-million dollar business publishing and recording religious music.

The Minutes of the Pentecostal Mission, Incorporated, for its

fourth fiscal year (1901-1902) are alive with the “growing pains” of a young, eager and earnest group of brothers and sisters who were attempting to carry on the Holiness work. Undeniably, they faced the necessity of more rules, regulations and organization although opposed to ecclesiasticism.

Of course, there was the passion for Foreign Missions. Before this, missionary candidates had been appointed without too much consideration of health, stamina, determination, ability to get along with fellow missionaries, ability to handle personal expenses, etc. Consequently, a list of 16 questions was developed to be asked of all missionary applicants (see Minutes of November 8, 1902). Further, a pledge of seven years of service was to be required by the Board. Indeed, considerable reference is made in the scope of 1901-1902 Minutes to missionary problems. This account has already made mention of the resignation of W. A. Farmer, Ada Beeson and Annie Goode, missionaries to South China. It appears that the resignation of W. A. Farmer, while regrettable, was acceptable. In the cases of Ada Beeson and Annie Goode, there was a considerable amount of pain and disappointment. The Minutes refer to them as “the girls” and reveal the passing of letters and cablegrams between Nashville and South China. “The girls” had been sent out to China under the Christian Missionary Alliance with its Board in New York. Plainly, some confusion had arisen as to whether they were missionaries of the Pentecostal Mission, Incorporated, or CMA. One would suppose the situation was more acute because J. W. Beeson of Meridian, Mississippi, was the Father of Ada Beeson. Further, Brother Beeson was a member of the General Committee elected in the Convention of 1901 to run the affairs of the Pentecostal Mission, Incorporated, including its department of Foreign Missions. Hence, there was a Father’s concern for his daughter, and it is no wonder that the Committee for Foreign Missions treated the matter as the intimacy of a family affair and referred to these two lady missionaries as “the girls.” Reading between the lines, Ada Beeson and Annie Goode were thousands of miles away from home and caught in the confusion arising between two foreign missionary boards, hardly knowing for a certainty whose missionaries they were. Although it was disappointing to our Pentecostal Mission people, “the girls” decided they had best resign from the Pentecostal Mission, Incorporated, and look to the Christian Missionary Alliance for support.



But there was another resignation involving E. L. Latham, the ninth missionary appointed by the Mission. Brother Latham went to Cuba. Already there were in Cuba three missionaries—Brother and Sister Boaze, and Miss Leona Gardner. It appears there was a disagreement between Brother Boaze and Latham about a proposed training school to be established. Apparently the Committee for Foreign Missions sided with Brother Boaze, who was later appointed Superintendent over the Cuban Missionaries. The result was that Brother Latham resigned.

These missionary problems are recited because they were problems that confronted the leaders of the Holiness people in those early years. These problems had to be treated with more authority in the way of churchmanship, stiffened with rules and stronger rules were adopted in 1902.

In the Convention of 1901, nine articles had been adopted for the “Rules and Purpose” of the Mission. These were tightened and extended to 14 articles in 1902 (see articles April 28, 1902, later adopted by the General Convention in October). Further, the Charter for the incorporation of the Pentecostal Mission under the state laws of Tennessee was secured and adopted (copy of the Charter is not included in the Minutes of 1902, but reference to its acceptance is made as of April 28, 1902).

The Minutes of 1902 show a dedication of time-consuming effort on the part of the members of the General Committee forming the Foreign and Home Departments headed by the Executive Officers. Geographically, meetings were held in Nashville, Atlanta, Fayetteville, Lebanon and on the train to Murfreesboro. There were personal sacrifices. No salaries were paid to the Officers or the Committeemen. An occasional reference suggests a travel allowance for some of the brethren but one would suppose that most Committeemen paid their own travel expenses. Every dollar given for Foreign Missions was sent to the field without any deduction for home expenses.

The following missionaries were accepted in 1902 and did go to the field:

Miss Gertrude Smith—Cuba

Miss Lizzie Leonard—India

Miss Lena Hertenstein—Cuba\*    Reverend George W. Glover—Cuba  
Miss Lula Hutcherson—Cuba\*    Mrs. Susan I. Glover—Cuba  
Reverend Frank Ferguson—Cuba

The Fifth Annual Convention of 1902 (counting 1898 as the first) began Tuesday night, October 21st and continued through Sunday, October 26th. A day by day account is given in the October 30th issue of *Zion's Outlook*.

The *Outlook* reported the first day, Tuesday, October 21, “The Pentecostal Mission Convention convened . . . (in the) evening at 7:00 . . . with Reverend J. O. McClurkan, President in the Chair . . . The usual testimony and praise service was held . . . Reverend A. A. Miles . . . preached the opening sermon . . . He said, “I believe in a perfect salvation because we have a perfect God . . . every word from Genesis to Revelation is inspired to teach perfection and the salvation He offers is a perfect salvation . . . nothing halfway about it.”

The *Outlook* recorded the second day, October 22, “The morning services were devotional and (testimonial). Reverend Kinard of South Carolina preached . . . (about) the cares of this world and the deceitfulness of riches . . . The evening session was purely devotional, Reverend J. J. Rye preaching after testimony service . . . He dealt with Sanctification . . . several times he was interrupted by a spontaneous outburst of enthusiasm.”

The *Outlook* recorded, “The third day, Thursday, October 23, opened with about 250 delegates present and a number more expected during the day . . . Reports from . . . Virginia to Texas . . . were encouraging . . . Reports show . . . rapid spread of Scriptural Holiness throughout the bounds of this Pentecostal Mission . . . In the afternoon Reverend C. P. Jones (songwriter) a noted colored evangelist, delivered an eloquent sermon . . . (He reported) that the Pentecostal Mission work among the colored people was encouraging.”

The *Outlook* reported the fourth day, Friday, October 24, “The morning hours were given to reports . . . a large number of delegates arrived, swelling the

- \* Miss Hertenstein married missionary John T. Butler and subsequently moved to Guatemala.
- \* Miss Lula Hutcherson became the wife of Reverend Frank Ferguson. Aside from serving in Cuba, the Fergusons later opened the field of South America, first going to Bolivia and then to Argentina and subsequently became missionaries for the Church of the Nazarene. The work in Argentina as opened by the Fergusons continues today as of 1976.



attendance beyond expectations . . . and there are now nearly 400 . . . The spiritual interest is great and . . . the praise services are made occasion for the demonstration of great religious fervor . . . (The Treasurer's Report) showed as collections for Foreign Missions—\$4,621.59 . . . This report was received with great enthusiasm.”

The *Outlook* reported the fifth day, Saturday, October 25, “The morning services up to 11:00 . . . given to praise and testimony . . . a gracious occasion and the Holy Spirit manifests Himself in the songs and testimonies . . . At 11:00 Reverend N. J. Holmes . . . preached a missionary sermon at the conclusion . . . the speaker called for volunteers . . . and the large audience witnessed about 30 consecrated men and women who stood and said, “send me.”

The *Outlook* reported the sixth day, Sunday October 26, “The Convention met at 8:30 a.m. Sunday morning, being opened with testimonial services . . . Reverend A. A. Miles delivered the morning sermon . . . Reverend J. O. McClurkan presided at the afternoon session. The consecration (of) missionaries . . . closed the services of the afternoon . . . The night services opened with devotional exercises, after which there was an address by the Reverend J. T. Butler on . . . work in Central America . . . After the conclusion . . . there was a testimonial and praise service . . . with great enthusiasm and earnestness and lasted two hours. The praise service closed the work of the Conference.”

These quotes from the *Outlook* reveal the passion and fervor of the Fifth Annual Convention, opening with testimony and praise on Tuesday and closing on Sunday night with testimony and praise two hours after the preaching service had ended as the clock approached midnight. One would conclude that it must have been a thrilling Convention.

But it wasn't all testimony, and praise for the Convention did issue certificates, hear reports, pass characters, send out missionaries, elect the General Committee with its Officers and Division of Foreign and Home Missions, approved the new Charter, adopted the 14 Articles as previously mentioned and in general, tightened up the “ship of Zion.”

It is interesting to note that the Pentecostal Mission, Incorporated,

functioned without the authority of a so-called Bishop, General Superintendent or Overseer. Brother McClurkan was referred to as President of the Corporation and Chairman of the General Committee and only occasionally as the Superintendent. The 14 Articles tell us that he had the duty as Chairman along with the Vice-Chairman to preside over all sessions of the General Committee, the Executive Committee, and the two Sub-Committees for Foreign and Home Missions. Also, he presided over the Annual Conventions. Thus, in effect, Brother McClurkan acted as a sort of Bishop, without the specifics of that title. Undoubtedly, he acted with a grace and wisdom that won for him the respect of a Bishop. Coupled with his wisdom was his heroic sacrifice. He served without salary and insofar as I can tell, without any appropriations of money for running his office in the way of expenses for rent, light, heat or secretarial help. Already I have noted the small amount of money he received for pastoring the local congregation at Nashville. He was a man of sacrifice. He led with sacrifice. Everyone in those early years of the Holiness Movement in Tennessee was well aware of his sacrifice. How could they help but trust him and love him and in many ways respect his authority, although his office gave him little authority? It was a delicate role, a sort of statesmanship and leadership that gave to him an uncontested leadership.

Brother McClurkan fitted people into the work of the Holiness Movement. He seemed to have a knack of fitting some who would have been considered misfits and unusable. There was Brother Willie Jones, a plain misfit by the rules of commerce and society. I never knew Brother Willie, but my brother, Robert G. Benson, remembers him as a zealous man, neatly dressed but apparently panged with hunger when my good Father and Mother would bring him home to eat at the Benson table. He ate with relish; “just another taste, Sister Benson,” he would say as Mother passed him second and third helpings. Brother McClurkan saw something in Brother Willie and so did Father and Mother. I guess he was a “diamond in the rough.” Our early Holiness people might well have considered themselves all to have been “diamonds in the rough.” In fact, they sang a song with this identical title:

*I used to dance the polka, The Scottishe and the Waltz,  
I also loved the theatre, Its glitter, vain and false;  
And Jesus, when He found me, He found me very tough,  
But praise the Lord! He saved me, I'm a diamond in the rough.*



Chorus:

*The day will soon be over, When digging will be done,  
And no more gems be gathered, So let us all press on;  
When Jesus comes to join us, And says, "It is enough,"  
This diamond will be shining, No longer in the rough.*

Willie Jones found a place with Brother McClurkan. He served as City Missionary for the Pentecostal Mission. After all, the Mission Hall on Jo Johnson Avenue was in a slum area of Nashville. Close by was the red light district. Brother Willie had a needy parish for his ministry of praying, testifying, holding street meetings, handing out tracts and inviting other misfits and derelicts of society to come to the preaching services at the Mission.

Well, I like Brother Willie's report\* which is on a cheap scrap of paper written but dimly with a lead pencil and pasted up in the official book of Minutes of November 14, 1902. In part, here is what the report says:

I hereon submit my report as City Missionary for the Pentecostal Mission for the past 12 months. Have made more than 100 talks in missions, jails, on the streets and in divers other places. Have made more than 100 visits, and prayed with persons in their places of businesses and other wheres. Have spoken to more than 1,000 persons personally about their souls. We have rejoiced daily in the precious privilege in offering the people a Savior who can save them from all sin, and who is anxious to take every burden of theirs and carry it for them. Also, desires to see for their needs and wants to deliver in their hearts by faith. Have received as compensation and in money and in other help about \$270.00, all of which is respectfully submitted, praying that He will greatly prosper and keep you all in His most blessed work, I remain His and yours, W. E. Jones.

\* The original scrap of cheap paper is a part of the Minutes in the Archives of Trevecca Nazarene College. I found it hardly readable. Therefore, in order that posterity could read Willie Jones' report, I inked over the faded lines, realizing that I was going over the work of a good man's hand, 73 years after he had patiently penciled it out on his cheap scrap of paper.

## CHAPTER SEVEN

*Fiscal year of 1902 to 1903*

### SIXTH ANNUAL CONVENTION

Drab facilities . . . Missionary policies improved . . . Reports from foreign lands . . . McClurkan great teacher of millennialism . . . Financial report, Bible Training School . . . Zion's Outlook changed to Living Water . . . 1903 Convention reports . . . McClurkan's sermon for unity . . . \$4,629.59 raised for Foreign Missions.

A study of the Minutes of the Pentecostal Mission, Incorporated, for 1898 through 1907, again and again reveal the utmost determination to develop Foreign Missions. There were setbacks. In fact, four of the first nine missionaries resigned on the field. Despite these disappointments, Brother McClurkan and the people he led pressed on with determination. It appears that every dollar that could be spared was spent for Missions. Elegance at home in the way of such refinements as stained glass windows, padded pews, carpeted floors and church steeples were of no importance. In fact, the early years showed the local congregation at the Nashville headquarters to have accepted the dirt and dingy of Jo Johnson Avenue without murmur. A picture of the Pentecostal Mission Headquarters is shown in the Minutes from a pasteup clipping from *Zion's Outlook* dated October 30, 1902. It appears to have been a brick structure three stories high with a possible basement. One would judge the first and second floors to have contained six or eight rooms each, and the third floor, four rooms. No doubt, some partitions had been removed on the first floor for what was termed Mission Hall for congregational services.

Despite the rain of cinders from passing railroad trains and the smoke and soot from hundreds of chimneys in the surrounding slum areas of Jo Johnson Avenue, the old Headquarters building in 1902 housed the young



and vigorous Holiness Movement. There was the office of Brother McClurkan, as Superintendent, Chairman and Pastor, and undoubtedly an office for John T. Benson, the Treasurer. The Minutes repeatedly mention the office room of *Zion's Outlook*. Additionally, there must have been some sleeping quarters for the young men and women attending the Bible Training School. Naturally, one would conclude that a kitchen and dining hall had to be a part of the three-storied building. At the best, the facilities were humble and ill-fitted by today's standards. Nonetheless, it had the majesty and glory of a place used for God's work. Although dinged with dirt, the old building served as a center dedicated to deal with the filth and dirt of the world in the way of rescuing men from sin and degradation. Brother McClurkan and his people believed that the best way to deal with greeds, hates, superstitions, diseases, crimes, drunkenness, broken homes, ad infinitum, was to begin a good work in men's hearts. No wonder the glory of God and the shouts and testimony of His people were there in that



*Front row, left to right: Margaret Tompkins Thompson, (Mrs. E.W.); Frances Rye McClurkan, (Mrs. J.O.); Mrs. Ransom, (Mrs. Arthur). Second row, Lula Morrison Welburn, (Mrs. E.H.); Eva Green Benson, (Mrs. John T.); Mrs. Moore, (Mrs. Tim H.); Mrs. Yeamen, Mrs. J.H.).*

bleak Headquarters building in the early years from 1901 through 1904.

The members of the Committee administering the Foreign Missionary work from Nashville Headquarters were all seasoned and mature men, and yet they certainly were young and inexperienced insofar as the administration of foreign work was concerned. As the fields in Cuba and Central America grew, the Executive Committee of Nashville learned somewhat by trial and error. First, the Committee learned that not every applicant for field appointment was suited for the rigors of missionary work. Granted that applicants were sincere and zealous to get to the field, nonetheless health, training, family obligations, ability to handle personal debts, social adjustment, cooperation and other factors were to be considered before sending candidates to a foreign land. The Minutes reveal that several candidates, although first accepted, were never sent to the field by the Foreign Mission Committee.

References have already been made to the list of standard questions required to be answered by missionary candidates. The Minutes of June 26, 1903, tell a story; "It was also decided that as an amendment to the questions to be asked of our missionaries, the following: If they will (agree to) report at least once per month of the work." This additional question seems to tell the story that reports from the mission field were not always forthcoming from the missionaries on the field and a pledge was to be made that reports would be sent.

A study of the Minutes of 1902 and 1903 reveal a number of missionary problems to have been dealt with by the Executive Committee. These had to do with salaries, buildings, benches, musical instruments, rentals, living quarters, property ownership, legal rights, native workers, Bible training schools, orphanages, natives hopefully to be sent to America, marriages of missionaries on the field, private possessions and private support aside from the support received from the Nashville Headquarters. To read the Minutes, one is impressed with the multitude of problems and the determination of the young and inexperienced Committeemen of the Pentecostal Mission, Incorporated, to solve all of the problems arising from the fields of Cuba and Central America. To be sure, Brother McClurkan and his group were not disheartened, for the Minutes of 1902 reveal that faraway India was to be opened as a new mission field. To this end,



Roy G. and Rosa Lowe Coddington, Pearl Thompson and Eva Carpenter were appointed and subsequent records prove these four appointees to have gone to India and rendered fine service as good missionaries.

It's always fascinating to think how our missionaries live on the field and with what equipment they have secured for their comfort and convenience. Scattered through the Minutes of the early years of the Pentecostal Mission are reports from missionaries and typical is the report of J. L. Boaze from Cuba dated March 16, 1903. Although the Cuban field had only been established for a few months, the following equipment was reported:

One bedstead—\$10.00	One sewing machine—\$10.00
Benches for mission—\$12.00	One clock—\$3.50
Four center tables—\$5.00	Two rocking chairs—\$4.50
Kitchen utensils—\$4.00	Two large cots—\$6.00
One small cot—\$2.00	Fifteen chairs—\$12.00
Five wall lamps—\$8.00	One dining table—\$2.00
Horse bridle and saddle—\$50.00	Organ—\$36.00.
<hr/>	
TOTAL—\$165.00	

A few days later on April 8, 1903, Brother Boaze reported these furnishings:

Lula Hutcherson's room:	Frank Ferguson's room:
One bed—\$5.00	One bed—\$5.00
One lamp—\$1.00	One lamp—\$1.00
One bowl and pitcher—\$1.27	One table—\$.75
One chair—\$2.50	One bowl and pitcher—\$1.27
<hr/>	One chair—\$2.50
TOTAL—\$9.77	<hr/>
	TOTAL—\$10.52

The money for the equipment in the Cuban field was certainly frugally spent. Even in the year of 1903, I hardly see how a sewing machine could have been bought for \$10.00 or a comfortable bed for \$10.00. And then, too, I am bemused to see that Brother Frank had a table in his room, whereas Sister Lula had no table. Frank was about 22 or 23 years old and I presume that Lula was about the same age. It was their first missionary assignment and a romance budded between them. Maybe Brother Frank's table was helpful for their fellowship. They did become man and wife. I remember

them well as the dearest of people. Later Minutes will reveal that they were transferred from Cuba and opened a field in Argentina. It is most remarkable that Brother Frank, in spite of his pioneer years as a missionary, lived a long life dying December 11, 1976.

Minutes from 1898 through the fall of 1907 scarcely ever mention the Bible Training School, which is now our own beloved Trevecca Nazarene College. This is regrettable. Possibly there are other records available that this writer is not acquainted with which would give information about how many students were enrolled in the fall of 1902, the second year of the Bible School. The fact that so little is mentioned in the Minutes leads one to marvel that Trevecca had such an humble and unobtrusive beginning. Did Brother McClurkan envision Trevecca as it is today with its 1,000 students, a faculty of 70 and its multi-million-dollar campus? It is quite improbable. Indeed, it appears that his concern in the years of 1901 through 1903 centered on his dozen or so Bible students in training them for teachers, preachers, missionaries and lay workers. Brother McClurkan was a strong dispensational preacher. He saw the world in the spaces of the millenniums. He divided time in segments, bringing his students up to the time of the Rapture and of course, the Second Coming. Then too, according to some, he had a blend of Calvinism and Arminianism. To be sure, he was a Second Blessing Holiness preacher and personally lived a puritanical life of sacrifice, but from tradition and the later preaching of his students, I believe he did not think of God as One ready to cast a believer aside at the slightest misstep, failure, or omission. He plainly saw the frailties of humanity and the greatness and goodness of God. He felt that it was scriptural to believe that men were "earthen vessels."

Essentially, Brother McClurkan's work was practical in his training of young men and women. He walked with them as they circled about him, ever learning for themselves how to teach and preach. With his students Brother McClurkan visited the homes, hospitals, jails and the big penitentiary in west Nashville. He taught them to preach on the streets, in old stores, in tobacco warehouses and in tents. Indeed, Brother McClurkan was a princely man, walking among his students. With his spare frame scarcely six feet tall, he made a fine figure with his clean, clear skin, moustache and flowing hair. Always as I remember him, he wore a Prince Albert coat with grace and ease. With his Bible under his



arm, and his natural humility and charm, it is no wonder that his very being taught the students much that could never be learned from books. Indeed, he centered himself among his students with the assurance that they were disciples of the Master of which he was devotedly following, and as for the humble beginnings of Trevecca, Brother McClurkan operated it as a sort of family affair and not much in the way of an institution in the early years. Here is what the Minutes of March 16, 1903, have to say:

“Brother McClurkan made a detail(ed) report of the Bible School, showing receipts amounting to about \$325.00 with expenditures amounting to about the same.”

Already I have noted that Brother McClurkan was unobtrusive about money, and unobtrusively he seemed to have operated the Bible School with free tuition and a charge of \$10.00 per month per student for Board and Room out of his vest pocket, so to speak. He had some teachers who helped, like Hattie Staley, Fannie Claypool, and others. Since Brother McClurkan claimed no salary for the operation of this Training School, I doubt seriously whether he paid his teachers anything much in the way of salaries. It appears that the McClurkan family had rooms in the same building on Jo Johnson Avenue, living with his students and gathering with them at the tables at mealtimes. It was a family atmosphere between himself, his students and his few teachers.

Notably, there is no mention in the Minutes of 1903 about the Lebanon camp meeting, although it is certain that the camp was operated that year.

Sometime during the year of 1903 the name of the weekly paper, *Zion's Outlook*, was changed to *Living Water*. There is no hint in the Minutes as to why the change was made. Pasted up in the Minutes is an old memorandum, dated August 3, 1901, which shows a letterhead proving that S. C. Todd and J. M. Pike were editing an independent weekly paper from Atlanta, Georgia, with the name of *Living Water*. Todd and Pike with several others from the Southeast, united with the Pentecostal (Alliance) Mission (see Minutes September 6, 1901). It would appear that out of this union came the name change from *Zion's Outlook* to *Living Water*.

The highlights of the Sixth Annual Convention are reported in the columns of *Living Water*, dated October 22, 1903. These highlights are pasted up in the Minutes.

*Living Water* reported that the Convention began a day earlier than was expected as “a number of delegates arrived in the city Tuesday afternoon (October 13th) and preliminary services began at once . . . At two o’clock Brother Benson conducted the opening services and Reverend G. W. Glover preached . . . E. F. Walker . . . preached Tuesday night.”

*Living Water* reported that on the following night, Wednesday (October 14th) at 7:15 o’clock, the Convention technically opened with Reverend J. O. McClurkan presiding. E. F. Walker preached and the report goes on to say, “At the opening of the Convention, 140 delegates had enrolled . . . to be assigned to homes.”

*Living Water* reported that on “Thursday morning (October 15th) at 9:00 the services opened with a Hallelujah testimony . . . after reports from the field by delegates Brother Walker preached . . . in the afternoon was an address by Reverend J. O. McClurkan on the needs of the Movement.” In the style peculiar to the man, he pointed out some things to the Holiness Band. Among these was the dangers of disagreeing about divine healing, mode of baptism and denominationalism. He went on to say, “I expect to see thousands of people in heaven who do not agree with me . . . what we want to do in the South is to get enough religion . . . to agree to disagree.”

On Thursday night, Brother E. F. Walker preached “to a very large crowd.” He said, “I believe in church authority, but church authority is not spiritual power. A Bishop may exercise authority, but it takes a man who has been indued with power from on high, who can exercise dynamite. I am not belittling ecclesiastical authority . . . the tendency of the times is to trust too much in learning. Did anybody ever hear of anyone getting Sanctified in a theological C-E-M-E-T-A-R-Y (seminary)? . . . All things being equal you can best represent Jesus Christ with a consecrated learning, but what I want to impress upon you is that education alone is not power with God. Every Pentecostal Christian is a live wire. He is attached to the dynamo of God, the Almighty. Some men men roar, and call it power. Some men jump and think it’s power. Feeling is not spiritual power. I feel just as good when I don’t feel good, as I do when I do feel good.”



In later years Brother Walker became one of our good General Superintendents in the Church of the Nazarene. One of the fine things about our great religion is its paradoxes. Born and bred in the Holiness Movement, I have no difficulty with Brother Walker's ideas of not being Sanctified in a theological (cemetery) seminary. I do confess that it takes a real spiritual perception to understand how "to feel just as good when I don't feel good, as I do when I do feel good."

*Living Water* reported that on Friday morning (October 16th) that "J. J. Rye, Field Secretary (Home Missions), gave an encouraging report of the work all over the country . . . Brother Walker preached a powerful sermon at 11 o'clock . . . At 2 p.m. . . . about 50 evangelists appeared before (General) Committee for certificates and renewals . . . (Later) the afternoon was given to reports from the field." No mention is made about the evening service.

*Living Water* reported that on Saturday (October 17th) that "the morning was devoted to reports." No mention is made of the afternoon, but at night "Arthur S. Ransom . . . conducted a genuine Hallelujah praise service, songs, hallelujahs and testimonies being mixed . . . E. F. Walker preached a sermon which elicited many enthusiastic responses."

*Living Water* reported that on Sunday (October 18th) "a glorious and gracious devotional meeting was held from 9 to 10:30 o'clock. Mrs. Pomroy and Mrs. Stratton made beautiful talks and the altar service followed. Several professions resulted. This was considered by many who came here as the most remarkable service witnessed. At 11 a.m. (at the First Cumberland Presbyterian Church) . . . Brother Walker preached one of his strong sermons . . . (In the afternoon) four missionaries were (dedicated) . . . Roy G. Coddling of York, Nebraska; his wife, Mrs. Rosa Lowe Coddling of Nashville; Miss Lizzie Leonard, whose family lived near Roanoke, Virginia; and Miss Eva Carpenter of Brentwood, Tennessee . . . During the consecration service, Brother McClurkan asked all present who felt that they were called to missionary work in foreign fields to come forward, to which about 15 present responded." No mention is made of the evening service.

*Living Water* reported that on Monday (October 19th) "the morning hour was given (to reports from the field) . . . Brother Walker preached at 11 a.m." The rest of the daylight hours were spent with elections of the General Committee with its divisions of Home and Foreign Missions and the Executive Committee. Brother Benson submitted his Treasurer's Report with collections for the fiscal year amounting to \$4,697.57. The closing services were held Monday night, Reverend J. J. Rye leading a testimony service, after which Brother Walker preached.

And so the Sixth Annual Convention closed, and was history. It started a day earlier than was planned. It lasted seven glorious days with Hallelujah services mixed with business sessions. Brother E. F. Walker was the principal speaker. Again it is to be noted that a strong emphasis was placed on Foreign Missions.

# LIVING WATER

"CALL UNTO ME, AND I WILL ANSWER THEE, AND SHEW THEE GREAT AND MIGHTY THINGS, WHICH THOU KNOWEST NOT"....Jer. 33:3

J. O. McCLURKAN, Editor  
Vol. XVIII

NASHVILLE, TENN., SEPT. 3, 1908.

\$1.00 A YEAR IN ADVANCE  
No. 35

## The Lord's Coming, the Key to Many Questions

A. B. SIMPSON.

In one of the art galleries of the Vatican there is one point from which alone the design of all the frescoes of Raphael which adorn the lofty ceiling is apparent. From every other point of view they seem confused and unmeaning, but from this particular spot the whole design opens like a beautiful flower.

And so there are certain standpoints of spiritual truth from which the whole system of revelation comes out in clear perspective and we seem to have a bird's-eye view of God's great thought for man's redemption.

There

bloom, every mysterious chrysalis that evolves the soaring butterfly from the crawling worm, is a prophecy and a type of that glorious time when He that sitteth upon the Throne shall say, "Behold, I make all things new."

This realm of suffering and death, this age of mystery and incompleteness, and this mingled condition of good and evil is not God's ultimate thought and plan, even for the material universe, but only a scaffolding

through the records of prophecy, it is a panorama moving steadily forward "to one divine event," namely, the reign of truth and righteousness and the triumph of the King of Peace, the glorious coming of the Lord.

Humanly speaking, there was no adequate reason for the splendor of the Babylonians, the cruel conquests of Persian deities, the brilliant ambition to which they sacrificed countless lives, and the oppression of Imperial Rome, as the Book of Daniel





*The Bible School student body and faculty in front of the Pentecostal Tabernacle, 125 Fourth Avenue North. This picture was made sometime between the years of 1905 and 1910. The streetcar rails are visible, however, the picture appears to have been taken before cobblestones were laid.*

## CHAPTER EIGHT

*Fiscal year of 1903 to 1904*

### SEVENTH ANNUAL CONVENTION

Fewer operational problems for Foreign Missions . . . 1904 Convention faces plans for organizing . . . Mission bands to be organized . . . Districts to be formed . . . J. J. Rye elected as Field Secretary . . . Living Water more closely tied . . . \$4,101.58 raised for Foreign Missions . . . R. S. Anderson sent to Guatemala . . . Vote to move uptown Fourth Avenue, North.

The Minutes of 1904 do not seem to be as voluminous as the years of 1902 and 1903. Perhaps the organization had begun to function more smoothly and with less committee meetings being necessary. Again, no mention is made of the Lebanon camp meeting, although it is known to have functioned for several years in the early 1900's.

A close study of the 1904 Minutes reveal the continuing attention to foreign missionary problems by the Executive Committee. The problems were much the same as those previously mentioned as occurring in 1903. It would appear that the fields of Cuba and Central America were growing and it is to be noted that a new field in India had been opened. Perhaps Brother McClurkan, as Superintendent, was able to administrate the affairs of Foreign Missions with more precedence and did not need to call the Committee together as often as in the formative years of 1902–1903.

The Seventh Annual Convention convened promptly on Wednesday morning, 10 o'clock, at the Pentecostal Mission building on Jo Johnson Avenue. Whereas in the Fifth and Sixth Conventions, full accounts were reported in pasteup clippings, there are no such pasteups with respect to the Seventh Convention of 1904. Hence, no information is available about the preaching services, praise and testimony services and other inspirational features of the Convention.



The Seventh Convention marked the end of six fiscal years of progress in the Holiness Movement as represented by the Pentecostal Mission, Incorporated. As has been noted, these good Holiness brethren of these early years were at points somewhat cool and negative insofar as church organization was concerned. They were not quite ready for the harness of a denomination with its responsibilities, its obligations of money budgets, pastoral arrangements and other disciplines. And again, this Historian notes the seemingly inevitable trend to the status of a denomination. In a sense, it is ironical, for all the while they were shunning and yet all the while taking on more of the form of a denomination with rules, regulations, and adopted resolutions.

At the outset of the Seventh Convention, a Committee of eight good men were appointed to draft resolutions to be presented to the Convention for the betterment of the Pentecostal work at large. The Minutes (October 19th) state: "We, your Committee on Ways and Means for the development of the work and conserving the interest of the Pentecostal Mission, would respectfully recommend the adoption of the following, viz.:

First, that Pentecostal Mission Bands be organized wherever practical; the organization of which is to be under the direction of the Home Committee until otherwise provided for, and each Band, when organized, shall be reported to the Secretary of the Pentecostal Mission at Nashville, Tennessee.

Second, that all Pentecostal Bands be formed in districts as rapidly as convenient; that they may be supplied with the ministry of the Word, by the Home Committee in conjunction with said district.

Third, that each Band be urged to send at least one representative to the Annual Convention.

Fourth, that a Home Mission Fund be provided for, and that all Bands be given opportunity to make offerings to the same, and all the workers holding certificates from the Pentecostal Mission be requested to take offerings for both Home and Foreign work and report same to the Treasurer at Nashville, Tennessee.

Fifth, that a field secretary be elected annually whose duty shall be to visit the Bands holding missionary rallies and doing such a work as directed by the Home Committee. The expenses of the said secretary to be met out of the Home Fund.

Sixth, that the statements of doctrine, constitution, and by-laws of the Pentecostal Mission, and the Minutes of this Convention, be published in pamphlet form and in "Living Water" and that a free will offering be taken to defray the expenses of the same.

The Minutes state that "the above was unanimously adopted by the Convention . . . at 10 a.m., October 21, 1904."

The resolution with its six parts largely tells its own story of tightening up the organization. (1) With more direction for organizing Holiness Bands (churches not so called); (2) supplying ministers (pastors not so called); (3) representation of each Band with at least one delegate with voting power to be sent to the Annual Convention; (4) a Home Mission Fund to be provided on a volunteer basis (not an assessed budget); (5) field secretary to be elected to visit the Bands (creation of a general officer without salary, but whose expenses were to be paid out of the Home Mission Fund) and (6) that the promotional devices of pamphlets, news releases and the like be used and that the Minutes of the 1904 Convention be printed as an official journal.

It is interesting to think of the weekly paper, *Living Water*. It was first named *Zion's Outlook* and edited by B. F. Haynes. Begun in the 1890's, *Zion's Outlook* was supported by the Southern Methodists, however in the late 1890's, the Methodists largely ceased to support *Zion's Outlook* and Haynes found it financially difficult to publish the weekly paper. Consequently, the Minutes of May 15, 1900 reveal that Haynes sold *Zion's Outlook* to three representatives of the Pentecostal (Alliance) Mission and J. O. McClurkan became the editor. Sometime between the Conventions of 1902 and 1903, the name of the paper had been changed from *Zion's Outlook* to *Living Water*. Always the paper had promoted the Movement and indeed if your Historian is correctly informed, the funds raised for Foreign Missions had been largely solicited through the columns of *Living Water*. Indeed, as has been noted, there were no church assessments or budgets. It had only been possible to send missionaries to Cuba, Central America and India from the funds raised by the *Living Water*. The paper had been taken for granted as a semi-official organ of the Pentecostal Mission, Incorporated. However, the 1904 Convention adopted *Living Water* as its own official paper (a sort of denominational status) on Saturday morning, October 22nd. Again, the Seventh Annual Convention elected the General Committee to consist of 25



good men, with its sub-committees for Home and Foreign Mission and the smaller select Executive Committee.

The Treasurer's Report in 1904 Convention shows a sum collected during the year to have been \$4,101.58.

The Minutes make no mention of field reports by preachers, although it must have been that such reports were given. Also, no new missionaries were sent out directly from this Convention, although it must have been that a great missionary emphasis and rally was held during the Convention.

The Minutes do record the ordination of five preachers, and a memorial service for those that had passed away during the year.

The Minutes state that J. J. Rye was elected Field Secretary, and along with him were loosely organized 29 districts, most of which were immediately supplied with District Superintendents. Most of these districts were in Tennessee. Also represented were Georgia, Alabama, Kentucky and Mississippi.

During the years previous to 1904 "credentials" of the Pentecostal (Alliance) Mission had been granted to preachers and lay workers as certificates. Such certificates had been granted in Annual Conventions, but also by the General Committee and more particularly the smaller select Executive Committee from time to time during the year. A facsimile of the certificates used in the early years is presented on the next page. The 1904 Convention (Monday, October 24th) as per the Minutes tell that there were four grades of certificates: (1) ordained ministers, (2) evangelists, (3) candidates for the ministry and (4) lay evangelists. Additionally, the Minutes of October the 27th record the form. Obviously, these certificates were "credentials" for each of those who received them.

It is interesting to think that there were scores of these certificates issued in the early years. Historians and researchers will find a list of names numbered from 75 through 724 at the back of the Minutes. Many of the names are duplicated, showing renewals of certificates from time to time.

# PENTECOSTAL MISSION HEADQUARTERS

(INCORPORATED)

No. \_\_\_\_\_ Nashville, Tenn. \_\_\_\_\_ 191 \_\_\_\_\_

TO WHOM THIS MAY CONCERN:

This is to Certify That \_\_\_\_\_

an \_\_\_\_\_ of \_\_\_\_\_, is an acceptable member of the PENTECOSTAL MISSION, and is hereby authorized to labor in this capacity in whatever field God may call, and as such is recommended to the love and fellowship of all God's children.

*This Certificate is void after December 31st, 191 \_\_\_\_\_.*

DENSON PRINTING CO., NASHVILLE

SECRETARY

CHAIRMAN

Additionally in the back is a list of 36 missionaries (as of 1907), some of which are duplicated on the list. Perhaps it is more interesting to think the certificates of 1904 were given by a young, looseknit organization, scarcely six years old. Certainly it was an organization without much prestige. It was an organization that did not claim to be identifiable as a church, only a fellowship of the Holiness people. Nonetheless, the certificates were in a way "credentials" and doubtless were prized by those who received them. The certificates were plain documents.

In the light of history, as of 1975, it is quite significant to cite the Minutes of November 3, 1904, as follows:

Reverend Richard S. Anderson and wife of Laurens, South Carolina, having their support provided for by Laurens, Clinton and Mountville Bands, were granted missionary certificates to Guatemala, Central America, and sent on their way, praying God's richest blessings on them.

This Historian does not know the full particulars of the services rendered by the Andersons. I only know from tradition that they were missionaries of the highest order and did much in laying the foundation stones for our



Church of the Nazarene now operating in Guatemala with one self-sustaining district operated completely by nationals, and one missionary district with an American missionary at its head. The Andersons who were sent out in 1904 by the Pentecostal Mission, Incorporated, proved themselves down through the years as dedicated missionaries, fruitfully blest with their labors. I believe that perhaps the Andersons are buried in Guatemala and that some of their children followed in their footsteps as missionaries to Guatemala in the Church of the Nazarene.

And finally, before finishing with the Minutes of the year of 1904, I would point out that the Minutes of December 29 voted to exchange its headquarters property (old Hynes building) on Jo Johnson Avenue for a more uptown piece of property as owned by one of the Pentecostal brethren, J. H. Yeamen. This property was located on the west side of Cherry Street (Fourth Avenue, North), midway between Broadway and Commerce Streets. This story is told in the next chapter.



*Early Bible students (around 1906 or 1907) off for a picnic. The vehicle was hired for the day. Historians will note the solid rubber tires.*

## CHAPTER NINE

*Fiscal year 1904 to 1905*

### EIGHTH ANNUAL CONVENTION

Spreading influence of Pentecostal Mission . . . Street cars in Nashville . . . Vote for Fourth Avenue property . . . In a boarding house district . . . \$7,000.00 borrowed to build Tabernacle . . . Two stories added for Bible School . . . Brief reports of 1905 Convention . . . \$4,251.58 raised for Foreign Missions.

The year of 1905 marked the seventh year of the Pentecostal (Alliance) Mission, Incorporated. In reading the Minutes of this year, one wonders if our good Holiness people were worn with the accelerated pace of previous years. For instance, the Eighth Annual Convention (1905) was shortened to four days, meeting Friday through Monday. True, the business proceedings were adequately taken care of, but the Minutes are silent with respect to singing, preaching, praying and the Hallelujah praise services of previous years. Then, too, there are no pasteup news clippings from the *Living Water* or the Nashville newspapers which would have recounted the inspirational side of the Convention. Knowing the Holiness people of old, I would reason that there must have been enthusiasm and fervor in the 1905 Convention, despite the lack of press reports.

Certainly, the work of the Movement was successfully carried on during its seventh year. This is evident with its growing outreach. A total of 58 certificates were granted by the General Committee or the Executive Committee to preachers and lay workers during the year of 1905. The influence of the Pentecostal Mission, Incorporated, with its dedicated and sacrificial leaders, spread to the nearby states of Kentucky, Arkansas, Texas, Louisiana, Mississippi, Alabama, Georgia, Virginia and the Carolinas. It appears that workers wishing to receive certificates to preach as a part of the Pentecostal Mission were recommended by those within the Movement, and in this sense,



were accepted rather liberally without much question. Obviously, there was trust among the Holiness people, and yet the Minutes of October 26, 1905, tell of two applications being deferred and two others being rejected. This infers some screening.

At the close of 1904, it was evident that the Headquarters Building on Jo Johnson Avenue was deemed poorly located in the slum areas of north Nashville. Those that attended the weekly order of services did get there mostly arriving on the Jo Johnson Street Car which passed by the Mission Hall. To do this required changing cars at the main transfer station at Fourth Avenue North and Deaderick Streets. By today's standards it would be judged slow and cumbersome transportation, but to those Nashville families of 1904, the street cars had electric lights and seats a bit hard, but not too uncomfortable. During the summer months, the windows could be opened for a current of fresh air, although there were times when the dust and flying insects were objectionable. In the wintertime, the cars were warmed with electric heat. The cost of riding was only five cents for adults and children under 12 years of age were free. The street cars were a blessing in those days, and certainly, by far, more convenient than the horse-drawn carriages and buggies.

Riding the street cars was democratic. The well-dressed rode along with those who were poorly dressed and unkempt. But there was chivalry. Men helped ladies get on and off the cars and most always if there were no seats available and a lady was standing; gentlemen would arise and graciously offer their seats to the ladies. While the cars were democratic and classless insofar as the whites were concerned, the black people were an exception, for they were by law required to sit in the back of the cars. My Father once sat down on the same seat with a black man in the rear of the car, for all the seats up front had been taken. The conductor gently tapped him on the shoulder and asked him to move. Whereupon Father turned to the black man and said, "You don't mind my sitting here, do you?" Notwithstanding, the black man's murmur of acceptance, Father, as a fellow rider, had to move at the insistence of the conductor, who had the responsibility by law of seeing that whites and blacks did not seat themselves together.

It is to be noted that the Jo Johnson Street Car served a predominantly black belt of residents. The law was that either race could fill the seats

forward and back, depending on who took the seats first. On the Jo Johnson line, the blacks started at the back and since they were in large numbers, they filled the seats to the front, leaving little room for the whites. While I don't think our Pentecostal Mission people were resentful of this, it did make an awkward inconvenience riding to the Mission Hall, and probably played some influence in the planned move from Jo Johnson Avenue to a more central location in the uptown area. Be it said just here, however, that Brother McClurkan and the Pentecostal people did accept the fellowship of black people. They were invited to all services and to the Annual Conventions. Black people did come, but usually they sat to themselves. At least in one case a certificate for a worker was awarded to a black person, which is recorded in the Minutes. He was Allie Green, Springfield, 1906.

The Minutes of February 16, 1905, tell of the purchase of a part of a lot 68 on North Cherry Street (Fourth Avenue North) west side, midway between Broadway and Commerce Streets. The deed as recorded in the Registrar's Office (Book 306, Page 341) states that the lot as bought fronted 75 feet on Fourth Avenue and extended 173 feet to the alley at the rear. One of the landmarks of the area is the Ryman Auditorium still standing as of today. It is known as the old Grand Ole Opry House. This auditorium faces west and fronts on Fifth Avenue, North. The old Pentecostal Mission Tabernacle fronted east on Fourth Avenue and was back to back with the Ryman Auditorium being separated by a narrow alley. In fact, you could step out of the back entrance of the Pentecostal Tabernacle as it was built and cross the alley with a short offset and enter the back entrance of the Ryman Auditorium.

The Fourth Avenue property as bought in 1905 belonged to James H. Yeaman, who was an active participant in the affairs of the Pentecostal Mission in the early years. I am told by my brother, Robert G. Benson, that Yeaman was a builder of sorts and at the time the property was deeded to the trustees of the Pentecostal Mission, Brother Yeaman had a nondescript lumber yard on the property and a small office building. Another oldtimer now living at 84 years of age is Robert Griggs, who remembers Yeaman's business as a small woodworking shop, making window frames and the like. His memory does not include the lumber yard, but he does vaguely recall piles of framing materials scattered about on the premises. Seven or eight years after Yeaman sold the property to our Holiness people, he became a city inspector responsible for building codes. As I understand it, Yeaman was a meticulous and



technical man, and he applied the codes with a discipline that worked a real hardship on Brother McClurkan and his followers. As a matter of fact, according to Robert Griggs, Yeaman condemned a part of the Tabernacle and Bible Training School quarters around 1913. Apparently, Brother Yeaman had ceased to be among the ranks of Brother McClurkan's group of people. As I said, his technical application of the city codes were a source of great trouble. Possibly, one would have to conclude that Yeaman was right in that the construction of the buildings was done in such a way as to create some undue fire hazards to those living within.

Certainly, it was a good plan to move from Jo Johnson Avenue to Fourth Avenue North. It brought the Holiness people within a block and a half of Nashville's uptown district. And yet it would be a mistake to think of the Fourth Avenue Tabernacle property as being located in an elegant and refined neighborhood. The properties surrounding the Tabernacle were old mansions which had been at one time elegant, but in 1905, they had become as dreary boarding and rooming houses on the cheap side. Further, across Broad Street to the south, only a half a block away, was another slum area known in those days of 1905 as Black Bottom. It was a large settlement of black people with rundown houses and shanties. Nonetheless, it was a good move, as history will record.

The Minutes of 1905 are somewhat brief concerning the move to Fourth Avenue North. However, further information is available in the old copies of *Living Water*, which are in the Archives of Trevecca Nazarene College. From these two sources—that is, the Minutes and the columns of *Living Water*—I have attempted to account for the construction and development of the Fourth Avenue North property.

*Living Water*, January 19, 1905:

“We are now planning to move to a larger and more central building in a few weeks which will have sufficient room for a parsonage, printing and book departments, Bible School and chapel.”

“We now have a rare opportunity of securing a central location at a reasonable price, where we have quite a building to begin with, and plenty of room to build thereon as our needs may demand. We have just purchased this new

property.”

“We now have the opportunity of erecting in connection with our new Tabernacle, a second story department for our Training School. More than 70 enrolled this session.”

*Minutes, February 16, 1905:*

The congregation voted unanimously to approve the purchase of the Fourth Avenue property, being the southern portion of Lot No. 68, which fronted on Fourth Avenue 75 feet and extended westward to the alley 173 feet. The three trustees were authorized to borrow \$7,000.00 at 6% interest from Vanderbilt University. (Ten years later as per the minutes of April 10, 1916, it appears certain that this \$7,000.00 loan from Vanderbilt University had not been paid.)

*Living Water, March 16, 1905:*

“IMPORTANT NOTICE—We are preparing to move our headquarters to a much better location between Broad and Church Streets on Cherry Street (Fourth Avenue, North). There is a building on the property which is being remodeled for a Tabernacle, book rooms, printing department, etc. We want to add another story for the Bible School. The Nashville brethren will provide room for the local work and also raise half the amount necessary for the School Building. After they have done their work (Tabernacle, book rooms, printing department, etc.) the architect estimates that it will require about \$3,000.00 to complete the work (add another story).

From the foregoing references, it is an established fact that an old building existed on the southern portion of Lot. 68 as bought in early 1905 from James H. Yeaman. Also it is evident that this was partly torn down and remodeled for the Tabernacle, book rooms, and printing department.

It is also apparent that only one story was at first contemplated to go above the Tabernacle. And it would appear that the one story was estimated to cost \$6,000.00 by the architect and the Nashville brethren (local Pente-



costal Mission Tabernacle congregation) were to assume half of this—that is, \$3,000.00—and the readers of the *Living Water* were to be solicited to send in the balance of \$3,000.00 to complete this one story.

The Minutes, March 16, 1905:

The trustees were authorized to borrow \$2,000.00 more to complete the building on Fourth Avenue, North. It would appear that the cost exceeded the estimate and this additional \$2,000.00 was needed to finance the construction.

Memorandum in Archives of Trevecca Nazarene College:

This memo purports that the three trustees did not secure the \$2,000.00 from a lending agency but rather advanced the money from their own pockets. While this memo is undated it is evident that the loan transaction took place in the late spring of 1905.

The memo was an agreement that T. H. Moore, A. S. Ransom and John T. Benson were to furnish \$2,000.00 to the Pentecostal Literary and Bible Training School. It was a second mortgage loan. The School agreed to erect and finish the second and third stories of the Pentecostal Mission Building for which the trustees (Moore, Ransom and Benson) leased to the said School that part of the building rent free. The School was to pay interest on the \$2,000.00. Said lease was to be non-transferable. Four rooms were to be reserved for Brother McClurkan as pastor.

Minutes of March 20, 1905:

“After some discussion of the Bible School Building, meeting was adjourned.” It is quite apparent from this very brief statement of the Minutes that construction was under way for the Tabernacle with the two stories above for the Bible Training School.

Minutes of June 21, 1905:

“We then had quite a discussion on the new building.”

*Living Water*, August 17, 1905:

“Contributions for Building: We are progressing nicely with the new building for the Literary and Bible Training School. However, the friends are rather slow sending in their offerings. We will need \$1,000.00 in the next 30 days . . . we started out to erect a two-story building, but have added another and made it three.”

*Living Water*, September 14, 1905:

“The Pentecostal Literary and Bible Training School: Under this heading, a picture of the front of the building comprising three stories is shown for the first time and this quotation follows: ‘We are glad to announce to old students and all prospective new ones that our new three-story brick building will be ready October 4, the date of opening of the Fall Term. It is 173 feet long, and 70 feet in width. Everything is new and clean and up to date. Fixtures will be used on the interior, such as electric lights, bathrooms, laundry, dustless blackboards, maps, instruments, etc.’ ”

There are no records that I have come across which tell the exact date the first service was held in the Tabernacle on Fourth Avenue. The Minutes are silent. Undoubtedly, there was a great day of rejoicing and dedication over the new Tabernacle, which I have estimated from memory to have seated 600 people. Unfortunately, there are no copies of the *Living Water* available which the writer has come across for the months of October, November and December of 1905. A search of the Nashville newspapers—the Banner or the Tennessean—may give a writeup on the dedication which future researchers may wish to unearth. On the basis of the records developed up to this point, I would assume that the Tabernacle was in operation in early October, 1905 and that the students occupied the two completed stories above. Although the Minutes of the Eighth Annual Convention of 1905 do not state where the sessions were held, one would conclude that the Convention was held in the new Tabernacle in early October.

Brother McClurkan did report in *Living Water* in the early part of 1905 that an architect has been used to plan the building, but it would appear that there was some lack in the planning of the building. I would suppose that this



lack of planning undoubtedly caused the meticulous city inspector, James H. Yeaman some years later to partially condemn the buildings.

Actually there were two parcels of land bought by the Pentecostal Mission, Incorporated, on Fourth Avenue, North. The first I have already mentioned as having been bought early in 1905, but the records reveal that in 1906, a second portion of land was bought, which will be accounted for more fully in the chronological order of this survey.

The Eighth Annual Convention began on Friday, October 6 and closed on October 9, 1905. The brevity of the Minutes of the Convention are to be noted, however, there are evidences that the Movement was again tightened up a bit with its rules and orders.

Friday, October 6 the Minutes state "Present, many members . . . pushing of the organization discussed . . . The Secretary requested to bring into open Convention the charter (and) by-laws."

Saturday, October 7, the Minutes state at 8 a.m.: "Charter (and) by-laws read . . . Much discussion again as to the best way to push the work." Also it is to be noted that for the first time in the history of the Movement a yearbook was ordered to be published. Unfortunately, no copies of this first yearbook are known to exist as of today.

Sunday, October 8, the Minutes treat with several matters concerning Foreign Missions and state that a motion was made "that we open a Mission in South America." Whereas the Minutes of the 1904 Convention had conveyed the suggestion that Pearl Thompson had been sent to India, the Minutes of 1905 make it clear that she is to be sent out as soon as her support was arranged. Also the Minutes without elaboration tell of the Sunday afternoon rally for Foreign Missions, which was generally a great occasion for the Pentecostal Mission people.

Monday, October 9, the Minutes state that the day was used for business. The General Committee of 23 good men were elected to serve and with their officers comprised a Board of 25. Also, sub-committees were appointed for Home and Foreign Missionary Departments, along with the Executive

Committee. The Treasurer's Report showed as having been received during the year—\$4,251.28.

Again, it appears that 15 to 20 districts were loosely defined and organized and Superintendents appointed for most of these functioning district organizations. To quote the Minutes, "The Superintendents were instructed to send in the names of officers and members of all bands" (not called churches). All bands organized . . . were instructed to look after the expenses of the Field Secretary when called (a request, but not a mandatory budget). Also, it was recorded that the representation of the various Bands shall be "one for every 10 members or parts thereof."



*Here are five of the earliest books written by J. O. McClurkan. Notice, the prices are from 10 to 50 cents each - all are paperbacks.*



# Our Young People



Those that seek me early shall find me.—Proverbs 8:17.

Address all communications for this department to MRS. J. T. BENSON, 109 Broad St., Nashville.

DEAR CHILDREN:

We must lose no time in opening our letter box this week—for I feel sure you will all agree with me that it is unusually full of good things.

After reading the first two letters—you will see why I am going to put,

TWO BUSY, CHEERFUL WORKERS,  
over them.

Culleoka, Tenn.

Dear Cousin Eva:

I send the money for ten subscribers for the Outlook. I am ten years old and am glad I can do this much for God. I like very much to read the children's letters every week. I hope all the boys and girls will try to get subscribers for the paper.

Matie Martin.

Lynchburg, Tenn.

Dear Cousin Eva:

When I read your request I knew that I for one loved "our paper" well enough to do all I could for it. So I have been at work for it, and send you twelve subscribers. Enclosed you will find a check for same, and also one dime for "India famine fund."

With love, H. Rees Blythe.

Matie, and Rees, I can't tell you how much your letters pleased me. Somehow it warms my heart to know that our paper has loving young friends here and there who are interested in its welfare, and willing to get out and work for it.

"I for one knew I loved our paper well enough to do all I could for it." Your list shows that this sentiment came from your heart, Rees and Matie, I am so glad that you can look upon it as work done in "His name."

Cousins, read these two bright, helpful letters, and get to work.

Dear Cousin Eva:

We take the Outlook and like to read it very much. I am a little girl seven years old and have three brothers and one sister and she is married. I go to Sunday school most every Sunday. My teacher is grandpa Buchanan. He loves little children and tries to teach us to love Jesus. My father and mother and brothers and sister and her husband are all members of the Cumberland Presbyterian church. I have one pet and that is a black hen. My cousin Lida Lane gave it to me. I go to school every day. My teacher is Mr. Tom Futrel; he is a nice man. I like him. I am reading in the second reader, and studying spelling and language. If this escapes the scrap basket, I hope to see it in print. From your little Ballard county cousin,

Jettie May Buchanan.

I call this a nice letter for a seven year old girl. How rich you are in loved ones, and how grateful you should be that they are Christians. Are you a Christian, too, Jettie?

Cousin Eva:

I send four new subscribers. Please send the papers without premium, as I have the book already.

Your friend, Ida Hughes.

Thanks for the names, Ida. We remember the letter you wrote us some time ago, and that you are numbered among the cousins.

By the way, young people, new names are coming in very slowly from you. Can't each one of you get out and do a good day's work for our paper, right away?

MORE-HELP FOR INDIA.

Flat Lick, La.

Please find inclosed 35cents for Famine Fund. \*\*\*

Crescent, Tenn.

Mrs. J. T. Benson:

Enclosed find \$1.00 for the Famine Fund. Yours respectfully,

Mrs. R. H. Harrison.

Danville, Tenn.

Dear Cousin Eva:

This is my second letter to the Outlook, and oh, how I enjoy reading the Young People's Page. Our quarterly meeting will begin here in November. Brother Bridges is our pastor, and I like him so much. Well, I have been on a visit to Paris, and I heard some grand sermons, and they have made me a better girl. I am going to school now every day. It will close in February. I love to go to Sunday school and listen to my teacher. Hoping to see my letter in print, your little cousin,  
Willie Wheatley.

In July I received a pleasant letter from this same place, to which was signed this same name. I, very naturally, thought we had gained a boy cousin, and I think had something to say about it. Imagine my surprise to receive a second one this week, stating that the writer is a girl! I wonder who the joke is "mostly on," Willie, you or me? Well, we are glad to hear from you again, and get the matter straightened out.

Cousin Eva:

I send four new subscribers. Please send the papers without premium, as I have the book already.

Your friend, Ida Hughes.

Thanks for the names, Ida. We remember the letter you wrote us some time ago, and that you are numbered among the cousins.

Cousin

Eva

Eva Green  
Benson



As early as 1898, Cousin Eva answered letters from children in "Zion's Outlook." She continued to answer the letters in "Living Water" until 1918 and thereafter made contributions to the "Herald of Holiness."

## CHAPTER TEN

*Fiscal year of 1905 to 1906*

### NINTH ANNUAL CONVENTION

More property bought on Fourth Avenue . . . New dormitory for men . . . Ordination of women preachers not scriptural . . . Plan to form a denomination of churches rejected . . . Churches in foreign lands permissible . . . More screening for preachers and workers . . . \$6,552.63 raised for Foreign Missions . . . 25 districts loosely organized.

The Minutes of 1906 show that throughout this year the young Pentecostal Movement carried on its wide assortment of activities for Home and Foreign Missions. It was the eighth year of its existence. Missionaries were sent out and missionaries' reports were heard by the Committee throughout the year, being received in letter form. Preachers were issued certificates, giving them credentials to preach in the name of the Pentecostal Mission, Incorporated.

When the first purchase of property (date of the Deed—January 9, 1905) was made on Fourth Avenue North from James H. Yeaman, Brother McClurkan and his associates had figured that this property would provide adequate room for the Tabernacle, printing department, book room, parsonage quarters and Bible Training School. Indeed, the two extra stories above the Tabernacle seemed to give promise for an adequate amount of space, but it is apparent that as it worked out, there was insufficient room in the two stories above for classrooms, dining hall, living quarters for young men and women. As a consequence, the second piece of property was bought and a new building contemplated. Supposedly, there was difficulty in having the young men and women in the same building at such close quarters and therefore, a men's dormitory was planned.



According to the deed dated August 23, 1906, the second piece of property acquired on Fourth Avenue, North was bought from Mrs. A. E. Gadsby and Miss Sallie J. Brown for the incredibly low price of \$500.00. It consisted of 77½ feet fronting on Fourth Avenue and extended to the rear to the west boundary of the alley approximately 173 feet. Of course, this property bounded the Tabernacle property on the north. The men's dormitory was planned as an Annex to be built on this second piece of property.

The columns of *Living Water* on October 11, 1906, show that the Annex building was calculated to cost \$3,600.00. An excerpt from a column states, "Funds for the new school building are coming in more rapidly. We would like very much to have the entire structure completed by the opening of the Convention, and this could easily be done if those who are interested would join us in a prayerful effort for the next week." While the dimensions of the Annex are not clear, it appears that it fronted 75 feet to the edge of the sidewalk on Fourth Avenue and extended back 60 feet. Later, records in *Living Water* as of November 10, 1910 reveal that a third building was constructed back and west of the Annex Building of 1906. This third building, so says the *Living Water*, was 40 feet wide and 110 feet long, costing \$4,000.00. Presumably, it connected closely with the 1906 Annex and likely had a common wall at points. These three interconnected buildings were the only buildings ever constructed on Fourth Avenue and owned by the Pentecostal Mission, Incorporated, the Literary and Bible Training School and Trevecca College.

To summarize the downtown buildings as they stood in 1913; the Tabernacle was located at 125 Fourth Avenue North, and next to it was the men's dormitory. Both buildings were three stories high and connected by a covered hallway bridging a breezeway and connecting the second stories of each of the buildings. The Tabernacle rested on the ground floor, and back of it were Sunday School rooms extending to the back alley. Above in the Tabernacle building were the living quarters of the McClurkans and the Heaths, a library, and brother McClurkan's business office. The third floor was used for dormitory rooms for girls. There were some skylights.

Next door was the Annex at 127 Fourth Avenue North. On its ground floor was a kitchen, a dining room and a small gymnasium. On the second floor was a small chapel and some rooms for boys. The third floor was used for more living quarters for the boys, plus an apartment for Emmet McClurkan and his family.

Credit is to be given to Miss Bertha Bruce for the foregoing account of the Pentecostal Mission buildings. She lived on the second floor of the Tabernacle building in 1913 and saw the activities of the students and faculty as well as the evangelistic zeals of the Tabernacle congregation. Fourth Avenue was a busy street to South Nashville with street cars, automobiles and horse-drawn vehicles.

The Minutes of the Ninth Annual Convention convening on Thursday morning, October 4, 1906, are voluminous. Unquestionably, the Pentecostal Mission, Incorporated, faced five major problems.

First, there had been the problem of issuing certificates or credentials to preachers and lay workers. Evidently, there was a considerable amount of discussion of doing away with the certificates for lay workers, leaving only preachers and evangelists to be ordained or issued evangelistic certificates. However, in the Convention, it was concluded to issue three types of certificates, which had been the same three that the Pentecostal Mission, Incorporated, had been issuing through the years, which were for Ordained Preachers, Evangelists and Lay Workers.

The second problem had to do with the ordination of women. Notably, in those days there were a number of women preachers, including Mrs. Pomroy, Mrs. Pollard, Mrs. Stratton and others, who were active evangelists and great soul-winners.

It is a known fact that Brother McClurkan did not believe that women preachers should be ordained, although he was willing that women be evangelists, missionaries and teachers. This is evident by the letter (in the Archives of Trevecca Nazarene College) that he wrote in 1907 to Dr. Bresee, which stated that he doubted that the ordination of women preachers was scriptural. The Minutes reveal several committee meetings and finally the entire Convention agreed that ordination of women was not scriptural. It was agreed that the scriptures did permit women to hold meetings and to preach, but forbade the ordination of women for ruling positions.

The third problem had to do with the relationship between the local bodies of Holiness Bands and the Pentecostal Mission, Incorporated. It



appears from reading the Minutes that the Movement was not ready to go on record as forming churches over the country, which of course, would have given it a status of a denomination. Certainly, it had become a problem and Brother J. H. Yeaman introduced into the Convention the following resolution which in a way tells its own story:

“Whereas the Pentecostal Mission has been doing Christian work under a non-denominational management, and as the time seems to have come when local bodies are organizing into local churches and knocking at the door of the Pentecostal Mission, and as we are under our charter unable to properly cope with and foster these churches, and carry out the work laid out in our original plans, therefore be it resolved that a committee of five be appointed to apply for a charter or change the charter of the Pentecostal Mission to fit a Pentecostal Church and also that said committee report to this body a plan of church organization at such time as it is proper during the Convention.”

It appears that on the first morning session of the Convention, the above resolution was the subject of much pro and con discussion. The Minutes state that the delegates adjourned for lunch and reconvened at 2 P.M., at which time the Yeaman resolution was voted down. The Minutes state that Brother Benson then offered a substitute as follows:

“Inasmuch as a number of congregations have already been formed among our mission people, and there is a growing demand still for others, we would recommend that wherever such congregations are formed, if they so desire, they may come under the care of the Pentecostal Mission and may be supplied thereby as far as possible with the ministry of the Word. In other words, these local congregations may become a part of the Mission, just as a prayer band or a local mission.”

It is evident that the Convention of 1906 faced the problem of becoming a denomination negatively. After all, the Pentecostal (Alliance) Mission was only eight years old. In these early years, Brother McClurkan believed that the Holiness Movement was a fellowship of believers committed to work through various denominations. Preachers, missionaries and

lay workers were issued credentials by the Pentecostal Mission and yet these credentials did not exclude or forbid these preachers, missionaries and lay workers from being members of any denomination. For instance, a preacher could without conflict carry credentials from the Methodist Church and at the same time carry his credentials in the fellowship of the Holiness Movement, as a part of the Pentecostal Mission. Presumably, most of the preachers and missionaries had this two-fold standing. And yet, there were a few who had withdrawn or had been pressured out of old line denominations and basically these few looked with favor to a stronger, more centralized, exclusive, inclusive organization which would have been more in the way of a denomination than the fellowship of believers as provided by the Pentecostal Mission, Incorporated. More will be said about this problem. At the moment, the writer only wishes to point out that the question of a denomination seriously faced the good people of the Pentecostal Mission in the 1906 Convention.

The fourth problem that faced the young Movement was the exact position of the missionaries on the field with their organizational work. A committee appointed to study the problem brought the following resolution:

“First, your missionaries on the field shall be responsible to the Pentecostal Mission as respects their moral conduct, their doctrinal views and the general conduct of their work.

Second, we also recommend that the Pentecostal Mission adopt the following suggestions to her missionaries on the field: that in the organization of churches they adopt the simplest form of church government found in New Testament scriptures, and we further recommend that they adhere as far as possible to Biblical names for the church and her officers . . . and that our missionaries hold such relation to the native churches as the evangelists of the New Testament did. We also recommend that in the ordination of native church officers as deacons, elders, evangelists, pastors and teachers, the power of ordination be exercised . . . (with) the foreign elders jointly . . .”

Unquestionably, progress had been made on the mission fields by the dedicated missionaries of the Pentecostal Mission. This was particularly true



in the year of 1906. The fields of Cuba and Central America had been fertile. Scores of the Cubans and the Central Americans had been saved and sanctified. What were the missionaries to do with these believers? Obviously, these believers were to be taught to testify, preach and become pastors and evangelists. It seems inconsistent to think of the 1906 Convention voting that churches be organized in Cuba and Central America but rejecting the idea of organizing churches on the home front. Nonetheless, the Convention wisely voted to organize churches on the foreign fronts with pastors, evangelists and deacons. Also, provision was made to ordain native workers, although no course of study was laid out. Supposedly, the field missionaries were to judge the matter as to the wisdom of ordaining preachers.

The fifth problem the Convention faced was the matter of issuing certificates or credentials to preachers and lay workers. Apparently, applicants were to be more carefully screened before being accepted as worthy for certificates. The Convention devised an application form which largely tells its own story.

Having a desire to connect myself with the Pentecostal Mission, I hereby make application for membership in the society, and ask if found worthy, that I be granted a certificate as an

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for the ensuing year.

Please answer the following questions:

- (1) State briefly your Christian experience, giving time and circumstances of your (a) conversion (b) sanctification.
- (2) Are you connected with any other religious organization? State connection.
- (3) Are you an ordained minister? If so, how and when ordained?
- (4) Are you engaged exclusively in religious work? If so, what kind? If not, what other business do you follow, and how much time do you devote to Christian work?
- (5) Are you in debt, or are you liable for debts? If so, how much and have you a satisfactory understanding with your creditors?
- (6) Do you use tobacco or other narcotics?
- (7) State age and whether married or single.
- (8) How long have you been connected with the Pentecostal Mission?

If my application is accepted, I shall endeavor by the help of God

- (1) To live a Godly and consistant life and bring no reproach on the cause of Christ or those I represent.
- (2) I will by my prayers and in other ways as the Lord may lead, share the responsiblities and assist in the work that the Lord has committed to the Pentecostal Mission.
- (3) I will make quarterly reports of my work to the Chairman of the Executive Committee.
- (4) I will endeavor to attend at least one of the Annual Conventions each year. Should I be hindered, I will send in a written report of my year's work.

The following brethren will recommend me:

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(give names and addresses of at least two, and if convenient, let the letters of recommendation from them accompany the application.)

It is to be seen that Pentecostal Mission was advocating more responsibility for those that had received credentials. Again, it is to be noted that the Mission was gradually being forced to come to grips with the inevitable problems of denominationalism concerning the responsibilities of laymen and preachers.

Before we leave the records of the Convention, it is to be noted that the Treasurer's Reports showed as being collected for the year—\$6,552.63. Also, the Minutes reveal that about 25 districts were loosely organized with superintendents appointed for most of these. Finally, the General Committee was elected as usual with the sub-committees for Home and Foreign Missions and the Executive Committee.



# No. 50 I'm Glad I'm One of Them.

I. G. M.

I. G. MARTIN.

1. There are peo - ple, al - most ev - 'ry - where, Whose hearts are all a - flame  
 2. Tho' these peo - ple may not learn - ed be, Nor boast of world - ly fame,  
 3. They were gathered in the up - per room, All pray - ing in His name,  
 4. Come, my broth - er, seek this ble - ss - ing That will cleanse your heart from sin,

With the fire that fell at Pen - te - cost, Which cleansed and made them clean;  
 They have all received their Pen - te - cost Thro' faith in Je - sus' name;  
 They were bap - tized with the Ho - ly Ghost, And pow'r for serv - ice came;  
 That will start the joy - bells ring - ing And will keep the soul a - flame;

It is burn - ing now with - in my heart, — All glo - ry to His name! —  
 And are tell - ing now, both far and wide, His pow'r is yet the same, —  
 Now what He did for them that day He'll do for you the same, —  
 It is burn - ing now with - in my heart, — All glo - ry to His name! —

CHORUS.

And I'm glad that I can say I'm one of them. One of them, one of  
 One of them,

them, I am glad that I can say I'm one of them; say I'm one of the...  
 one of them,

*ONE OF THEM—  
 Our early Holiness fathers  
 and mothers were not  
 ashamed. People looked  
 on them with a cold and  
 frosty eye as extremists,  
 off beats with their singing  
 and shouting. Yes, they  
 suffered, being judged  
 Holiness cranks. But they  
 banded together, singing  
 with victorious hearts and  
 a sense of pride and loyalty  
 to each other. And they  
 sang to their critics, "I'm  
 so glad that I can say I'm  
 one of them."*

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## CHAPTER ELEVEN

*Fiscal year of 1906 to 1907*

### TENTH ANNUAL CONVENTION

The Fergusons to South America . . . High tide of 1907 Convention  
. . . Street services throughout the city . . . W. B. Yates sings "I'm  
going through" . . . McClurkan's sermon "God is going to win" . . .  
First mention of the Nazarenes . . . \$9,442.42 raised for Foreign  
Missions . . . The success story of the Pentecostal Mission, Incorporated.

Entering the year of 1907, our good Pentecostal Mission people of old were in their ninth fiscal year as an organization. The Minutes reveal only 15 committee meetings throughout the year. These cover a number of matters dealing with Foreign and Home Missions.

Early in the year, Frank and Lula Ferguson were ordered from Cuba to South America, thereby opening the first Pentecostal Mission station in South America. On the home front certificates were issued showing many new people joining the Mission forces.

The official book of Minutes tells the business proceedings of the Tenth Annual Convention of 1907. Fortunately, there is an account of the Convention in the *Living Water* as of October 17, 1907, which had to do with the inspirational part of the Convention.

"The Annual Convention . . . was among the most successful ever held in the history of the work. A large number of delegates from various states were in attendance and at times the crowds were too great to be accommodated . . . The spirit of the Convention was, first of all, fervently missionary. Stirring reports . . . were made, the needs of the heathen emphasized and appeals for more laborers made . . . return missionaries from India, Japan, Cuba, Persia, and Central America were present."





*This appears to be faculty and students in 1907 of the Bible Training School.*

Wednesday, October 2—"This was a day of preliminary work . . . reports of delegates were received as to foreign missionary conditions in their respective districts and suggestions were made pointing to an advance step in foreign missionary work . . . In the evenings, street services were held in various parts of the city."

Thursday, October 3, "The Convention proper was opened . . . at 10:00 a.m. . . . by J. O. McClurkan . . . Reports from evangelists and pastors . . . at 11:00 a.m., J. L. Brashear preached . . . At 2:00 p.m. reports from evangelists were heard . . . at 8:00 p.m. J. L. Brashear preached on the text 'Blessed are the pure in heart, for they shall see God'."

Friday, October 4, "Morning session was given to a question box . . . and to reports from evangelists . . . W. B. Yates sang "I'm Going Through":

*Lord, I have started to walk in the Light  
Shining upon me from Heaven so bright,  
I've bade the world with its follies adieu,  
I've started in Jesus and I'm going through.*

*I'd rather walk with Jesus alone,  
And have for my pillow like Jacob a stone,*

*Living each moment with His face in view,  
Than stray from the pathway and fail to go through.*

Chorus:

*I'm going through, Lord, yes, I'm going through,  
I'll pay the price no matter what others do,  
I'll take the way with the Lord's despised few,  
I'm going through, Jesus, I'm going through.*

A few brief comments would be in order here. Years later, my good Father, John T. Benson, said that this was the first time that this great old song was heard when it was introduced to our Holiness people in that 1907 Convention. As I recall it, he said, "Brother Yates sang it simply and it went through the congregation with a wave of power, such power that people wept, cried, shouted, leaped, lifted hands, stood on their feet and waved their handkerchiefs." The song still lingers with our Holiness people, although in recent years it is scarcely ever seen in print, but most old congregations can sing it from memory, the same as Brother Yates sang it on that Friday morning, 69 years ago in the Convention of 1907.

Back to the Convention and at 11:00 a.m., J. L. Brashear preached from the text "Lo, I have set before you an open door . . . At 2:00 p.m. reports of evangelists were resumed . . . The evening session was opened with prayer and praise . . . W. B. Yates (again) sang, 'I'm Going Through' . . . J. L. Brashear preached . . . on the subject 'The Call of God' . . . the Tabernacle was filled to its capacity (and at the end) several seekers were at the altar."

Saturday, October 5, "the Convention was resumed at 8:30 a.m. (several reports were given). Tim H. Moore of Nashville offered a resolution, making the orphanage about to be opened in Nashville an institution of the Pentecostal Mission. ". . . W. B. Yates sang . . . and at 11:30 J. O. McClurkan preached the Annual Convention sermon (the theme of his message was "burden-bearing and a passion for others). He who throws himself against the current of sin and stems the tide will be a storm-beaten soul when he reaches the other shore . . . Joy is good, but the type Jesus had was joy amid tears . . . You are useful to your fellowmen in bringing them to Christ in proportion as your heart is crushed. We are not uneasy about you when we see your heart is subdued and broken, but



pained by the pomp and strut of those who have not a broken heart . . . We charge modern Christianity with soft-handed-ness . . . The world needs the old-fashioned groan coming out of a wrenched heart . . . when a man is in right relation to God . . . the sin of the world will be on his heart . . . Satan is besetting us and sin is slaying the nation . . . You talk of going to Calvary and bearing the cross, but are knocked out by the first paper wad the Devil throws at you . . . A cold-blooded heartless ministry makes infidels . . . have . . . you seen the desecration? Have you seen the altars thrown down and God's name dishonored? . . . Homes are being ruined . . . nations wrecked . . . but if we look up we will see help coming from the hills. God is going to win. The victory is ours."

*Living Water* goes on to tell us that this annual message delivered by the saintly McClurkan "was powerfully blessed of the Lord and the congregation (aroused) and much affected. Old time shouts and rejoicings were heard throughout the vast audience (and) W. B. Yates sang (again) "I'm Going Through" and the congregation sang:

*And when the battle's over,  
We shall wear a crown,  
Yes, we shall wear a crown,  
Yes, we shall wear a crown;  
And when the battle's over,  
We shall wear a crown,  
A crown of victory.*

The songs, testimonies, shouts and triumphs of the 1907 Convention ring out through the years. I was three years old. Perhaps I was there, a babe nestling in Mother's arms, entirely too young to wonder or be amazed at the high tide of excitement in the Tabernacle on that Saturday morning 69 years ago. Some say our Holiness people are hard to understand. Being born, cradled and reared among them, I believe I understand them and share with them the songs, testimonies, shouts and triumphs of the 1907 Convention.

But again, to continue with the proceedings of the Convention, Saturday, October 5—"The afternoon session was given to reports of evangelists and missionaries and committee meetings . . . (At the close) N. J. Holmes, president of the Altamont Bible School in South Carolina made a fervent appeal for missionaries. No written account is given of the Saturday night service."

Sunday, October 6—“. . . was a full day. The Tabernacle was filled to overflowing at all the services. In the morning and afternoon, missionary services were held (also) in the afternoon an ordination service was held . . . N. J. Holmes . . . preached that night . . . a number were at the altar seeking pardon and purity . . . The Convention was to have closed Sunday night but owing to the volume of business it continued over until Monday noon.”

Monday, October 7—Presumably the General Committee with its subcommittees for Home and Foreign Missions along with the Executive Committee were duly elected by the Convention, and undoubtedly the Treasurer’s Report was given. The *Living Water* reports, “At 12:30 the Convention was brought to a close, leaving delegates and other attendants to return to their work with a wider vision, nobler purposes, and a deeper love for the perishing than ever before and with a feeling in the heart that God had led through-out.”

Thus, the foregoing account of the “Spiritual magnificence” of the 1907 Convention was concluded as written by Charles Shreve in the columns of *Living Water*.

Undoubtedly, it was a great gathering of fervent hearts and spirits. It appears likely that it was the best attended of all the 17 Annual Conventions of the Pentecostal Mission, Incorporated. In the official Minutes Tim H. Moore, Secretary of the Pentecostal Mission, Incorporated, recorded the necessary business sessions of the Convention with less glow. Undoubtedly, these sessions were by far less colorful than the inspiring preaching and singing services. Significantly, the Minutes give the first mention of the Nazarenes:

“Brother McClurkan . . . explained the meeting of the Holiness people of the Church of the Nazarene and the Pentecostal Church . . . (who) are to meet in Chicago and that we are invited to attend this meeting and that . . . we send a fraternal delegate.” Later in the Convention, “Brother McClurkan read . . . his letter to the brethren of the Nazarene and the Pentecostal Church, who are to have a Convention in Chicago next week, setting forth his personal view. The Convention then voted that Brother McClurkan appoint a Committee to attend This Convention.”

I would judge that a committee or delegate was appointed. The official minutes give no information about the travels to Chicago. Possibly there are other records available and perhaps *Living Water* tells about a first contact with the Nazarenes in 1907 at Chicago, but historically I would consider it as a small contact and not



in the same proportions as the four confrontations which were to follow:

- (1) 1908 at Pilot Point, Texas - Second General Assembly (Nazarene)
- (2) 1910 at Nashville in meeting with General Superintendents Bresee, Ellyson and Reynolds.
- (3) 1911 at Nashville—Third General Assembly (Nazarene)
- (4) 1915 at Nashville when the union of the Pentecostal Mission and Pentecostal Church of the Nazarene took place.

The Secretary further records the proceedings of the 1907 Convention with reports from evangelists and missionaries. Also, an account of an ordination service was given. The Treasurer's report shows a sum of \$9,442.42 was sent to the mission fields, leaving a small balance of \$275.99 with which to begin the next year. Members of the General Committee were duly elected and appointments made to the Home and Foreign Mission Committees.

I would suppose that Brother McClurkan and the good people of the Pentecostal Mission, Incorporated were justly proud of the fellowship as manifested in the 1907 Convention. No salaries were taken by Brother McClurkan as Superintendent, John T. Benson as Treasurer and Tim H. Moore as Secretary. The records revealed no items of expense charged to the Convention. All delegates had been entertained on a free basis. It was a "labor of love" and for the good of the Holiness Movement. Missionaries were on the fields in Cuba, Central and South America and in far-away India. Holiness was being preached at home and abroad. The weekly paper, *Living Water*, was going into thousands of homes. Money was being raised without pressures. The Bible Training School was well attended with preachers, missionaries, teachers and workers being trained. What more could be asked or expected? This is not meant to say that Brother McClurkan and his fellow officers of the Pentecostal Mission were content to sit down and survey their work as leaders with a "do-nothing" satisfaction. Of course, they looked forward to greater achievements in the Kingdom and dedicated themselves anew for the cause of Holiness. If there was any semblance of smug satisfaction, it was in the success of inspiring people to nobly sacrifice, to go and to give for Holiness. They led the way without salaries and set the example for sacrifice. Tall spires, stained glass windows, cushioned pews and mighty organs were worldly symbols of a cold, indifferent church, indeed, a church highly organized into denominational machinery of which these leaders had no intention of joining or becoming as such. Insofar as other Holiness groups were concerned, fraternal delegates were

sent to their Conventions, but with little or no thought of joining into a more centralized organization or union that approached even faintly the status of a denomination. Who is it among us that can look back upon the circumstances and the “unorganized” success of the good people of the Pentecostal Mission and their leaders and blame them for a lack of foresight in joining or forming a denomination in the good year of 1907?

But again, as I have said, 1907 was the first year of contact with the Nazarenes. If we say that the Pentecostal Mission people looked dimly at organizing or joining other Holiness groups, we must say that the Nazarenes looked at such prospects envisioning a well-ordered, disciplined church for the Holiness people. Again and again, the good Nazarene leaders from 1907 until 1915 persistently and patiently sought the union with the good and sacrificial people of the Pentecostal Mission. Again and again, during this seven-year period, Brother McClurkan was invited and faced with a union with the Nazarenes or in lieu of this, organizing the Pentecostal Mission people into a disciplined and functioning church which would assign pastors and create organized churches which would responsibly pay tithes and offerings for Home and Foreign Missions.

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of most every Holiness home in the early years.*





*This picture in Trevecca Archives is unmarked. Likely, these 25 men are preachers-to-be, or certainly Christian workers. Back row, left to right, the fifth figure is Emmet McClurkan while the third row standing figure five is Harry H. Wise.*

## CHAPTER TWELVE

*Within the years of 1907 to 1908*

### DIVISIONS - DOCTRINAL POSITIONS

Confrontation with “Tongues” people . . . In the Bible School  
. . . With affiliated evangelists . . . Parting . . . Lebanon Camp  
Meeting 1908 . . . H. C. Morrison and J. O. McClurkan on same  
platform . . . Differences . . . Morrison said to have publicly  
rebuked McClurkan.

Leaving 1907, we move on to the year of 1908. The Minutes record for the first time a mention of the “Tongues” people. The information that I have is that it came about that some of Brother McClurkan’s Bible School students and some of his licensed evangelists became involved and claimed the gift of “Tongues.” Conscientiously, they believed that the doctrine of “Tongues” was scriptural, and confronted Brother McClurkan, the faculty and students of the Bible Training School. Undoubtedly, they were good people. Reverend O. N. Todd, Jr., of Birmingham, Alabama states that some of Brother McClurkan’s earliest associates received the blessing of “Tongues” in the early part of the 1900’s. Notably these included N. J. Holmes, M. M. Pinson, John. B. Todd and O. N. Todd, Sr. Some good brothers left the ranks of the Pentecostal Mission around 1907 or 1908 and allied themselves with the Pentecostal Holiness Church which at one time began with Headquarters in Franklin Springs, Georgia, but is now headquartered at Oklahoma City. M. M. Pinson is said to be one of the founders of the Assemblies of God. The Todds were brothers and attended Brother McClurkan’s Bible Training School. N. J. Holmes is on record as one of the leading platform speakers in the early Annual Conventions of the Pentecostal Mission.

Brother McClurkan and his faculty were earnest Bible believers. It followed that those students and preachers who were convinced that “Tongues” was of the Bible brought about a confrontation and separation.



The word filters down through the years that there were several withdrawals which brought to Brother McClurkan much pain and sorrow although O. N. Todd, Jr., states that as painful as the separation was, they all parted in love and kindness.

The Minutes of January 6, 1908 bring into focus the matter of the "Tongues" issue, for the Minutes state:

The granting of the certificates to the Pentecost, or "Tongues" brethren who had applied was taken up. It was unanimously decided to postpone granting them (certificates) and that Brother McClurkan be requested to write down a brotherly letter setting forth our opinion and position, which letter was first to be submitted to brethren present in this meeting.

It is to be noticed from this excerpt from the Minutes that the uncertainty of the group was on the basis of deferring these certificates. In some respects it infers that there was a lack of unanimity in rejecting the applications of the "Tongues" brethren. It also is to be noted that Brother McClurkan's letter "was first to be submitted to brethren present" before being sent to the applicants. This suggests a delicacy and possible shadings of opinions on the part of the leaders of the Pentecostal Mission and its General Committee.

I now refer to the Minutes of February 11, 1909. As a Historian, I was fascinated and maybe appalled at my Father, John T. Benson, being recorded in the Minutes as "in favor of granting to them (the "Tongues" brethren) certificates" from the Pentecostal Mission. Would that Father was here to defend himself. It occurred to me that as his namesake I should offer some sort of defense for him. I believe that his defense would rest largely on the loosely formed character of the Pentecostal Mission, which was not a disciplined denomination, but was a fellowship or a society of believers. The granting of certificates was based on at least two conditions; fellowship and character. To reject an application for a certificate rejected fellowship and in a negative way rejected one's character because one's character was not passed and his good name established. To be sure, a belief in Holiness was another basis for a certificate, but in this respect the "Tongues" brethren could qualify, for they believed and claimed to be in the experience of Sanctification. I do not believe that Father would have been happy to have worshipped in meetings where "Tongues" was a continuous outbreak, but he might well have reasoned that any group, circle or prayer band in the fellow-

ship of the Pentecostal Mission could sing the songs they wanted to sing, pray, testify and speak in “Tongues” among themselves and should not be cast aside from the ranks of the Pentecostal Mission. He might have accepted St. Paul’s admonition “forbid not to speak with tongues” - 1st Corinthians 14:39b. Father might have suggested to himself as well as to the other brethren of the Pentecostal Mission that the “Tongues” people were contributing to the fellowship with money for Foreign Missions and were furnishing songs for the Pentecostal Mission to inspire its worship services. Even today, in the Church of the Nazarene, many songs are sung which come from the inspired writers of the “Tongues” people “Living by Faith,” and “I’m Going Through,” “Room at the Cross” and others.

This whole episode with the “Tongues” people does suggest a weakness or a flaw in the independence status of the Pentecostal Mission, Incorporated. Legally and perhaps morally, its defense against issuing certificates to the “Tongues” people was questionable in the light of an affirmed fellowship of believers in the Holiness Movement. However, Brother McClurkan and the Pentecostal Mission people rejected the speaking in tongues. One can but speculate as to the consequences of what might have happened if Brother McClurkan and the Pentecostal Mission people had turned to the “Tongues” people instead of later turning to the Nazarenes.

Again taking up the events of 1908, the Minutes of August 14th are puzzling. As a Historian, I am not sure that I can interpret the hidden meanings back of the Minutes as recorded by Tim H. Moore, the Secretary. The place was the Lebanon Camp Meeting and evidently the Committee in charge of the Camp was in session to wind up all matters pertaining to the 1908 Camp and looking forward to the 1909 Camp. To the best of my knowledge, the 1908 Camp was the ninth consecutive year of the Lebanon Camp Meetings since its beginning in the summer of 1900. Something of the size and scope of the Lebanon Camp Meeting and its importance to Middle Tennessee has already been written in this account. It was a great Holiness Camp Meeting in the early 1900’s. In the year of 1908 Doctor H.C. Morrison, and J. O. McClurkan appeared to have been the preachers. The Minutes of August 14th state that:

. . . after considerable discussion it was decided to pay Morrison \$125.00 (and) Brother McClurkan \$75.00 . . . Brother McClurkan and (Bud) Robinson being called to hold next year’s meeting, but Brother McClurkan thought it unwise to call two preachers and declined. So this matter was left open until the next day.



On the next day, August 15, 1908, the Minutes record:

. . . the motion to call Brother Robinson of the day before to hold the meeting (1909) was reconsidered and Brother McClurkan was called to lead the meeting with the privilege of getting additional help if needed.

Dear Brother McClurkan! He is regarded by those that knew him as a kind, courtly man and one of history's grandest saints. But after all, he had not transcended unto Heaven and I love and hold him dear as a godly man with human feelings. It would appear to this writer that the Camp Meeting Committee was hardly fair in awarding \$125.00 to Doctor Morrison and \$75.00 to Brother McClurkan. It suggests that the Committee was taking Brother McClurkan for granted and in this sense taking advantage of him. It may well have been that Brother McClurkan suggested a more generous sum for Doctor Morrison and less for himself and that he was not in the least hurt by the transaction and yet I could allow for him a bit of pain without judging him to be un-Christian. But really, the matter of money and the unwillingness on his part to immediately call Brother Robinson for the 1909 meeting was not at the heart of the matter, at least this is what tradition would have this Historian to believe.

The story filters down through the years that H. C. Morrison publicly rebuked J. O. McClurkan. As to whether or not this rebuke took place at the Lebanon Camp Meeting in 1908, I do not know. Supposedly, the two men were different in temperament, Morrison being somewhat quick and fiery in affirming his doctrinal beliefs, whereas McClurkan was more constrained and mild in temperament. Morrison as a Holiness preacher was of the type that allowed all for sainthood but allowed little for the human element. In sainthood, he pressed for the strictest definition of "Eradication." Those who differed with him he met head-on with fire and eloquence, for he was a handsome man and overpowering with his vigor and oratory. He had little patience with those who preached the wonders of God's grace that also provided a marvelous power within to overcome and suppress the human appetites and frailties of the flesh. Notably, McClurkan was a blend of what he called Calvinism and Arminianism. He said on occasions that he chose the best from both doctrines.


As a layman, I would infer that Brother McClurkan had a blend of Eradication and Suppression which he taught and preached, and this was judged by Morrison as a faltering and weak-kneed approach to Holiness.

History records that Doctor Morrison had held a revival in the late 1890's in the Methodist Church at Lebanon. He had preached his ideas of sainthood and manhood with emphasis on Eradication. How could he be in full accord with McClurkan's blend of Eradication and Suppression? Thus, temperamentally and doctrinally, McClurkan and Morrison had their differences. Tradition has it that Morrison lashed at McClurkan and to the best of my knowledge, McClurkan chose not to answer and it appears that this confrontation took place at the Lebanon Camp Meeting in August, 1908.

It will further be noted that Brother McClurkan first declined the invitation to be a companion preacher with Uncle Bud Robinson for the 1909 Lebanon Camp. It appears that Uncle Bud was a strict Eradicationist. It is reputed to this day that Uncle Bud said that when a man was Sanctified Holy, it was as if a hogshead of honey was poured over him and that he was so deluged with sweetness and goodness that all selfhood in the way of fretfulness, strike-backs, possessiveness and the like were utterly gone forever in his sainthood, and the inference is that all manhood was lost and sublimated in sainthood. If Brother McClurkan, as tradition has it, had just undergone the strain of preaching on the same platform with the eloquent H. C. Morrison, it is no wonder that he declined to try it again with Bud Robinson for the 1909 Lebanon Camp Meeting.

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*A letter head dating back to 1914. The Publishing Company was housed in the Mission Tabernacle from 1905 to 1913 and was very much a part of the Bible Training School which became Trevecca College in 1910.*



# No. 76. The Sanctifying Power.

REV. J. OATMAN, JR.

HAMP SEWELL.

1. When the sanc-ti-fy-ing pow-er of the Lord fell on my soul, I was  
 2. When the sanc-ti-fy-ing pow-er of the Lord fell on my heart, I was  
 3. When the sanc-ti-fy-ing pow-er of the Lord fell on my life, I was  
 4. When the sanc-ti-fy-ing pow-er of the Lord fell on my soul, By the

filled, and I will praise Him all the day; What tho' dark a-bove my head storms of  
 cleans'd from all the waight of inbred sin; Then I felt the cleansing stream, felt the  
 filled and thrilled with all the love of God; Now in-stead of in my life hav-ing  
 Ho - ly Ghost I was baptized with fire; Then my life was sealed for God, then my

doubt and troub-le roll, I will rest and I will trust Him all the way.  
 sense of guilt de-part, Felt that I was whol-ly sanc-ti-fied with-in.  
 ha - tred, en - vy, strife, In my soul the love of God is shed a-broad.  
 spir - it was made whole, Now I sing the songs they sing in heav-en's choir.

CHORUS.

When the sanc-ti-fy-ing pow-er fell on me, When the sanc-ti-fy-ing  
 when the power fell on me,

pow-er fell on me; O I love to tell the sto-ry, for He  
 when the pow-er fell on me;

filled my soul with glo-ry, When the sanc-ti-fy-ing pow-er fell on me.

*THE SANCTIFYING POWER—  
 About the Blessing, the  
 second Blessing! Oh, oh,  
 oh, they sang, about the  
 Blessing—and what a  
 Blessing it was to them—  
 It was theirs—they loved  
 each moment of it. And  
 it gave them a magnificent  
 Power within themselves—  
 And this Power they sang  
 about personally and  
 individually. Oh—I love  
 to tell the story, How  
 it fills my soul with glory.  
 When the Sanctifying  
 Power fell on me—*

## CHAPTER THIRTEEN

*In the Fall of 1908*

### ELEVENTH ANNUAL CONVENTION

First confrontation with Nazarenes . . . Committee appointed to Pilot Point, Texas . . . \$11,998.45 raised for Foreign Missions . . . Slow train through Arkansas . . . Committee reports back after Texas visit . . . Motion to join Nazarenes tabled . . . Seven reasons advanced why the union failed in 1908.

I have written much about the success of the Pentecostal Mission, Incorporated and its degree of self-satisfaction with its success. Notwithstanding, the leaders could not help but note a growing demand for either an organized denomination for the Pentecostal Mission, or a union with another body of Holiness believers. The Minutes of September 30, 1908 tell of a called meeting of the Executive Committee whereby a Special Committee was appointed to consider the “union” problem and bring to the forthcoming Convention a recommendation. Three good men were appointed to bring in the report which follows and which was adopted by the Executive Committee to be presented to the 1908 Annual Convention. The report is as follows:

There is a decided drift for a closer union among the Holiness people, and we hail with delight all commendable efforts to bring about a closer fellowship between the people of God and also to conserve the work.

And, inasmuch as there is an important meeting to be held at Pilot Point, Texas October 8 representing several different bodies of Holiness people, and we have been invited to send representatives to said gathering, we recommend that this Convention appoint delegates to said meeting and that these delegates be instructed to confer with the brethren and report what measures they, in their Godly judgment, deem best for the furtherance of the Master’s work, subject to the ratification of the Convention.



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*Uncle Bud was mostly known as a cowboy from Texas where he had been Saved and Sanctified. But the Holiness people of Tennessee loved him as one of their own, for he had been born in the mountains of White County of Tennessee. They loved Uncle Bud's books.*

We, as a Convention, are not in a position to determine just what course should be pursued relative to a union with similar bodies. There is much detail that would enter into an arrangement of this kind . . . and such a step may be impractical and therefore not to the glory of God.

In view of this fact, we think best to not have the Committee with any instruction further than that they take such action as they think best for a thorough investigation of the situation.

Signed - S. W. McGowan, H. A. Laws, John T. Benson

The Minutes of the Eleventh Annual Convention on October 2, 1908 show that the above report was presented to the Convention quite late in the afternoon before suppertime. Thus, the timing seems to tell that not much debate was expected, although it did provoke some discussion. The Minutes give this account:

After considerable discussion it was adopted. The following brethren were duly elected as a Committee to attend the Convention to be held at Pilot Point, Texas October 8, 1908, to confer with the Nazarene brethren relative to a union and report to the Convention to be called for that purpose; J. O. McClurkan, Chairman; A. S. Ransom, John T. Benson, E. W. Thompson, D. E. Scott, S. W. McGowan, and Tim H. Moore, after which the Convention was called off for supper.

Historically, the first confrontation with the Nazarenes was set in motion. It is to be noted that the Committee to go to Pilot Point was appointed to look and investigate and not empowered to act. In this respect, one would reason that the good people of the Pentecostal Mission, Incorporated were far from joining the Nazarenes and still had the satisfaction with their own success story, for at the beginning of the 1908 Convention, the Minutes state “the best attendance that we have ever had . . . (on) any opening day.”

Undoubtedly, the Eleventh Annual Convention of 1908 had its tides of inspiration and glory, and yet these are less accountable than the high tides of the 1907 Convention. To be sure, there were the zealous reports given by the evangelists and missionaries. Significantly, there were reports from the institutions of the Girls' Training Home and the Pentecostal Rescue Home. This Historian notes the absence of any reports given about the Literary and Bible Training School, which was the forebear of the Trevecca Nazarene College as we know it today. Certainly the School was important in rendering a service to the Pentecostal Mission, Incorporated, furnishing preachers, teachers and missionaries, and yet the School seems to have been a sort of private venture of Brother McClurkan in some respects and as I have heretofore pointed out, was operated “out of his pocket” without much fanfare or publicity as far as the Annual Convention were concerned. There were no school rallies recorded in any of the Conventions. Brother McClurkan seems to have adequately and amazingly financed the Bible Training School with its low rates for tuition, board and room without asking a penny from any of the Annual Conventions. It is significant to note that the big push for money in the Annual Conventions was always for the cause of Foreign Missions.

More particulars of the 1908 Convention are to be noted. It opened on Thursday morning, October 1st, and closed one day earlier than usual on Sunday night, October 4th. Aside from reports, characters passed, preaching services, the missionary rally, the Convention duly elected its General Committee with its subcommittees for Home and Foreign Missions. Again, without much organization, the Convention set up 14 loosely defined districts, most of which were provided with Superintendents. The Treasurer's report showed \$11,998.45 collected, and \$11,775.41 paid out with a balance on hand of \$23.04. Just here it is to be observed that no money was ever set aside for future emergencies for all was spent in the passion for Foreign Missions with the trust that God would supply the needs and that is beautiful and inspiring to those of us today who think of Brother



McClurkan and the good people of the Pentecostal Mission with their utter dedication for the cause of Missions. It is interesting to note that the \$11,998.45 collected for the fiscal year of 1907-08 was the largest sum ever to have been collected during any of the fiscal years from 1898 to 1914.

The next Minutes of October 7, 1908 begin the tiring trip to Pilot Point, Texas to set up the first major confrontation with the Nazarenes.

On board train in Arkansas . . . present: J. O. McClurkan, Mrs. J. O. McClurkan, John T. Benson, A. S. Ransom, E. W. Thompson, S. W. McGowan and Tim H. Moore. There was considerable discussion over the Manual of the Pentecostal Church of the Nazarene, with such changes marked as we desired . . .

The above Minutes record a setting on what is traditionally and humorously spoken of as “a slow train through Arkansas.” I do not believe that the Committee en route to Texas was in the plush of a pullman car as first-class travelers. No, I would suggest that it was a meeting of the six brothers and one sister contrived in a day coach with its peculiar and obnoxious odors and the lack of fresh air, unless a window was raised to permit the blow and rain of cinders from the panting locomotive up ahead. In fancy I see them, bless them! as they sandwiched themselves together, three to the seat facing each other with one seated in the aisle on an up-turned suitcase.

The question arises as to how serious were these six brothers and one sister “on board train” in their desire to join the Nazarenes? Actually, they were only sent to investigate, and lacked the power of a Commission to act. Still, the Minutes suggest that they were examining the Manual of the Pentecostal Church of the Nazarene “with such changes as marked as we desired.” This examining process coupled with the discomforts of the long ride through Arkansas suggest more than curiosity, and yet the subsequent facts of history unmistakably prove that this Committee of seven and the people of the Pentecostal Mission were content within themselves and were far from joining the Nazarenes at that time in 1908.

The Pentecostal Mission Committee did arrive at what is now known as the First General Assembly of the Pentecostal Church of the Nazarene taking place at Pilot Point, Texas, October 8, 1908. Apparently, the members of the Committee did not write any Minutes of their actions while in Texas. Later on in Nashville on

November 25, 1908, each member of the Committee made a verbal report to the special called Convention, to be exact, an extension of the Eleventh Annual Convention, which had its main session on October 1 to 4. These verbal reports are partially written into the Minutes of the Pentecostal Mission, Incorporated:

We were well received and invited to sit on the Revision Committee. On the last day, they asked us to state what we wanted and we told them we were not asking favors and (wanted) nothing. We did want pre-millennial (Second) Coming statement (and) that no women be ordained (and) the restriction of the power of the General Superintendent(s). They appointed a Committee to meet with a like Committee from us should we decide to confer with them.

It would appear from the foregoing that Brother McClurkan and his Committee from Nashville did sit in on the proceedings of the Revision Committee. Presumably, the Revision Committee met several times during the course of the General Assembly revising the Manual which Doctor Bresee had put together some time before, largely with his California brethren. It was an important assignment. It is not known to what lengths the Pentecostal Mission Committee participated in the work of the Revision Committee. It has been my experience that revisions of rules, regulations and constitutions get into technical and tiring discussions of precise word meanings as well as that of policy. At the best, they are long and drawn out affairs. As to how much the Pentecostal Mission Committee intermixed these long sessions with questions, objections, discussions, illustrations, Bible quotes and ramblings; that would be conjecture. The evidence is that "on the last day they (Nazarenes) asked us to state what we wanted." This forthright question suggests two things:

- (1) That the Pentecostal Mission Committee had participated in a lengthy parlay but had never clearly pin-pointed their positions with reference to forming a union with the Nazarenes.
- (2) If the Pentecostal Mission brethren had been clear in pin-pointing their positions, then obviously the Nazarene brethren might be judged as not seriously listening in the tedium of revising the Manual.

It is quite possible and probable that a mixture of blame might be ascribed to both sides. Perhaps the Nazarene brethren had not listened too intently but it would appear that the Pentecostal Mission Committee had been quite informal. To be sure, Brother McClurkan and his Committee had not written a clear and precise set of objective positions which the Nazarenes could consider.



Sometimes Southerners have been accused, and perhaps rightly so, of being too polite and courteous to the extent of never saying exactly what they think, sparing themselves and those in issue the concern of ruffled or embarrassed feelings. On the other hand, Northerners and Westerners have been accused of a bluntness that is not considered to be impolite, but attempts to sharply identify the points of controversy. And thus, this seemingly sharp question is on record "they (Nazarenes) asked us (Pentecostal Mission Committee) to state what we wanted." The question might have been posed in the kindest manner or it could have been asked when the good brethren of both sides were at a moment of tired and frayed nerves "on the last day." However it was asked, it did provoke the Pentecostal Mission brethren to give a sort of double answer, which was inconsistent. "We told them (Nazarenes) we were not asking favors (and wanting) nothing." Presumably, the Nazarene brethren pressed for more in a way of an answer and a second answer was given by the Pentecostal brethren contradicting the first answer "wanting nothing," for the record says "we did want pre-millennial (Second) Coming statement (and) that no women be ordained (and) the restriction of the power of the General Superintendent(s)."

History is forever the drama of human actions, relations, attitudes, reasonings, emotions ad infinitum. History is people who are utterly human. It appears that there was drama in the first confrontation by the Pentecostal Mission brethren with the brethren of the Pentecostal Church of the Nazarene at Pilot Point, Texas in the year of 1908. The facts are that the Nazarene people did want the Pentecostal Mission to form a part of the union in 1908. Repeatedly they showed a persistence until the union was made in 1915. I believe it can be said that the brethren of the Pentecostal Mission were not of sufficient mind to join the Nazarenes at that point in history, for actually they had made the trip to Pilot Point, Texas "hedged in," so to speak, with no power to act, only to investigate and to report back to a called Convention of the Pentecostal Mission constituents. The "hedge in" was somewhat self-imposed. My argument is that if this Committee with Brother McClurkan at its head had asked the Pentecostal Mission Convention that met in early October, 1908 for the right and privilege to act while in Texas in forming a union with the Pentecostal Church of the Nazarene, such a right would have been granted. Facts seem to tell the story that the Committee did not want that right. As has been pointed out, the Pentecostal Mission leaders had some satisfactions that they were doing splendidly and obviously were quite dubious about making any changes, although they did recognize that there was the growing trend for the Holiness people to unite.

Pages 22 and 23 of the Minutes detail the aftermath of the visit and confrontation with the Nazarenes at Pilot Point, Texas. Notably, it was a called Convention, but really is to be considered historically as a part of the Eleventh Annual Convention and an extension thereof. The Minutes of the meeting held at Nashville lasted throughout the day of November 25, 1908 and are largely made a part of this record. A careful reading reveals some sort of underlay as favoring the union with the Nazarenes.

The Committee appointed to attend the meeting of the Pentecostal Church of the Nazarene brethren at Pilot Point, Texas October 8, (1908) were on hand and made verbal reports as follows: Ransom, McGowan, Benson, Moore, Scott, Thompson, and Brother McClurkan. The attendance (at the Nazarene Assembly) was a little larger than our regular (Pentecostal Mission) Convention. We were well received and were invited to sit in the Revision Committee. On the last day, they asked us to state what we wanted and we told them we were not asking favors (and wanted) nothing. We did want pre-millennial (Second) Coming statement, that no women be ordained, the restriction of the power of the General Superintendent(s). They appointed a Committee to meet with a like Committee from us should we desire to want to confer (with them) later.

At the suggestion of Brother Benson, Brother McClurkan appointed C. L. Bruner, J. J. Rye, and J. L. Roby to draw up resolutions and submit the same to the Convention to be reconvened at 1:30 p. m.

(After lunch) the Convention reassembled promptly at 1:30 p. m. and after prayer the Committee presented their report which after some discussion was ordered laid on the table. The following was offered by Brother McClurkan with Moore in the Chair and unanimously carried:

“Your Committee appointed to visit the General Assembly of the Pentecostal Church of the Nazarene which met in Pilot Point, Texas October 8, 1908, would make the following report: We visited said Assembly and were the recipients of many courtesies, thoroughly enjoyed the occasion, found a body of earnest, devout people with their hearts very set on the propagation of the gospel of our Lord and Savior, Jesus Christ. After prayerful study of their doctrine and work, we recommend for your consideration the following:

First, we find that they are not sufficiently committed to the doctrine of the Lord's pre-millennial (Second) Coming to justify us in organic union as yet.

Second, we also seriously question the scripturalness of ordaining women as elders as their custom is.



With regard to the other points involved in their doctrine and policy, we think that in common council they could be amicably adjusted. However, we do not deem it advisable to cease our negotiations with these excellent people, but recommend that negotiations be continued until it can be definitely ascertained whether we can get such a statement on the two points at issue as will warrant us in uniting with them. Therefore, be it resolved that a Commission be appointed by this body to confer with them either by correspondence or in person, as they deem best with regard to a satisfactory statement on the two points involved, and said Commission is hereby empowered to take such steps as they may in their Godly judgment deem best to bring about such a union of doctrinal statement and government as we as a body believe to be for the glory of God.

Signed by the Committee: J. O. McClurkan, Chairman;  
John T. Benson, E. W. Thompson, D. E. Scott,  
Arthur S. Ransom, S. W. McGowan, Tim H. Moore.

On motion the above was unanimously carried.

And inasmuch as the suggested union with the Pentecostal Church of the Nazarene is uncertain, be it resolved that we recommend that wherever local congregations (choose) that they be encouraged to organize somewhat on the basis of the Pentecostal Tabernacle Congregation at Nashville, Tennessee, and in so doing they shall have the cooperation of the Pentecostal Mission as a whole. On motion of Brother Benson and seconded by Brother J. J. Rye and after considerable discussion, was carried.

On motion of Brother Ransom, the Chairman was instructed to name a Committee to look after the Rules (and) Regulations . . . under which the various congregations should work. The Chairman then appointed Brothers Rye, McGowan, Weaver, Pollard and the Official Board of the (Nashville) Tabernacle Congregation, consisting of Brothers Ransom, Benson, Thompson, and Moore with J. O. McClurkan as Chairman . . . moved and carried that the Chairman appoint a Committee on organization to formulate a basis of the union for the churches who desire organization and that this Committee be also empowered

And so ends the Minutes of the special called Convention or really the extension of the Eleventh Annual Convention. The date was November 25, 1908. Perhaps these Minutes speak clearly and need no personal interpretations, and yet—maybe—just maybe I have some insight gathered over the intervening years. I shall confine my belated observations of these Minutes to the following seven points:

(1.) Could it have been possible that the saintly J. O. McClurkan knew not the leadings within his own heart in 1908 with respect to joining the Nazarenes? It would be terribly unkind and untrue to say he deceived himself. Philosophically, I do hold that even with the best of men - good men - godly men - that there are times even in seasons of prayer and fasting that one cannot understand his hidden and human motives. Ah! The gentle, sensitive, saintly McClurkan and the gentler Spirit of God! Some of the grandest Saints of the world have struggled with the gentle wooings and leadings of the Spirit within themselves. J. O. McClurkan, down on his knees! How could he thrust aside his human equations and be assured of the Spirit's gentle leading? It humbles us today to think of this great and noble man at this juncture of his life. Oh, I know there are those who feel that God is plain and quite understandable, but I hold God to be the Supreme Mystery of the ages. He cannot be taken down from the shelf as bric-a-brac. Many Saints of the yesteryears tell of struggle and an illusiveness of the Divine that defies the will of men to comprehend, and so we love Brother McClurkan and do dare to question him as any other mortal who struggles within himself to hear the "still small voice" of the Almighty.

Did Brother McClurkan know the leadings within his own heart in 1908, 1910 and 1911? Again and again this blessed man seemingly reaches out to grasp the hand of Doctors Bresee, Ellyson and Reynolds in fellowship with the Nazarenes, always to abruptly pull back his hand at the last moment before a union was made. It is as if he was pulled back from the brink - spared - rescued - by the proportions of some great problem of resistance within himself that at the last moment pulled him back from the steps that he had encouraged himself and his people to take towards a union with the Nazarenes. The grasp of his conviction as an Eleventh Hour Laborer gives some explanation.

(2.) When the leaders of the Pentecostal Mission visited the Nazarenes at Pilot Point, Texas it was human and expected as such that they would make comparisons between themselves and the Nazarenes. Speaking of the General Assembly and comparing it with their own Conventions, they made this statement in the Minutes as recorded November 25, "The attendance was a little larger than at our regular Conventions." It's possible and probable that they looked at themselves in the satisfaction of success. The very nature of success adds a bit of pride among the best of us. Did not they have more than 20 missionaries on the Foreign Fields in Cuba, Central and South America, and far-away India? Did not they have a strong weekly organ in the *Living Water* going into thousands of homes in several



Southern States? Did not they have scores of evangelists, prayer bands and circles in their fellowships, dedicated to the task of spreading scriptural Holiness?

Obviously we Nazarenes of 1976 have the advantage of hindsight, looking back to 1908 with 68 years of progress with our thousands of churches, Sunday Schools, youth societies and over 600 missionaries with a world wide program for Missions. But it is to be pointed out that the Nazarenes were just getting under way in 1908 and had little to offer to the Pentecostal Mission people except the safety of a proposed church to be geared and organized with a discipline that the good people of the Pentecostal Mission actually needed as they found out a few years later in 1915 when they petitioned the Pentecostal Church of the Nazarene to receive them.

(3.) The Minutes of November 25, 1908 reveal that a resolution was brought into this extended Convention presumably favoring a union with the Nazarenes. Unfortunately, this resolution is not spread on the Minutes, but the Minutes do say that it was tabled and that Brother McClurkan offered a resolution in its place. Brother McClurkan's resolution was complimentary, but rejected the union with the kindest of platitudes, suggesting another Committee to meet with the Nazarenes. Thus, in effect, a delaying movement was created. The fact that it was a postponement gave hope to some who wanted the union immediately and eased their disappointment with the expectation that further conferences would doubtless accomplish the union. In some respects the postponement was a kindness from the gentle heart of Brother McClurkan that later built up pressures on himself for the union. It placed him in a position of holding future parlays which could easily have been averted, had brother McClurkan boldly stated that he was not going to join with the Nazarenes then or ever. The respect that he commanded at that time with his people would have settled the matter once and for all, however, one must conclude that as painful as future parlays turned out to be for Brother McClurkan God was leading, and every confrontation and delay was but another step toward the union. His postponements from time to time as they developed made some of the early Holiness leaders, both in the Pentecostal Mission and the Pentecostal Church of the Nazarene to feel that Brother McClurkan lingered too long with the idea of the union.

(4.) It is to be noted that Brother McClurkan stated in his objection for not joining "That they (Nazarenes) are not sufficiently committed to the doctrine of the Lord's pre-millennial (Second) Coming to justify us in organic union." I am not enough of a student to make a fine shading in the differences between pre- and post-millennialists. As I understand it, the "pre's" believe the world and mankind is

steadily growing more wicked and sinful, and that in the end, such a sad and hopeless plight will come about that Christ will look down and say that it is enough and will come to set up His Kingdom to rule for a thousand years. Whereas, the “post’s” believe the world is getting progressively better and at some point in the future, the gospel message of love and brotherhood will have prevailed and Christ will come to be with his blessed people for one thousand years. Doubtless, there are fine points in both doctrines. The tenets of pre-millennialism come strongly to us from Brother McClurkan’s teaching. Even to this good day, we get the message that the world is getting more sinful with greeds, hates, drunkenness, debaucheries, stealing, lying and cheating and that we are in the last days of “wars and rumors of wars.” This observation and belief seems so simple and Biblical that we pre-millennialists find it difficult to understand how any observant and serious student could possibly believe otherwise, unless such a one has been deluded and tricked by the hidden forces of darkness. Undoubtedly, Brother McClurkan’s argument within himself and in the process of leading his people hinged the question on “how could Christian fellowship be brought about with his people joining those who were unobservant and unfamiliar with the Scriptures and deluded by a shadow of the world?” This, I think, was Brother McClurkan’s problem in contemplating the union to which Doctor Bresee, the founder of the Church of the Nazarene, was ultimately to reply, that “holy living was not dependent upon the theories of pre- or post-millennialism and that he could join hands with Brother McClurkan in Christian fellowship and still allow Brother McClurkan to teach and preach pre-millennialism.” In the light of history we have to observe that Doctor Bresee’s position has proved correct, for we Nazarenes do live together in fellowship as pre- and post-millennialists, all agreeing that Christ is the answer and not split apart on when and under what conditions will establish His Second Coming. In the final analysis I do not believe that pre- or post-millennialism was the big preventive doctrinal issue that made J. O. McClurkan reject the union with the Nazarenes, although I do well understand his strong and positive disagreements with those who would argue that “men are getting better.” The fact that Brother McClurkan continued to treat with the Nazarene leaders and to negotiate with them undoubtedly suggests that he accepted them as Christian gentlemen and brethren.

(5.) The second strong point that Brother McClurkan stated as an objection was “we, also, seriously question the scripturalness of ordaining women as elders, as their custom is.” I do believe that Brother McClurkan was in a legalistic difficulty at this point, for it is a fact that he had in the ranks of his Pentecostal



Mission many earnest, zealous and successful women as preachers. There was Lula Pollard, Mattie Pomroy, Lelia Stratton, and even his good wife, Sister McClurkan. They were devout women, soul-winners, preachers and leaders, no matter how they were technically termed. Brother McClurkan's language "seriously question" suggests a quandary within himself about legalistics and practices concerning women preachers and how to reconcile the two. Obviously the ordination of women was a problem and in the long run I am of the opinion that it was not an absolute factor in his rejection of the union with the Nazarenes. Factually, his scriptural beliefs about women preachers were not accepted or else abandoned by his good wife, Sister McClurkan, who six years after his death accepted the honor and privilege of being made an ordained elder in the Church of the Nazarene. This I believe, took place around 1920.

(6.) Having nullified the immediate prospects of the union with the Nazarenes with the problems of millennialism and ordination of women, Brother McClurkan expressed his opinion with "regard to other points . . . we think . . . they could be . . . adjusted. . . . We do not deem it advisable to cease . . . negotiations but recommend that negotiations be continued . . . that a Commission be appointed . . . to confer with them . . . on the two points involved . . .".

It is to be noted that at this point in time the postponement or rejection was made on the basis of the two points only, with the sense that all other issues could be resolved. However, in later negotiations, another point did come up which questioned the veto power of the General Superintendents.

(7.) I have pointed out that the leaders of the Pentecostal Mission, Incorporated compared themselves favorably in size, scope, success and accomplishments with the Nazarenes' meeting at Pilot Point (see foregoing item two), however, it appears that after passing Brother McClurkan's resolution "to continue to negotiate" these leaders came to the point of measuring and comparing themselves unfavorably with the Pentecostal Church of the Nazarene. This conclusion is based on the paragraphs of the Minutes of November 25, 1908:

. . . Inasmuch as the . . . union with the Pentecostal Church of the Nazarene is uncertain, be it resolved that we recommend that wherever possible, local congregations . . . be encouraged to organize . . . on the basis of the Pentecostal Tabernacle Congregation at Nashville, Tennessee, and in so doing, they will have the cooperation of the Pentecostal Mission as a whole . . . (that a) Committee (be named) to look after the rules and regulations . . . under which the various congregations

should work . . . that the Chairman appoint a Committee or organization to formulate the basis of union for the churches . . . (and Committee) be also empowered to appoint field superintendents if found necessary to do.

I have never seen a 1908 Manual for the Pentecostal Church of the Nazarene. The Manual we know today has been repeatedly amended and refined down through the years. However, it is quite evident that the founding fathers of the Nazarenes started out to organize churches and a Holiness denomination. Undoubtedly, the Manual of 1908 had the necessary formulas spelled out for such a denomination. In comparison, the Pentecostal Mission had from its very start in 1908 stated “no new denomination contemplated” and all through the years had, from time to time, rejected the idea of becoming a denomination.

It appears to this Historian that the comparison with the Nazarenes at Pilot Point seemed to excite the Pentecostal Mission brethren at least momentarily to “get going” with organizing. Organizing what? Well, for the first time, according to my best knowledge, the move was “to formulate the basis for union for the churches.” Heretofore, always in the Minutes the term “church” was rarely used. Tabernacles, missions, prayer bands, fellowships—these were the terms used. They refused to consider themselves a cell-block of churches with a denominational front. But the example and challenge of the Nazarenes at Pilot Point to organize Holiness churches apparently convinced the Pentecostal Mission brethren to begin to think in terms of churches and in terms of a denomination.

Indeed, two years before in the Pentecostal Mission Convention of 1906, the leaders had squarely faced the issue of “churches” and rejected the idea. It is evident from the Minutes that the confrontation with the Nazarenes at Pilot Point, Texas in 1908 shook the leaders to the extent of reversing their rigid stand in 1906 and to begin to make plans for “churches” within the Pentecostal Mission, Incorporated.

Actually, the 1908 resolve for churches and the plan to organize “themselves” in lieu of a union with the Nazarenes never took wing. Brother McClurkan was a great teacher. In some respects I think he was quite content to center his life among his students. His tempered beliefs in Holiness still remain. Undoubtedly, he was a good administrator within the narrow circle of his own beloved Training School and the local congregation, that is, the Pentecostal Tabernacle of Nashville. He surrounded himself with good leaders and indeed this congregation



known today as the First Church of the Nazarene in Nashville is significantly blessed with good leaders and a membership of more than 1,200 members. The point to be considered is that Brother McClurkan really held that it was not his assignment to organize churches. His fellow kinsman, J. J. Rye, had been appointed as Field Superintendent in the earlier years of the Pentecostal Mission, but there seems to be no record of his success in organizing congregations and making them a part of the Pentecostal Mission, Incorporated. It is my opinion that Brother Rye did have the ability, but lacked the skillful planning of a leadership bent on organizing a Holiness denomination. As a matter of fact, after J. J. Rye was appointed District Superintendent of the Clarksville District of the Pentecostal Church of the Nazarene in the late spring of 1911, he did organize eleven churches as units in the Pentecostal Church of the Nazarene in about five months. The truth appears to be that the Pentecostal Mission never set itself up to supply pastors, supervise the call of pastors, lay out plans for accepting and safeguarding church property in its own name, hold district assemblies, set up laws and judicial courts and the like. The point is that the Pentecostal Mission leaders must have considered themselves unfavorably as compared with the Pentecostal Church of the Nazarene in the matter of organizing churches, and they did "pinch" themselves into the necessity to begin to organize churches, although as I have pointed out, the resolve was not backed by a genius of leadership, absolutely dedicated to form a denomination.

I have gone to some lengths to sift the Minutes of 1908 Convention (October 1 to 4, and November 25). It is quite easy to expose the Minutes, but to go behind the scenes and interpret what went on is difficult and of necessity colored through my own eyes. Of course, I was ten years old when dear Brother McClurkan passed away and obviously was quite unaware of what went on in 1908, and yet as I grew into young manhood I knew first-hand many of the good men who had so wholeheartedly supported and followed Brother McClurkan. There were bits of information from time to time that fell from the lips of these good men who have all long since passed away. Of course, I respect them, reverence them and love them all. With the advantage of hindsight and the events of the years since 1908, most everyone would conclude that these beloved brethren of yesteryears would have done well to have accomplished the union in 1908. Many of them desired the union. In the seven points, I have considered it a privilege to try to explain these good men and why they reluctantly turned aside the invitation to join the Nazarenes in 1908 when the Pentecostal Church of the Nazarene was born on national basis.

## CHAPTER FOURTEEN

*Within the era of 1908 to 1911*

### WHY UN-ORGANIZED HOLINESS?

Deserving missionaries . . . McClurkan's conscientious beliefs  
. . . Keswick's practical Holiness . . . Eleventh Hour Laborers  
. . . Why not unite with Nazarenes? . . . (1) Jeopardy of Foreign  
Missions . . . (2) Emergency forces as Eleventh Hour Laborers  
. . . (3) A lurking distaste for denominationalism . . . (4) Satis-  
faction of leadership.

It seems a sacrilege not to write more in this account of the good missionaries of the Pentecostal Mission. Through the years there are the tracks of the "comings and goings" of these dedicated men and women. Tim H. Moore was the Secretary of the General Committee and ex-officio Secretary of the Committees for Home and Foreign Missions. The Minutes are mixed and separate proceedings of the Committee for the Foreign Missions with substance and detail are unavailable. This is regrettable. There were the Coddings, the Butlers, the Andersons, the Fergusons, the Boazes, Lizzie Leonard, Leona Gardner, Eva Carpenter, Bessie Seay and a score of others. Each one of these heroic missionaries deserve a book to be written about them and their long years away from homeland, telling the blessed story of Christ to the heathens of the world.

To close out the year of 1908, is simply to say that the Minutes of the Pentecostal Mission, Incorporated show glimpses of these missionaries. Whatever might be said about the Pentecostal Mission and its lack of church organization throughout the years it had a consuming passion for Foreign Missions and when in 1915 the Pentecostal Mission became a part of the Pentecostal Church of the Nazarene, it was the frightening picture of failing in their avowed responsibilities to their missionaries that breathed upon them to seek help and join the Pentecostal Church of the Nazarene. It would be unfair to say the Nazarene people were not "missionary minded", but I do believe it can be said without a doubt that the good people of the Pentecostal Mission entered in to the blood stream of the Nazarenes with their holy passion and love for Foreign Missions.



Only two meetings of the Executive Committee are recorded in the Minutes from January through August of 1909. Significantly, one records a letter that Brother McClurkan wrote to a Special Commission of the Pentecostal Church of the Nazarene relative to a closer relationship. This was written on February 10. Subsequent records from 1909 until his death prove that Brother McClurkan did cooperate with the Nazarenes. The Herald of Holiness (October 30, 1912, page 11) accounts Brother McClurkan visiting and preaching at the 1912 Assembly of the Clarksville District Pentecostal Church of the Nazarene at Erin, Tennessee where General Superintendent, Doctor Bresee presided. A few days later Doctor Bresee stopped over and preached to the students of Trevecca College in Nashville. While Brother McClurkan leaned away from organized denominationalism, there is not the slightest whisper in history that I have come across to say that he opposed the brethren of the Pentecostal Church of the Nazarene. On the contrary, there are instances in which he seems to have encouraged groups to unite with the Nazarenes. After all, the Pentecostal Mission did not claim to be a denomination, only a fellowship of those that believed in Holiness. In Brother McClurkan's eyes, those who belonged to the Methodists, Presbyterians or Nazarenes were welcome in the fellowship of the Pentecostal Mission without reservations. It is a fact that many of his good Holiness brethren did unite with the Nazarenes during Brother McClurkan's lifetime. To be specific, there was J. J. Rye, R. B. Mitchum, C. R. Pollard, J. L. Roby, T. B. Dean and others.

Undoubtedly, Brother McClurkan felt a warmth in the spirits of the Nazarene people. Their hardy invitations from 1907 to 1911 for him to join their ranks must have been significant in his thinking. The General Superintendents, Doctors Bresee, Ellyson and Reynolds did earnestly want Brother McClurkan and the Pentecostal Mission people to join in founding the Pentecostal Church of the Nazarene. Why was it that J. O. McClurkan could never bring himself to join the Pentecostal Church of the Nazarene? At one point, in my investigations of the historical records, I had the uneasy feeling that this great and noble man, J. O. McClurkan, was by all odds, unyielding. But, I remind myself that strong men are often most persistent and determined. They do have the stoutness, the fibre and the grain of unbending oaks. Certainly, Brother McClurkan was a strong man. Nonetheless, there are lingering memories reaching back to the last years of Brother McClurkan that have become legendary - "a good man, yes, but quite unyielding."

Basically, this legend suggests an unreasonableness as the heart of the matter. I suppose there are obstinate men who are simply obstinate for no reason at all, but noble men like J. O. McClurkan do not lead people without the substance of reasoning. Therefore, as a writer of history, I must try some way, somehow, to understand

Brother McClurkan's reasoning, because he did not unite with the early Nazarenes. Why? Why? Why?

I am indebted to Doctor Mildred Wynkoop, Department of Religion, Trevecca Nazarene College, for a keen and penetrating insight into the philosophy of J. O. McClurkan. Doctor Wynkoop holds that Brother McClurkan's religious thinking had a background in the Keswick beliefs of practical Holiness, and in the "Eleventh Hour Movement." Some brief information follows on these two persuasions.

The Keswick Movement began in 1875 at Keswick, England, with their first Convention. There followed annual Conventions attended by hundreds of people. The meetings were held in two tents, each having a capacity of seating 2,250 (Americana Encyclopedia).

John Pollack (June 20, 1975, Christianity Today) wrote an article "A Hundred Years of Keswick."

Keswick teaching had a tenuous, barely recognized link with the "American camp meeting" and with "Wesleyan Perfectionism"; yet, the emphasis differed. Methodist Holiness taught the believer to aim at the entire eradication of sin; Keswick taught him to rely on the counter-action of the in-dwelling Christ to defeat sin.

Keswick . . . forged strong links between Christians of different denominations . . . all one in Jesus . . . Keswick saw itself as the servant of every Protestant church and not the hub of a new one.

Keswick also emerged . . . as a strong force in overseas missions . . . consecration and evangelism of the world . . . go together . . . on the last day of each Convention . . . saw . . . the missionary meeting.

Doctor Wynkoop has observed that Brother McClurkan related strongly to the Eleventh Hour Movement. She feels that there were many outcroppings in Brother McClurkan's editorials which unmistakably tie him to this Movement. One of his earliest editorials is dated March 7, 1901 and appears in Zion's Outlook.

If we are nearing the end of the dispensation, the Eleventh Hour laborers mentioned in Matthew 20:5, 6 may represent a class hitherto unemployed . . . but now called into service because of the urging of the work during the closing days . . . Faith missions, special missions, personal missions, independent missions, interdenominational missions, etc.

The Eleventh Hour Laborer is called at the last hour; . . . the urgency . . . demands shortcut methods for preparing for the work, training schools, Bible institutes, etc.



Repentance and Conversion of the sinner and Sanctification with the fullness of the Spirit for the believer . . . these two . . . constitute the burden of their ministry. It does not require so much preparation to effectively declare these great truths . . . In fact, these truths are uttered by the Eleventh Hour Laborers with more telling effect than other class of workers. We have seen uneducated, frail women, filled with the Spirit more powerful in winning souls than half a dozen cultured doctors of divinity.

There is an absence in the Eleventh Hour music of the heavy, sombre and sad. The Eleventh Hour music is as noisy as the deafening shouts that rose beneath the walls of Jericho as they marched seven times in succession around it.

Conventions, institutions, camp meetings, etc. are a necessary part of the Eleventh Hour work. Meetings for the deepening of the Christian life, for learning more about "His glorious appearing," for stirring up fervent missionary interests, etc. are dotting the whole land. Step into any of them and you will find a body of earnest, thoughtful Christians discussing such themes as "Holiness, the Coming of the Lord," "The Regions Beyond" and kindred subjects. The unity of the Spirit is clearly manifest in these gatherings; for denominationalism is not mentioned though nearly every sect is represented. More important questions are engaging their attention than issues on which most denominations differ. They are getting ready for "the gathering together unto Him."

Believing, as they do that they are an "emergency force" called to give the world its final warning, preparatory to the return of the Lord, they do not attach great importance to the brick and mortar feature of the work, choosing to expend their energies in soul-saving rather than in the erection of costly church edifices. They are a people of tabernacles, tents, old warehouses, brush arbors and open air meetings. They literally go everywhere preaching the Word.

We might speak of the strictness of their movement, the intensity of their efforts for souls, . . . suffice it to say . . . the mighty forces (Eleventh Hour Laborers) are used in dealing a final blow against the power of darkness and ushering in the millennial reign.

Brother McClurkan from time to time throughout the years, gave up to the minute reports in Living Water about the Foreign Missions that the Pentecostal Mission was sponsoring and supporting in the fields of Cuba, Guatamala, Bolivia, Argentina, India and China. These fields were wholly or in part mentioned with letters from missionaries, reports on native workers, orphans, missionary training schools and the like. He wanted people to know and share with him his great burden of carrying the gospel to foreign lands. He was content with the soot, dirt and the dreary quarters of the old Hynes building on Jo Johnson Avenue and later the Pentecostal Tabernacle on Fourth Avenue, which lacked adequate ventilation and was poorly heated from three coal-burning stoves. He wanted not a penny for himself from any of the missionary contributions. To him, Foreign Missions were a consuming, burning passion and the heat of his soul. His appeal for funds to carry

on the missionary program were simple and direct and always he stressed the fact which is quoted from his several editorials as follows:

“The Mission is strictly undenominational and numbers among its adherents in the home land and its representatives abroad members of different churches. It is a fellowship rather than a sect and recognizes no denominational lines, but it is composed of capable, earnest and devout people united in one great purpose of giving the gospel to those who have not heard it.”

But back again to the why? why? why? . . . Did Brother McClurkan never join the Nazarenes? It is extremely odd when one stops to think of it that J. O. McClurkan is considered to be the Father of the Holiness Movement in the Central South and had to do with the founding of many of the congregations that are joined to the Church of the Nazarene as of today. These churches joined the Nazarenes with his blessings but he himself never joined.

Historians have attempted to explain why Brother McClurkan never joined. Generally, they have said that it was on account of his doctrinal differences with the Nazarenes regarding millennialism and the ordination of women. I do not fully accept this, for in a sermon which Brother McClurkan preached on Thursday afternoon, October 15, 1903, to the Sixth Annual Convention of the Pentecostal Mission, *Living Water* quotes him (October 22, 1903) as saying:

“The Holiness Movement is not a church, it is a fellowship. What we want to do in the South is to get enough religion to agree to disagree . . . I expect to see thousands of people in heaven who do not agree with me.

One Historian is reported to have faintly suggested that there was a wisp of Southern prejudice against the North, that restrained Brother McClurkan. It is true that Southerners lost the civil war and having suffered the hardships of the reconstruction days have been guilty of prejudices, but in the case of McClurkan, I would believe him to have been too big a man to have been tinged with a North-South grudge. After reading the records and with careful thought, I have concluded that there were a combination of four reasons, which I will attempt to discuss in the order of their importance.

1. Jeopardy of the Pentecostal Mission Foreign Missionary Program.
2. The persuasions of Keswick and the Eleventh Hour Movement.
3. A lurking distaste for denominationalism.
4. The satisfaction of leadership.



1. Jeopardy of the Pentecostal Mission Foreign Missionary Program. Could the Nazarenes at Pilot Point, Texas, in 1908, have given Brother McClurkan a guarantee of help and the safety of his better than 20 missionaries, on the field of Cuba, Central and South America and India? In all probability, they did assure him of their cooperation and help, but overall, it would have appeared to Brother McClurkan that the first interests of the Nazarenes were to organize districts, acquire churches and pastors, invest in a publishing house looking to publications and paid officials. To become a part of the Pentecostal Church of the Nazarene, meant uniting in many enterprises involving money and polity, all of which might have divested Brother McClurkan's first interest from Foreign Missions had he joined to push the Nazarene home land program. I am not familiar with the early history of Foreign Missions in the Nazarene Movement, but I would suppose as of 1908, the Movement had little in the way of Foreign Missions, for the statistical records show the Nazarenes raised only \$1,839.00, for Foreign Missions. Even in 1911, the statistical report shows \$22,275.00, raised in the three-year period, 1909 - 10 - 11, or an average of \$7,425.00, per year. And we must remember that the budget for the Pentecostal Mission was more than this, in fact about \$10,000.00, per year, which Brother McClurkan had successfully raised from time to time. Finally, it is to be noted that when Brother McClurkan had the General Assembly of the Pentecostal Church of the Nazarene in Nashville in 1911, and considered uniting, the Nazarenes made it plain that the Pentecostal Mission would have to be responsible for the financial support of its own missionaries for one or two years, as the Nazarenes could not afford this responsibility at that time. (Page 54, Minutes of Pentecostal Mission, October 14, 1911.) Therefore, I conclude that Brother McClurkan, considering the facts, had little reason to join the Nazarenes expectantly or hopefully to add to the thrust of his own beloved Foreign Missionary Program, but on the contrary, considered that his Foreign Missionary Program might be jeopardized if he did join.

2. The persuasions of Keswick and the Eleventh Hour Movement. J. O. McClurkan claimed to have taken for himself the best of Calvinism and Arminianism. His position with respect to inbred sin, must have been closer to that of the Keswicks, who did not accept complete eradication, but taught the counter-action of the in-dwelling Christ to defeat sin. It appears that in 1910, Doctor Bresee did discuss with Brother McClurkan his position with respect to inbred sin and while he might not have agreed with Brother McClurkan, he saw no reason why McClurkan was unacceptable as a good Nazarene. And yet it might have been true and probably was true that J. O. McClurkan felt that his belief on inbred sin was not in complete alignment with the most of the Nazarene leaders who were avowed eradicationists and thus to unite with the Nazarenes meant a disharmony of spirits, which would ultimately result in disagreement and some unhappiness.

Unquestionably, J. O. McClurkan considered himself and those that he taught and led at home and abroad to be Eleventh Hour Laborers in the Lord's vineyard. His interpretation of the parable (Matthew 20:5, 6) was that the Eleventh Hour Laborers were to complete what the early hour Laborers (organized churches) could not do. Furthermore, what was to be done must be done quickly for the Second Coming of Christ was imminent. There was no time to spare or waste with church machinery and indeed the slow progress of organized churches for Foreign Missions was to be by-passed with the Eleventh Hour Laborers going with the good news . . . the un-complicated . . . simple story of Salvation. Why join or unite with the Nazarenes who had for their objective "organized Holiness?" J. O. McClurkan saw tabernacles, mission halls, camp meetings, warehouse meetings, street meetings, personal missions and the like as mediums of the Eleventh Hour Laborers set aside and unfettered by church organization.

3. A lurking distaste for denominationalism. J. O. McClurkan was quite acquainted with churchliness, its machinery and ingrown-ness. He had spent his earlier years as a good Cumberland Presbyterian and as Presbyterians go, it was one of the smaller branches of the Presbyterians and on the whole, one of the most informal. Nonetheless, McClurkan preached against the pomp, strut and the cold indifferences of churches. True, he never assailed or singled out any specific church and he launched no tirades. Actually, he was not a church fighter and believed in cooperation and he would not have sought to hinder, cripple or disband any church. And yet I believe he thought of churches as entirely too self-centered and ingrown. As for Holiness of heart . . . was it not good for every church member? Holiness was to sweep across denominational lines. Why confine it to a denomination or "organize Holiness" into a Nazarene denomination? No doubt, Doctor Bresee and the Nazarene founders countered Brother McClurkan's argument by stating that the Nazarenes proposed to keep the message of Holiness alive, lest it die scattered and unchanneled in the sweep of churches. But whether Brother McClurkan was right or wrong, this Historian feels that his position had some merit in the earlier part of this century. Brother McClurkan certainly could have pointed out to the Keswicks and the Eleventh Hour Laborers as having significant success in crossing denominational lines with "unorganized Holiness." Coupled with all of this, I believe it could be said that Brother McClurkan had a distaste for ecclesiasticism as expressed in organizations, regimentations, rules, orders, hierarchies, high-paid salaries and splendid buildings. To all of these he was not in accord, and in that sense had suspicion and a lurking distaste for the whole of it.

4. The satisfaction of leadership. This last reason for not uniting with the Nazarenes is delicate and fragile and is not to be overemphasized. In fact, it may not be valid. But I argue that men are men and in that sense are "so human."



Think of it this way! J. O. McClurkan, in 1908, had been elected 11 consecutive times as the leader and Superintendent of the Pentecostal Mission when the first confrontation came to unite with the Nazarenes. Was it not gratifying to be chosen Superintendent without question and without opposition? True, he served without salary and had not the plush of office fineries and true, he was simple in his tastes and demands. He was in no sense high and mighty, tinged with an arrogance that placed him above those that he led. Furthermore, his office gave him no power to negate or veto any proposed legislation, or to levy any burden, tax or budget on any of his followers. Seemingly, he led without power and yet this very absence of power, as I have noted elsewhere, gave him a power. I believe he did appreciate those that elected him so whole-heartedly and unanimously from year to year. It must have been a satisfaction and barely possible a delicate, fragile satisfaction that he was totally unaware of and yet had its influence however, slight it might be, judged on his decision not to unite with the Nazarenes.

To be sure (a) pre-millennialism and (b) ordination of women were a part of the reasoning in Brother McClurkan's decision not to unite with the Nazarenes, but I hold these two doctrines as not major in his thinking with regard to the union. Had not he preached a doctrinal tolerance when he plainly said, "I expect to see thousands of people in heaven who do not agree with me."? To sum up, I hold that each of the four reasons given had major sway in the depths of Brother McClurkan's thinking in his decision not to unite with the Pentecostal Church of the Nazarene. I further hold that the jeopardy of his Pentecostal Foreign Missionary Program was the over-riding reason for not uniting.

## CHAPTER FIFTEEN

### *Summer and Fall of 1909*

#### TWELFTH ANNUAL CONVENTION

Memories 1909 Lebanon Camp Meeting . . . 1909 Convention  
. . . \$8,517.40 raised for Foreign Missions . . . Shortage of money  
and crowds . . . More organization, pro and con . . . McClurkan's  
postponement until next Convention based . . . (1) unite with  
another body . . . (2) organize "ourselves" into denomination  
. . . (3) Let other denominations do the organizing.

The official Minutes of the Pentecostal Mission make no mention of the 1909 Camp Meeting at Lebanon, Tennessee. Customarily, it was held in August of each year at the warmest part of the Summer. Back in those days, people were glad to escape the heat of the city for the country side, particularly if there was an abundance of shade trees. My recollection is that the Lebanon Camp did have some sizable trees and woodland. I do recall John and Joseph Owen, two Holiness preachers, and blood kin brothers. My memory tells me that it was in the summer of 1909, that these two powerful preachers were at the Lebanon Camp. My Father, John T. Benson, Sr., 48 years old, led the singing, and my good Mother, Eva Green Benson, 44 years old, played the piano and I, a boy of five was entranced with the crowds, the singing, the shouting and the big wooden Tabernacle. Whatever the heat problem was during the day, it soon disappeared at night, when after the service the Bensons and other campers rolled up their tent flaps and bedded down for the night. We slept on cots and the night breezes were remarkably cool and refreshing. One slept after the excitement and furor of the day, as if drugged with weariness. As I recall it, water came from a somewhat rusty iron pump with a long handle, and people were almost always at the pump with buckets and basins for the mineral water, which was with a strong taste of sulphur. The facilities for bathing; I do not remember. At age five, who cared for bathing anyway? As a barefoot boy, I do recall Mother insisting that I wash the dust and dirt from my feet before going to bed. It was an ordeal that I did not like, for the water was cold, and I was fretful and sleepy from the long preaching services. Most always, I had a sore toe anyway, with a cut or a bruise from a sharp rock that



further aggravated the foot washing. If there were bathing facilities for grownups, I have no recollection of any sort of bathhouse. The Camp wakened before breakfast and there was early morning praying, lusty and loud in the Tabernacle with its rough seats, mourner's bench and the Speaker's platform. Clean and sweet smelling straw was scattered on the ground between the seats, in the aisles and in abundance around the mourner's bench. All day long the crowds came, and all day long there were the testimony meetings, prayer meetings, missionary meetings and preaching services. Those old time people were there for no other purposes. Literally, they had forsaken the city, jobs, responsibilities and home comforts for the rough life of camp. Of course, they enjoyed themselves immensely and of course, they sang and shouted and prayed and praised God. The Camp had no electricity and at nights, coal oil lamps and lanterns were used to see to move around the grounds to avoid trees, rocks and stumps. In the tabernacle at nights they had some sort of coal oil flares that spewed out a flame of light. These were well above the straw, fastened to the upright posts that supported the Tabernacle, thus minimizing the hazard of fire. The Camp had a primitiveness of rough and hardy living.

Charley Minton ran the dining hall with his steaming coffee, hot fluffy biscuits and country sorghum molasses. Really, there was no dining hall. Tent flies were spread over a centerpole and the canvas pulled tight with ropes hitched to solid stakes in the ground, creating an inverted v-shaped chamber open on four sides. People ate in shifts with Brother Minton, supplying them with meat, vegetables and bread in abundance. Of course, there was dust, gnats, flies and chiggers. Outhouse facilities: one for the men and one for the women, were well away from the Camp living quarters. Talk about sanitation! In this modern world of today, the Health Department would have closed the Lebanon Camp Meeting down and condemned it soundly as a health hazard. But it was great, exciting, thrilling and is a treasured memory of my old 72-year-old mind.

The Twelfth Annual Convention convened at the Pentecostal Mission Tabernacle, Nashville, Tennessee on Thursday morning, 10:30, September the 30th. It closed on Sunday night, October 3, 1909. The Minutes suggest that the overflow crowds as described in the previous Conventions was hardly the case, particularly for the night services. "Brother John F. Owen gave us a real good sermon at the night service with a fairly good congregation," and again "Brother McClurkan preached at night to a good-sized (crowd in the) auditorium." The old glow of "filled to capacity, every seat taken" as described in the 1907 Convention was missing.

Another concern was the Treasurer made a verbal report that the Missionary Funds were short. True enough, there had been previous shortages, nonetheless,

the Treasurer's Report given on Saturday, October 2, showed \$8,517.40, collected with a shortage of \$995.12. The Minutes do not state how much was collected on this shortage before the Convention closed on Sunday. Likely, the good people did rally on Sunday and either paid the Missionary shortage in full, or substantially reduced the shortage. Historically, what appears to have been a reduction of "crowds and money" did shake the brethren of the Pentecostal Mission. It caused them to undergo a self-criticism and in so doing, there were mild debates and shades of opinion as to what should be done to correct these reductions.

(1.) To talk about the money reduction: it is to be remembered that Brother McClurkan was never "high pressure" in raising money. Frugally, he operated the Tabernacle, the Bible Training School and the Foreign Missionary Program on a low key, soft-sell basis. The weekly paper, Living Water, was generally credited with carrying the burden for Foreign Missions. Its subscribers seemed to have from week to week, dribbled into the Pentecostal Mission Treasury small amounts of a few dollars each. True, the Living Water lost a few hundred dollars per year between the cost of printing and mailing and the amount of moneys collected from subscribers. However, this deficit was nicely taken care of through the sale of books, Bibles, tracts and wall mottoes. The reduction in missionary funds in 1909, gives rise to the question; Were the times hard or were the readers of the Living Water going off to join more highly organized groups? Certainly, the "Tongues" people were organizing and of course, the Nazarenes were just beginning.

(2.) To talk about the reduction of crowds: again, the low pressure of Brother McClurkan is to be cited. News went out, largely through reports and announcements made in Living Water. Christian workers, evangelists and delegates came at will to the Annual Conventions where they were entertained without cost. Special railroad rates were given to the delegates, making transportation less expensive. No pressure was exerted to get the Holiness people to the Nashville Conventions, but again, it is to be noted that other Conventions and Assemblies were being held in the 1909 era and probably these were competitive for crowds.

And so, back to the 1909 Convention with its reduction of "crowds and money." What was to be done? And again, that same old plague of a question among the Pentecostal Mission brethren "why can't we organize? Why have we never organized? In 1904 did we not go on record to perfect organization?" And so, it appears that the question of "organization" loomed big and haunting in the 1909 Convention as per the Minutes which state:

Motion made by Brother Moore and seconded by Brother Rye that a Missionary field Superintendent be appointed to the field for missionary pledges and to



organize where necessary on which there was a great deal of discussion and then the motion was withdrawn.

It is interesting to speculate what caused the motion to have been withdrawn. Possibly there were several factors, the chief of which was the question of who was going to pay the salary and travel expenses of the proposed Missionary Field Superintendent. It had been the policy of the Pentecostal Mission to pay no salaries to its Superintendent, Treasurer and Secretary. Money had always been raised on the basis of every dollar sent in went to the Mission Fields. Could this policy of sending every dollar to the Mission Fields be changed in 1909 without jeopardizing the flow of the small gifts for Missions through the columns of Living Water? It seemed highly doubtful. And then it must have been argued that a Field Superintendent would hardly have collected his own travel expenses, much less setting aside a sum for Foreign Missions.

There was a second part of the withdrawn motion as made by Brother's Moore and Rye "and to organize where necessary." Thus there was a double meaning to the motion "missionary funds and organization." It will be remembered that J. J. Rye, who co-sponsored the motion had been elected as Field Superintendent of the Pentecostal Mission in the 1904 Convention. I don't doubt that Brother Rye was a good man and with more than an ordinary ability and yet, the records seem to tell a lack of success in organizing tabernacle groups, prayer bands, fellowship circles and the like for loose affiliation with the Pentecostal Mission, Incorporated. That he had ability to organize churches is shown in the Minutes of 1911 General Assembly of the Pentecostal Church of the Nazarene, for he showed eleven churches that he had organized in five months after having been appointed a District Superintendent by Doctor H. F. Reynolds. It's possible that Brother Rye in co-sponsoring the motion "and to organize" might have been persuaded that churches could be organized by a Field Superintendent if somehow and in some way such an office could have been tied in with Brother McClurkan's passion for Foreign Missions.

At this point in the 1909 Convention, Brother McClurkan could have suffered some awkward implications of organizational failures, for the Minutes tell:

Brother Benson was called to the Chair temporarily and Brother S. W. McGowan made a motion which was seconded by Brother McClurkan and is as follows: "That there be a Committee appointed . . . to see whether . . . (it is) best to affiliate with some other organization or organizing within ourselves and report to (the) General Committee. The Chairman then appointed (the Special Committee) Brothers McGowan, Bruner, Rye, Wymes and Shreve . . ."

Later on the same day in the 1909 Convention, the Special Committee on “organization and affiliation” reported its findings.

Pentecostal Mission has reached a crisis in its existence where its unorganized system fails to satisfy people and to promulgate its doctrine and whereas . . . it seems to us there are two courses open:

First, the affiliation with . . . (another) body.

Second, to organize within ourselves and definitely push the work in our own field. We recommend to this Committee the carrying out of the latter . . . after the plan already contained in our Minutes of October 19, 1904, page 133, or after some newly devised plan . . . The second suggestion in this resolution, was duly adopted and J. J. Rye, S. W. McGowan and J. T. Benson elected as a Committee to draw up further recommendations.

On the third day of the 1909 Convention (October 2) the Minutes record “Brother Benson read the Committee’s report signed by himself and Brother McGowan, Brother Rye refusing to sign. The report is as follows:

Your Committee appointed has carefully investigated the By-Laws and Rules governing the Pentecostal Mission, and in their judgement think that ample provision has been made for the organizing of churches, bands and missions and for the taking care of them, so far as supplying them with pastors is possible. We find that there has been no adequate way of looking after this work. We think that it would be wise for a resolution to be passed empowering either the Convention or the Home Committee to elect annually a Committee on Pastorates and Supplies. The duty of this Committee shall be to provide pastors for such congregations, as may ally themselves with the Pentecostal Mission, and desire such. This action should be submitted to the Convention for radification while in session, and (The Committee) . . . shall have charge of affairs of this kind during the intermission between Conventions. We find that provisions have been made for congregations and bands who wish to ally themselves with the Mission to make application for such admission, and we think that this provision should be insisted upon. We also think that it is vital that a Field Secretary be elected as provided for in the Rules as laid down on Page 133 of the Secretary’s Book under the date of October 19, 1904. We find that according to the Rules, each band, church or mission is entitled to at least one representative in the Annual Convention and we feel that it ought to be insisted upon that a regular appointed representative should come from each of such. When, in the judgement of the Field Secretary and the pastor and congregation of a certain locality, a district shall be deemed advisable, it shall be the duty of the Field Secretary to organize such. These districts shall have



meetings at least once a year for the strengthening, encouraging of the people and for the transaction of such business as shall be subject to the Rules and Regulations of the Pentecostal Mission. Brother McGowan moved adoption and it was seconded by Brother T. H. Moore, after which there was a free discussion and was voted down.

It is difficult to reason why it was that J. J. Rye refused to co-sign the foregoing Committee's report. The fact that he did not sign suggest two possible conclusions.

(1) J. J. Rye had been appointed the Field Superintendent in 1904. Likely, he had tried and was successful in organizing bodies of some sort, but structurally they were so loosely attached to the Pentecostal Mission, Incorporated that even when organized they could not be held with certainty as affiliated bodies to the Pentecostal Mission, Incorporated. I would suppose that had I been there I would have supported my good Father, John T. Benson, and Brother S. W. McGowan in their recommendations. However, if Brother Rye considered the recommendations as "toothless", I believe he was correct because no provisions were made for the tie-up of church buildings and real estate. Of course, there is church loyalty that binds one body to another, but church denominations of today have found it quite necessary for church law to bind a local congregation so that it cannot sell or mortgage local properties without denominational approval. Should a local body cease to be a part of the denomination, the loss of property investment is a certain prospect.

(2) The second point to be considered as to why Brother Rye refused to sign the recommendations of the Committee may be in the closeness that he had with his fellow kinsman, J. O. McClurkan. It's quite possible without any lack of propriety Brother Rye had conferred with Brother McClurkan and knew that it was the intention of Brother McClurkan to postpone any immediate lockup recommendation which brought on denominational machinery and responsibilities. The recommendations were "voted down" and postponement proceedings were then proposed by Brother McClurkan and the Minutes say this:

Upon further discussion, it was decided to accept the suggestion of Brother McClurkan which he was requested to reduce to writing and is as follows: After a considerable discussion relative to the question of organizing churches, it was un-animously agreed that we should continue on our present plan until our next annual meeting, at which time the church question should be settled in one of three ways: (1) either by being allied to some kindred organization; (2) forming one of our own; or (3) the (Pentecostal) Mission (be) withdrawn entirely from the oversight of the congregation and recommending that this feature of the work be left to regular church organizations. (other denominations)

It is to be noticed that the Minutes do hint of a certain vagueness on the part of Brother McClurkan's suggestions for "which he was requested to reduce to writing." There are three distinct points in Brother McClurkan's suggestion as noted which were accepted by the 1909 Convention.

(1) Alliance with another body: To be sure there is some hindsight in my conclusion that Brother McClurkan hardly realized within himself the deep forces that were struggling within him against alliance with a denomination. He did propose a speculative look into joining another body, as the Minutes express in 1909. In 1910, he considered this closely and in 1911 he considered it more closely when the Pentecostal Church of the Nazarene came to Nashville for its General Assembly at his invitation. The Nazarenes came to Nashville in 1911 with the prospect of the Pentecostal Mission becoming a part of the Pentecostal Church of the Nazarene.

(2) Accepting responsibility for churches; I hold that Brother McClurkan did have a genius for organization. The Nashville Pentecostal Mission Tabernacle was organized to the extent that Brother McClurkan surrounded himself with good men who were the illustrious forebears of our First Church of the Nazarene as it stands today with more than 1,200 members. Brother McClurkan organized and started a great church in Nashville and he was a successful pastor. I believe him to have been at his very best as a godly man in the classroom where he taught and inspired men and women to go out into the world at home and abroad preaching the message of Holiness. I believe he could have been the organizing genius of a Holiness denomination, but he was first a pastor and a teacher combined. Had he lived a hundred years instead of dying at age 53, I doubt if he ever would have gotten around to organizing churches into a denomination.

(3) The Pentecostal Mission withdraw and let other church denominations do the organizing: Ah, dear Brother McClurkan! At this point in history, the pressures were upon him to either organize or unite with another denomination. His people were restive. There were danger signals of a possible division and lack of unity. This third alternative must have come to him after hours of prayer and perseverance. I seriously question whether he himself really knew that he had largely fixed his position in 1909, which was to let other "regular church organizations do the organizing," let others reap where he had sown in organizing Holiness bands, fellowships, societies and the like into churches. He would not stand in the way. He would not oppose any who wanted to join or become a part of a denomination. No, no, his mission was Bible training in the classroom, pastor of the Pentecostal Tabernacle Congregation, editor of Living Water weekly paper, and to send missionaries to Foreign Fields.



Before the 1909 Convention closed, it took care of electing its General Committee with its subdivisions of departments for Home and Foreign Missions. Four preachers were ordained. Fourteen pastors were assigned preaching points. The Treasurer's report was read, and as heretofore stated showed \$8,517.40 collected for the year with a deficit of \$995.12. Aside from the Convention's routine business, the great push and struggle to "organize" had been the overwhelming issue.



*This picture found in the Trevecca Archives is unmarked. Supposedly, it is the graduating class of 1913 or 1914. Front row, left to right, is Harry H. Wise. Second figure and on the extreme end is Kenneth A. Early. The rest of the figures are unidentifiable by this writer.*

## CHAPTER SIXTEEN

*Fiscal year of 1909 to 1910*

### THIRTEENTH ANNUAL CONVENTION

Burden of Foreign Missions . . . School renamed Trevecca College  
. . . Second confrontation with Nazarenes . . . Bresee and Reynolds  
arrive 1910 Convention . . . Doctrinal issues . . . Convention votes  
to join Nazarenes . . . McClurkan refuses to answer yes or no . . .  
Benson refuses to sign Articles of Agreement . . . Long day  
October 4, 1910.

Time moves on relentlessly. The good people of the Pentecostal Mission soon faced the challenge of the new year of 1910. If they were unorganized as had been argued in the 1909 Convention, they pushed on with what organization they did have for the causes of Foreign Missions and Education and in these two realms, I believe it can be said they were remarkably successful.

The official Minutes do not show a great deal of emphasis on problems in the home land, but the Minutes from month to month are burdened with the problems of Foreign Missions and there were problems. Possibly there are other sources of information, particularly Living Water, which might define the actual number of missionaries on the field. But the running accounts, as per the Minutes, leave one in doubt as to the actual number of missionaries on the field sponsored by the Pentecostal Mission. What is known is that support was going to missionaries in Cuba, Central and South America, India and possibly China. This writer estimates with a fair certainty that there were a minimum of 20 missionaries on the field and probably more. Two or three years later in Living Water (January 25, 1912, Page 1) Brother McClurkan wrote that \$25.00, per month would support a missionary and \$2.50, per month support a child in either of the orphanages, and \$4.00, per month would support a native preacher. As we think of those allowances today for children, native workers and missionaries they seem unbelievably small.



To think of dear Brother McClurkan burdened and saddled with the Foreign Missionary Program of 1910, one must have sympathy. Of course, missionaries were human and dealt with ignorance, filth and degradation and were frustrated at points and quite capable of complaining because they had so little in the way of support from the Pentecostal Mission at home. All the letters with the distressing situations of problems, health, progress and lack of progress descended on Brother McClurkan and he carried on nobly without a salary.

And then to think of my good Father, John T. Benson, Treasurer of the Pentecostal Mission who took care of those small one to ten-dollar gifts from the good people who sent them in from day to day through the columns of the Living Water for the support of the missionaries. At one time Father sent receipts, but eventually published a list of receipts in the Living Water from time to time. The banking, the monthly check writing for each missionary was his responsibility, but moreover as the records will reveal, if there was a shortage he made it up - dug into his own pocket time and again to see that the missionaries were paid promptly their monthly allowances. Should I not be proud of him? ·

During the year of 1910, The Literary and Bible Training School was given a change in name to Trevecca College. Reports from old copies of the Living Water weekly paper tell of the growth and enrollment of the school, also accounts tell of a wider curriculum and more teachers added to Brother McClurkan's staff of assistants dedicated for the cause of Christian training.

Aside from Foreign Missions and Education, the year of 1910 did continue with the persistent problems of "organizing ourselves or uniting with another body." Significantly, the year of 1910, gives a second big confrontation with the Nazarenes. At the outset, I believe it might be said that Brother McClurkan was kindly disposed to listen to people that he led. Certainly, Brother McClurkan was intelligent and intelligent men must forever consider other possibilities. To be sure he considered or reconsidered uniting with the Nazarenes in 1910. To say that Brother McClurkan was insincere or toyed with the idea of joining with the Nazarenes, would hardly be true, and yet I hold that he had forces within himself as a part of the Eleventh Hour Movement that would not in the final analysis permit him to join the Nazarenes, or organize a Holiness Church of his own. On this latter matter of "organizing." I believe his stand was largely fixed when he gave his third point to the 1909 Convention, "let other church denominations do the organizing." Nevertheless, the evidences are that Brother McClurkan as a good leader with patience, sympathy and understanding continued to explore and contend with the propositions "organize or unite." The Minutes of April 29, 1910, tell that Brother McClurkan brought up the matter of "the employment of a Field Secretary" and the question "What shall

we offer our people at (the) next Convention, as to joining the Pentecostal Church of the Nazarene?" The Minutes tell of some discussion without the details, after which action was deferred until another meeting.

An important meeting of the General Committee convened at the Nashville Tabernacle on June 24, 1910, with 15 present, including several from out of town. Additionally, there were several ladies present, as mentioned in the Minutes and the important matter as disclosed by the Minutes is as follows:

Several talks as to our relation to the Pentecostal Church of the Nazarene were made by Brothers McClurkan, Rye, McGowan, Coddling, Benson and others. On motion by Brother Benson and seconded by Brother Rye, the Chairman was instructed to write to the Committee of the Pentecostal Church of the Nazarene to meet our Committee as soon as can (be) conveniently (arranged) with the understanding that we are to pay half of their (railroad) fare.

The next meeting recorded in the Minutes was that of several members of the Executive Committee, meeting on Wednesday afternoon, September 28, 1910. It was a preliminary meeting prior to the opening of the Thirteenth Annual Convention to begin later in the day at 8:00 p.m. The Minutes record:

Brother McClurkan stated the nature of the meeting and read a copy of a letter to a Reverend E. P. Ellyson and his reply. Brother Benson made a motion that the Nazarene brethren be invited here next week, which was seconded and unanimously carried. Brother Benson made a motion that Brother McClurkan do the inviting, which was seconded and carried and which Brother McClurkan declined to do. The Secretary was then authorized . . . to send the invitation which was temporarily ordered delayed until after the meeting called for at 8:00 P. M. tonight."

Later on at 8:00 P. M., the Convention proper convened in the Pentecostal Mission Tabernacle on Fourth Avenue North downtown Nashville, Tennessee. Reverend Bud Robinson preached to a "full house." While Brother Robinson preached, members of the General Committee met in a separate and scheduled session, and the Minutes record:

Brother McClurkan made a statement as to the three questions of issue, and after a good deal of discussion the action of the Committee in instructing the Secretary to invite the brethren of (the) Committee of the Pentecostal Church of the Nazarene to meet with us here in Nashville on Monday or Tuesday next week was carried with dissenting votes (Brother McClurkan and Brother Benson) but just before closing, Brother McClurkan stated that the reason he (had) voted "no" was on account of the feeling among some of the (Pentecostal Mission) brethren, that we should organize among our



selves and until this was disposed of, he did not want to vote to invite the Pentecostal Church of the Nazarene brethren; but if we did not decide to organize, that he would join inviting the brethren. With this unsettled state of affairs and after consulting (with several of the brethren) . . . the Secretary decided to hold off . . . (the) telegram until further direction . . . meeting called off until 8:00 A. M. (next day).

The Minutes resume the meeting of the next morning at 8:00 A. M., it being Thursday, October 29 and read as follows:

Convention met . . . Brother McClurkan again stated three questions to be disposed of (relative to the positions of Pentecostal Mission, Inc. and Pentecostal Church of the Nazarene) and Brother McGowan moved that a poll (vote) be taken as to the feeling on . . . (three questions) which . . . seconded by Brother John T. Benson, after which a free discussion was indulged (in) by Coddington, Benson, Robinson, McGowan and Welch. (Meeting) adjourned (for lunch) until 1:30 P.M. . . . The discussion was resumed by . . . Moore, Rye, Buckner, Robinson, Mitchum, Bruner, Mrs. McClurkan (a second speech), Robinson (and presumably closing with Brother) McClurkan (and then) Brother McGowan . . . (with) consent of Brother Benson . . . withdrew his motion (for a poll vote on the three questions).”

It is quite clear that two of the three questions concerned pre-millennialism and ordination of women. The Minutes at this point, do not disclose the third question, but later on, if I mistake not, it had to do with the power presumably given to the General Superintendents of the Pentecostal Church of the Nazarene. Indeed, it would be interesting to have heard the speeches on the three questions, pro and con. The Minutes indicate the speeches, debates and discussions lasted for several hours. This fact seems to prove that some thought the three questions important enough to demand a settlement before joining the Nazarenes. Others, evidently thought the questions were not of a sufficient importance to reject the plan of uniting with the Nazarenes. But after the wearying and time-consuming discussion of the three questions, the Minutes in grateful relief state:

Brother Benson moved that the Pentecostal Church of the Nazarene brethren be invited to meet at Nashville as early as possible (motion) seconded by Brother McGowan . . . carried unanimously. Amen.

The Minutes tell us that the Secretary, Tim H. Moore, sent the telegram to H. F. Reynolds in Chicago, extending the invitation for him, Doctor Bresee and Connell to visit Nashville, and also sent a telegram to Doctor E. P. Ellyson in Texas with the same invitation. And then the Thirteenth Annual Convention adjourned for the following days of Friday, Saturday and Sunday, to be reconvened on Monday

morning, October 23; and the Convention did come to order at 8:00 a.m. on Monday, setting in motion a rather dramatic day in which the good people of the Pentecostal Mission were to face the General Superintendents of the Nazarenes. Several matters were attended, however the chief purpose was:

Brother McClurkan stated that the meeting had been called for the purpose of considering our uniting with the Pentecostal Church of the Nazarene or organizing a church ourselves. Brother McClurkan called attention to the various parts (of) issue in an impartial manner.

Next it appears that among other matters some discussion took place regarding "the ordination of women, the questions of tobacco and secrete lodges." And then a motion was passed that the Convention appoint a Commission of five members with Brother McClurkan as Chairman, making a total of six members presumably to confer with the brethren representing the Nazarenes. Brother McClurkan appears to have tactfully excused himself from the responsibility of naming the five members and delegated this authority to Brothers Benson and Moore.

And then the Treasurer's Report was read, showing \$10,525.15, collected for the fiscal year of 1910. While this amount was not as much as collected for the fiscal year of 1908, it was \$1,911.10, more than the amount collected for the fiscal year of 1909. It was an improvement and the Treasurer noted that "our missionaries have all their allowances paid up to date. We praise the Lord for his goodness to us."

Next, the General Committee was nominated and elected with its divisions for the departments of Home and Foreign Missions to serve until the next Convention in 1911. After this, a short recess took place and the Convention resumed its deliberations at 11:00 a.m. These deliberations had the shadow of the forthcoming confrontation with the Nazarene Commission already lodged in Nashville. There was discussion about the points to be taken up with the Nazarenes. Somewhat past the mid-day hour, a lunch break was taken and the Convention "adjourned subject to the call of the Chairman." Secretary Tim H. Moore was requested to go to the Maxwell House (Hotel) to escort the Nazarene Commission down the street to the Tabernacle. The Commission consisted of General Superintendents Doctors Reynolds, Bresee and Ellyson, plus Evangelist Bud Robinson, a Tennessean by birth.

At 2:30 P. M. the brothers and sisters of the Pentecostal Mission were called to order and prayer to await the auspicious moment the Nazarene Commission would arrive. The situation dimmed by the years was not without its drama. Imagine the Nazarene brethren, Holiness men themselves, quietly entering the old Pentecostal Tabernacle, to find good Holiness brothers and sisters, praying for God's guidance and direction. I am sure the Nazarenes did not feel out of place in the prayerful



sanctity of that early Monday afternoon gathering , October 4, 1910, when Brother Moore brought them in to the Tabernacle. Undoubtedly, there were handshakes and Christian greetings and then the Minutes record:

Brother Bresee, being introduced into the Convention . . . (told) us . . . how the Pentecostal Church of the Nazarene was organized and how (it had) progressed up to the present time, which was very interesting indeed. Brother H. F. Reynolds, another of the General Superintendents was introduced and made a few remarks which we all enjoyed. Brother McClurkan then gave some history of the Pentecostal Mission and then went into the discussion, reiterating the points desired.

Brother Bresee then spoke as to the points and said that he thought a statement on lodges and tobacco could be arranged, that he did not think the statement on the ordination of women could be changed, that the statement on the coming of the Lord was a hard one and he believed a man could be either a pre or a post (millennialist) and a holy man, unity and Holiness being the main issues at stake. The veto power was not lodged in the (General) Superintendents, but in the (General) Assembly . . . that the statement of all sin instead of inbred sin would be satisfactory to him. So far as the Missionary Headquarters being moved to Nashville (this) would only be an incident as Nashville looked good to him. That he would be glad to find some way of collecting funds (for Missions) better than their own. That the name of the Pentecostal Church of the Nazarene was too long but the word "Nazarene" was his desire to remain the name.

The Commissions then consisting of the following brethren: Doctors Bresee, H. F. Reynolds and E. P. Ellyson of the Pentecostal Church of the Nazarene, and J. O. McClurkan, J. T. Benson, S. W. McGowan, Dr. Sanders, R. G. Coddington and T. H. Moore of the Pentecostal Mission (went into session).

On motion, Brother McClurkan was elected Chairman and T. H. Moore, Secretary. Several others were present. There was a free discussion by Brother McClurkan and Doctor Bresee on all the points at issue, and at 6:30 P. M. without any agreement . . . the Commission was called off to meet . . . 10:00 A. M., Tuesday, October 4, 1910.

On the next morning the Convention was called to order at 8:30 A. M. to hear a progress report on the negotiations of the previous evening by the two Commissions. The Minutes read:

. . . Brother McClurkan . . . stated the need for prayer, that the Lord would guide us . . . Brother McClurkan stated as to how far we (Pentecostal Mission) had gotten, which was but little, they (Nazarenes) agreeing to give us a probationary clause on tobacco and

lodges and that male elders should only be eligible to preside over Assemblies and other mixed (events?). That the words "to judge the quick and the dead" be left out. That the (Foreign) Mission Board be moved to Nashville, Tennessee.

It appears to this writer that the Secretary was somewhat undiplomatic in writing of the Minutes of that 8:30 a.m. meeting of the Convention. The essence of the Minutes give a feeling of pat demands made by the Pentecostal Mission Commission and a stiffened, reluctant resistance on the part of the Nazarene Commission. The report seems to hint of wearying differences over word meanings and legalistic terminologies. The Secretary's Minutes, as he hurriedly worded them, imply a reluctance and an uncertainty on the part of Brother McClurkan.

To reconstruct the circumstances of the 8:30 a.m. meeting of the Pentecostal Mission Convention, it's clear that it was called into session to hear a progress report of the two Commissions. It was one and one half hours before the two Commissions were scheduled to meet again at 10:00 a.m. It is plain that the preponderance of sentiment was for uniting with the Nazarenes. This is quite clear from the vote that subsequently was taken. Obviously the pressure was on Brother McClurkan and as loved and respected as he was, it appears that his good brothers and sisters tried as best they could to smooth a way in his thinking for him to join the Pentecostal Church of the Nazarene. What they said, their reasonings, their speeches are unrecorded. The Secretary wads it all together in about a dozen words:

"With many motions, discussions and none of which was satisfactory to Brother McClurkan."

And then the Secretary writes into the Minutes a tacit withdrawal from the 8:30 A. M. Convention by Brother McClurkan to teach a class. To be sure, classes were important, but hardly as important at that time as the decision at hand for uniting with the Pentecostal Church of the Nazarene, but this self-sacrificing man graciously retired from the Convention and vacated the chair. I think he must have reasoned that the brothers and sisters could have unrestrained discussion without his presence. Did he know that a vote would be taken while he was gone to teach his class? Perhaps he did and if so, it tells us of his unwillingness to restrain the vote. He would not stand in the way. Bless him! and the Secretary tells the following story in the Minutes:

Brother McClurkan on account of having to go to his Bible Class, called Brother Benson to take the chair. Brother Moore offered the following motion; that it is the sense of this Convention that if we can get what we want on doctrinal points that we join with the Pentecostal Church of the Nazarene, and after that Brother McClurkan be advised of our decision and asked to join us in this, and . . . (the) motion was seconded



by Brother J. M. Rye from Clarksville, Tennessee. There was then free discussion on the subject which was largely participated in by the sisters as well as the brethren. On a standing vote, 34 voted to join and none voted against, although there were three that did not vote at all. Brother Benson acting Chairman appointed himself a Committee of one to inform Brother McClurkan of our action. After which a recess was taken until 1:30 P. M.

Oh! Oh! My good Father! John T. Benson! The drama and circumstances of it all bring a lump in my throat and tears to my eyes. Think of it! He had been in the chair vacated by J. O. McClurkan and presided while the Convention voted to unite with the Nazarenes. It is as if the brothers and sisters had voted against the beloved McClurkan. It is as if something akin to guilt steals over the hearts of the brothers and sisters. And Father, bless him! was in the chair. What could be done? What was to be said to ease the uncertain feelings of the people? And what could be said to his friend, his business associate and leader, J. O. McClurkan, who had led him into the experience of “Sanctification”? Well, the record leaps the barrier of 67 years and grips me now, “Brother Benson acting as Chairman, appointed himself as Committee of one to inform Brother McClurkan of our vote.

Now it is apparent that this 8:30 A. M. meeting of the Convention had been long and extended so that the Nazarene brethren and the Pentecostal Mission brethren with their respective Commissions did not meet as scheduled at 10:00 A. M. In fact, the two Commissions did not meet until 4:00 P. M., because the Convention was reconvened after lunch and the Minutes read:

At 1:30 P. M., the Convention reconvened with Brother McClurkan in the chair. Brother McClurkan again . . . (stated) his position and . . . (declined) to say whether or not he would go with the Pentecostal Church of the Nazarene. Several speeches . . . (were) made regarding same. Nothing done.

And again, the pressure was on Brother McClurkan being applied by his own Pentecostal Mission brothers and sisters to join the Nazarenes. At this point, there was no postponement on the basis of “organizing ourselves.” Indeed millennialism and ordination of women were not deemed important enough to block uniting with the Nazarenes. There was much, much discussion. The discussion began at 1:30 P. M. and lasted until nearly 4:00 P. M., almost two and one half hours. I don’t concede that there was the heat of debate or sharp and cutting opinions expressed but the situation must have had its pressures for Brother McClurkan. The Pentecostal Mission Convention had only a few hours before voted overwhelmingly and officially to join the Pentecostal Church of the Nazarene and the question was squarely put to their great and good leader, Superintendent J. O. McClurkan “will

you go?" The Minutes say that he stated his position and declined to say whether or not he would "go" with the Pentecostal Church of the Nazarene.

It is forever difficult to judge a leader who says neither yes nor no. Usually, the judgement is that such a leader is indecisive, failing to grapple with the problem. Justly or unjustly, an indecisive leader faces criticism. A leader is to lead and above all is to have the logic, the rationale, the discipline, the daringness, the fortitude, or whatever is necessary to make up his own self-directed mind. That is the human equation. Surely, surely Brother McClurkan could have forced himself to say yes or no, but he did not, and at that precise moment in history, he declined to say whether he would or would not "go." It must have been painful to him, for history records him as a sensitive man, an earnest man, a generous man, acutely aware of people's needs, wants, wishes and choices. It would have been easy for him to have said "yes." No question about that! The fact that General Superintendent's Bresee, Reynolds and Ellyson were waiting, expectantly and hopefully, for the "yes" made it all the more painful for had not he permitted these Christian brothers from California, Texas and Illinois to come to Nashville? True, Brother McClurkan had not promised a hard and fast answer, but the sheer circumstances of the whole affair, the vote of his own people in Convention, and the General Superintendents standing by must have made it acutely painful for this good man to steel himself not to answer "yes or no."

Men have been guilty time and again of triggered decisions, deciding for the sake of deciding. One of the greatest men I ever knew seemed to me to be a most indecisive man. I refer to Doctor A. B. Mackey, who served as one of Brother McClurkan's follow-up Presidents of Trevecca Nazarene College. It appeared to me over the years that I knew Doctor Mackey that he had a unique philosophy in his avowed position of "never deciding anything that he could avoid deciding," for as he said his decisions were more often wrong than right. He suggested that with a sufficient amount of time, most issues would solve themselves. As he thought of it and explained it, wisdom and truth always surface like a cork in water if given enough time. The point is that Brother McClurkan can be censured because he declined to decide and contrary-wise he can be honestly admired, because he was not stampeded into a quick decision. His inaction seems to come to us through the years. His, was not a popular position on that afternoon of Tuesday, October 4, 1910, but he wasn't ready and bravely and stubbornly took no action that prevented him from praying and seeking God's will about the matter.

Significantly, 37 people faced the vote to unite with the Nazarenes and 34 voted yes and three refrained from voting. One wonders where were the hundreds of people who had started the Convention on the previous Wednesday night with Bud Robinson preaching to a full house? It was the following Monday morning



and somewhat like Gideon's band of old, the army had dwindled to 37 good brothers and sisters. They were seated at the most on four or five pews largely in an empty room. The Conventions of the Pentecostal Mission were never legalistic. Such a thing as delegates certifying their rights to sit and vote was not the order. Rolls were never called and a voting bar never established with a boundary of seats. I hold that just about all of the five or six hundred people who had listened to Bud Robinson on the previous Wednesday night could have stayed with welcome and voted on Monday, and the fact that only 37 stayed tells a story.

It is apparent and understandable that there was within this politic body of 37, an inner group and an outer group. True enough, they were overwhelmingly of one mind "to join" the Nazarenes and yet one would have to understand that the inner group were the Nashville brothers and sisters and this group indeed looked up to Brother McClurkan as their very own dearly beloved pastor of the Pentecostal Tabernacle in downtown Nashville. The outer group were out-of-towners, good men and women, but their problems were different from those of the inner group. The outer group saw a desperate need for church organization. This inner group had organization with Brother McClurkan as their leader. It is apparent that this inner group wanted no decision that would take away the genius of Brother McClurkan as their leader. Furthermore, down through the years this inner group had formed the leadership base for the entire Pentecostal Mission Movement at home and abroad. If decisions had to be made about issuing certificates for preachers or managing the affairs on the foreign missionary field, the Nashville inner group could always make a quorum of the Executive Committee for such decisions. Furthermore, the officers, McClurkan, Benson and Moore, Superintendent, Treasurer and Secretary, were always the same as elected down through the years. Always these three men were at the heart of decisions as recorded in the Minutes. The Nashville brethren were serving without salaries, but serving in the headquarters where the semblance of a general church at large was being run effectively with respect to Foreign Missions and the Training School. Nevertheless, the outer group were not effectively led by the Nashville group, which never assumed responsibility for the assignment of pastors, legalisms for church properties and oversight. The Nashville group had the feeling and assurance within themselves of a successful organization and during the years repeatedly urged those of the outer groups located in small towns and in the country side to organize and function the same as the Nashville Pentecostal Tabernacle functioned.

The truth of the matter was that this outer group could hardly organize themselves the same as the Nashville Tabernacle. Chattanooga did organize on a similar basis with its Tabernacle in a slum area just as the Nashville Tabernacle was organized adjacent to the slum district of Black Bottom.

But these two Tabernacles were in cities of considerable size and masses of people available to draw on, and more particularly Nashville had J. O. McClurkan and Chattanooga had Will M. Tidwell, both of which were great soul winners. This is not to imply that the outer group were not great and good men and soul winners, but it is intended to point out that the outer group was centered in the country side of villages or small towns and their opportunities and possibilities were not the same as in Nashville and in Chattanooga.

And so it came about that this outer group began a few months after Brother McClurkan's "no decision" of October 4, 1910, to look to the Pentecostal Church of the Nazarene. J. J. Rye, a fellow kinsman of Brother McClurkan was appointed Superintendent of the Clarksville District in the late spring of 1911 and a few months later, S. W. McGowan was appointed District Superintendent of the Southeastern Tennessee District. These appointees were made by Doctor H. F. Reynolds, General Superintendent of the Pentecostal Church of the Nazarene. Erin, Clarksville, Water Valley, Himesville, Sparta, Doyle, Monterey and other outer groups went with Brothers Rye and McGowan to join the Nazarenes. Significantly, Brother McClurkan had not permitted the matter of joining the Nazarenes to become an issue. Brothers Rye and McGowan and many of those who they led could and did continue their loose affiliation with the Pentecostal Mission, although they were called upon by the Nazarenes for the objectives of the denomination in organizing churches, giving specifically to Nazarene Home and Foreign Missions, and support of pastors and general officers.

I must get back and finish up that long and historic day of the Pentecostal Mission Convention, October 4, 1910. It was nearing 4:00 p.m. Brother McClurkan had declined to state whether he would or would not "go" with the Pentecostal Church of the Nazarene. What was to be done? The Minutes tells us that:

Brother McGowan moved that the Commission (Pentecostal Mission) meet . . . (with Nazarene Commission) and that while . . . (they meet that this) Convention remain in prayer. Carried.

To be sure, it was a time of prayer, hopefully that God would somehow, some way come and set his people at rest. Dear Brother McGowan! He was lovable. I remember him a few years later holding an old-fashioned love-feast in an Assembly at the First Church of the Nazarene in Nashville. I have never seen a love-feast since, but I have often wanted to promote one. As I recall it, Brother McGowan gave out portions of bread to everyone.



Then he took his bread and proffered it to brothers and sisters and they in turn pinched off a piece of his bread and everyone pinched off each other's bread. They told how God had Saved and blessed them and how much they loved and appreciated each other. It is a treasured memory of dear Brother McGowan, who moved and called his brothers and sisters to pray on that day of "no decision" at 4:00 p.m., and the Minutes read:

At 4:00 p.m., October 4, 1910, the Commissions met in Brother McClurkan's office, all members present. Prayer by Brother Bresee, after which Brother McClurkan made a free, frank statement as to his difficulties on the doctrinal points, many questions being asked by Brother Bresee. They (the Nazarene brethren) then agreed to take Brother McClurkan into free fellowship and love and that he should have freedom of the Spirit in his teachings which cleared the way very much for Brother McClurkan. However, when the Articles of Agreement for the basis of the union were presented by Brother Bresee, Brother Benson would not vote for the same.

Oh! Oh! My Good Father, John T. Benson! Just when Brother McClurkan had been disarmed by dear Doctor Bresee, offering "free fellowship, love, confidence and freedom of the Spirit in his teaching", like a bolt out of the sky Father alone arose and "would not vote for the Articles of Agreement as presented by Doctor Bresee." What can be said of this sudden action that brought the negotiations to a sudden and abrupt end?

I confess that this sudden action by Father baffled me when I read it in the Minutes. I am grateful for the kind explanation of Doctor Mildred Wynkoop who suggested to me that she felt Father's action was not meanly taken, but rather a deliberate kindness to shield and to spare Brother McClurkan the full measure of embarrassment in saying "no" to Doctor Bresee's gracious offer. Father was a deliberate man, a kind man and not a mean bone in his body. Let us remember that he had "appointed himself as a Committee of one" to tell Brother McClurkan earlier in the day of the 34 votes to unite with the Nazarenes. The two men were mighty close as friends and associates. As I have pointed out, J. O. McClurkan was the founder and leader of the Holiness Movement in the Central South for 17 years and John T. Benson was his right hand man. What Brother McClurkan told Father as the self-appointed Committee of one I do not know. I do know that in later years Father said that Brother McClurkan felt his call to independent work was of God and that his commitment was to God, and that while he would step aside if the people of the Pentecostal Tabernacle united with a denomination, this would mean that he would start over again

as an independent work in Atlanta or some other city. If that be true and Father knew it to be true on October 4, 1910, then I believe Father would have considered it unthinkable to uproot Trevecca College, jeopardize the work of the missionary stations in Cuba, Central and South America and India and the work being done in Nashville at the Pentecostal Tabernacle. He would have reasoned that it would have been a tearing down of more than could be accomplished with a union with the Nazarenes, who we must remember at that time were only two years old and were not very far along in their program of Foreign Missions and had no paper like Living Water to bring in funds for the cause of Foreign Missions. And so, Father arose to his feet and voted "no." His "no" seemed to have stopped the negotiations dead in their tracks and the Minutes tell us this:

And then Brother Bresee proceeded to give us (the Pentecostal Mission brethren) a pretty sharp lecture as to our actions and which no doubt was sufficiently warranted to some extent. Brother Benson moving to adjourn. Carried.

Who is it among us that could possibly blame Doctor Bresee for the "sharp lecture"? I am sure that J. O. McClurkan and John T. Benson were remorseful over the trouble and inconvenience that the Pentecostal Mission brethren had caused Doctor Bresee, presumably having asked him to travel across the country from California and then make the trek back to California without the satisfaction of the Articles of Agreement being signed. I agree with Secretary Tim H. Moore who half-heartedly and clumsily recorded in the Minutes that the lecture was "sufficiently warranted" to some extent, but I do call attention to General Superintendent Doctor H. F. Reynolds. Apparently he said nothing to hinder future negotiations. He kept himself diplomatically safe and probably with more understanding than his fellow General Superintendents. Evidences to this fact later show up, for Doctor Reynolds chose to pursue further negotiations. He urged the other two General Superintendents to come back to Nashville for the 1911 General Assembly making use of the Pentecostal Mission Tabernacle. And finally good Doctor Reynolds was the statesman and diplomat who finally signed the Articles of Agreement between the Pentecostal Mission and the Pentecostal Church of the Nazarene on February 15, 1915.

But the long, long day of October 4, 1910 was far from being over. The people of the Pentecostal Mission Convention had remained in prayer awaiting the report of the joint Commissions and the Minutes state:

The Pentecostal Mission Commission then reported to the Convention at 6:00 p.m. with Brother McClurkan in the chair stating what had been done by



the Commission and (the Convention) called off until 7:30 p.m. during which time we bid the other brethren (Nazarene Commission) goodbye, who had to leave for Chicago.

And the day further lengthened as the Minutes state:

7: 30 p. m. Convention called to order. Brother McClurkan in the Chair. Prayer and another statement by Brother McClurkan as to our efforts with the Commission and the sudden termination of the same. Other members of the Commission made their statement of the trouble of uniting as it seemed to them and after considerable talking and praying . . . as to whether we would undertake to organize among ourselves or not, there were 19 affirmative and 3 negative votes. Then in order to put the question in a different way, the vote as to joining with the Pentecostal Church of the Nazarene was taken, five voting in the affirmative . . . 21 against.

And again I call attention to the small vote, 26 in all, 5 voting to unite with the Nazarenes and 21 against. Most certainly those 21 were largely members of the inner group as members and leaders in the Nashville Pentecostal Tabernacle. It seems apparent that these 21 did not want to unite with anybody or anything that took Brother McClurkan away from the Tabernacle, Trevecca College, Living Water and the Foreign Missionary Program.

The Thirteenth Annual Convention of 1910 was still in session. The day had had its expression of feelings and disappointments. Squarely facing the situation seemed to be the only course left and to carry on. To say there was a split between the inner group and the outer group that wound up with snarled feelings, recriminations and ended friendships would be to overstate the case, and yet I hold that there was a delicate cleavage that was to result as I have pointed out, in two Districts being organized in Tennessee in 1911 for Pentecostal Church of the Nazarene, these Districts being headed by Brothers J. J. Rye and S. W. McGowan.

But squarely, this inner group faced the situation and worked into the night. Eight preachers were approved for preaching points and hopefully, as field leaders. It seems appropriate to give out the tabulation as recorded in the Minutes:

Nashville, Tennessee - J. O. McClurkan  
Murfreesboro, Tennessee - R. A. Sullivan  
Erin District - C. R. Pollard

Knoxville, Tennessee - J. F. Penn  
Water Valley, Tennessee - S. W. McGowan  
Chattanooga, Tennessee - W. M. Tidwell

Memphis, Tennessee - W. A. Buckner  
Beech Grove, Tennessee - Frank Shelton  
Friendship - to be supplied by S. W. McGowan  
Oak Grove - to be supplied by S. W. McGowan

Clarksville, Tennessee - to be supplied  
Corinth, Mississippi - to be supplied  
Kedron, Tennessee - to be supplied  
Caney Springs, Tennessee - to be supplied

Notably, the name of J. J. Rye is missing from the above field of appointments and the Secretary shows that Clarksville was to be supplied and then in the last paragraph of the Minutes:

Brother Moore (was) appointed to see Brother J. J. Rye provided that he went with the Convention.

The above sentence seems to tell that J. J. Rye had given some sort of indication that he could no longer be counted on as a field preacher for the Pentecostal Mission. Since he was a kinsman to Brother McClurkan, it would suggest a cleavage in family ranks which must have been an unhappy portent for Brother McClurkan as well as all the leaders of the inner group, that is, the Nashville group of the Pentecostal Tabernacle. Possibly, Brother Moore did see Brother Rye to smooth things over, but it is doubtful that his mission was successful, for as I have said, in less than six months from the date of the 1910 Convention in the spring of 1911 J. J. Rye became the first District Superintendent in the state of Tennessee for the Pentecostal Church of the Nazarene, and indeed Brother Rye appears to have been one of the earliest of the Pentecostal Mission brethren to have joined the Nazarenes. But one other thing before the curtain is drawn on the 1910 Convention. In the dying moments, the old and haunting question of “organizing ourselves” came to the fore and the Minutes state:

Motion carried that Brothers McClurkan, Coddington, Benson, J.M. Rye (brother-in-law of Brother McClurkan) Tidwell, McGowan (and) Moore be appointed a Committee to make up a Manual to work under for one year and that Brother McClurkan notify them when to meet.

It is plain to see that this second confrontation between the Nazarenes and the Pentecostal Mission people of 1910 provoked the idea to create a Manual conceived and written similar to the Manual as used by the Nazarenes governing disciplines, beliefs, legal holding of church property and buildings, structural organization, etc. I do not know where the word “Manual” came from, but it certainly was Nazarene in origin as of 1910 and it is easy to see that our good Pentecostal Mission leaders decided that they needed a Manual for “organizing ourselves.”



Well, the historic day of Tuesday, October 4, 1910 was at a close. The Convention started out at 8:30 a.m. and did not finish its business until 1:00 a.m. on Wednesday, running past the midnight hour for a total of 16½ hours including the brief intermissions. What a day! The drama of it lingers through the years. I remind myself that these were real people back there, yes, good people, vexed with problems, bewildered at spots, confused with their overlay of speeches, questing in their prayers for God's guidance and humbled with admiration for Doctors Bresee, Reynolds and Ellyson and more particularly humbled for their own beloved, indecisive J. O. McClurkan. What a day!

I would suppose that my good Father was there at 1:00 a.m. when the final gavel pounded for adjournment. Street cars were no longer running past the midnight hour. How did he make it home four miles away to 1613 Eastland Avenue? I doubt that there were taxi cabs roaming the streets in those days and besides that, Father was afraid of automobiles and considered them dangerous. The time was in the fading days of livery stables and horse-drawn hacks. Maybe he and some of the other brothers hired a conveyance and set out for home. I wonder why it was that my Father, my good Father, never told me about that powerful and dramatic day of Tuesday, October 4, 1910? But, alas, there is a self-blame, for I never, never asked him. There are no records of the Committee ever meeting to write the Manual and consequently the Pentecostal Mission continued its unorganized way of existence.

## CHAPTER SEVENTEEN

*Surprising invitation of 1911 . . .*

### FOURTEENTH ANNUAL CONVENTION

(First day October 4)

Nazarene General Assembly to Nashville . . . McClurkan's second thoughts . . . Reynold's diplomatic sound judgement . . . First day . . . Pentecostal Mission Convention upstairs . . . Nazarene General Assembly downstairs . . . meeting simultaneously . . . \$10,840.66 for Foreign Missions raised by Pentecostal Mission.

As pointed out, the year of 1910 marked the second great confrontation with the Pentecostal Church of the Nazarene. This confrontation ended in such a lack of understanding that I cannot account for the actions of the Executive Committee of the Pentecostal Mission when seven weeks later, the Committee decided upon another confrontation. The Minutes of November 22, 1910 state:

Brother Benson moved that we invite the Nazarene brethren to hold their next General Assembly in Nashville, Tennessee, seconded by Brother Moore and unani-  
mously carried.

It is interesting to note that the brethren who furnished the impetus for the invitation were the "inner group," that is, active members of the Nashville Pentecostal Tabernacle and even more interesting that the motion to invite the Nazarenes was proposed by John T. Benson, who had brought the previous confrontation with the Nazarene General Superintendents to an abrupt halt only a few weeks before by refusing to vote for the Articles of Agreement as proposed by Doctor Bresee and even more interesting because J. O. McClurkan, who had felt the pressures of his own people to unite with the Nazarenes to the point of an awkward indecision on his part seems to have been at the heart of the invitation. Indeed, the writer thought that he had some understanding of these good old time brothers and sisters of the 1910 and 1911 era since the most of them I well remember from boyhood, but the why of this invitation



is difficult to understand. Hardly believable, and yet the Minutes of November 22, 1910 invite another confrontation with the Nazarenes to take place in the fall of 1911, some 10 months later.

The invitation does suggest some “second thoughts” on the part of the Pentecostal Mission’s inner group. As I see it, Brother McClurkan had struggled within himself about the three points of differences with the Nazarenes viz. (1) pre-millennialism, (2) ordination of women and (3) the veto power of the General Superintendents. I believe that the third point was really no point of contention when Doctor Bresee explained that the General Superintendents did not have the veto power, which Brother McClurkan had interpreted as being in the Manual. As for the second issue, there was no give in Doctor Bresee’s stand on the ordination of women and as for the first issue, Doctor Bresee had assured Brother McClurkan of complete freedom to believe and teach the doctrine of pre-millennialism having to do with the time of the Second Coming of Christ. In this doctrine Brother McClurkan was to be considered a good Nazarene, but Doctor Bresee did maintain that there were other good and holy men in the Nazarene Movement who were post-millennialists. It occurs to me that the “second thoughts” predicating the 1911 General Assembly invitation brought Brother McClurkan and the inner group to the point of thinking that the three points of differences were not as unacceptable as they had once thought. It hardly seems possible that Brother McClurkan and the Committee had the slightest hope of arguing the Nazarenes into abandoning the practice of ordaining women or to write into the Nazarene Manual that pre-millennialism was an official doctrine. Therefore, I hold as I have maintained all along, that really Brother McClurkan’s struggle within himself was not so much over the three differences as it was centered in his deep commitment as an Eleventh Hour Laborer plus some inability to feel comfortable with the Nazarenes on the exactitudes of the doctrine of Eradication. Anyway, the invitation was issued, however difficult it might be to explain, and the result was the Pentecostal Church of the Nazarene accepted the invitation to come to Nashville with their Third General Assembly beginning October 5, 1911, and ending on October 14.

Again I call attention to Doctor H. F. Reynolds, General Superintendent, as being the statesman and diplomat of the early Nazarene negotiations to unite the Pentecostal Mission, Incorporated, within their forces. The Minutes of February 21, 1911 significantly prove this fact:

The Secretary (Pentecostal Mission) was instructed to write Brother H. F. Reynolds to visit us at once.

The communication to Doctor Reynolds seems to express an urgency and a confidence in the sympathetic understanding expected of him. It is not known what the urgency was about or whether Doctor Reynolds came to Nashville immediately after receiving the letter. It is known that he did come to Tennessee in the spring of 1911 in response to a request by Brother McClurkan and Brother Rye to organize the Clarksville congregation which had been affiliated with the Pentecostal Mission into a Nazarene Church. Clarksville became the keystone church of a newly organized Clarksville Tennessee District, Pentecostal Church of the Nazarene with J. J. Rye appointed as the Superintendent. The information relative to Brother Rye's appointment appears in two letters written by H. F. Reynolds to E. P. Ellyson dated April 28 and May 8, 1911 (Nazarene Archives, Kansas City). I have never seen these letters, but their existence is claimed by Historians Redford and Smith.

More is to be said just here about the invitation extended by Brother McClurkan and the Pentecostal Mission leaders for the 1911 General Assembly of the Nazarene to be held in Nashville. Historians Redford and Smith agree on correspondence to and from General Superintendent E. P. Ellyson, Peniel, Texas, and J. O. McClurkan, Nashville, which relate to the invitation being made by the Pentecostal Mission without any obligations. Free facilities and entertainment were offered with the understanding that this did not commit the Pentecostal Mission in any way to unite with the Nazarenes at the Assembly. It appears that two of the General Superintendents, Ellyson and Bresee, were reluctant to come to Nashville with no assurances that the Pentecostal Mission would unite with the Nazarenes, however, Doctor H. F. Reynolds thought it to be the best of wisdom to fix the site of the 1911 General Assembly in Nashville on the basis of "nothing to lose, everything to gain." Historian E. Jasper White affirms a letter written by Reynolds to Ellyson On March 15, 1911 (Nazarene Archives, Kansas City) excerpts of which are quoted:

Should we (Nazarenes) decide not to go there (Nashville) probably some similar (to our own) organization will take effect before the General Assembly. I feel on the whole that the matter of their (Pentecostal Mission) coming in with us (Nazarenes) is progressing very nicely . . . they will certainly be disappointed should we not go (to Nashville). Not a few are making this a sign as to whether they will unite with us or not. A good many will take it of the Lord that He wants them to join us if we go, and if not, they will think the contrary.

The Fourteenth Annual Convention of the Pentecostal Mission convened at the Nashville Tabernacle on Wednesday, October 4, 1911 promptly at 10:00 a.m. It is to be noted that the Third General Assembly of the Pentecostal Church of the Nazarene was to open on the following day at the Nashville Tabernacle.



The plan was to hold the Pentecostal Mission Convention at the same time as the General Assembly of the Pentecostal Church of the Nazarene, both being held more or less on the same days at the Tabernacle. On the third floor of the Tabernacle was a smaller school auditorium and supposedly this was calculated to take care of the Pentecostal Mission Convention and the larger auditorium on the street level was assigned to be used by the Pentecostal Church of the Nazarene for their Assembly. Beginning on Thursday morning, October 5, the General Assembly of the Nazarenes lasted through Saturday night, October 14. Be it said just here that the Nazarenes were responsible for all night services and Sunday services, using their own preachers and speakers. The general public was invited to attend these services and it is a known fact that many of the Pentecostal Mission people in Nashville and close about attended these night and Sunday services, and also sat in on the daily business sessions, hearing the inspirational reports of the Nazarenes and watching the Nazarenes function with their well-ordered roll call of delegates presided over by the General Superintendents.

Actually, the Pentecostal Mission's Fourteenth Annual Convention transacted all of its business in two days. The first day was October 4 being one day earlier than the convening of the General Assembly. The final day was on October 14 which was the same closing day of business sessions as the General Assembly.

In reporting the two days of operations for the Pentecostal Mission Convention, one would observe in reading the Minutes that there were no reports from field workers, missionaries, or preachers. There were no ordination services and no certificates issued in the name of the Pentecostal Mission to preachers. Since the Pentecostal Mission Convention was confined to an upper room and did not have charge of the night and Sunday services, it is obvious that the Pentecostal Mission people were not in the forefront of crowds and there were crowds of considerable scope and size, which I will mention later. The point to be made just here is that the Pentecostal Mission Convention was upstairs in the back room and met only two days and indeed was a very small affair compared to the Nazarene General Assembly. If Brother McClurkan and his Pentecostal Mission leaders had invited the Nazarenes to Nashville to use their Fourth Avenue Tabernacle Auditorium with the idea of gaining strength in numbers, followers, preachers money or publicity, it certainly was a miscalculation on their part. In ordinary church circles such an invitation would have been judged competitive and unwise. But, it was God's work and God's business and what was best for the Kingdom. On that basis the good brothers of the Pentecostal Mission had invited the good brothers of the Nazarenes and the good brothers of the Nazarenes had accepted the invitation. Moreover, the Pentecostal Mission leaders were serious in their

intent to unite with the Pentecostal Church of the Nazarene and were certainly wanted by the Nazarenes to add to their growing ranks and strength.

But to get on with the Fourteenth Annual Convention of the Pentecostal Mission; on October 4, 1911, it opened pitifully small in numbers - only 18 present, according to the Minutes. I believe the names of these 18 brothers and sisters are historically significant.

Notably, four of the 18 were foreign missionaries who owed allegiance to the Pentecostal Mission on the basis of field support and appointments. They were as follows:

R. G. Coddington - India

C. G. Anderson - Central America

J. T. Butler - Central America

Augie Holland - South America

Notably, five of the 18 were brothers and sisters belonging to the inner group, that is, officers and members of the Nashville Pentecostal Tabernacle. They were:

J. O. McClurkan - Pastor and Superintendent

John T. Benson, - Treasurer

E. W. Thompson

Tim H. Moore - Secretary

Sister Holland (mother of missionary Augie Holland)

The remaining nine were of the outer group and not from the Nashville Tabernacle. They were:

J. C. Rogers - Lebanon, Tennessee

S. W. McGowan - Santa Fe, Tennessee

S. Crofton - Franklin, Tennessee

C. S. Cliner - Boston, Tennessee

J. M. Dodson - Santa Fe, Tennessee

A. C. Letsinger - Williamsport, Tennessee

S. R. McGowan - Santa Fe, Tennessee

W. M. Fly - Santa Fe, Tennessee

J. F. Hutchinson - Boston, Tennessee

The last named seven in the above group were largely led by S. W. McGowan. Cora McGowan Moore, daughter of S. W. McGowan, accounts that he had attended the Bible Training School in Nashville somewhere around the years of 1902 or 1903. He had sat at the feet of J. O. McClurkan and had loved him. On this morning of October 4, 1911, Brother McGowan out of love and respect was present, hopeful that Brother McClurkan would join the Nazarenes. Factually, S. W. McGowan had already joined the Nazarenes and been appointed as Superintendent of the Southeastern Tennessee District. The exact date of his appointment by Doctor H. F. Reynolds can hardly be established except to say in the Minutes of the First Assembly of the Southeast Tennessee District, Pentecostal Church of the Nazarene as of 1912, Brother McGowan in his first report as



Superintendent, stated that he had been appointed by Doctor Reynolds about a year before in 1911. Also, it is a fact that the printed Minutes of the 1911 General Assembly (Nazarene) show that the Southeastern District was of record, but no churches had been organized. These Minutes do show S. W. McGowan as the District Superintendent and with two lay delegates to the General Assembly, these being S. R. McGowan and A. C. Letsinger. The point is that all seven

## ALL I NEED.

"Who of God is made unto us wisdom, righteousness, sanctification and redemption." I Cor. 1: 30.  
 C. P. J. CHAS. P. JONES.

1. Je - sus Christ is made to me, All I need, all I need,  
 2. Je - sus is my all in all, All I need, all I need,  
 3. He redeemed me when He died, All I need, all I need,  
 4. To my Sav-iour will I cleave, All I need, all I need,  
 5. He's the treas-ure of my soul, All I need, all I need,  
 6. Glo - ry, glo - ry to the Lamb, All I need, all I need,

He a - lone, is all my plea, He is all I need.  
 While He keeps I can - not fall, He is all I need.  
 I with Him was cru - ci - fled, He is all I need.  
 He will not His serv - ant leave, He is all I need.  
 He hath cleansed and made me whole, He is all I need.  
 By His spir - it sealed I am, He is all I need.

### REFRAIN.

Wis-dom, right-eous-ness and pow'r, Ho - li - ness for - ev - er - more,

My re-demp-tion full and sure, He is all I need.

of Brother McGowan's delegation were either Nazarene or soon to become Nazarenes. And again, I say that Brother McGowan's appearance in the thinning ranks of the Pentecostal Mission Convention of October 4, 1911 was thoughtfully kind, generous and showed a loyalty to his teacher of former days, J. O. McClurkan.

Many faces were missing from the ranks of the old Pentecostal Mission in its 1911 Convention. Foremost might be considered J. J. Rye, a kinsman of J. O. McClurkan. It will be remembered that Brother Rye had joined the Pentecostal Church of the Nazarene in the spring of 1911 and had been appointed Superintendent of the Clarksville, Tennessee District. It is on record in a letter written by H. F. Reynolds to E. P. Ellyson May 8, 1911 (Kansas City Nazarene Archives) that Brother McClurkan had earnestly requested Doctor Reynolds to come to Clarksville, Tennessee in prospect of taking the Clarksville congregation into the Pentecostal Church of the Nazarene. Therefore, one would assume that Brother McClurkan had encouraged his fellow kinsman, J. J. Rye, to join the Nazarenes and become the first Superintendent of the Clarksville District.

Also missing from the Pentecostal Mission Convention was W. M. Tidwell of Chattanooga, but it is to be noted that his absence was not in any sense because the Chattanooga Tabernacle had united with the Nazarenes, for this did not occur until February 15, 1915, when the Nashville Tabernacle led the way and united with the Nazarenes and Chattanooga followed. Supposedly, Brother Tidwell's absence was due to some inability to get to Nashville, for it is certainly known that he always had a great love and respect for Brother McClurkan.

To continue the Minutes of the first day of the Fourteenth Annual Convention of the Pentecostal Mission as of October 4, 1911; these Minutes show that the Treasurer reported \$10,840.66 being collected for the cause of Foreign Missions. This sum was a bit larger than the sum of the previous year of 1910. Thus, one would judge that the Pentecostal Mission was not losing financial strength. The financial program for Foreign Missions was holding its own and not losing to the ground swell for the Nazarenes. But, the Minutes recite the first interest of the Pentecostal Mission Convention was to consider uniting with the Pentecostal Church of the Nazarene:

Brother McClurkan called the Convention to order and stated the Pentecostal Church of the Nazarene was here to hold their General Assembly and that our consolidating with them was up for consideration.



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it appeared in the columns of Living Water, the weekly paper,  
edited by J. O. McClurkan. This ad was printed around the year of 1912.*

## CHAPTER EIGHTEEN

### *In the Nashville Tabernacle 1911*

#### THIRD GENERAL ASSEMBLY

Nazarenes arrive in great spirits . . . From 20 Districts . . . On my way to Heaven, shouting Glory . . . First Sunday, Ryman Auditorium . . . 187 official delegates . . . 21 Committees organized . . . 5 standing boards . . . Statistics 20,501 members . . . 1,432 preachers.

It is not the intention of this Historian to record the daily proceedings of the Third General Assembly of the Pentecostal Church of the Nazarene meeting in Nashville on Thursday morning, October 5 and closing its business sessions on Saturday night, October 14, 1911. Notably, General Superintendent E. P. Ellyson was not present, but the other two General Superintendents were there as presiding officers and Historian White recites that Doctor Bresee presided eloquently. The preachers, evangelists, missionaries and delegates came from 20 organized districts, sweeping the length and breadth of the country. This writer was 7½ years old and I cannot help but vividly remember the shouts, the praises, the testimonies, the prayers . . . everywhere . . . in the Tabernacle, in the vestibules, in the side rooms, in the front of the Tabernacle and on the streets. The Nazarenes were there greeting each other, handshaking, clapping, hugging, patting each other on the back and everybody loving everybody, even to the strangers in their midst. The Minutes of the General Assembly record as being repeatedly sung "I Am On My Way To Heaven." They sang the song with an exhilaration and a joy that made them raise their hands to heaven and wave their arms. Few of them had money in abundance in their pockets and few, if any, had any bedeckments of rubies and diamonds. Most were plainly and frugally dressed and I would judge that many of them had borrowed money to get there, but all - every last one of them were "On My Way To Heaven, where the streets are paved with gold."



Verse One: "I am on my way to heaven where the saints are robed in white,  
Shouting glory, (Hallelujah!) Shouting glory, (Hallelujah!)  
To that blessed land immortal where can never come the night,  
Shouting glory, (Hallelujah!) Shouting glory, (Hallelujah!)"

Verse Two: "I am on my way to heaven where the streets are paved with gold,  
Shouting glory, (Hallelujah!) Shouting glory, (Hallelujah!)  
To the place of many mansions and of glories yet untold,  
Shouting glory, (Hallelujah!) Shouting glory, (Hallelujah!)"

Verse Four: "I am on my way to heaven where I'll see my Savior's face,  
Shouting glory, (Hallelujah!) Shouting glory, (Hallelujah!)  
There I'll sing redemption's story, blessed song of saving grace,  
Shouting glory, (Hallelujah!) Shouting glory, (Hallelujah!)"

Chorus: "O glory, Hallelujah! I am on the way to heaven,  
Shouting glory, (Hallelujah!) Shouting glory, (Hallelujah!)  
O glory, Hallelujah! I am on the way to heaven,  
Shouting glory, (Hallelujah!) Shouting glory, (Hallelujah!)"

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Actually, the General Assembly lasted over two Sundays, but I am under the impression that the first Sunday was the greatest insofar as crowds were concerned. On this Sunday the Pentecostal Tabernacle would not hold the people so the morning, afternoon and night services were held in the Nashville Ryman Auditorium built a few years before to take care of the crowds listening to Southern Evangelist Sam Jones. The Auditorium was at the back of the Pentecostal Tabernacle facing Fifth Avenue, but it was easily accessible because the Nazarenes could step out of the back of the Tabernacle (which faced on Fourth Avenue) and cross the alley to a back entrance to the Ryman Auditorium seating about 2,500 people, more or less. Sam Jones seems to have been one of those old preachers of that day who insisted on dominating and captivating his audience by being as close to them as possible. Almost half of the audience in the Ryman Auditorium sat in a half-curving balcony rounding the speaker's pulpit. The pews on the bottom floor rounded likewise and the speaker's platform was elevated to be close to those who sat in the balcony and not too distant from the bottom floor. It was said that Sam Jones could reach out and touch everyone in his listening audience with his wit, charm, pathos and preaching.

The Nazarenes, their guests and visitors filled the Ryman Auditorium completely, I was at one of those Sunday services hanging close to my Mother, who played the piano. Yes, I was right there where I could look out over the big

audience in the balcony and on the theatre floor below. I do not remember whether it was a song, a prayer, a testimony or preaching that caused that crowd to begin to laugh, cry, shout, whoop, holler, bellow and praise God. Glory! Glory! Hallelujah! Glory! Hallelujah! The walls ricocheted the sounds and the bursts of hundreds of unrestrained voices. It was tumultuous. Then someone in the balcony waved high overhead a white handkerchief and immediately the big Auditorium became a vast sea of wildly-waved handkerchiefs. Eyes and arms toward heaven, those good Holiness brothers and sisters shouted and praised God as if the millenium had come and Jesus had split the skies with His holy angels fluttering their snowy white wings about their heads, and calling them to the marriage supper of the Lamb. To be sure, the demonstration lacked form and was unceremonious. It had not the plan, or restraint of any ecclesiastical mind. To this good day I have never, never seen our Holiness people so completely lost and swept away as in the glory of that Sunday, October 8, 1911.

But to get on with the General Assembly; there were 187 ministerial and lay delegates who were approved by the Credentials Committee. District delegations were seated together in special assigned sections chosen by lot. The bar was thus established for the body politic. No one was allowed to vote who was not seated within the confines of the bar. Committee assignments were made for the following:

- |  |   |
|--|---|
| (1) Publishing Interests                       | (12) Missions (Foreign)                           |
| (2) Education                                  | (13) Rescue Work and City Missions                |
| (3) Sabbath Schools)                           | (14) Young People's Societies                     |
| (4) Deaconess Work                             | (15) Ministerial Support                          |
| (5) Evangelists                                | (16) Church Extension                             |
| (6) Prohibition                                | (17) Nominations                                  |
| (7) Resolutions                                | (18) Devotions                                    |
| (8) Relations                                  | (19) Church Hymnal                                |
| (9) Manual Revision                            | (20) Blanks (report forms for<br>ministers, etc.) |
| (10) State of Church and Sabbath<br>Observance | (21) Judiciary                                    |
| (11) Superintendency and Boundary              |   |

The Committees met, did their work and reported back to the total membership of the Assembly. The reports were either adopted, rejected or changed according to the vote of the delegates.

General Superintendents were elected - Doctors P. F. Bresee, H. F. Reynolds, and E. F. Walker. The statistical report of 1911 shows a remarkable three-year growth. The report shows the total number of preachers licensed and evangelists as 1,432.



Five standing Boards were organized by the Eleventh General Assembly as follows: Church Extension, Foreign Missions, Publication, Education and Rescue Mission.

	<i>1908</i>	<i>1911</i>	<i>Gain</i>
Number of churches	228	470	242
Members	10,414	20,501	10,087
Value of Church Property	\$559,953	\$892,111	\$332,158
Raised for Missions	\$11,839	\$22,275	\$10,436
Received for all purposes	\$140,756	\$304,521	\$163,765

Included in these statistics were eleven churches organized by J. J. Rye, Superintendent of the Clarksville, Tennessee District, Pentecostal Church of the Nazarene with 197 members, four ordained ministers and church properties valued at \$4,800. It appears that Brother Rye had had little success in organizing circles, bands or fellowships for the Pentecostal Mission as Field Representative. His success in five months as a Nazarene Superintendent was significant. However, it might be considered and likely was true that the eleven churches were previous Pentecostal Mission units.

The Third General Assembly of the Pentecostal Church of the Nazarene completed its business sessions on Saturday night, October 14, 1911. Supposedly, many of the delegates and visitors continued on through Sunday, but the Assembly Minutes give no details of the Sunday worship services.

## CHAPTER NINETEEN

### *Aftermath, Nazarene Assembly 1911*

#### FOURTEENTH ANNUAL CONVENTION Concluding Sessions

No union . . . Busy Nazarene Assembly, ill-conducive for negotiations  
. . . Better organized Nazarenes . . . Pentecostal Mission less organized  
. . . Priorities of 1911 . . . Missions abroad? . . . Churches at home?  
. . . Loss of potential leaders and money to Nazarenes.

It will be remembered that the Annual Convention of the Pentecostal Mission of 1911 began on Wednesday morning, October 4, 1911, and that this was one day earlier than the General Assembly of the Pentecostal Church of the Nazarene, which began in its sessions on Thursday morning, October 5, 1911. After its first day of business, the Pentecostal Mission Convention had no further sessions until Saturday, October 14, which was the last day of business sessions for the General Assembly. Hence, on Saturday morning, both bodies met in the Tabernacle building. It is this last day of the Pentecostal Mission Convention of 1911 that is recorded just here. The Minutes state:

Meeting of the Pentecostal Mission was called by the Chairman on October 14, 1911 at 8:25 a.m., McClurkan in the Chair and Brother Coddington acting as Secretary. Report of Committee on Union of the Pentecostal Commission work reported that they had met the General Superintendents of the Pentecostal Church of the Nazarene, who informed them (that the) Missionary Board would sit in Nashville after the General Assembly adjourned and they would take up that matter.

It appears that the leaders of the Pentecostal Mission made no concentrated effort to unite with the Nazarenes during the sessions of the Assembly, October 5 to 14. Brother McClurkan had been given the privilege of expressing himself on the Assembly floor and did so a very few times. It appears that the Pentecostal Mission brethren had looked and listened and since the entertaining



was the Pentecostal Mission's responsibility, undoubtedly this took most of their time providing meals and lodging. I believe that most of the Nazarene delegates were freely housed in Nashville homes and some meals were provided at the Fourth Avenue Tabernacle building. Records prove that the Pentecostal Mission people were good hosts and entirely hospitable and were warmly and generously thanked by the Nazarenes. Both gatherings closed on Saturday, October 14, 1911 in the same building with only a flight of stairs separating them.

The Pentecostal Mission Convention took steps on that last Saturday by selecting the first members of the General Committee to run the Pentecostal Mission affairs for the next fiscal year:

J. O. McClurkan, Chairman  
John T. Benson, Treasurer  
Tim H. Moore, Secretary  
E. W. Thompson  
J. F. Penn

J. D. King  
T. B. Dean  
Charly Wait  
Macky Brown

Later other members were added to the General Committee:

J. L. Boaze  
W. M. Tidwell  
C. E. Hardy

R. A. Sullivan  
A. R. Pittman

After selecting the members of the General Committee, the Pentecostal Minutes took up the proposed union with the Nazarenes as follows:

Brother McClurkan spoke of an interview with General Superintendent Reynolds (about the union). As Brother McClurkan was obliged to go to Court, Brother Codding took the Chair for a few minutes until Brother McClurkan returned. Brother Codding then offered the following resolution which was seconded by Brother Butler "Resolved that it is the sense of this Convention that the time has come when the organized work of the Pentecostal Mission should identify with the Pentecostal Church of the Nazarene, wherever it can be done with practicality and unanimity. Carried. It was then moved and recorded that the (Chairman) appoint a Committee of three, himself included, as its Chairman to instruct the proper representatives of the General Assembly of the Pentecostal Church of the Nazarene of the action of this meeting. Brother Butler and Brother Dean were appointed to complete the Committee. On motion the Convention took recess to meet again at the call of the Chairman.

The above Minutes speak of Brother McClurkan leaving the Convention to go to Court, and while he was absent a real move took place to unite the Pentecostal Mission, Incorporated with the Pentecostal Church of the Nazarenes. However, it is evident that Brother McClurkan returned from Court and called the Convention back in session and appointed Brothers Benson and Moore to further negotiate with the Nazarenes. The Minutes state:

The Chairman appointed Brother Benson and Brother Moore to meet the Pentecostal Church of the Nazarene brethren still in session toward forming a union of forces at home and abroad, which they did, resulting in a fairly satisfactory talk. It was expected of us (Pentecostal Mission) to take care financially of whatever missionaries we turned over to them (the Nazarenes) for at least one or two years, as their appropriation for this purpose had been exhausted. It was further understood and agreed that should our Nashville congregation go (with the Nazarenes) that we might retain Brother McClurkan as our Pastor with his joining the Pentecostal Church of the Nazarene. Later, Benson and Moore reported to Brother McClurkan and the Pentecostal Mission Convention then in session, and it was decided to postpone action for a few days with one or two dissenting votes.

And again, the matter of uniting with the Nazarenes was postponed and to my knowledge was given little or no further consideration by Brother McClurkan during the remaining three years of his life. It appears to this Historian that Brother McClurkan's final look and consideration for personally joining the Nazarenes took place in the days of the Third General Assembly, ending its business sessions in Nashville October 14, 1911.

The Nazarenes had swept into Nashville from all parts. They had taken the city and the Pentecostal Mission Tabernacle by storm. They had sung, shouted and praised God out of full hearts and with cups running over. Did Brother McClurkan find this to his dislike? No, I don't think so. Brother McClurkan was by all accounts a reserved man, but I never heard of him discouraging the Holiness people from shouting. As a boy I well remember the shouting of the people in the Tabernacle on Fourth Avenue. There was dear Sister Gannon. Oh! How Sister Gannon could rise majestically from her pew to her feet and with face shining toward heaven and white handkerchief waving above her head, she moved up and down the aisle. Sister Gannon gracefully moved in a deliberate, slow, soft propelled motion from one foot to the other as if the floor had springs that lifted her gently in the air. Dance! Yes, it was as if David was dancing before the Arc, a holy dance unto the Lord. But Sister Gannon was utterly unaware of those about her. She danced, waved her handkerchief and praised God from her full and bursting heart. I never saw Brother McClurkan restrain or cool Sister Gannon. I am sure he felt blessed and refreshed as if a



gentle shower had fallen from heaven. No! No! The shouting of the Nazarenes had not in the least repelled J. O. McClurkan. Actually, I would believe the "shouting" was quite acceptable to Brother McClurkan.

But if the Pentecostal Mission Conventions were in many respects haphazard and with little organization and format, the Nazarene Assembly by comparison was splendidly organized. It is plain to see from the Minutes that an organizing genius was behind the scene. The Third General Assembly was not manipulated by its leaders, but there was a precision of plan and a conception of objectives. A delegate, to be seated in his assigned section of the Tabernacle was approved by the Credentials Committee. Moreover, it was not to be a talk-fest for the Minutes of the second morning state:

C. E. Cornell made a motion which was duly carried that no member should be allowed to speak to any motion more than five minutes or be allowed to speak twice on any question without the consent of the Assembly.

And furthermore, every delegate was expected to remain in his seat until the final gavel was sounded, as per this motion:

On motion by W. W. Danner, the Assembly requested that no delegate depart from the Assembly until the business is fully completed . . .

In contrast the Pentecostal Mission Conventions had gatherings from hither and yon and the brothers and sisters, to my best knowledge, were never questioned as to whether they were entitled or not entitled to vote and never seated in any one place. And such a thing as a time limit of five minutes for anyone to speak on anything at any time, relevant or irrelevant, was never of record in the Convention proceedings. Most certainly, Superintendent and Chairman J. O. McClurkan received everybody who came into the Convention as Eleventh Hour Laborers in the vineyard of the Lord. As a present-day Nazarene layman, I do not suggest that our forbears of the 1911 General Assembly had things "cut and dried" and the delegates "regimentated," and yet in some measure Brother McClurkan must have viewed the Assembly with a lurking distaste for organized denominationalism.

I would judge that Brother McClurkan was further away from "going" with the Nazarenes at the close of the 1911 General Assembly than ever before. If there was a struggle within himself over "going" with the Nazarenes it was in the final analysis overruled with his deep and abiding conviction that he was an "Eleventh Hour Laborer." The fact that he looked and considered the Nazarenes is not to be considered as insincere, but rather to a generous part

of his leadership. Somehow, he felt it his duty to look, because those he led wanted him to look, and so he did.

If there was a disappointment in Brother McClurkan's eyes with the proceedings of the Third General Assembly it probably was on the basis of too little for Foreign Missions and too much for acquiring and organizing churches in the homeland. To be sure there was a missionary emphasis in the Assembly and there were missionaries present as recorded in the Minutes. Nonetheless, Brother McClurkan's policy was to organize churches in foreign lands and do little or nothing in the way of organizing churches in the homeland, whereas the Nazarenes were for organizing first in the homeland with the expectations of organizing later in the foreign lands. Brother McClurkan's position was to rely on the sweep of giving from all denominations at home, relying on this sweep to carry the message of the gospel to the heathen, whereas the Nazarenes sought to channel and organize people into a solid block of contributors for the cause of Home and Foreign Missions.

Who was right? Well, it might be considered that both were right. McClurkan, because he believed that Christ was ready for His glorious Second Coming and that he must get the message of full Salvation out to rescue heathens from sin and loss before it was too late. Church machinery insofar as he was concerned was but a way to avoid and negate the urgency of the great commission.

And what was right for the Nazarenes? It was first organizing at home and then secondly foreign mission fields.

Finally, with respect to the Third General Assembly and its leaders concerning the foreign mission fields of Cuba, Central and South America and India; there seemed little that the Nazarenes had to offer to help or put more thrust into these functioning missionary fields as operated by Brother McClurkan and the people of the Pentecostal Mission. The Nazarenes sent the word that no help could be expected from them for one or two years. In all likelihood, this seemed indefinite and negligible to Brother McClurkan with his convictions as an Eleventh Hour Laborer in the vineyard of the Lord.

Brother McClurkan was never a strong, robust man. From his earliest childhood he had had pulmonary troubles. As a farm boy he was never permitted to toil in the field with his stronger brothers. There are evidences of breakdowns when he was in college as a young man in Texas, and later when he was pastoring at Cumberland Presbyterian Church in San Jose, California. Certainly it is of record that he had pneumonia in the late 1890's while in Nashville that almost resulted in his death. One Historian accounts his death as the result of tubercu-



losis. This was not true, for he died of typhoid fever in 1914. However, the point to be made as of 1911 is that he largely carried the Pentecostal Mission fields of Cuba, Central and South America and India on his burdened shoulders. One writer said of McClurkan, "His frail body was no match for his consuming passion and energy." Certainly his burdened body made him susceptible to the dreaded disease of typhoid fever to which he succumbed three years after the General Assembly of 1911.

What were Brother McClurkan's hopeful expectations of the Nazarenes of 1911 with respect to his beloved Foreign Missions? I do not hold that he wanted to stand aside and lessen his responsibilities for Foreign Missions. It is unfortunate that the Nazarene leaders of 1911 were not in an immediate position to push with him his program for Foreign Missions. Had these good Nazarene leaders realized the frailty of his body and the burden on his shoulders, it is possible that these leaders might have laid less stress on the homeland and joined with him for more in the foreign lands.

It certainly would be unfair to suggest that there was not among the early General Superintendents of the Pentecostal Church of the Nazarene a passion for Foreign Missions as compared with J. O. McClurkan. Two years later in 1913 at great personal sacrifice, Doctor H. F. Reynolds journeyed around the world visiting and encouraging the Nazarene missionaries of that day in Japan, China, India, and Africa. He could not arrange a ship that was scheduled to visit the Cape Verde Islands. Apparently these were the only Nazarene mission fields in existence when Doctor Reynolds made the long trip around the world on ship, trains, and muleback, sleeping in poor quarters with unsatisfactory food and indeed, at times sleeping in the bed of an open wagon while in Africa. For this long and strenuous trip Doctor Reynolds was afterwards called by his brethren "Mr. Missionary."

Unquestionably, Reynolds, Bresee and McClurkan were great Holiness leaders in 1911. Unquestionably, they were intensely evangelistic. It is lamentable that in this precise year of history there was a lack of agreement as to what was best to be emphasized with their evangelistic zeals concerning work at home and abroad.

Historically, the year of 1911 witnessed the third confrontation of the Pentecostal Mission with the Pentecostal Church of the Nazarene. To suggest a weakening of the forces of the Pentecostal Mission would be true, for many of their fellowships had united with the Pentecostal Church of the Nazarene. Brother McClurkan and his leaders must have felt a loss within their ranks. True, the Nashville and Chattanooga Tabernacles had not been weakened.

These two Tabernacles have been classified as the “inner group” and undoubtedly were stronger at the close of 1911 than ever before. The “outer group”, that is, the fellowships in the smaller cities and in the country sides had united with the growing Nazarenes and the forces of the Pentecostal Mission were weaker because of these losses.

The Third General Assembly of the Nazarenes as of 1911 held in Nashville had swept into the Central South with a genius for organization and annexation. Many individuals and many circles joined hands with the Nazarenes. A few days ago Doctor T. W. Willingham told me how his father was once associated with Brother McClurkan. His father had organized a Holiness Church at Highway, Kentucky, and joined the Nazarenes at the General Assembly in Nashville. It was a fruitful annexation for the Nazarenes. Out of Highway, Kentucky, came two college presidents for the Nazarenes, Doctor T. W. Willingham, Olivet Nazarene College, and Doctor A. B. Mackey, Trevecca Nazarene College. Already I have noted that J. J. Rye, appointed Superintendent of the Clarksville District, managed to add to the Nazarenes’ eleven churches. Two of these churches would certainly have been Erin and Clarksville.

S. W. McGowan in his first year as the Superintendent of the Southeast Tennessee District records these churches in Tennessee as joining the Pentecostal Church of the Nazarene: Doyle, Himesville, Monteagle, Water Valley, Pelham, Swann Bluff, Shelbyville, Knoxville, Tracy City and Sparta.

Did the loss of leaders and fellowship circles cause Brother McClurkan an uneasy apprehension that his Foreign Mission program might be reduced? It seems likely that such an apprehension would have occurred to him, and yet the record shows that he did nothing to restrain the Nazarene annexations. He might have thought of himself as sowing and others reaping. His policy was to assist Pentecostal Mission fellowships to join the Nazarenes and this was in evidence by the Clarksville Church joining the Nazarenes, early in 1911. Later, Brother McClurkan preached at the first assembly of the Clarksville, Tennessee District, Pentecostal Church of the Nazarene. General Superintendent P. F. Bresee presided over the Assembly held in Erin, Tennessee in October of 1912. An account is given in the “Herald of Holiness” of the Assembly (October 30, page 11). There was cooperation between the Nazarenes and the people of the Pentecostal Mission.

The question might be posed, “Were the people of the Pentecostal Mission Tabernacles in Nashville and Chattanooga overawed by the Nazarenes in the General Assembly of 1911? They must have been impressed at the phenomenal growth of the Nazarenes with 470 churches, 1,432 preachers and 20 organized



districts. However, it appears that the people did not consider giving up and lessening their efforts. To be sure, they had lost the potential of future leaders and the potential of future money resources by those circles that had joined the Nazarenes, nonetheless, the records show that they tightened their belts, closed their ranks and marched on.

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## EDITORIAL

### THAT MISSIONARY.

*That missionary!* Perhaps some of you could send one. Think it over. Couldn't you do a great deal more than you are now doing for missions? Haven't you really neglected your duty here? I dare say most of us have. Who will plead "not guilty?" How much are we praying for the nations that sit in darkness? To what extent are we denying ourselves that they may have the gospel? These are leading questions. If we were only sufficiently awakened some of us could support a missionary ourselves, while

other little groups of Pentecostal people here and there could unite together in the work and each band send a missionary. Will not our readers take this matter to heart and do as the Lord directs? Think seriously about it. Talk it over in your prayer meeting. Pray over it when you meet together, and *something will happen.* Most of us are still playing at missions. Who will volunteer to support a missionary? From two to three hundred dollars per year is the sum required, according to the country in which they are located. If you are not able to support one by yourself, you might induce a number of friends to join with you in the work, or maybe the Lord would have you go. Let us *press missions.* "The fields are white unto the harvest—but the laborers are few."

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## CHAPTER TWENTY

*Fiscal year of 1911 to 1912*

### FIFTEENTH ANNUAL CONVENTION

43 present . . . Shades of disappointment . . . Speeches of encouragement . . . McClurkan's statement relative to Nazarenes . . . Resolution passed to continue . . . General Committee elected . . . \$11,611.87 raised for Foreign Missions.

The Minutes of the Pentecostal Mission for 1912 show only seven items pertaining to the Departments of Home and Foreign Missions through July 16. Likely, there were other actions taken that are not recorded in the Minutes.

The Fifteenth Annual Convention of the Pentecostal Mission, Incorporated, held its first warm-up service on Thursday night, October 24, 1912 at the Nashville Tabernacle with W. M. Tidwell preaching. Officially, the Convention commenced on Friday morning, October 25, and the Minutes record 43 present. Obviously, this was a small group as compared with the larger Conventions of previous years. The Minutes whisper a cloud of discouragement which they sought to dispell with their speeches.

Brother McClurkan called the Convention to order stating the needs and intentions of the Pentecostal Mission . . . Sister Stratton spoke a few words of encouragement which were very helpful . . . Brother Benson made quite a talk on the work of the Pentecostal Mission and that so far as he was concerned, he was well satisfied and that he intended to stay with it unless God led otherwise . . . Brother Penn made a very forceful talk as did Brother Pittman . . . Brother Hardy was called on and made a very interesting and suggestive talk . . . Miss Blackwood gave her experience and made some good suggestions . . . Brother White made a motion that the Pentecostal Mission push the work which was seconded and carried.

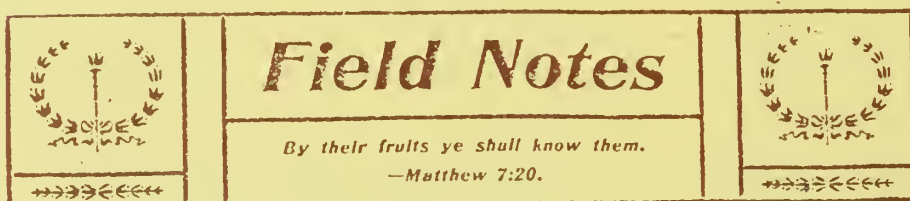
Thus, it is to be seen that on the first day of that Fifteenth Annual Convention the plan was to move on, even with their depleted forces. On the



second day, Saturday, October 25, the Convention was resumed with the same small group as had met on the previous day. The Minutes state:

Brother McClurkan made a statement of condition (and) our relations to the Pentecostal Church of the Nazarene and the needs of the Pentecostal Mission . . . The following resolution . . . (was offered): "Whereas, there have been a number of efforts made by the Pentecostal Mission to ally themselves with other bodies, all of which, under the Lord, have come to naught, and whereas we believe that the Pentecostal Mission has been a blessing to the world and still has a part and a place in God's plan, therefore, we recommend:

First, that the Pentecostal Mission continue to work along the lines it has been pursuing until the Lord leads otherwise.



Rev. W. A. Farmer was graciously blessed in the meeting at Kedron, Tenn., but was taken sick in the midst of the victory, and has returned to his home in Covington, Ga., for a brief rest. He expects to return in time for the Convention.

Brother T. B. Dean, Vanleer, Tenn., writes: "We are having victory in our meeting near Vanleer on the head of Cedar Creek. We go from here to Keesee's Chapel, five miles south of Clarksville the 17th, for a few services. Yours in the work under the Blood."

Brother J. J. Rye, commenced a protracted meeting at Culleoka, Tenn., last Sunday.

Brother I. B. Manly writes that Bishop Granberry has transferred him from the White River Conference to St. Louis Conference and stationed him at Thayer, Mo.

John T. Benson and wife and Miss Lena Hertenstein, Miss Clara Rye, Mrs. Sallie Ortwein, J. O. McClurkan and wife are at Manchester, Tenn. this week holding meetings.

Dr. Carradine has the following meeting appointments in this section: Yorkville, Tenn., July 13-22; Wilmore, Ky., July 24-Aug. 2; Yelvington, Ky., Aug. 3-12.

Brothers McClurkan and L. P. Brown in August will hold meetings at McGowan Chapel and then at Frost Bridge, near Meridian Miss.

Bro. L. L. Pickett says he has had good summer campaign in meetings at or near Westmoreland, Tenn., near Conway, Ark., in the city, also, after the camp meeting ended at Morrillton and Clarksville, Ark. These were all with Methodist pastors. At Randolph, Miss., the pastor and wife were gloriously sanctified. At Uba Springs, camp, in Tennessee, we had some victory, but a hard pull. Am resting at home a few days. Oct. 3-15, South Florida Holiness camp near Plant City, Oct. 17-23, with Pastor Thomas, Greenfield, Tenn; Nov. 1-13, in the tabernacle with Brother Crumpler at Goldsboro, S. C.

Rev. L. P. Adams is engaged in a meeting at Clanton, Ala.

Revs. Felix Johnson and John L. Boaze are conducting a tent meeting at Clifton, Tenn.

To put the OUTLOOK in a family is to plant therein a great blessing.

Don't fail to be one among the honored body of workers who have sent in clubs of short-term subscribers.

Brothers W. B. Godbey and McClurkan will conduct a meeting at Dublin, Texas, July 17-27.

Boldo, Ark.—"Glorious meeting. Over twenty converted. I like to work for Jesus." --Nannie Williams.

Brother Pomeroy and wife are to begin a meeting at Amber, Dickson County, Tenn., the third Sabbath in October.

Evangelist J. F. Caldwell reports a good meeting at Wheeler's Cave, Va. Twenty-seven souls regenerated, and many sanctified.

We learn that the meetings of Bro. H. C. Morrison at Murfreesboro resulted in fifty or more conversions and the general spiritual uplift of Brother Cotton's membership as well as that of other churches.

Second, that a Committee be appointed . . . to take under advisement, and report to the next called or regular Convention, any suggestions or recommendations that they think would add to the effectiveness of the present method of work, which was passed by an affirmative vote.

The General Committee of 25 good brothers seems to have been completely filled on that second day without future appointments having been made. Also, the subcommittees for Home and Foreign Missions were appointed. The Executive Officers were elected and notably the office of Vice-Chairman was created, C. E. Hardy being elected. The rest of the officers were the same as in previous years, J. O. McClurkan, Chairman; John T. Benson, Treasurer; and Tim H. Moore, Secretary. It appears that Brother Moore had some misgivings about acting as Secretary, but was persuaded to retain that office. The Treasurer's report showed as having collected \$11,611.87.

Although, the Pentecostal Mission had lost some of its leadership potential to other groups including the Nazarenes in 1912, there still remained a number of other good men and women believing in Brother McClurkan as an Eleventh Hour Laborer, and his passion for Education and Foreign Missions. The names listed below are gleaned from the Minutes of 1912, 1913, and 1914. Certainly these brothers and sisters were close associates of Brother McClurkan until the end of his days in 1914.

Benson, John T. (Sr.)  
Boaze, J. L.  
Capps, H. E.  
Cooper, Marvin  
Dean, T. B.  
Elmore, John  
Ferguson, Mrs. Lula  
Gardner, Miss Leona  
Gregory, Hugh  
Hanby, H. A.  
Hardy, C. E.  
Heath, E. O.  
Hughes, W. A.  
Jones, W. E.  
Kraus, Miss Isa  
McEwen, J. F.  
McKinnon, H. D.

Moore, Tim H.  
Moore, Mrs. Tim H.  
Nelson, Guy  
Penn, J. F.  
Ransom, Arthur  
Roby, J. L.  
Sanders, W. J.  
Shelton, Frank  
Strickland, S. W.  
Sullivan, R. A.  
Taylor, Rev. J. M.  
Thompson, E. W.  
Tidwell, W. M.  
White, W. H.  
Wise, H. H.  
Wyms, W. G.





*The faculty and students of Trevecca College in 1911.*

## CHAPTER TWENTY – ONE

*Fiscal year of 1912 to 1913*

### SIXTEENTH ANNUAL CONVENTION

All for Education and Foreign Missions . . . McClurkan, practical educator . . . Growth of Trevecca . . . Shortage of space . . .  
Plan to move Trevecca . . . Foredooming downtown Tabernacle  
. . . Convention elects officers and General Committee . . .  
\$10,990.85 raised for Foreign Missions.

Between the Conventions of 1912 and 1913 are only two recorded meetings in the Minutes as of November 15, 1912, and May 5, 1913. And again, the overwhelming emphasis as recorded in these two meetings was for Foreign Missions as only one small reference was made to work in the homeland. It is plain to see that the bent and drive of Brother McClurkan was for Foreign Missions and not for organizing churches in the homeland. Many of his people in the Pentecostal Mission had wanted to spearhead a movement for churches in the homeland. The records show that he had considered the organizing of churches, always to pull back, believing himself to be an Eleventh Hour Laborer in the vineyard of the Lord. His conviction was to teach in his beloved Bible Training School, Trevecca College, and train men and women to go with the gospel message. Resolutely, he would send missionaries to the foreign fields and help to sustain these missionaries. Never again would he consider the possibility of setting aside Education and Foreign Missions for the organizing of churches at home. Without a doubt, this resolve was fixed in the heart of Brother McClurkan in the last two years of his life.

And the question arises “Would Brother McClurkan’s efforts for Education and Foreign Missions have prospered had he lived?” This is a speculative question. Think of the man! He was self-sacrificing. He wanted little or nothing for himself. He was a princely-looking man with clear, pink skin, penetrating eyes, spare frame and flowing hair. He was gracious and humble, and



utterly sincere. He had the knack of creating something out of nothing. People trusted him. His word was inviolate. His concern for others was unquestioned. In short, he was a magnificent man and a classic saint of his years. McClurkans are not born every day. Only a few of his type are scattered through the ages. Yes, I believe his efforts for Education and Foreign Missions would have prospered had he lived. It is not the intent of this Historian to glorify Brother McClurkan's unorganized methods. I have pointed out that he led not with the "high office" of a Bishop. He simply led and people followed. To be sure, we Nazarenes of today do conscientiously believe in the channeled, disciplined efforts of our people, and in this sense, "organized Holiness" for the benefit of the world at home and abroad. But we cannot help but love and appreciate this great man who always had "a cup of cold water" and the "other bread" for the needy world of mankind. Yes! I think he would have somehow and in some way succeeded with his work for Education and Foreign Missions, but God in His wisdom took him home to heaven.

Again and again, in this account I have stressed J. O. McClurkan's zeal for Foreign Missions and in this sense have placed a minor interest in his work as an educator in the Literary and Bible Training School, and as the founder of Trevecca Nazarene College. Doctor Mildred Wynkoop has finished the book "The Trevecca Story" commemorating Trevecca in its seventy-fifth year. Obviously, this book deals with Trevecca extensively. Nonetheless, Education and Foreign Missions are so woven together as the steel framework of the Pentecostal Mission, Incorporated that this account would lose a part of its meaning if the cause of Education were omitted.

To review, the Bible School opened in the fall of 1901 on Jo Johnson Avenue in the old Hynes School Building. Prior to this, there had been some night classes attended by the Nashville people of the Pentecostal Mission congregation. Brother McClurkan expanded these classes by having men and women enrolled from out of town and furnishing them board and room.

When we talk of Brother McClurkan as an educator, it is not that of a classic educator who seeks to make candidates of his students for degrees in the arts, sciences and philosophies. No, no Brother McClurkan was an educator for a practical, work-a-day training that involved classic education, but went beyond and equipped his students to become Eleventh Hour Laborers, the same as himself, in the vineyard of the Lord. It is true that his Bible Training School taught Greek, mathematics, literature, and as much "reading, writing and 'rithmetic" as a student could absorb with his mental capacities and within the student's limits of time. If the student was inept and slow of learning,

Brother McClurkan mixed more of his “doing and practicing”, leaving the student to get just as much as he possibly could from the steps of classic education. He measured a student’s ability and was resourceful as an educator to supply what a student could best do. Modern education is based on classroom procedures which sees to it that a student learns as much as he can and is never an educational failure. Brother McClurkan was a patient, sympathetic, kind and generous educator who took the “one talent” man and sent him out into the world with a practical training and as much knowledge in the way of books as he could absorb.

Unquestionably, Trevecca College was a growing institution under Brother McClurkan’s leadership in 1914. As a Christian worker’s institution, it was at its best when its students were about the streets of Nashville with their testimonies. Furthermore, the students did personal work in the hospitals, rescue homes and orphanages. Brother McClurkan found time to visit many homes in Nashville and it is said that he often carried with him one or more of his students. The students were taught how to make these calls and also taught how to hold services in old stores and mission halls. Regular weekly services were held by the students in the city and county jails as well as the work houses. And then, there were street meetings on Saturday nights and Sunday afternoons. There were three locations: the Public Square, Fourth Avenue North at the Arcade, and Fifth Avenue and Broad Streets. Preaching, singing, testifying, handing out tracts was a part of it all. In these street meetings people were Saved and invited to attend the Pentecostal Tabernacle services at 127 Fourth Avenue, North. And finally, the students and faculty fitted into the Tabernacle congregation as a splendid block of talent to be used in singing, praying and the personal work of inviting people forward to the altar and praying with them for their Salvation. The Tabernacle moved with the enthusiasm of Trevecca’s students and their talents were organized and harnessed. Coupled with all of this was Brother McClurkan’s program of having revivals, special speakers, conferences, lecturers and Annual Conventions at the Tabernacle. Always there was something in progress or something for which to look forward. No wonder the Tabernacle and the College grew and thrived in their united efforts.

Sometime around the years of 1912 and 1913, James H. Yeamen as a city inspector condemned a part of the College and Tabernacle buildings as unsafe. Yeamen at one time had been a significant part of the Pentecostal Tabernacle congregation, but had severed his connection. Some have believed that Yeamen turned against his former brothers and sisters and meanly sought to injure the work of the College and Tabernacle congregation. Whether this be true or not cannot be said for certain, but it can be said that the third floor of the Tabernacle



building was condemned, supposedly for the lack of ventilation and other factors which made it a fire hazard. This condemnation caused a critical situation to come about. The College was growing and more space was needed for classrooms and living quarters. The critical situation arose as to whether Brother McClurkan would provide more space by acquiring more land on Fourth Avenue or move the College to another location.

My Father, John T. Benson, said that the critical situation involving the property on Fourth Avenue greatly overburdened Brother McClurkan and more than anything else contributed to his early death in September, 1914. Undoubtedly, Brother McClurkan struggled with the idea of moving the College away from the Tabernacle. The Tabernacle and the College had grown and prospered leaning heavily on each other for their respective successes. What was to be done? It is evident that Brother McClurkan first thought of acquiring more property on Fourth Avenue, for in the fall of 1913 he secured an option to buy more land as a site for other buildings. The option gave him several months to investigate other properties and the possibility of moving the College away from the Fourth Avenue location.

In 1912 my Father, John T. Benson, bought a small piece of land and an old building across the street from the Tabernacle at 136 Fourth Avenue, North. Early in the year of 1913 Father had managed to construct a suitable building to house the Pentecostal Mission Publishing Company and to provide plant and office space for the Benson Printing Company, which had been organized a few years before in 1909. Thus, in early 1913, Father had the Publishing Company out of the Tabernacle-College complex almost directly across the street from it. I am not at all sure that I know the reasons for Father's move across the street. Certainly, it was to get more room for the Benson Printing Company, which had been renting a small, dingy building on Fourth Avenue to the north of the Tabernacle-College Complex. It was not undesirable to have the Benson Printing Company across the street but the Pentecostal Mission Publishing Company would have been best served by remaining with the Tabernacle College Complex.

As I have recited, Brother McClurkan secured the option to purchase more land on Fourth Avenue, North in the fall of 1913. It must have been a trying time for Brother McClurkan during the fall, winter and spring months. Of course, Trevecca continued to operate on Fourth Avenue for these months in conjunction with the Tabernacle. No leader could have looked at the College without serious misgivings with respect to moving it away to a different place. Brother McClurkan did not make a decision until the late spring of 1914 when he concluded to buy an acreage tract of land on Gallatin Road for Trevecca

College. The circumstances suggest the decision was postponed until the last moment. Quarters for Trevecca had to be provided for in the fall of 1914. This gave Brother McClurkan a bare four months to get ready for the influx of students at the new location. The Gallatin Road property had a large mansion which was calculated to supply much of the room required for Trevecca. A large carriage house on the grounds had to be renovated, heated and adapted for a dormitory for men. The long months of worry before the decision was made to move Trevecca must have been difficult for Brother McClurkan. Also, during the summer, the work of moving and rebuilding the carriage house into the dormitory taxed dear Brother McClurkan's frail body to the utmost. In his weakened state, the dreaded disease of typhoid fever seized upon him and shortly before Trevecca opened its doors for student enrollment he passed on to his reward September 16, 1914.

Brother McClurkan's decision to move Trevecca some four to five miles away from the Tabernacle on Fourth Avenue was a fateful decision. I do not know what his plans were for continuing the Tabernacle operations in downtown Nashville. Perhaps he had a plan - a good plan - carefully thought out to preserve the Tabernacle's scope of operations. Be that as it may, I would have to think that the ten-mile street car ride to and from the Gallatin Road property to downtown Nashville would have severely handicapped the Tabernacle's operations insofar as students being a vital part of those operations were concerned.

Perhaps Brother McClurkan envisioned moving the Tabernacle to a suburban area close by Trevecca and perhaps he thought of a great and good camp meeting site on the Trevecca campus. Whatever Brother McClurkan's plans were for the Tabernacle congregation, his move of Trevecca appears to this Historian to have doomed the downtown operations of the Pentecostal Mission at 125 Fourth Avenue, North. As a matter of fact, three years later in 1917 the congregation abandoned the downtown location and moved back to the same neighborhood that it had started from in East Nashville in 1898. Perhaps it would have been impossible to have continued the Tabernacle in the downtown area of Nashville. However, a number of old timers still remember the glories of the old Pentecostal Mission Tabernacle and wish, somehow, that it could have survived and thrived as it once did in the downtown area.

The Sixteenth Annual Convention of the Pentecostal Mission was held at the Nashville Tabernacle beginning Friday, October 3 and closing on Sunday, October 5 in 1913. The Minutes are brief. Nothing is said about the number of delegates or representatives attending or reports made by preachers. A reference or two was made about Foreign Missions. The Treasurer reported an



overdraft of \$1,854.00, which Brother McClurkan explained as being larger than usual because of bringing missionaries home.

Brothers McClurkan, Tidwell, Penn, Strickland and Cooper were appointed as a Committee "to draw up a form of fellowship for working together." This hints of more leverage within the circle of fellowships for the sake of sustained missionary giving.

Seventeen men were elected to form the General Committee with the power of electing eight additional men to fill out the full Committee of 25. Supposedly, the Home and Foreign Committees were organized from the ranks of the 17 men, but these are not named. Most certainly the officers of the Pentecostal Mission were duly elected: J. O. McClurkan, Chairman; C. E. Hardy, Vice-Chairman; John T. Benson, Treasurer; and Tim H. Moore, Secretary.

The Annual Treasurer's Report showed \$10,990.85 collected for the fiscal year. Notably, this compared quite favorably to the sum of \$11,611.87 as collected for 1912, and shows the Pentecostal Mission losing little ground financially.

Five good men were ordained; H. H. Wise, H. A. Hamby, Frank Shelton, John Elmore, and S. W. Strickland.

The Convention closed on Sunday with James M. Taylor preaching to "a large audience which completely filled the house with chairs in the aisles."

Significantly, the Sixteenth Annual Convention had no strains put upon it to "organize or unite." Brother McClurkan's plan to continue as an Eleventh Hour Laborer with his circle of fellowships being a part thereof had only the cause of Foreign Missions for its major goal. Figuratively, it was the Eleventh Hour for Brother McClurkan, for it was the last Pentecostal Mission Convention that he would preside over and ever attend. Indeed, before eleven months of the next fiscal year had passed, heaven's gates were swung open and dear Brother McClurkan was gone forever from his Pentecostal Mission brothers and sisters.

## CHAPTER TWENTY – TWO

*Fiscal year of 1913 to 1914*

### FINAL ANNUAL CONVENTION

Downtown buildings partly condemned . . . McClurkan's harassment . . . Busy and tiring . . . Stricken with typhoid . . . goes to reward . . . Convention votes to unite with Nazarenes . . . Memorial services . . . \$9,059.60 raised for Foreign Missions.

There are no official Minutes of the Executive or General Committee meetings from January through September, 1914. Undoubtedly, Brothers McClurkan, Benson and Moore disposed of all necessary matters, including the work for Foreign Missions. Brother McClurkan was a very busy and tiring man. Let us remember that Brother McClurkan was editing the weekly paper "Living Water," President of Trevecca College and teaching his beloved students - and regularly preaching the weekly services of the Pentecostal Tabernacle. Critically, he was involved in a "must" situation concerning Trevecca's location for the fall of 1914. The burdens were by far too great for his mortal body.

What a loss! Dear Brother McClurkan! How could it have ever happened within the providences of God's love, care and concern to bring an end to the work of His Eleventh Hour Laborer, J. O. McClurkan? It is said that his good wife, Frances Rye McClurkan, believed unto the last that God's healing hand would arrest the fever and restore Brother McClurkan to his world of usefulness. She had precedent on her side, for she had seen J. O. McClurkan mightily healed on more than one occasion when his health was about to fail. It is also reported that dear Sister Stratton, a mighty woman of prayer, appeared to the anxious, waiting Pentecostal people, telling them to worry no more, for the answer had come to her that Brother McClurkan would surely recover.



Ah, the mystery of God! Who can follow His leadings or reasonings? Both Sister McClurkan and Sister Stratton were human with hearts overwhelmed with human love and concern for Brother McClurkan. I hold that these good women were submissive and obedient to God's will, but so pent up with their own human feelings that they were ill-prepared to separate human feelings from God's will to take His great and noble servant, J. O. McClurkan, to heaven as of September 16, 1914 to be with Him forever and forever, Amen.

Of course, there were the sorrowing grief-stricken hearts of the Pentecostal Mission people. Why not? They had lost a great leader who had led gently without much stress, with little organization or regimentation, and with few rules, regulations or the power of an ecclesiastic. Significantly on his gravestone was engraved "OTHERS".

It is quite remarkable to think of what J. O. McClurkan accomplished in his 17 short years in Nashville. His ministry had begun with a series of vacant lot tent meetings in the summer of 1897. His outreach had touched hundreds of people at home and abroad. We Nazarenes of today love and accept him as a founding father of the Holiness Movement here in the Central South and quite specifically, the founder of Trevecca Nazarene College and the First Church of the Nazarene, Nashville. Technically, he never enrolled himself as a Nazarene, but he was Nazarene, alright, because of his earnest and undeviating walk with the greatest of all Nazarenes, Jesus of Nazareth. Amen and amen.

With the genius of McClurkan gone, the good people of the Pentecostal Mission realistically looked ahead. Where was the man who could take up his mantle? Where was the man who could edit the weekly paper, "Living Water" and inspire the Holiness people to supply the funds for more than 20 missionaries on the fields of Cuba, India, Argentina, Bolivia and Central America? Where was the man who could inspire and teach Trevecca's men and women the glories of pre-millennialism and the Second Coming of Christ? And where was the man who could keep the Fourth Avenue Tabernacle alive and ringing with onward shouts of God's people?

And so this Historian takes up the last four and a half months, of the existence of the Pentecostal Mission, Incorporated. This heart-breaking period began on October 1, 1914, and closed February 15, 1915. To begin with, the Seventeenth Annual Convention started at the Fourth Avenue Tabernacle a few days after Brother McClurkan's death. The first meeting was pre-convention with members of the General Committee in session on Thursday night, October 8, 1914. A Committee was appointed by Vice-Chairman C. E. Hardy "to suggest

a plan of operations in the future.” Friday, October 9, the General Committee held two sessions. Undoubtedly, the concern of these meetings was “a plan of operations.”

It is interesting to note that at the outset of the Seventeenth Annual Convention, J. J. Rye and S. W. McGowan were again on hand with the Pentecostal Mission brethren. Apparently, both of these good men had not attended the Conventions of 1912 and 1913, as there is no mention of their names in the Minutes. Certainly, their efforts in these years were centered in the work of the Pentecostal Church of the Nazarene. Notably, J. J. Rye became a voting member of the General Committee a few days after the death of Brother McClurkan. To be sure, he was concerned with “a plan of operations” for the future. Indeed, several Nazarenes were at the Pentecostal Mission Convention of 1914, including J. L. Roby, T. B. Dean, J. A. Chenault and R. B. Mitchum. Unquestionably, there was a strong undercurrent for uniting the Pentecostal Mission forces with the Pentecostal Church of the Nazarene and some discussion took place about the Nazarene viewpoints on belonging to lodges (secrete orders) and the use of tobacco. Saturday, October 10 - the Convention met at 8:00 a.m. and soon thereafter Brother Benson offered the following motion:

That a Committee of five be appointed to ascertain the wishes of our people and should it be desired by the people to effect a union of the Pentecostal Mission with the Pentecostal Church of the Nazarene, provided suitable arrangements can be made, that this Committee have full power to make such a union and take such other steps as may be necessary to wind up the affairs of the Pentecostal Mission. Upon notice from this Committee, the proper officers are empowered to make such transfers as are necessary of property, both real and personal, to the Pentecostal Church of the Nazarene . . . The motion was carried.

Heretofore, committees had only been appointed to investigate the possibilities of uniting with the Nazarenes, but always without the power to act. But notably, the motion as stated in the Minutes of October 10 gave authority to act without another Pentecostal Mission Convention to be held. Notwithstanding, the move to unite with the Nazarenes, the Convention went on to elect its officers of the General Committee with subcommittees for Home and Foreign Missions and additionally elected officers; C. E. Hardy, Acting Chairman; E. W. Thompson, Vice-Chairman; John T. Benson, Treasurer; and Tim H. Moore, Secretary. Thus in effect, plans were made to carry on the Pentecostal Mission for another year in case the union with the Nazarenes did not take place.

Sunday, October 11 - the old Fourth Avenue Tabernacle solemnized a memorial service for the beloved J. O. McClurkan. The Minutes state that the house was filled.



There were those who spoke. At one time the congregation sang "Amazing Grace" and later "I Will Meet You In The Morning, Just Inside The Eastern Gates Over There." And then my good Father and Mother, John T. and Eva Green Benson, sang together as a duet "Only Wait":

"Oft I hear a gentle whisper o'er me stealing,  
When my trials and my burdens seem too great;  
Like the sweet-voiced bells of evening softly pealing,  
It is saying to my spirit, only wait.

When I cannot understand my Father's leading,  
And it seems to be but hard and cruel fate;  
Still I hear that heav'nly whisper ever pleading:  
God is faithful, God is working, only wait.

I have chosen my eternal portion yonder,  
I am pressing hard to reach yon heav'nly gate;  
And tho' oft along the way I weep and wonder,  
Still I hear that heav'nly whisper, only wait.

Chorus:

Only wait; again I hear that whisper,  
Only wait, 'twill not be very long;  
Even now the Father's hand is leading,  
Soon with Jesus we will sing the victor's song."

Copyright renewal, 1938. John T. Benson, Jr., owner.

Later, in this morning service a beautiful memorial resolution was adopted as read by good Sister Payne. And finally, after more eulogies the morning memorial service ended with an offering for Foreign Missions. The Minutes state that the offering was to apply to a deficit.

At 2:00 p.m. another service was held with a "well-filled house." There were songs, testimonies and C. E. Hardy preached. To finish out the Sunday services the Minutes state:

(At) 7:30 p. m. when the house was entirely filled and after an extraordinary time of rejoicing and shouting at which time there was another offering to cover (the Missionary) shortage after which Brother Benson paid the balance and started the new year out of debt.

The Treasurer's Report was as follows:

Collections from all sources	\$7,612.61
Paid out	<u>\$9,059.60</u>
Shortage	\$1,446.99

. . . (The) shortage was made good by J. T. B. (John T. Benson) after which Brother Tidwell brought the message, which was greatly enjoyed by the large audience and resulted in several at the altar. At 10:30 p. m. the meeting came to a close as well as the (Seventeenth Annual) Convention.

Notably, the last of the Seventeenth Annual Conventions closed with "rejoicing and shouting." I suppose that modesty should forbid any additional comment about the Minutes which state:

\$1,446.99 . . . shortage was made good by John T. Benson.

How can I restrain myself? Many have thought of Brother Benson as a man whose pockets were overflowing with an abundance of wealth and have supposed his payout of the shortages was not much as a matter of sacrifice. Such was not the case in 1914, nor in later years, for I am quite familiar with Father's earnings, his fortune and the size of his estate. I know that Father was in debt in 1914, having bought a parcel of land on the east side of Fourth Avenue as a plant site for Benson Printing Company in 1912. A year later in 1913, he erected a building to house the Printing Company and in order to buy additional machinery he borrowed money, using his life insurance policies as security for the loan. I do know that his salary and income must have been substantially lower in 1914 than it was in 1918 when his salary shows on the Benson Printing Company's books as \$3,600.00 per year. I'm quite sure that he plumbed the bottom of his cash resources in 1914 to take care of the deficit of \$1,446.99. But I am reminded that I started this account with J. O. McClurkan as the Father of the Holiness Movement in the Central South and John T. Benson as his right-hand man. If Father were here in modesty he would most certainly forbid me to tell of his sacrifice of 1914. Aside from being proud of my good Father, hopefully, his sacrifice will leap the years and inspire others to give and sacrifice as he sacrificed.

The Seventeenth Annual Convention of the Pentecostal Mission, Incorporated, October 9 to 11, was the final in the series that had started in 1898. There are no further Minutes as recorded by the Secretary between October 11 and February 15, 1915, at which time the Pentecostal Mission, Incorporated ceased to be as it became a part of the Pentecostal Church of the Nazarene.



JAMES O. McCLURKAN

1861 - 1914



On the eastern slopes of old Mount Olivet Cemetery on Lebanon Road in Nashville, Tennessee lie the mortal remains of this saint. Surely, he was God's man. He lived not unto himself but for "others" which is engraved on his burial stone. Here, he sleeps on the grassy hillside, waiting that blessed call "when the dead in Christ shall rise." One of his favorite songs that he frequently had the Tabernacle congregation to sing is printed below:

1. In the resurrection morning, When the trump of God shall sound,  
We shall Rise (Hallelujah!) We shall Rise (Amen).  
Then the saints will come rejoicing, And no tears will e'er be found,  
We shall Rise (Hallelujah!) We shall Rise.
2. In the resurrection morning, What a meeting it will be,  
We shall Rise (Hallelujah!) We shall Rise (Amen).  
When our fathers and our mothers, And our loved ones we shall see,  
We shall Rise (Hallelujah!) We shall Rise.
3. In the resurrection morning, Blessed tho't it is to me,  
We shall Rise (Hallelujah!) We shall Rise (Amen).  
I shall see my blessed Saviour, Who so freely died for me,  
We shall Rise (Hallelujah!) We shall Rise.
4. In the resurrection morning, We shall meet Him in the air,  
We shall Rise (Hallelujah!) We shall Rise (Amen).  
And be carried up to glory, To our home so bright and fair,  
We shall Rise (Hallelujah!) We shall Rise.

We shall Rise (Hallelujah!) We shall Rise (Amen).  
We shall Rise (Hallelujah!) In the Resurrection morning,  
When death's prison bars are broken,  
We shall Rise (Hallelujah!) We shall Rise.

## CHAPTER TWENTY – THREE

*Final weeks before February 15, 1915*

### PENTECOSTAL MISSION, INCORPORATED

Magnanimity of General Superintendent Reynolds . . . Jeopardy  
of Foreign Mission fields leverages union . . . Nazarene acceptance  
. . . Nashville Tabernacle congregation the forbear of First Church  
of the Nazarene.

It is interesting to note the diplomatic role of Doctor H. F. Reynolds, General Superintendent of the Pentecostal Church of the Nazarene. It is clear from the Minutes of the Nashville congregation of the Pentecostal Mission Tabernacle that Doctor Reynolds was magnanimous in welcoming the local congregation to join the Pentecostal Church of the Nazarene. R. B. Mitchum, both a member of the Pentecostal Church of the Nazarene and the Nashville Pentecostal Mission congregation, was most helpful in bringing about the union. And it is to be pointed out that the four great confrontations as of 1908, 1910, 1911 and 1915 by and between the brethren of the Pentecostal Mission and the Pentecostal Church of the Nazarene ended with the union.

What was it that brought about the union? Well, the two bodies were Holiness people and believed alike. Both bodies were intensely evangelistic and while it might be said with some logic that the Pentecostal Mission leaders under Brother McClurkan placed more emphasis on Foreign Missions, basically the Nazarenes had a love and a yearning to develop a strong Foreign Missionary Program of their own. Indeed, Foreign Missions was the leverage that brought about the union as of February 15, 1915.

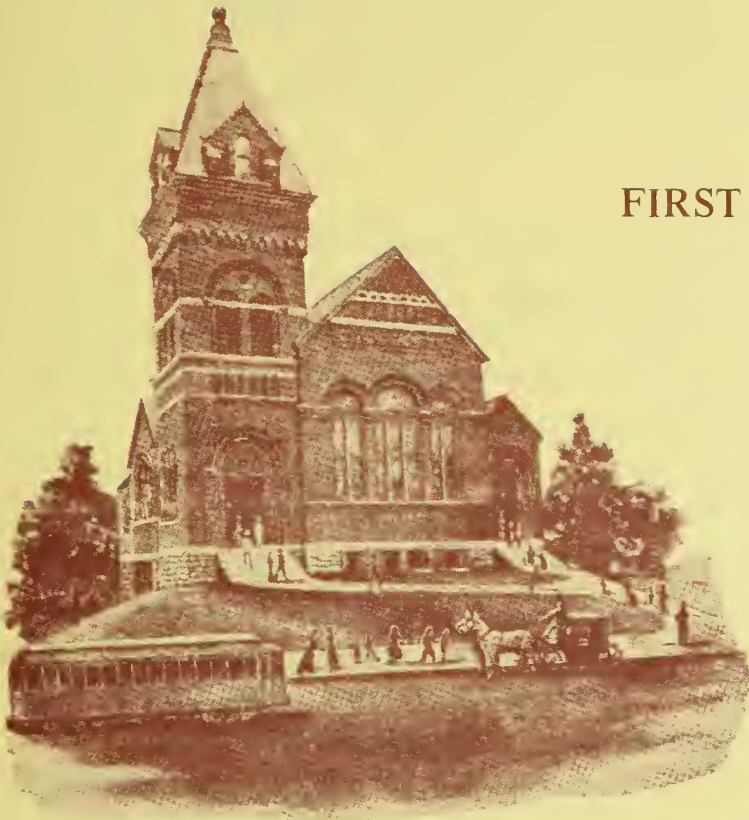
On Thursday, January 14, 1915, the Nashville Tabernacle congregation had called a meeting and the Minutes of the Congregation (page 20) tell that Brother Benson informed the congregation that there were mounting deficits which jeopardized the support of the missionaries on the field, that it would



take nearly \$10,000.00 to support these missionaries and that it would take nearly as much to bring them home. Finally, he said that the Nazarenes were willing to consider taking over our missionaries on the field in the event our people should unite with them.

It is clear from this statement by Brother Benson that the fear of closing down the Foreign Missionary fields of the Pentecostal Mission provided the leverage necessary to bring about the immediate union with the Pentecostal Church of the Nazarene as of February 15, 1915. At this point of leverage, Doctor H. F. Reynolds, General Superintendent, generously agreed to have the Pentecostal Church of the Nazarene take over the Pentecostal Mission's missionaries in their respective foreign fields. Could the union of the two bodies have been brought about sooner in the confrontations of 1908, 1910 and 1911? I would suppose that it was true that the people of the Pentecostal Mission had over-extended themselves from 1907 to 1915 for the cause of Foreign Missions. At least one Ex-official of the Church of the Nazarene suggests this. If the problem of Foreign Missions had been brought under control in these earlier confrontations, it is probable that a union would have been more nearly achieved, although it would appear to this Historian that a leverage had to be brought about such as took place in 1915, when the Pentecostal Mission people found it almost impossible to support their beloved missionaries.

Think of good Doctor Reynolds! He might well have turned his back and said, "They are your missionaries, and not the responsibility of the Pentecostal Church of the Nazarene." But he was about as much missionary-minded as J. O. McClurkan and he saw the missionaries as God's missionaries. His understanding, diplomacy and statesmanship was not unkind in its leverage. No! He leveraged his fellow Nazarenes into accepting a challenge and responsibility for the missionaries in the fields of Cuba, India, Central and South America. Probably no other Nazarene could have brought it about quite as easily as dear Doctor Reynolds did. This beloved man was known as "Mr. Missionary" by his fellow Nazarenes. He had a vision and the wisdom and what he did has proved itself a thousand times over in the contributions for Foreign Missions made by the once-affiliated groups belonging to the Pentecostal Mission, Incorporated. In the good year of 1975 the First Church of the Nazarene, Nashville Tennessee sent to the World Missionary Headquarters in Kansas City more than \$50,000.00 for Foreign Missions. The Articles of Agreement as of February 15, 1915 uniting the Pentecostal Mission, Incorporated with the Pentecostal Church of the Nazarene are printed elsewhere in this book. And good brothers and sisters, if you are still reading this account of the beginning of the Pentecostal (Alliance) Mission in July, 1898 and its ending as of February 15, 1915, it is hereby completed.



## FIRST CHURCH OF THE NAZARENE

### NASHVILLE AS SHOWN BELOW

*was built in 1916-17 from the fire-damaged Woodland Street Presbyterian Church as shown on the left by the sketch of an artist. Apparently, the sketch was made sometime in the late 1890's. The sketch tells a history of the elegance and formalities of the times.*





## NASHVILLE, FIRST PENTECOSTAL CHURCH OF THE NAZARENE

*from 125 Fourth Avenue to 510 Woodland Street, 1917.*

After the union with the Pentecostal Church of the Nazarene in 1915, the old Pentecostal Mission congregation changed its name to "The First Pentecostal Church of the Nazarene, Nashville." The congregation continued to hold services in the downtown Tabernacle until 1917 when it moved across the river to 510 Woodland Street. The Woodland Street Presbyterian Church was bought and remodeled in 1916-17 by the newly formed Nazarene congregation. The old Presbyterian Church was located at 510 Woodland Street. Supposedly, it had been built prior to 1890 with its double front entrances, triple arched windows (stained glass) and ponderous tower as shown by an artist's sketch on the preceding page. As a matter of history, electric street cars had been introduced to the Nashville streets in the late 1880's and the artist's sketch shows, somewhat proudly, a street car. Also sketched is a pair of splendid horses hitched to an elegant closed-in carriage for fine ladies and gentlemen to ride to and from church. The artist shows the driver seated front and above bravely facing the weather while the fine ladies and gentlemen are snugly protected within the carriage. Some 10 or 12 figures are shown on the walkways ready for church. The ladies appear to be in long dresses with full skirts, and the gentlemen are in long coats and high, crowned hats, all representing good taste and formality in the 1890's.

Historically, the old Presbyterian Church was severely damaged by the great East Nashville fire of 1916. The congregation of the Nashville Pentecostal Church of the Nazarene bought the fire-damaged building and remodeled it as pictured on the preceding page. The double entrance was preserved, also the triple front windows (rebuilt with stained glass) were preserved. The ponderous Presbyterian tower was sawed off and the hipped roofs were flattened. As of today, some of the brick work originally in the old Presbyterian Church still stands and is to be seen as one enters the pastor's offices from the parking area on the west from the alley. Although the remodeled church of 1917 was an architectural compromise between the old and the new, I do recall how splendid and clean it appeared in February, 1917, when the congregation moved from 125 Fourth Avenue, North (the old Tabernacle) to its new home at 510 Woodland Street.

## A ROLL OF THOSE ATTENDING NASHVILLE TABERNACLE

### *The Pentecostal Mission During the Years Of 1898 to 1915*

This Historian has never seen a roll of the members of the Pentecostal Mission as pastored by J. O. McClurkan. It is doubtful if a roll ever existed. In the first years of 1898-1899 those who attended and heard Brother McClurkan preach did so on Sunday afternoons, nights and Thursday night prayer services. These were held at the old Tulip Street Church at Fifth and Russell Streets, scarcely a stone's throw from the present location of the First Church of the Nazarene at 510 Woodland Street. Brother McClurkan spaced his services in these first two years so that those of his early followers could go to their own churches at other times, for they were expected to retain their memberships in their own churches.

In 1900 the old Hynes School Building on Jo Johnson Avenue was secured and Brother McClurkan started regular weekly services including Sunday School, Sunday morning worship and Sunday night evangelistic services with prayer meeting on Thursday night. Thus, many left their churches and began to regularly attend the Pentecostal Mission services. Later in 1905 the move was made to the Fourth Avenue Pentecostal Tabernacle which continued to operate with Brother McClurkan as pastor until his death on September 16, 1914. A few months later on February 15, 1915, the congregation at the Fourth Avenue Tabernacle united with the Pentecostal Church of the Nazarene. Subsequently, the Church moved to its present property in 1917 where it is today, operating as the First Church of the Nazarene, Nashville, Tennessee.

As I have said, no roster or roll of those as pastored by Brother McClurkan seems to have ever existed, but the roll given herewith is as nearly complete as present information will allow. It is the roll of those attending the Pentecostal Mission as affiliates during some interval of the years within the span of 1898 to 1915 (prior to becoming the First Church of the Nazarene).

(See Roll on following pages)



Adams, Mr. and Mrs. . . . . .	1913	Bruce, Bertha B. . . . .	*1913
Andrews, Mary W. . . . .	1913	Buckner, Mattie M. . . . .	*1911
Apple, Etta . . . . .	1913	Burnett, Maggie . . . . .	*1910
Apple, Frank . . . . .	1913	Bush, Carrie . . . . .	1905
Apple, Floy . . . . .	1913	Bush, Elsworth . . . . .	1906
Apple, Ruby . . . . .	1913	Bush, Sina . . . . .	1906
Apple, Ward . . . . .	*1913		
Apple, Willy . . . . .	1913	Capps, H. E. . . . .	*1910
Ardis, Mary . . . . .	*1911	Campbell, Nora . . . . .	*1912
Atkinson, F. M. . . . .	1898	Carpenter, Mrs. Elijah . . . . .	1908
		Carpenter, Eva . . . . .	*1908
Benson, Dora . . . . .	1900	Carey, Lillie . . . . .	*1912
Benson, Edwin W. . . . .	1900	Carey, Mr. and Mrs. . . . . .	*1912
Benson, Eva Green . . . . .	1898	Carroll, Winifred . . . . .	*1908
Benson, John T., Sr. . . . .	1898	Cashdollar, Jewell . . . . .	1913
Benson, John T., Jr. . . . .	1904	Cashdollar, Jessie Mae . . . . .	1913
Benson, Mary Laura . . . . .	1902	Cashdollar, Lovell . . . . .	1913
Benson, Robert G. . . . .	1900	Cashdollar, Mr. and Mrs. S.T. . . . .	1913
Benson, W. A. . . . .	1900	Chest, Mr. and Mrs. . . . . .	1907
Bess, Cora . . . . .	1906	Chest, Norman . . . . .	1907
Bess, Ophelia . . . . .	1906	Chest, Olney . . . . .	1907
Beshears, Maude . . . . .	1906	Chest, Orville . . . . .	1907
Bills, Johnnie Blackburn . . . . .	1911	Chest, Oscie . . . . .	1907
Blackburn, Anna . . . . .	1912	Chest, Otis . . . . .	1907
Blackburn, Charles Ed . . . . .	1908	Claypool, Fannie . . . . .	*1908
Blackburn, Ed . . . . .	*1912	Cline, Robert (Jack) . . . . .	1906
Blackburn, Margaret . . . . .	1906	Cline, Jessie Cothran . . . . .	1900
Blackburn, Pearl Cothran . . . . .	1901	Codding, Louisa . . . . .	1913
Blackburn, Tony . . . . .	1913	Cole, Henry . . . . .	1912
Bley, Effie . . . . .	*1908	Connor, Jeanett Cline . . . . .	1913
Blyth, Ruth . . . . .	*1911	Cooper, Mr. and Mrs. M. S. . . . .	1910
Boyd, J. F. G. . . . .	*1912	Cothran, Charles . . . . .	1901
Boyd, Maggie . . . . .	1911	Cothran, Mr. & Mrs. J. B. . . . .	1901
Boyd, Mattie . . . . .	*1911	Cothran, Mable . . . . .	1901
Boyd, Susan . . . . .	*1910	Cothran, Willie . . . . .	1901
Bozeman, Willie P. . . . .	1913	Cox, Sarah M. . . . .	*1912
Brann, Clint . . . . .	*1913	Coxwell, Eva . . . . .	1911
Brann, Gladys . . . . .	1904	Crawford, William . . . . .	1911
Brightwell, Glenna . . . . .	1913	Crouse, Eva . . . . .	1911
Brooks, Edna . . . . .	*1912	Crouse, Isa . . . . .	1911
Brooks, Virginia . . . . .	*1912	Cummings, M. Homer . . . . .	*1911

\* *Approximate year attendance began.*

Davis, Bertha . . . . .	*1908	Gunn, Alice . . . . .	*1909
Davis, E. M. . . . .	*1911	Gunn, Amanda . . . . .	*1909
Davis, John . . . . .	1911	Gunn, Bertha . . . . .	*1909
Davis, Mr. & Mrs. M. E. . . . .	1898	Gunn, Monroe L. . . . .	*1909
Dean, Mr. & Mrs. T. B., Sr. . . . .	1906	Gunn, Paul . . . . .	*1909
Dean, Percy . . . . .	1911	Gustafson, Emily . . . . .	*1911
Dean, T. B., Jr. . . . .	1909		
Dennis, Carl . . . . .	*1909	Hamby, H. A. . . . .	1912
Dennis, Pearl . . . . .	1909	Hamby, Mrs. . . . . .	1911
Donegan, Mary . . . . .	1910	Harding, Madge . . . . .	*1904
Donegan, Winnie . . . . .	1910	Hardy, Dr. C. E. . . . .	*1908
Dudley, J. C. . . . .	*1912	Hardy, Chester, Jr. . . . .	1914
Dunbar, Reuben, Sr. . . . .	*1910	Hardy, Dan . . . . .	*1913
Dunbar, Reuben, Jr. . . . .	*1912	Hardy, Edward . . . . .	*1908
Duncan, Mrs. . . . . .	1911	Hardy, Elizabeth . . . . .	1910
		Hardy, Mamie . . . . .	1908
Early, K. A. . . . .	*1912	Hardy, Ozella . . . . .	*1912
Elliot, Lucile . . . . .	1910	Harrington, Barbara . . . . .	*1912
Elmore, John . . . . .	1911	Harrington, Oscar . . . . .	1912
Ewers, Mr. Glover . . . . .	1911	Harvey, Alonzo . . . . .	1908
		Harvey, Boyd . . . . .	*1901
Ferguson, Mr. and Mrs. Frank . . . . .	1900	Harvey, Edna Mai . . . . .	1913
Fulcher, Benton . . . . .	*1912	Harvey, Georgia . . . . .	1898
Fulcher, Edwin . . . . .	*1912	Harvey, Lois . . . . .	1904
Fulcher, Mr. and Mrs. G. W. . . . .	*1912	Harvey, W. B. . . . .	1898
Fulcher, Thelma . . . . .	*1912	Heath, E. O. . . . .	*1911
Fulcher, Will . . . . .	*1912	Hendricks, Maggie . . . . .	*1912
Fulcher, Woodfin . . . . .	*1912	Hilliard, Mr. and Mrs. . . . . .	*1912
		Holland, Mrs. L. C. . . . .	*1907
Galloway, Clara . . . . .	1912	Holt, Lily Aiken . . . . .	*1907
Galloway, Claude W. . . . .	1912	Horn, Eula . . . . .	1913
Galloway, Clifton . . . . .	1914	Horn, Luther . . . . .	1913
Galloway, Curtis . . . . .	1912	Hudson, S. F. . . . .	*1911
Galloway, Mr. and Mrs. E. L. . . . .	1912	Hudson, Susie . . . . .	1910
Galloway, Sam . . . . .	1912	Huggins, Bertha . . . . .	1913
Goodrich, Kate . . . . .	*1912	Hunt, Mrs. Willie . . . . .	1912
Griggs, Etta Mae . . . . .	1901	Hunter, Bruce . . . . .	1901
Griggs, Leslie K. . . . .	1901	Hunter, Gilbert . . . . .	1901
Griggs, Maurice . . . . .	1901	Hunter, Mr. and Mrs. . . . . .	1901
Griggs, Robert . . . . .	1901		
Griggs, Mr. and Mrs. T. J. . . . .	1901		

\* *Approximate year attendance began.*



Jackson, Iota . . . . .	1912	McClurkan, Frances Rye . . . . .	1898
Jackson, Mamie . . . . .	*1911	McClurkan, James O. . . . .	1898
Jackson, R. F. . . . .	1898	McClurkan, Merle . . . . .	1898
Jacobs, Martha . . . . .	1911	McClurkan, Pearl . . . . .	1898
Jarratt, Alto . . . . .	*1910	McGowan, Mrs. . . . . .	*1908
Jarratt, Charles . . . . .	*1910	McIntosh, Everett . . . . .	1911
Jarratt, Deveraux . . . . .	1910	McIntosh, Eula W. . . . .	1907
Jarratt, Hattie Sue . . . . .	*1910	McIntosh, Jasper . . . . .	*1911
Jarratt, Jennie . . . . .	1910	Miller, Mr. and Mrs. J. B. . . . .	1906
Jarratt, Johnson . . . . .	*1910	Miller, Nannie . . . . .	1906
Jarratt, Roy . . . . .	*1910	Minton, Mary Alice . . . . .	*1901
Jarratt, Walter . . . . .	*1910	Minton, Mr. and Mrs. Charley .	*1901
Jones, W. E. . . . .	*1900	Minton, Ed . . . . .	*1901
		Minton, Oscar . . . . .	*1901
Kanard, Mrs. George . . . . .	1914	Mitchum, Mr. and Mrs. R. B. .	*1906
Karnes, Bertie . . . . .	1902	Mitchum, Countess . . . . .	*1906
Karnes, Mr. and Mrs. G. W. . .	1913	Mitchum, Hazel . . . . .	*1906
Kenny, Grover . . . . .	1908	Mitchum, Millard . . . . .	*1906
Kent, John . . . . .	1913	Mitchum, Robert . . . . .	*1906
Kent, Monroe . . . . .	1912	Moore, Adeline . . . . .	*1899
Kirkwood, John . . . . .	1904	Moore, Dillard . . . . .	*1899
Kirkwood, Leon . . . . .	1904	Moore, Grace . . . . .	1912
Kirkwood, Roy . . . . .	1904	Moore, James . . . . .	*1902
Kirkwood, Ruth . . . . .	1904	Moore, Newton . . . . .	*1899
Kirkwood, Mrs. Willie O. . . . .	1904	Moore, Ruth . . . . .	*1899
		Moore, Mr. & Mrs. T. H. . . . .	*1899
Lannom, Mamie . . . . .	1904	Moore, T. H., Jr. . . . .	*1899
Lantrip, William . . . . .	1912	Morrison, Ella . . . . .	*1902
Lewis, Ona . . . . .	1902	Morris, Essie . . . . .	*1908
Lovelace, Grace . . . . .	1913	Mullins, Mrs. and Mrs. . . . . .	1908
Lowe, Mrs. S. P. . . . .	*1904	Mullins, Joe . . . . .	1908
Lowe, Rosa . . . . .	*1904		
		Nelson, Alford . . . . .	*1912
Martin, Mrs. S. L. . . . .	*1908	Nelson, Guy . . . . .	*1912
Martin, Earl . . . . .	*1908		
Martin, Lillie . . . . .	*1908	Parkes, Miss . . . . .	*1912
McAdams, Mrs. . . . . .	*1910	Parrott, Alonzo L. . . . .	1910
McEwen, Ann . . . . .	*1912	Paschall, Addie . . . . .	*1912
McEwen, Lida . . . . .	*1912	Payne, Hoyt . . . . .	*1910
McClurkan, E. L. . . . .	1898	Payne, Julian . . . . .	*1910
McClurkan, Ethel . . . . .	1898	Payne, Mrs. Mamie . . . . .	*1910

\* *Approximate year attendance began.*

Pearson, Lelia O. . . . . \*1905  
 Penn, J. F. . . . . 1909  
 Pennington, Mildred . . . . . 1903  
 Perkins, Carroll . . . . . 1912  
 Perkins, Nettie . . . . . 1912  
 Pittman, Rosa . . . . . \*1911  
 Pittman, Ross and Olive . . . . \*1912  
 Pohlman, Eva . . . . . 1910  
 Pohlman, Frank . . . . . 1910  
 Pomeroy, Eunice Ruth . . . . . \*1907  
 Pomeroy, Frederick M. . . . . \*1902  
 Pomeroy, Mattie B. . . . . \*1902  
 Pomeroy, Rubye S. . . . . \*1910  
 Pomeroy, Willa Mae . . . . . 1899  
 Preuett, Ruth Cline . . . . . 1911  
 Pratt, Lily Pomeroy . . . . . 1902

Ranson, Mr. & Mrs. Arthur S . . 1898  
 Ransom, Bertha Gaines . . . . . \*1902  
 Ransom, Margaret . . . . . \*1900  
 Rawls, Ruth . . . . . 1913  
 Rawls, Sue . . . . . 1913  
 Reynolds, Mr. & Mrs. Edgar . . 1913  
 Reynolds, Clyde . . . . . 1913  
 Roby, Elizabeth . . . . . \*1905  
 Roby, Mr. and Mrs. J. L. . . . . \*1900  
 Rucker, Abraham S. . . . . \*1905  
 Rucker, Mrs. Charlie A. Young \*1905  
 Rucker, Hardin B. . . . . \*1905  
 Ryner, Martha . . . . . 1913

Sawrie, B. A. . . . . \*1906  
 Seals, Miss Christian . . . . . \*1910  
 Seay, Bessie . . . . . \*1910  
 Sharpe, John . . . . . 1911  
 Shaw, Alice . . . . . 1910  
 Shaw, Bertie . . . . . 1910  
 Shaw, Beulah . . . . . 1910  
 Shaw, Grace . . . . . 1910  
 Shaw, Lillian . . . . . 1910  
 Shaw, Mrs. J. B. . . . . \*1910

Shaw, Pauline . . . . . 1910  
 Shaw, Robert . . . . . 1910  
 Shaw, Ruth . . . . . 1910  
 Shaw, Mr. & Mrs. William H. . . 1910  
 Shaw, William H., Jr. . . . . 1910  
 Simpson, Gladys . . . . . 1913  
 Simpson, Jamie . . . . . \*1913  
 Slonecker, Addie . . . . . \*1906  
 Slonecker, Alvin . . . . . \*1906  
 Slonecker, Arthur . . . . . \*1906  
 Slonecker, Elizabeth . . . . . \*1908  
 Slonecker, Herman . . . . . \*1906  
 Slonecker, Myrtle . . . . . \*1913  
 Slonecker, Mr. & Mrs. W. H. . . \*1906  
 Smith, Virginia . . . . . 1900  
 Snell, Alto L . . . . . 1911  
 Staley, Hattie . . . . . \*1900  
 Stewart, Tennie Mae Rucker . . \*1905  
 Strickland, Artie Katherine . . . 1911  
 Strickland, Nannie Stratton . . . 1913  
 Strickland, S. W. . . . . 1908  
 Stratton, Jack . . . . . 1913  
 Stratton, Mr. & Mrs. Frank . . . \*1908  
 Stratton, Minnie . . . . . \*1908  
 Sullivan, Mr. & Mrs. R. A. . . . \*1908  
 Sweeney, Lillie . . . . . 1911

Taylor, Abner . . . . . \*1908  
 Taylor, Media . . . . . \*1901  
 Taylor, Mrs. Sam . . . . . \*1908  
 Thomas, M. P. . . . . 1905  
 Thompson, Mr. & Mrs. Ed W. . . 1898  
 Thompson, Ed W., Jr. . . . . \*1909  
 Thompson, Elizabeth . . . . . \*1905  
 Thompson, Frances . . . . . \*1908  
 Tidwell, W. M. . . . . 1901  
 Tyler, Inez . . . . . 1905  
 Tyler, Mr. and Mrs. Joe . . . . . 1900

Van Ness, Elmer . . . . . \*1910  
 Vaughn, Neilie . . . . . 1912

\* Approximate year attendance began.

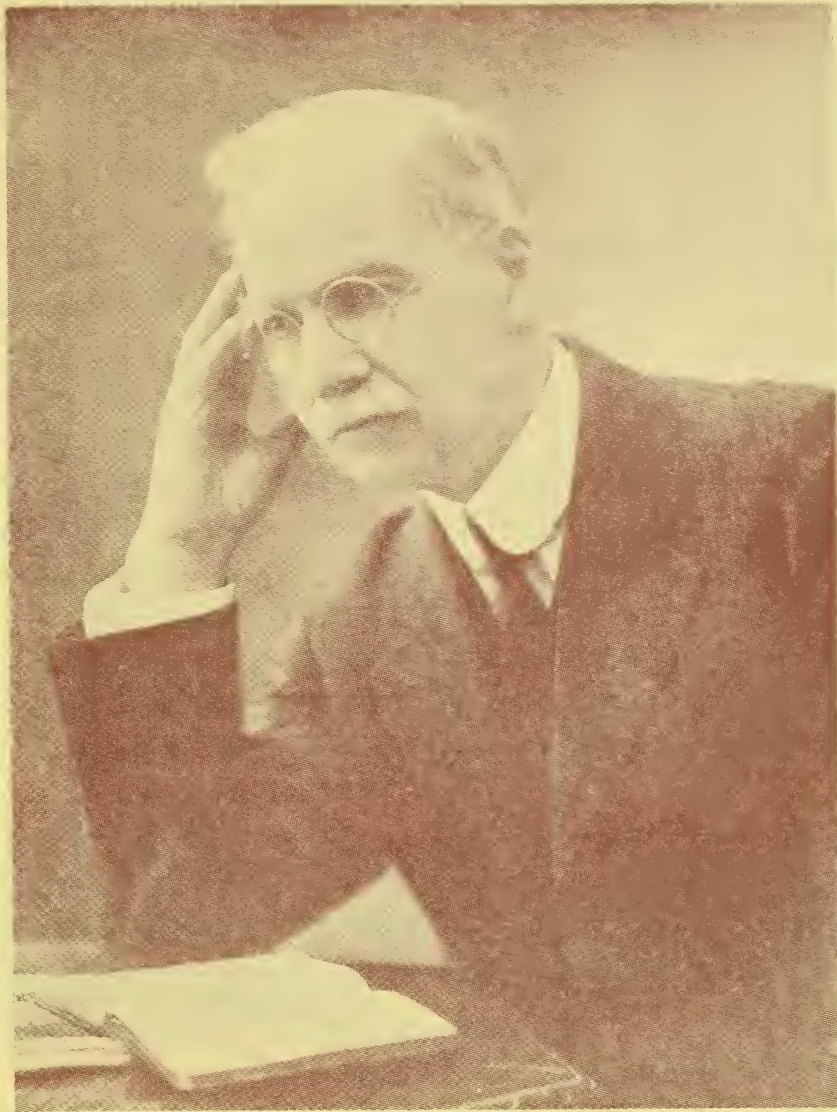


Wade, June . . . . .	1909	Wilkerson, Mrs. . . . . .	*1912
Walker, Effie . . . . .	*1910	Wise, H. H. . . . .	*1909
Warren, James . . . . .	*1910	Wright, Mrs. Holland . . . . .	*1910
Warren, Mrs. M. N. . . . .	*1910		
Weaver, Mrs. James A., Sr. . . . .	1912	Yeaman, Mr. & Mrs. James H. . . . .	*1899
Weaver, Mr. & Mrs. Lige . . . . .	1903	Young, Nannie . . . . .	*1912
		Young, T. C. . . . .	*1912

\* *Approximate year attendance began.*

*The names of these two dear people listed below reached my desk almost too late to make them a part of the roll. However, Mary Alice Minton Burns wrote from Giddings, Texas saying that these were her grandparents and that they were very much a part of the early days of the Pentecostal Mission. Mary Alice said that Brother Minton hauled the old gospel tent in his wagon and saw to it that the tent was carefully stretched and erected properly. From the tent Brother McClurkan preached and conducted his revival services on many vacant lots in and around Nashville. I am glad to hear from Mary Alice. J. T. B., Jr.*

Minton, Mr. and Mrs. Andrew . . . . . \*1900



DR. H. F. REYNOLDS

*General Superintendent  
Pentecostal Church of the Nazarene*

This great man will go down in history for his leadership and sympathetic understanding in bringing about the union of the Pentecostal Church of the Nazarene and the forces of the Pentecostal Mission, Incorporated.



Nashville, Tennessee, February 13, 1915.

*ARTICLES OF AGREEMENT BETWEEN THE PENTECOSTAL CHURCH OF THE NAZARENE AND THE PENTECOSTAL MISSION*

At the Annual Convention of the Pentecostal Mission held in Nashville, Tennessee October 11, 1914, a resolution was passed appointing a Committee of five members consisting of the following: C. E. Hardy, Tim H. Moore, Edward W. Thompson, John T. Benson and W. M. Tidwell, to ascertain the wishes of the members of the Pentecostal Mission and if found desirable, to consummate a Union with Pentecostal Church of the Nazarene, provided suitable arrangements could be made. This Committee, after prayerful and careful work and after consulting with the Pastors of the various congregations, and after having letters from the majority of the General Committee recommending this Union, came to the conclusion that this Union was desirable and requested R. B. Mitchum to take the matter up with the proper authorities of the Pentecostal Church of the Nazarene and see if such Union could be made.

General Superintendent H. F. Reynolds invited District Superintendent J. A. Chenault, General Missionary Treasurer E. G. Anderson and R. B. Mitchum, a member of the General Missionary Board and special representative appointed at this meeting, to meet the Committee in Nashville on February 13, 1915. General Superintendent H. F. Reynolds and the Pentecostal Mission Committee agreed upon the following basis of the Union:

First: Finding that the Pentecostal Mission is in hearty accord and sympathy with the Manual of the Pentecostal Church of the Nazarene, we agree that both the home and foreign work of the said Pentecostal Mission be united with the Pentecostal Church of the Nazarene, it being understood that the General Missionary Board of the Pentecostal Church of the Nazarene assumes financial responsibility for the missionary work of the Pentecostal Mission in the following countries: India, the following missionaries: Roy G. Coddington, Mrs. Rosa Lowe Coddington, Mrs. Bertha Davis, Miss Lizzie Leonard, Miss Eva Carpenter, Miss Jessie Basford, Miss Olive Graham, Miss Mattie Long and Miss Florence Williams, provided satisfactory arrangements can be made with them. Cuba, the following missionaries: John L. Boaze and wife; Miss Leona Gardner, Theo Castellano and wife. The Pentecostal Church of the Nazarene accepts this work

with the understanding that Brother Boaze and wife are coming home at an early date. Central America, the following missionaries: J. T. Butler and wife, R. S. Anderson and wife.

It is expressly understood that the former members of the Pentecostal Mission will use their best endeavors through all the avenues they have to contribute to the support, not only of the missionaries who are being transferred, but all the missionary work under the Board of the Pentecostal Church of the Nazarene.

It is understood that the *Living Water* paper, formerly an organ of the Pentecostal Mission, if continued as an independent paper, will open its columns to solicit as heretofore for the missionaries coming to the church through this Union, and also for any other foreign need of the Pentecostal Church of the Nazarene that may be presented.

It is understood that the missionaries uniting with the Pentecostal Church of the Nazarene shall be subject to all the rules and regulations governing the other missionaries working under the Board of the Pentecostal Church of the Nazarene.

It is further understood that all property held in the foreign field, either directly or indirectly by the Pentecostal Mission, shall be transferred to the General Missionary Board or the legal representative of the Pentecostal Church of the Nazarene.

Second: It is understood that in making this Union all churches, bands and individuals who are now connected with the Pentecostal Mission shall become members of the Pentecostal Church of the Nazarene unless they elect to the contrary. All ordained ministers and evangelists of the Pentecostal Mission holding certificates shall be recognized as such by the Pentecostal Church of the Nazarene according to the rules of their Manual.

It is further agreed and understood that all churches and bands affected by this Union shall immediately proceed to reorganize along the lines as prescribed by said Manual of the Pentecostal Church of the Nazarene, elect trustees, stewards and such offices as prescribed by said Manual, and that all property now held by said churches and bands shall be transferred to the duly elected trustees and the reorganized churches, except such churches and bands of the Pentecostal



Mission going into this organization who may feel it imperative that they continue to hold their property in like manner as at present, shall be at liberty to do so.

It is further agreed and understood that the property held by the corporation known as the Pentecostal Mission or by trustees for it belonging to bands and individuals who do not accept this Union, these trustees shall be empowered or authorized to convey said property to the said churches or bands.

It is understood that this Union shall take effect at once and it is agreed that the Pentecostal Church of the Nazarene shall not be liable for any allowances to missionaries until the 15th of April, 1915.

It is understood that suitable notice of the Union shall be published in both the *Herald of Holiness* and *Living Water* papers.

Signed by,

Committee for Pentecostal Mission

Edward W. Thompson

C. E. Hardy

Tim H. Moore

John T. Benson

H. F. Reynolds, General Superintendent  
Pentecostal Church of the Nazarene





Successful And Functioning Institutions,  
Whose “rootage” is founded in the

### PENTECOSTAL MISSION, INCORPORATED

Indisputedly, work in the Kingdom is cumulative. Those who are won multiply the Kingdom progressively by winning others. “He that winneth souls is wise.” Whatever can be said about J. O. McClurkan must be resolved in the wisdom and the multiplicity of soul winning, for indeed this blessed leader of the Wesleyan Holiness people in the early part of this century was, above all, a great soul winner.

How many souls? How many prayers? How many testimonies? How many songs? How many teachers, preachers, and missionaries? How many fathers, mothers, children, and children’s children? How many and how many? When the books of heaven are opened and the words and deeds of men revealed, the “how many” cumulative works and trophies of J. O. McClurkan will be known.

Even though our eyes are dimmed and we know not “how many” we can look about us and see certain institutions whose wheels first started to turn with the hand of J. O. McClurkan. Undeniably, the Bible School as founded in 1901 is a cumulative product which we see and know today as Trevecca Nazarene College. The Pentecostal (Alliance) Mission, which was organized in 1898, was the beginning of the First Church of the Nazarene in Nashville, Tennessee. Modest claims must be made with reference to the two Districts of the Church of the Nazarene functioning today as the Tennessee and East Tennessee Districts. Yet the records show clearly that the base congregations in these two Districts were within the ranks of the Pentecostal Mission. Still functioning today are the two Mission Fields operating as a part of the Church of the Nazarene. They are Guatemala and Argentina. The first missionaries were sent by the Pentecostal Mission to Guatemala in 1902 and to Argentina in 1906.



Lastly, out of that little split-bottom basket of books and mottos that hung in the cradle of Brother McClurkan's arm as he trudged the streets of Nashville, is The Benson Company as we see it today. It is still functioning with gospel music and book production. This multi-million dollar company had its humble beginnings in the "basket," when in 1902 the Pentecostal Mission Publishing Company was organized.

On the following pages are given some up-to-date information for these various institutions.

Trevecca Nazarene College, Nashville, Tennessee  
First Church of the Nazarene, Nashville, Tennessee  
Tennessee District Church of the Nazarene  
East Tennessee District Church of the Nazarene  
Mission Fields of Guatemala and Argentina  
The Benson Company





## TREVECCA NAZARENE COLLEGE

### *As It Stands Today, Culturally And Religiously.*

A very complete account of Trevecca is to be found in the 75th Anniversary Book, "The Trevecca Story," published by the Trevecca press in 1976. Written by Doctor Mildred Wynkoop, this book begins in the year 1901 and brings the history of the college up to date, telling of its struggles and triumphs.

The founder of Trevecca, J. O. McClurkan, thought little of fine buildings, endowments, or splendid salaries for himself and his teachers. Indeed, his desire and ambition for the college were more fixed in the training of preachers, missionaries, teachers and Christian workers. His idea was to train men and women to strike the plow deep into the vineyard of men's hardened hearts. The plan was to make the world a better place for all with the good news of salvation. McClurkan's vision was overwhelmingly spiritual.

To summarize the spiritual victories of Trevecca's men and women would be utterly impossible. Only the omniscient God could set the record straight. However, since Trevecca's humble beginning in 1901 as a Bible training school, 189 missionaries have gone out from its halls to the foreign lands with the message of salvation.

No records are available, but it is conservatively estimated that more than 2,000 pastors, preachers, and evangelists have had their education and training at Trevecca. The alumni secretary tells us that his roll now numbers 5,892 men and women. Among these are teachers, lawyers, doctors, farmers, tradesmen, etc. Cumulatively, in the work of the Kingdom, human estimates and evaluations of the work of Trevecca's sons and daughters would be impossible to establish. One could only fancy J. O. McClurkan standing in the ramparts of Heaven and viewing the sons and daughters of Trevecca with their children's children's children, even unto the fourth and fifth generations, all with trophies and "precious souls" laid at the Savior's feet.



While it is certainly the opinion of this Historian that J. O. McClurkan's works are spiritually more important than brick and mortar, there are certainly monetary evaluations that we can make of Trevecca as it stands today. To begin with, some 24 buildings are valued at nearly 10 million dollars. These stand on 70 acres of campus. This past year, better than 1,008 students enrolled at Trevecca with a faculty staff of 44. As a financial enterprise, the churches of the south contributed \$558,000.00 for the welfare of Trevecca this past year. It is estimated that the students spent for room and board tuition fees and the like one and one-half million dollars. In the next few years it is predicted rather safely and conservatively that Trevecca's student enrollment will be something like 1,500 students with a faculty of 75 teachers and professors.



## NASHVILLE, FIRST CHURCH OF THE NAZARENE

*Ministries as of Today, 1976-77*

Millard Reed, Pastor

As I set out to describe the ministries of this great church, I think of the story of the five blind men who were asked to describe an elephant. Each of them had a unique description, depending upon just where he touched the large animal. Were you to ask each of the thousands of people who contact First Church each week what the church is to him, you would hear as many answers. Each one would describe it according to his touch. In order to list them all I must only mention in outline form each ministry. Even this style will take a while.

For the more than eleven hundred persons who gather regularly in the two Sunday morning worship services, First Church is a warm-hearted sanctuary where the choir of sixty and more blesses your heart with music old and new -- where "amens" are common and the altar is always open and always used. It is preaching that is based on the Word of God. The rustle of turning Bible pages throughout the congregation as the pastor gives a reference is the most beautiful sound of all.

Six to eight hundred share a relaxed evangelistic service on Sunday evening and a great number of activities are shared on Wednesday night. The warm fellowship before and after the services is as memorable as the services themselves. Revival services, holiness conferences and missionary conferences are all a consistent part of the calendar.

Many are touched by First Church who rarely enter her doors. The *Weekly* mailing list is now approaching 3,000. Approximately one hundred twenty homes receive a cassette of the service each week. Publicity packages keep the message going out to Middle Tennessee that First Church cares.

More than two hundred youngsters are met by children's workers in fourteen different localities each week. There, often under a shade tree or in an apartment of a project, the stories of Jesus are told and love is shared.

More than two hundred senior citizens will be ministered to in high-rise apartments and nursing homes each week.

From day to day the church is at her Christ-given task of benevolence. A clothing room dispenses clothing regularly. Grocery orders, meals and tanks of gasoline for stranded travelers are given with quiet but consistent regularity. Last Christmas some one hundred fifty grocery and fruit baskets were distributed to needy families and individuals. First Church still reaches out into the community.



But the center of corporate activity is still the church at 510 Woodland. The facility grows along with the ministry. The total property now includes 62,920 square feet of usable floor space and is evaluated at \$1,650,000.00. The main sanctuary seats nearly one thousand, and thirty-four rooms are available for Sunday School sessions -- large and small. A regulation size gymnasium serves in many ways. In 1976, a large warehouse (10,920 square feet), which was adjacent to our property, was purchased and made into a multi-purpose building for youth, musical concerts, and Christian drama. Adjacent properties are being purchased as they are available, for while we have approximately 420 parking spaces available, they are never enough.

The educational ministry of the church is constantly increasing. Last year, the Sunday School average attendance was 964. It appears that it will soon average over one thousand. Every age group is served, not only on Sunday, but every day of the week by 100 Sunday School teachers in 50 fully organized Sunday School classes.

Preschool children are served by a five-day kindergarten and day care center. Ninety students are enrolled in a Class A state-registered school. On Sunday and during all services of the church a well-staffed nursery cares for the little ones.

Grade school children share fully departmentalized Sunday School classes and worship services. A large number of community children come to church on church buses. The children's choirs present periodic programs. On Wednesday evening four Caravan groups guide the children in spiritual, mental, social and physical development. Periodic retreats, trips, and special days round out the program.

Teen activities, like teen-agers themselves, are frantically active. In addition to the regular Sunday activities, two weekly Bible study groups, teen choir, Bible quizzing, drama groups, puppet ministries, "Fifth Quarter," and a schedule of socials, retreats, and trips keep the interested teen well involved.

The young adult schedule is only slightly less active. A large college constituency, as well as many young professionals, creates a climate in which a great number of activities are in order. Special Bible study sessions, retreats and trips add to the regular service schedule.

Of course, the adult section of our church has a full schedule of activities in Sunday School, missionary chapters and social clubs of various kinds. Of special interest is the 50+ Club for those who are past their fiftieth birthday. Many are retired but many others are not. They plan a variety of activities of interest to themselves. Short trips to points of interest seem to be a most popular activity.

A well-appointed gym enables the church to provide athletic activities for all age groups. During the basketball season some twenty-five teams from grade four up keep the schedule full. A volleyball season, as well as softball, for both men and women, and a mixed bowling league round out a full schedule.

Five missionary chapters, as well as missionary studies by teens and children's groups, keep the cause of worldwide evangelism before us. This year some \$75,000 will go out from First Church for the cause of world evangelism. Another \$40,000 will support Christian education. Two churches, one chapel, and two district youth buildings were under construction at the sponsorship of First Church. The total budget for First Church this fiscal year (1976-77) is a bit over \$637,000.

Five full-time pastoral staff men, three full-time secretaries, two part-time secretaries, nine full-time day school teachers, three full-time custodial persons, three part-time pastoral staff men, and an army of volunteers help the program move smoothly.

What is the shape of the ministry of First Church today? Even I as her pastor find it hard to comprehend all that she is doing. I am pleased to witness to the fact that God is blessing her and making her ministry an effective one. May it ever be so.





## CHATTANOOGA, FIRST CHURCH OF THE NAZARENE

### *Ministries as of Today*

John R. Andrus, Pastor

Today, some seventy years since the Rev. W. M. Tidwell came to Chattanooga at the request of the Rev. J. O. McClurkan, First Church is still on the move for God.

The ministries of the church are both multiple and meaningful.

Our people are extremely missionary minded. The recent Thanksgiving and Easter offerings produced over \$18,000.00 for world missions. Each year when the church board considers these offerings, a motion is made to forward every dollar received on these days to our International Headquarters. The brethren always want the total amount to go toward spreading the Good News around the world.

Backing up this attitude and in addition to the Thanksgiving and Easter offerings of last year, the church donated the amount of \$10,000.00 plus to construct a Nazarene Church in South Africa. This project was born after Brother Jack Riley visited our church and told of his work in that distant land. We await with great anticipation the completion of this new building in which the simple plan of salvation will be proclaimed.

Our newly expanded bus ministry is growing. A number of our members have gotten this work on their hearts and each week they work diligently in their efforts to reach new homes for the church and for Christ. We now have five vehicles in our fleet and thank God for this area of service.

Another relatively new ministry is our Junior Church. The Lord has truly blessed First Church with a corp of dedicated and talented workers in this important area of church service. Only eternity will reveal the results of this effort to plant the seed in the hearts of our children.

Weekly, the "Nazarene Evangel" is compiled, printed and mailed to some 700 homes. This newsletter has proved to be a blessing to those unable to attend the services on a regular basis as well as a vital tool in promoting church activities.

Included in our departmentalized Sunday school we have a fine Home Department which does much to keep the shut-in segment of our constituency in tune with the church and at the same time makes them recipients of the literature given those who are able to attend classes each week.

To better accommodate our Sunday school students a beautiful new annex has been constructed and is debt free. Thanks to our faithful and generous members and friends.

Also, First Church continues to purchase additional properties surrounding the church building which was erected in 1937.

Recently the congregation voted to purchase the remaining property fronting the street on which First Church is located. Only a few parcels of land remain unowned by the church in an entire square city block. We look forward to the day when these parcels will become a part of our church complex.

In briefly recounting the ministries of Chattanooga First Church of the Nazarene, one would be remiss in not saying, "Thank you God for Your many blessings". The spirit of God's presence in our service is a reality that must never be permitted to die. Our people must constantly be reminded that there must be those refreshing visitations of the Holy Ghost continually.

Indeed, the visitors expect it and the members need it!





## TENNESSEE AND EAST TENNESSEE DISTRICTS

### *Church of the Nazarene*

The Church of the Nazarene in the year of 1976 functions with two District organizations in the state of Tennessee, namely (1) Tennessee and (2) East Tennessee. Presently, Tennessee has 94 churches and East Tennessee has 77 churches, making a sum total of 171 churches operated.

Certainly it would not be true to say that these 171 churches started in the ranks of the Pentecostal Mission, Incorporated as it existed from 1898 to 1915. However, both of these Districts did start with a nucleus of churches from the Pentecostal Mission.

Historically, the first District organized in the state of Tennessee began when J. J. Rye was appointed as Superintendent of the Clarksville District Pentecostal Church of the Nazarene. This appointment took place in the spring of 1911. Rye had long been associated with the Pentecostal Mission, Incorporated and to be more specific, had received the blessing of Sanctification under the ministry of J. O. McClurkan in 1897. Factually, Rye and McClurkan were kinsmen by marriage.

Rye's appointment by Doctor H. F. Reynolds in the spring of 1911 took place about six months before the Third General Assembly of the Pentecostal Church of the Nazarene, which was held in the Nashville Pentecostal Mission Tabernacle in October. In this General Assembly, Superintendent J. J. Rye reported 11 churches as being organized. These 11 churches are not named in the General Assembly Minutes of 1911, however, in the Clarksville District Assembly of October, 1912 held at Erin, Tennessee, Superintendent J. J. Rye reported 20 churches organized:

Clarksville; J. J. Rye, Pastor  
Chestnut Mound; F. M. Pomeroy, Pastor  
Erin; C. R. Pollard, Pastor  
Faxon; W. F. Collier, Pastor  
Folkes; J. L. Sanders, Pastor  
Friendship; E. T. Cox, Pastor  
Granville; J. A. Chenault, Pastor  
Griffin's Chapel; W. F. Collier, Pastor  
Hinton's Chapel; E. C. Blakely, Pastor  
Herndon's Chapel; W. F. Collier, Pastor

Jason's Chapel; E. T. Moore, Pastor  
Liverworth; G. E. McGhee, Pastor  
Long Creek; E. T. Cox, Pastor  
McGhee's Chapel; W. F. Collier, Pastor  
Monterey; A. P. Welch, Pastor  
Monoville; F. M. Pomeroy, Pastor  
Oak Grove; O. O. Smith, Pastor  
Pine Hill; C. R. Pollard, Pastor  
Stewart; W. F. Collier, Pastor  
Whiteville

In the same year of 1911 a week or so before the Third General Assembly (October, Nashville, Tennessee) Doctor H. F. Reynolds appointed S. W. McGowan as the Superintendent of the Southeastern District Pentecostal Church of the Nazarene. Since McGowan's appointment was only a week or so before the October General Assembly, he did not report any churches as having been organized. His organizing efforts were to come in the next few months. However, the following year in the District Assembly of the Southeastern District, Superintendent McGowan reported 10 churches as having been organized: Doyle, Himesville, Monteagle, Water Valley, Pelham, Swann Bluff, Shelbyville, Sevier Home Mission, Knoxville, and Sparta. With the exception of Water Valley, none of the churches as organized by S. W. McGowan can definitely claim to have been units within the ranks of the Pentecostal Mission. However, some of the brethren assigned to these churches, notably McGowan, Lige Wheeler, J. G. Pitman, T. B. Dean, J. N. Locke and other lay workers were certainly licensees of the Pentecostal Mission.

In the year 1913 the Southeastern and the Clarksville Districts united and formed the Tennessee District as one unit. In the year 1948 the Tennessee District as combined in 1913 was divided, creating the East Tennessee District. This District began with several old churches that had beginnings in the Pentecostal Mission, particularly First Church of Chattanooga which had been established around 1904 by W. M. Tidwell. Other churches included Lebanon and Murfreesboro.

Insofar as the Tennessee District as combined in 1913 is concerned, the following churches are known to have been units within the Pentecostal Mission: Clarksville, Erin, Springfield, and Franklin.

It is not the intent of this Historian to suggest that both of the fine Districts now operating in Tennessee are the end results of the Pentecostal Mission, Incorporated. Each District has had splendid growth over the years and by far most of the churches on them have been "dug out" since 1915. However, I do believe it an honor for those of us who were once associated with the Pentecostal Mission to suggest that these two fine districts have "rootage" in the old Pentecostal Mission as it operated under J. O. McClurkan from 1898 to 1915. To have had an organizing part in these two Districts is gratifying when we look at them today with their 171 churches and their 238 elders, with a total membership of 13,976. The properties of the combined Districts are evaluated at \$19,271,103. Best of all, I believe that Brother McClurkan would be highly gratified were he living today to know that this past year, through the combined efforts of these two Districts, a total of \$412,963 was raised for World Missions and more than \$100,000 paid to Trevecca.



## FOREIGN MISSION FIELDS

### *Opened And Operated By The Pentecostal Mission, Incorporated, Beginning 1901-1914*

It has been repeatedly pointed out in this history that J. O. McClurkan and the good people of the Pentecostal Mission were zealous for Foreign Missions. This article at the back of the book summarizes what has already been written, but more particularly emphasizes the mission fields of Guatemala and Argentina. For these two fields, which were opened by the Pentecostal Mission, are thriving as of today as a part of the Department of World Missions, Church of the Nazarene.

The first mission field opened by the Pentecostal Mission was Cuba. The Minutes of December 11, 1901, tell of Reverend and Mrs. J. L. Boaze along with Miss Leona Gardner being sent to Cuba. For a number of years the field in Cuba did well, however, political turmoil and revolution made it necessary for the Church of the Nazarene to withdraw its missionaries from Cuba for a number of years. It is my understanding that in recent years some reorganization in Cuba has taken place. It would appear, however, that the converts of the early Pentecostal Mission missionaries were scattered and are not to be found in the present missionary operations on the island.

Guatemala in Central America appears to be the second field opened by the Pentecostal Mission people. The Minutes of December 16, 1901, give this indication. More will be said about this field.

East India appears to be the third field opened by the Pentecostal Mission, and the Minutes of 1903 show Roy G. Coddington, Pearl Thompson, and Eva Carpenter as being accepted as missionaries to be sent to India. According to a letter of September 11, 1975 from Miss Helen Temple, Department of World Missions, Church of the Nazarene, the East India field was closed about the time of the Depression or perhaps a few years before. Money was too scarce to send out enough missionaries to man fields in East India, and inasmuch as the West India field seemed to be most promising, the East India field as opened by the Pentecostal Mission was turned over to another church. It is regrettable that the East India field was closed. The Pentecostal Mission people sent to that portion of India several missionaries - Bertha Davis, Bessie Seay, Lizzie Leonard, and I believe May Tidwell.

The fourth field to be opened by the Pentecostal Mission was Argentina. Certainly Reverend and Mrs. Frank Ferguson played a significant part in the development of the mission field in Argentina. This writer is not certain as to whether Brother and Sister Ferguson are the founding missionaries. There are several fleeting glimpses of the Fergusons in the early Minutes, and it would appear that they were in Argentina somewhere around 1906 and 1907. However, there is

some uncertainty about this. In talking to Doctor G. B. Williamson, retired General Superintendent, the impression was given that Argentina was one of the best organized fields from a legal standpoint in the Church of the Nazarene. I believe Doctor Williamson felt that the Fergusons were to be credited for many of the fine accomplishments in the Argentina missionary development. Argentina has two districts - the Central and South Districts. The Central District reports 1,935 full-time members, 34 churches, 15 preaching points, 23 licensed ministers and 13 elders. The value of the property is now about \$500,000. This district raised for all purposes last year \$75,000. The new pioneer district called Argentina South District has 290 members, eight churches, four elders and four licensed ministers.

Undoubtedly, the field of Guatemala in Central America previously mentioned in this article is the most thriving field that survives from the McClurkan era. The Minutes of the Pentecostal Mission show that on November 7, 1901, J. T. Butler and wife were accepted as missionaries to Central America, and a week or so later on December 16, 1901, C. G. Anderson was accepted. It is known that these good people did operate in Guatemala in the year of 1902. In fact, several other missionaries joined them throughout the years under the supervision of the Pentecostal Mission. Among these was Reverend R. M. Anderson, and I believe it can safely be said that his vision and zeal in the early years laid a sound foundation for the present-day status of Guatemala in the Church of the Nazarene.

A letter from James Hudson, Department of World Missions, Church of the Nazarene as of January 7, 1976, states that "we have 56 organized churches, 38 licensed ministers, 30 elders, and 40 preaching points. Present church property value is about \$500,000 and last year Guatemala, Northeast District, raised for all practical purposes \$124,000. The Guatemala Northeast District is a regular district, and of course as you know, is the first overseas district to become a fully self-supporting and a self-administered regular district according to the new definition of our church as established by the General Assembly in 1972. The Guatemala Northeast District is our largest district overseas, as refers to full members having a full membership of 5,363."

James Hudson continues in his letter by defining a second district in Guatemala which he calls Guatemala Southeast District where Reverend Harold Ray is the Mission Director, and they have a membership of 135, and six churches. This is a pioneer district. We also have in Guatemala today a new Bible institute which serves four districts - The Guatemala Northeast District, Guatemala Southeast District, Republic of Honduras, and the Republic of El Salvador."

Once again it is to be stated that the Guatemala field as opened by the Pentecostal Mission seems to have been the most thriving work as begun by J. O. McClurkan and the Pentecostal people.



## THE BENSON COMPANY

*Seventy-five years of continuous service  
Gospel music and books*

When we think of Brother McClurkan and his founding works in the way of churches, mission fields and Trevecca Nazarene College, we hesitate to mention The Benson Company, because it is privately owned by stockholders and, in this sense, is a commercial institution with an incentive for profits. Nevertheless, the Company has for 74 years rigidly kept its doors open only for religious music and books.

The Company's beginnings were small and humble in 1902. Something has already been written (pages 38 and 44) about the split-bottom basket which J. O. McClurkan carried on the crook of his arm as he walked the streets of Nashville selling and handing out tracts, pamphlets, books, and scripture text-mottos. From this basket came The Pentecostal Mission Publishing Company, later to become the John T. Benson Publishing Company and, more recently shortened to "The Benson Company." Certainly the Company in 1902 was co-founded by J. O. McClurkan and John T. Benson, Sr. It is possible and probable that there were other good men involved in the founding, but who were not involved in the Company's development.

The Company served the early Holiness Movement from 1902 to 1915 in the central south with its weekly paper, "Zion's Outlook," later changed to "Living Water," and also with its gospel music, tracts, books and mottos. From 1916 to 1950, a period of 34 years, the Company continued meagerly. However, beginning in 1950 the Company's fortunes prospered beyond the fondest expectations of the present stockholders. Indeed, if Brothers McClurkan and Benson were alive today to behold the progress of the Company, they would be amazed at the splendid progress the Company has achieved in these last few years.

Today as of 1976, the Company has 93 employees, including 14 departmental heads as executives. The annual sales are better than \$8,000,000. A sales force covers the states east, west, north and south. Additionally, the Company's religious products move to many foreign lands.

Recently, a new \$2 million building consisting of 65,000 square feet was constructed on ten acres of land in Metro Center in Nashville. Housed in this

building is the recording studio of the Company, which owns and controls the labels of Heartwarming, Impact, and Greentree.

The Company is ably represented in the recording field with more than 35 talented groups, quartets, trios, duets, and soloists, moving religious albums, cassettes and tapes the length and breadth of the land. Hundreds of music stores, department stores and rack dealers provide a nationwide distribution system for the Benson products.

John T. Benson and his good wife, Eva, compiled and published their first songbook in 1904. For 72 years the Company has continued to promote religious music with songbooks and hymnals. Millions of these books have gone into the churches of America. In recent years, choral music has come to the fore, and the Company is now issuing thousands of special books in octavos for church choirs. Additionally, the line of music has been widened, supplying music for soloists, duets, quartets, and others, with special arrangements for high and low voices.

In the early years, the Company published and distributed multiple thousands of religious books as written by preachers, teachers, missionaries, and evangelists. In the past few years, religious books for the Company have been on the increase, and book publishing is again a strong emphasis of the Company aside from its music publications. Obviously, these books move into the homes of Christian America.

Among the good things coming out of the Company are the royalties paid to Christian writers, composers, arrangers, and artists. Accurately, the Company with its computerized bookkeeping honestly distributes royalties per year amounting to one and one-quarter million dollars. This makes it possible for those receiving royalties to continue their religious work.

Certainly the Company feels a strong kinship with its sister publishing houses, many of which are denominationally owned and are tax-free, enabling these houses to do extra good things for their constituents. Since The Benson Company is a privately owned institution as such, it pays a generous part of its earnings each year for state and federal taxes. Indeed, such taxes have amounted to more than three-quarters of a million dollars in the last five years. Notwithstanding, this outlay of taxes the stockholders have been generous with gifts to charities and recently voted to give Trevecca Nazarene College a sum of \$100,000. This gift was in commemoration of co-founder John T. Benson, Sr. Certainly the Company feels that it has a mission not untrue to the mission as set out in 1902 when it was founded to print and circulate religious and gospel publications by its co-founders,



McClurkan and Benson. Never in its 74 years of history has the Company ever attempted non-religious publications, no matter how tempting the prospect or profits might have been.

It is to be noted that the Company still operates pretty largely with the Benson family being its principle stockholders. The present young crop of Bensons are persuaded that they are carrying out the precepts and example of the founding fathers of 1902. As heretofore stated, they feel that the Company is more than just a commercial institution, for the Company has a ministry and a message to give to the world in songs and in books.



## Missionaries Sent Out, 1901 to 1915

By The Pentecostal Mission, Incorporated

In the very First Convention of 1898, a stress is to be found in the Minutes for Foreign Missions. In the first three years, money was subscribed by the Pentecostal Alliance Mission, and this money was sent to the Mission Fields through the Christian Missionary Alliance in New York. In 1901, the Pentecostal Mission decided to open mission fields of its own and to provide missionary support.

Down through the years, 1901 to 1915, the Minutes show the missionary activity with the correspondence and assistance given to the missionaries on the field. Of course, offerings were raised for their support throughout the year and particularly missionary rallies held at each of the fall Conventions.

The Minutes revealed many applicants for Missionary Assignments. Many good men and women were accepted but for some reason or another were never sent out from the home land. It is a known fact, however, that the 47 missionaries listed below and on the next pages did go to the mission fields. The records were written by the Secretary in long hand as they appear on the Minutes. While care has been taken to copy these records accurately, it is possible that there are some mistakes. Mission fields were opened in Cuba, Guatemala, Bolivia, Argentina and faraway India. While the records are sketchy as provided by the Minutes, it is reasonably certain that the Pentecostal Mission usually had on its field some 20 to 25 missionaries from 1910 to 1915.

Notably as of today, the Fields of Guatemala and Argentina are still in operations as founded by the good missionaries sent by the Pentecostal Mission. These Fields are now functioning under the auspices of the Church of the Nazarene.

Anderson, Mrs. Conway <i>(Daisy Oferte, Died 1907)</i>	Middletown, MD	1907	Central America
Anderson, Conway G.	Laurens, SC	1901	Guatemala, C. A.
Anderson, Richard S.	Laurens, SC	1904	Guatemala, C. A.
Anderson, Mrs. Richard S.	Laurens, SC	1904	Guatemala, C. A.



Basford, Miss Jessie	Tennessee	1911	India
Beeson, Ada <i>(Resigned 1902, married W. A. Farmer)</i>	Meridian, MI	1901	Wuchow, China
Boaze, John L.	Murfreesboro, TN	1901	Trinidad, Cuba
Boaze, Mrs. John L.	Murfreesboro, TN	1901	Trinidad, Cuba
Brooks, Rev. E. H. <i>(Returned 1910)</i>	Nashville, TN	1905	China
Brooks, Mrs. E. H. <i>(Returned 1910)</i>	Nashville, TN	1905	China
Burman, John	Nashville, TN	1907	India
Burman, Mrs. John	Nashville, TN	1907	India
Butler, Lena H. <i>(Returned 1903)</i>	Nashville, TN	1902	Trinidad, Cuba
Butler, John T.	Atlanta, GA	1901	Guatemala, C. A.
Butler, Mrs. John T. <i>(Died 1902)</i>	Atlanta, GA	1901	Guatemala, C. A.
Carpenter, Miss Eva L.	Nashville, TN	1903	Bombay, India
Codding, Mrs. Rosa L.	Nashville, TN	1903	Bombay, India
Codding, Roy G.	Nashville, TN	1903	Bombay, India
Davis, Miss Bertha	Nashville, TN	1909	India
Dilker, Caroline	Newark, NJ	1912	India
Dunkum, J. A.	Dilleswyn, VA	1912	Central America
Entoalgo, J. Wan	Trinidad, Cuba	1909	Trinidad, Cuba
Farmer, W. A. <i>(Resigned 1902, married Ada Beeson)</i>	Covington, GA	1901	Wuchow, China
Ferguson, Frank <i>Returned, married Miss Lula Hutcherson, Went to S. A. 1906)</i>	Salem, VA	1902	Trinidad, Cuba
Galloway, Mrs. Alice <i>(Returned 1914)</i>		1909	China
Gardner, Miss Leona	Murfreesboro, TN	1901	Trinidad, Cuba
Glover, George W.	Franklin, TN	1902	Trinidad, Cuba
Glover, Mrs. Susan	Franklin, TN	1902	Trinidad
Glover, Miss Effie May	Greenville, SC	1906	Central America
Goode, Annie <i>(Resigned 1902)</i>	Salem, VA	1902	Trinidad, Cuba

Goodwyn, Mrs. Emma <i>(Died 1904)</i>	Atlanta, GA	1901	Guatamala, C. A.
Graham, Olive D.		1911	India
Gregory, Arthur Hugh	Hopkinsville, KY	1905	India
Holland, Miss Augie	Nashville, TN	1906	South America
Hutcherson, Lula <i>(Returned, married Frank Ferguson, worked in S. A. beginning 1906)</i>	Park, KY	1902	Trinidad, Cuba
Kennedy, Victor W.		1911	Central America
Leonard, Miss Lizzie	Atlanta, GA	1902	India
Latham, E. L. <i>(Resigned 1902)</i>	Illinois	1901	Matauzas, Cuba
Long, Mattie, J.	Scottsville, TN	1906	India
Mass, Mary <i>(Returned 1909)</i>	Nashville, TN	1907	India
O'Toole, Thomas <i>(Died 1914)</i>	Spanish Honduras	1907	Central America
O'Toole, Mrs. Thomas	Spanish Honduras	1912	Central America
Pittman, A. Ross	Lebanon, TN	1911	India
Seay, Miss Bessie <i>(Returned 1914)</i>	Lebanon, TN	1909	India
Smith, Miss Gertrude <i>(Resigned 1902)</i>	Paris, TX		Matanzus, Cuba
Thompson, Miss Pearl <i>(Married Gregory in 1906)</i>	Nashville, TN	1905	India
Williams, Florence A.	Many, LA	1906	India



## PENTECOSTAL MISSION, INCORPORATED

### *Amounts pledged, collected and sent to Foreign Mission Fields*

This book throughout its pages records the heart-felt passion for Foreign Missions by J. O. McClurkan and the good people of the Pentecostal Mission. Mission Fields were founded in Cuba, Guatemala, Argentina, and India. The records are obscure, but it would appear that there were some 20 to 25 missionaries on the field during the years of 1911-12. Some received money from sources outside the Pentecostal Mission. However, it appears that each missionary was given \$25.00 per month by the Mission. This seems incredibly small as of today, but funds were hard to raise in those years. Every dollar collected for Foreign Missions was sent to the Fields. No expenses or salaries were taken by Brother McClurkan and his associates.

1898 - 99	*\$ 2,000.00	* Pledged - no record of receipts or disbursements in first two fiscal years.
1899 - 1900	*\$ 3,000.00	

Fiscal Year	Amount Raised	Amount Sent	Balance
1900 - 01	\$ 2,180.60	\$ 2,104.60	+ 76.60
1901 - 02	\$ 4,621.59	\$ 3,380.33	+ 1,241.26
1902 - 03	\$ 4,297.57	\$ 4,432.57	+ 1,106.26
1903 - 04	\$ 4,101.58	\$ 5,154.00	+ 53.84
1904 - 05	\$ 4,251.28	\$ 3,627.34	+ 677.78
1905 - 06	\$ 6,552.63	\$ 6,426.27	+ 804.14
1906 - 07	\$ 8,908.27	\$ 9,442.42	+ 275.99
1907 - 08	\$11,998.45	\$11,775.41	+ 23.04
1908 - 09	\$ 8,614.05	\$ 9,609.17	- (995.12)
1909 - 10	\$10,525.15	\$10,525.10	0
1910 - 11	\$10,840.66	\$10,811.50	+ 29.16
1911 - 12	\$11,611.87	\$11,368.17	+ 243.70
1912 - 13	\$10,990.85	\$10,990.85	0
1913 - 14	\$ 7,612.61	\$ 9,059.60	-(1,446.99)
	<u>\$107,107.16</u>	<u>\$108,706.73</u>	

In the annual minutes, the carry-over figures in at least one instance is incorrect by an insignificant sum. In round figures it appears that the Pentecostal Mission received for Foreign Missions about 107 thousand dollars beginning in 1900 through 1914 and sent to its missionaries 108.7 thousand dollars

## DISTRICTS AND MINISTERIAL ASSIGNMENTS

### Pentecostal Mission, Incorporated

It is to be understood that prayer bands, group circles, societies and fellowships were loosely affiliated with the Pentecostal Mission, Incorporated. Presumably, these local groups rarely if ever, owned any property and such properties as they had were never vested in the Pentecostal Mission. Further, these groups were never considered as being organized churches. Obviously, the Districts as per the list on these pages were loosely organized, if organized at all. Few records are available to suggest that these Districts held Annual Assemblies. It appears that for the most part a preacher would be at a certain place preaching in a home or a storeroom or perhaps an old abandoned church, and this preacher in many instances was called a Superintendent at that point and the surrounding area. Hopefully, the Superintendent would organize other groups close about. They were never called pastors. Noticeably, the women preachers were never called Superintendents, for this would have given them the appearance of having been ordained and the Pentecostal Mission did not believe in ordaining women. These records as listed taken from the official Minutes of the Pentecostal Mission were made by the Secretary.

### RECORDS OF THE 1904 CONVENTION

Clarksville (Tennessee) District	Rev. S. W. McGowan, Superintendent
Caney Springs (Tennessee) District	Rev. C. R. Pollard and wife, Superintendents
Petersburg (Tennessee) District	Passed for the present
Alabama City (Alabama) District	Passed until Brother Bruner and Brother Buckalew report
Ozark (Alabama) District	Rev. C. L. Bruner, Superintendent
Southern (Alabama) District	Rev. C. L. Bruner, Superintendent Rev. H. A. Laws, Assistant Superintendent
Lebanon (Tennessee) District	To be supplied
Ashland City (Tennessee) District	To be supplied
Fulton (Kentucky) District	Miss Alice Cowan, In Charge
Cordova (Alabama) District	Rev. E. C. Sanders, Superintendent



Carbon Hill (Alabama) District	Rev. E. H. Brooks, Superintendent
Rome & Dixon Springs (Tennessee) District	Rev. W. L. Purnell, Superintendent Miss Alice Cowan to help out
Paris (Tennessee) District	Rev. E. E. Van Ness, Superintendent
Hopkinsville (Kentucky) District	Rev. F. W. Johnson, Superintendent
Dickson (Tennessee) District	Rev. G. W. Glover, Superintendent
Franklin (Tennessee) District	Home Committee
Chattanooga (Tennessee) District	Added to Columbia
Caney Springs (Tennessee) District	Home Committee
Atlanta (Georgia) District	Rev. H. G. Rogers, Superintendent
North (Mississippi) District	Field Secretary to look after
Columbus (Mississippi) District	Field Secretary to look after
North West (Alabama) District	J. M. Stafford until otherwise assigned
Florence (Alabama) District	Rev. W. M. Tidwell, Superintendent
Memphis (Tennessee) District	Sister E. W. Daniels, In Charge
Birmingham (Alabama) District	Rev. J. O. McClurkan, Superintendent
Nashville (Tennessee) District	Home Committee and Brother W. A. Hughes
Clifton (Tennessee) District	

## RECORDS OF THE 1905 CONVENTION

Shiloh (Tennessee) District	Rev. E. C. Sanders, Superintendent
Columbia (Tennessee) District	Rev. S. W. McGowan, Superintendent
Caney Springs (Tennessee) District	Rev. C. R. Pollard, Superintendent
Murfreesboro (Tennessee) District	Rev. H. O. Smotherman, Superintendent
Dixon Springs (Tennessee) District	Rev. D. E. Scott, In Charge
Five Points Mission, Chattanooga (Tennessee)	Rev. W. W. Newberry, In Charge
East Lake Mission, Chattanooga (Tennessee)	Rev. Jesse Moore, In Charge
Nashville (Tennessee)	Rev. J. O. McClurkan, In Charge
Lebanon (Tennessee)	Mrs. L. O. Stratton, In Charge
Yellow Creek (Tennessee)	Rev. F. W. Johnson, In Charge
Birmingham (Alabama)	Sister Wilbur Daniels, In Charge

Tupelo (Mississippi)  
Tennessee Ridge (Tennessee)  
Adairville (Kentucky) District  
Fulton (Kentucky) District  
Corinth (Mississippi) District  
Clarksville (Tennessee) District  
Betsy Town (Tennessee) District  
Vernon (Alabama) District

M. L. Howard, In Charge  
W. F. Collier, In Charge  
Rev. A. J. Covington, In Charge  
Sister Alice Cowan, In Charge  
Rev. H. G. Rogers, In Charge  
Rev. J. J. Rye, Superintendent  
M. M. Pinson, Superintendent  
Alabama Association with Ministers  
Rev. T. G. Harrison, W. I. Barker,  
Edgar Perkins, J. S. Gillreas and  
P. T. Gosey

The following brethren open for work:

Thomas M. Simpson, Ed Blakely, R. H. Kemp,  
W. C. Robinson and S. Crofton

## RECORDS OF THE 1906 CONVENTION

Mena (Arkansas) District  
Water Valley (Tennessee) District  
Columbia (Tennessee) District  
Lebanon (Tennessee) District  
Dickson (Tennessee) District  
Shiloh (Tennessee) District  
Stewart (Tennessee) District  
Big Sandy (Tennessee) District  
Birmingham (Alabama) District  
Springfield (Tennessee) District  
Hopkinsville (Kentucky) District  
Tupelo (Mississippi) District  
Chattanooga (Tennessee) District  
Cowan (Tennessee) District  
Lebanon (Virginia) District  
Crossville (Tennessee) District

Rev. D. F. Redding, Superintendent  
S. W. McGowan, Superintendent  
To make own arrangements  
Mrs. L. O. Stratton, In Charge  
Rev. Felix W. Johnson, In Charge  
Rev. E. C. Sanders, Superintendent  
Rev. Willie Collier, In Charge  
Rev. Willie Collier, In Charge  
Sister Daniels, In Charge  
To make own arrangements  
To make own arrangements  
Rev. M. L. Howard, In Charge  
W. M. Tidwell, In Charge  
To be supplied from the training school  
Rev. P. E. Bailey, In Charge  
Rev. W. C. Robinson, In Charge



Fulton (Kentucky) District and West (Tennessee) District	Miss Alice Cowan, In Charge
Petersburg (Tennessee) District	J. A. Lee, In Charge
Clarksville (Tennessee) District	Rev. J. J. Rye, In Charge
Dickson Springs (Tennessee) District	Rev. D. E. Scott, In Charge
Gladeville (Tennessee) District	Rev. J. H. Rice, In Charge
Nashville (Tennessee) District	J. O. McClurkan, In Charge
Ashland City (Tennessee) District	To be supplied by Home Committee
Murfreesboro (Tennessee) District	To make own arrangements
Paris (Tennessee) District	To be supplied by Home Committee
Corinth (Mississippi) District	To be visited by Rev. J. J. Rye for suitable arrangements
Betsy Town (Tennessee) District	Rev. S. W. Patterson, In Charge
Kedron (Tennessee) District	Rev. C. R. Pollard, In Charge
Caney Springs (Tennessee) District	Rev. C. R. Pollard, In Charge
Goodlettsville (Tennessee) District	Rev. A. J. Covington, In Charge
Adairsville (Kentucky) District	Rev. A. J. Covington, In Charge
Alabama City (Alabama) District	Rev. H. G. Rogers, In Charge

## RECORDS OF THE 1907 CONVENTION

Water Valley (Tennessee) District	Rev. S. W. McGowan, In Charge
Kedron (Tennessee) District	Rev. C. R. Pollard, In Charge
Bear Spring (Tennessee) District	Rev. C. R. Pollard, In Charge
Shiloh (Tennessee) District	Rev. E. C. Sanders, In Charge
Chattanooga (Tennessee) District	Rev. W. M. Tidwell, In Charge
Erin (Tennessee) District	Rev. Willie Collier, In Charge
Standing Rock (Tennessee) District	Rev. R. H. Kemp, In Charge
Stewart (Tennessee) District	Rev. R. H. Kemp, In Charge
Petersburg (Tennessee) District	Rev. J. A. Lee, In Charge
Lewisburg (Tennessee) District	Rev. J. A. Lee, In Charge
Cookeville (Tennessee) District	Rev. W. C. Robinson, In Charge
Dales Tabernacle, Goodlettsville (Tennessee) District	Rev. Joe Campbell, In Charge

Gibson County (Tennessee) District	Miss Alice Cowan, In Charge
Paris (Tennessee) District	Rev. O. B. Smotherman, In Charge
Quebec (Tennessee) District	Rev. Lige Weaver, In Charge
Lebanon (Virginia) District	Rev. P. E. Bailey, In Charge
Betsy Town (Tennessee) District	Brother Patterson, In Charge

## RECORDS OF THE 1908 CONVENTION

Fulton (Kentucky) District	Miss Alice Cowan, In Charge
Chattanooga (Tennessee) District	Rev. W. M. Tidwell, In Charge
Standing Rock (Tennessee) District	Rev. W. F. Collier, In Charge
Shiloh (Tennessee) District	Rev. E. C. Sanders, In Charge
Oak Grove (Tennessee) District	Rev. E. C. Sanders, In Charge
White Bluff (Tennessee) District	Rev. E. C. Sanders, In Charge
Betsy Town (Tennessee) District	Rev. T. B. Dean, In Charge
Liverwort (Tennessee) District	Rev. T. B. Dean, In Charge
Dales Chapel, Goodlettsville, (Tennessee) District	Rev. J. F. Penn, In Charge
Greenbrier (Tennessee) District	Rev. A. J. Covington, In Charge
Smyrna (Tennessee) District	To be supplied
Courtenoy (Tennessee) District	To be supplied
Rock Hill (Tennessee) District	To be supplied
Nosegay (Tennessee) District	To be supplied
Bowling Green (Kentucky) District	Miss Susan Boyd, In Charge
Caney Springs (Tennessee) District	To be supplied
Kedron (Tennessee) District	To be supplied
Corinth (Mississippi)	To be supplied
Alabama City (Alabama) District	To be supplied
Columbia (Tennessee) District	To be supplied
Memphis (Tennessee) District	Rev. W. A. Buckner to supply preacher
Dover (Tennessee) District	Rev. W. F. Collier, In Charge
Standing Rock (Tennessee) District	Rev. W. F. Collier, In Charge
Fort Henry (Tennessee) District	Rev. W. F. Collier, In Charge
Beersheba Springs (Tennessee) District	No assignment



## RECORDS OF THE 1909 CONVENTION

Nashville (Tennessee) District	Rev. J. O. McClurkan, In Charge
Carthage (Tennessee) District	Rev. J. F. Hopper, In Charge
Lebanon (Tennessee) District	Rev. Mrs. L. O. Stratton, In Charge
Caney Springs (Tennessee) District	Rev. Mackey Brown, In Charge
Chattanooga (Tennessee) District	Rev. W. M. Tidwell, In Charge
Dyer (Tennessee) District	Miss Alice Cowan, In Charge
Cheatham County (Tennessee) District	Rev. Harry Moore, In Charge
Mayfield (Tennessee) District	Rev. J. C. Yates, In Charge
Clarksville (Tennessee) District	Rev. J. J. Rye, In Charge
Standing Rock (Tennessee) District	Rev. C. R. Pollard, In Charge
Yellow Creek (Tennessee) District	Rev. J. L. Boaze, In Charge
Water Valley (Tennessee) District	Rev. S. W. McGowan, In Charge
Shiloh (Tennessee) District	Rev. J. L. Roby, In Charge
Betsy Town (Tennessee) District	Rev. J. L. Roby, In Charge
Everwort (Tennessee) District	Rev. J. L. Roby, In Charge
Johnson's Creek (Tennessee) District	Rev. J. L. Roby, In Charge
Kryee's Chapel (Tennessee) District	Rev. J. L. Roby, In Charge
Southern (Tennessee) District	Rev. J. L. Roby, In Charge
Southern Water Valley (Tennessee)	Rev. C. L. Bruner, In Charge
Franklin (Tennessee) District	To be supplied
Bowling Green (Kentucky) District	To be supplied
Petersburg (Tennessee) District	To be supplied

## RECORDS OF THE 1910 CONVENTION

Nashville (Tennessee) District	Rev. J. O. McClurkan, In Charge
Murfreesboro (Tennessee) District	Rev. R. A. Sullivan, In Charge
Erin (Tennessee) District	Rev. C. R. Pollard, In Charge
Knoxville (Tennessee) District	Rev. J. F. Penn, In Charge
Water Valley (Tennessee) District	Rev. S. W. McGowan, In Charge
Chattanooga (Tennessee) District	Rev. W. M. Tidwell, In Charge
Memphis (Tennessee) District	Rev. W. A. Buckner, In Charge
Beech Grove (Tennessee) District	Rev. Frank Shelton, In Charge
Friendship (Tennessee) District	To be supplied
Oak Grove (Tennessee) District	To be supplied
Clarksville (Tennessee) District	To be supplied
Corinth (Mississippi) District	To be supplied
Kedron (Tennessee) District	To be supplied
Caney Springs (Tennessee) District	To be supplied



*Blessed are the pure in heart:  
for they shall see God.*

## LISCENSES ISSUED 1898 - 1914

By the Pentecostal Mission, Nashville, Tennessee

During the seventeen year period nearly 1,600 certificates were issued to license preachers and evangelists and lay workers. From year to year, these certificates were renewed. The list that follows is taken from the Secretary's records as per the Minutes. Only the first year of service is noted on the alphabetical list that follows, however, many of the preachers and workers stayed with the Pentecostal Mission for several years and, of course, had a service record stretching over the years.

Aaronsom, Pearlie	Atlanta, GA	1902	Evangelist
Adams, Mrs. Lena K.	Tuscumbia, AL	1902	Evangelist
Adams, Rev. T. L.	Tuscumbia, AL	1902	Evangelist
Adams, Mrs. T. L.	Meridian, MI	1903	Evangelist
Allen, H. E.	Palmyra, TN	1908	Evangelist
Alsup, D. N.		1907	Evangelist
* Anderson, Conway J.	Atlanta, GA	1901	Evangelist
Anderson, L. M.		1902	Evangelist
Anderson, Mai H.	Birmingham, AL	1905	Evangelist
Anderson, R.	Guan, AR	1905	Evangelist
* Anderson, Richard S.	Atlanta, GA	1902	Evangelist
Anderson, W. Ray	Atlanta, GA	1902	Ordained
Arandell, Miss Mattie E.	Nashville, TN	1905	Evangelist
Ardess, Mary	Ridgeway, AL	1910	Lay Worker
Arnold, Mrs. J. H.	Nashville, TN	1903	Lay Worker
Ashmore, Rev. S. C.	Caledonia, AL	1903	Ordained
Bailey, Mrs. P. E.	Crab Orchard, TN	1903	Evangelist
Baker, Hattie	Crab Orchard, TN	1908	Lay Worker
Baker, Mattie G.	Crab Orchard, TN	1908	Lay Worker
Baldwin, J. C.	Midland City, AL	1906	Evangelist
Baldwin, M. J.	Ozark, AL	1905	Evangelist
Baldwin, Summers	Midland City, AL	1906	Evangelist
Barbee, Rev. O. A.	Nashville, TN	1902	Evangelist
Barber, S.	Lewisville, AR	1905	Ordained
Barker, P. W.	Monroe, IN	1912	Evangelist
Barker, W. J.	Maddox, AL	1903	Ordained

\* Anderson, generally accepted as coming from South Carolina.



Bates, Mrs. J. E.	Nashville, TN	1910	Evangelist
Bates, J. E.	Nashville, TN	1910	Evangelist
Beaver, J. B.	Nashville, TN	1903	Evangelist
Beeson, J. W.	Meridian, MI	1902	Ordained
Benson, Eva Green	Nashville, TN	1903	Evangelist
Benson, John T.	Nashville, TN	1902	Evangelist
Blackwell, H. T.	Corinth, MI	1906	Evangelist
Blakely, H. P.	Delight, AR	1906	Ordained
Bird, Miss Sally	Valley Center, VA	1906	Evangelist
Bishop, S. A.	Greenville, SC	1906	Evangelist
Boaze, John F.	Pardue, TN	1907	Ordained
Boaze, John L.	Murfreesboro, TN	1899	Ordained
Boaze, Mrs. J. L.	Murfreesboro, TN	1901	Evangelist
Boswell, Mrs. Cardia	Paris, TN	1907	Evangelist
Bowknight, J. E.	Newberry, SC	1906	Evangelist
Bradley, Amos	Wilsonville, AL	1907	Evangelist
* Brasher, J. E.	Greenfield, AR	1906	Evangelist
Brooks, E. H.	Davenport, TN	1902	Ordained
Brooks, Mrs. E. H.	Nashville, TN	1905	Evangelist
Broomfield, J. A.	Foreman, AR	1909	Evangelist
Brown, John Thomas	Nashville, TN	1899	Ordained
Brown, Luther	Tracy City, TN	1912	Lay Worker
Brown, Mackey	Beersheba Springs, TN	1907	Evangelist
Bruner, C. L.	Cordova, AL	1901	Evangelist
Bruner, Mrs. Helen	Cordova, AL	1901	Evangelist
Bryant, William	Monroe, AR	1915	Evangelist
Buckalew, J. W.	Trion Factory, GA	1902	Evangelist
Buckner, W. A.	Memphis, TN	1906	Ordained
Burman, John	Nashville, TN	1907	Evangelist
Butler, Mrs. J. T.	Atlanta, GA	1901	Evangelist
Butler, J. T.	Atlanta, GA	1901	Ordained
Burks, R. G.	Highway, KY	1903	Evangelist
Butts, John R.	Columbus, MI	1910	Lay Worker
Byars, Mrs. J. M.		1903	Evangelist
Byars, AL			
Cabor, T. B.	Memphis, TN	1905	Ordained
Campbell, J. T. H.	Kingston Springs, TN	1903	Evangelist
Campbell, John W.	Nashville, TN	1902	Evangelist
Campbell, M. W.	Grace Mont, OK	1912	Evangelist

\* Brasher, generally considered from North Alabama.

Carey, T. R.	Nashville, TN	1913	Evangelist
Carmack, S. D.	Hillham, TN	1907	Evangelist
Carroll, Marvin	Ozark, AL	1911	Evangelist
Carter, Mrs. J. W.	Lexington, KY	1906	Evangelist
Carter, J. W.	Lexington, KY	1906	Ordained
Carter, W. S.	Nashville, TN	1913	Evangelist
Carwell, Marvin	Ozark, AL	1911	Evangelist
Castellana, Teofilo	Trinidad, Cuba	1902	Evangelist
Cash, Mrs. A. B.	Springfield, TN	1905	Evangelist
Charles, W. E.	Dycusburg, KY	1906	Evangelist
Cheek, R. A.	Tracy City, TN	1909	Lay Worker
Clayton, W. W.	Florence, AL	1912	Evangelist
Clark, Mrs. H. E.	Rome, GA	1903	Evangelist
Clark, H. E.	Rome, GA	1903	Ordained
Clark, Mrs. J. A.	Midland City, AL	1907	Evangelist
Clark, J. A.	Midland City, AL	1907	Ordained
Clark, Rufus Jesse	Nashville, TN	1903	Ordained
Clark, William H.	Strait Creek, KY	1909	Evangelist
Clark, Roy	Rome, GA	1906	Evangelist
Clark, V. C.	Ruskin, TN	1906	Evangelist
Claypool, Miss Fannie	Nashville, TN	1906	Evangelist
Close, Mrs. O. B.	Lebanon, TN	1902	Evangelist
Close, O. B.	Lebanon, TN	1902	Ordained
Chillcut, Rev. M. R.	Cookeville, TN	1902	Evangelist
Cohoe, T. B.	Memphis, TN	1906	Ordained
Coker, Blanche	Maryville, TN	1909	Evangelist
Cole, George H.	Entau, AL	1902	Evangelist
Collier, Willie	Faxon, TN	1905	Ordained
Collier, Mrs. J. H.	Bardwell, KY	1905	Evangelist
Collier, J. H.	Bardwell, KY	1905	Ordained
Collins, J. H.	Bardwell, KY	1902	Evangelist
Collins, Mrs. Mary	Bardwell, KY	1902	Evangelist
Coon, Mrs. Emma	Atlanta, GA	1905	Evangelist
Cooper, M. S.	Nashville, TN	1910	Evangelist
Cotten, Moody D.	Greenville, SC	1906	Evangelist
Corcoran, Mrs. Mary	Trenton, TN	1902	Evangelist
Cornelison, A. G.	Texarkana, TX	1909	Evangelist
Cornelison, Mrs. J. B.	Warren, KY	1913	Evangelist
Cornelison, J. B.	Warren, KY	1910	Evangelist
Covington, P. M.	Columbus, MI	1903	Ordained
Covington, Andrew J.		1902	Evangelist



Cowan, Mrs. Alice	McEwen, TN	1903	Evangelist
Crawford, Henry	Nashville, TN	1913	Evangelist
Creslings, M. Horner	Pickaway, MI	1907	Evangelist
Crispin, J. C.	Herndon, VA	1906	Evangelist
Crockett, E. R.	Roanoke, VA	1906	Evangelist
Crofton, S.	Franklin, TN	1901	Evangelist
Cunningham, Miss Lona	Lawrenceburg, TN	1912	Evangelist
Curd, J. N.	Wynne, AR	1911	Evangelist
Curry, J. C.	Rypley, SC	1906	Evangelist
Daniel, Rev. Frank	Prescott, AR	1903	Ordained
Daniels, Mrs. Wilbur	Franklin, TN	1901	Evangelist
Daugherty, John B.	Keenan, WV	1909	Evangelist
Davis, C. C.	Evansville, IN	1907	Evangelist
Day, E. L.	Nashville, TN	1907	Evangelist
Dean, Mrs. T. B.	Nashville, TN	1906	Evangelist
Dean, T. B.	Nashville, TN	1903	Ordained
Denton, Gillie	Henderson, KY	1908	Evangelist
Denton, M. F.	Cairo, KY	1903	Evangelist
Denton, Willard	Henderson, KY	1906	Evangelist
Dewlon, Williard F.	Henderson, KY	1904	Evangelist
DeWitt, George	Dahlgreen, IL	1907	Evangelist
DeWitt, Ms. Bessie	Dahlgreen, IL	1907	Evangelist
Dickerson, A. L.	Dyersburg, TN	1915	Evangelist
Dickey, Miss Mable C.	Upper Trace, WV	1906	Evangelist
Dillard, Joseph	Alabama City, AL	1903	Ordained
Dillinder, Luray		1914	Evangelist
Dixon, Mrs. Maggie	Waycross, GA	1906	Evangelist
Drela, S. H.		1902	Evangelist
Dunnaway, C. M.	Atlanta, GA	1905	Evangelist
Duplantis, F. C.	Ruskin, TN	1906	Evangelist
Elder, E. M.	Macon, GA	1907	Evangelist
Ellis, C. H.	Monroe, LA	1902	Ordained
Ellis, J. B.	Springville, AL	1907	Evangelist
Elmore, John	Nashville, TN	1912	Ordained
Eshman, W. M.	Browley, AR	1912	Evangelist
Essman, William	Browley, AR	1914	Evangelist
Ethridge, Katie	Macon, GA	1906	Evangelist

Farmer, J. N.	Cloyd, TN	1903	Evangelist
Farmer, W. A.	Covington, GA	1901	Evangelist
Flannery, Ballard T.	Browns, IL	1906	Evangelist
Foreman, R. C.	Ruskin, TN	1906	Evangelist
Fort, L. J.	Columbia, TN	1905	Evangelist
Fox, Mrs. E.	Lewisville, AR	1905	Evangelist
Fox, Mrs. Rebecca J.	Texarkana, AR	1906	Lay Worker
Frances, W. C.	Nashville, TN	1910	Evangelist
Gamble, W. J.	Dyersburg, TN	1910	Evangelist
Gardner, Sarah Leona	Water Valley, TN	1899	Evangelist
Gardner, William S.	Minneola, FL	1910	Evangelist
Gentry, R. A.	Mena, AR	1909	Ordained
Germany, W. Hugh	Brookhaven, MI	1906	Evangelist
Glover, G. W.	Puryer, TN	1901	Ordained
Goode, Miss Anna	Salem, VA	1901	Evangelist
Goodwin, Mrs. Emma	Atlanta, GA	1901	Evangelist
Graham, Luther R.	Atlanta, GA	1909	Ordained
Graham, J. A.	Silverpoint, TN	1906	Ordained
Gregory, A. H.	Hopkinsville, KY	1905	Evangelist
Gregory, John		1909	Lay Worker
*Green, Allie (Negro)	Springfield, TN	1906	Evangelist
Green, T. J.	Anderson, SC	1907	Evangelist
Haggerty, William	Etowah, TN	1909	Evangelist
Hall, Mrs. M. V.	Monterey, TN	1908	Evangelist
Hamby, Henry A.	Tracy City, TN	1912	Ordained
Hanson, C. J.	Nashville, TN	1909	Evangelist
Harding, Miss Ruth	Nashville, TN	1903	Lay Worker
Hardy, C. E.	Ruskin, TN	1906	Evangelist
Harris, Rev. J. R.	Edgewood, TN	1900	Evangelist
Harrison, T. G.	Maddox, AL	1906	Ordained
Harrison, Mrs. Virginia	Spring Hill, TN	1905	Evangelist
Harney, W. J.	Crayton, KY	1910	Ordained
Haseton, F.	Slayden, TN	1904	Evangelist
Hawkins, Mrs. M. A.		1901	Evangelist
Hazlip, Z. T.	Nashville, TN	1910	Evangelist
Haxie, George P.	North Raynham, MA	1911	Evangelist
Heath, E. O.	Nashville, TN	1912	Ordained
Heasty, Francis	Chattanooga, TN	1908	Evangelist
Hensley, Brian	Columbia, TN	1905	Evangelist



Hernandez, Daniel	Nashville, TN	1908	Evangelist
Hewitt, Oscar D.		1902	Evangelist
Hicks, George S.	Bay Minette, AL	1904	Evangelist
Hines, Miss Georgia	Pinkney, WV	1906	Evangelist
Hill, Thomas	Marion, NC	1903	Evangelist
Hillen, James	Nashville, TN	1907	Evangelist
Hocasler, A. J.	Marion, NC	1903	Evangelist
Hodges, James L.	Laurens, SC	1907	Evangelist
Hoke, J. O.	Second Creek, WV	1913	Evangelist
Holland, Miss Mattie	Nashville, TN	1905	Evangelist
Holland, Mrs. L. C.	Nashville, TN	1905	Evangelist
Hollingsworth, John	Union, SC	1907	Evangelist
Holmes, Mrs. Lucy		1901	Evangelist
Holmes, N. J.	Atlanta, GA	1901	Ordained
Hopper, F.	Gainesboro, TN	1907	Evangelist
Howard, M. L.	Tupelo, MI		Lay Worker
Hudgens, W. H.	Roanoke, VA	1903	Evangelist
Hughes, James	Hackberry, TN	1903	Evangelist
Hurt, L. E.	Kuttawa, KY	1905	Evangelist
Hurt, J. R.	Bridgeport, AL	1907	Ordained
Hutcheson, J. M.	Nashville, TN	1913	Ordained
Iles, Mrs. Emma	Atlanta, GA	1902	Evangelist
Inman, J. R.	Lebanon, TN		Ordained
Isbell, Rev. A. G.	Tupelo, MI	1902	Evangelist
Isbell, R. G.	Millport, AL	1902	Evangelist
Irwin, G. L.	Alton Park, IL	1909	Evangelist
Jackson, Elizabeth M.	Atlanta, GA	1902	Evangelist
James, J. R.	Corinth, MI	1906	Ordained
Jarrett, Mrs. Jennie	Nashville, TN	1902	Evangelist
Johnson, Felix W.	Ruskin, TN	1901	Ordained
* Johnson, Z. T.	Macon, GA	1915	Evangelist
Jones, E. H.	Trenton, TN	1904	Evangelist
Jones, O. G.		1901	Evangelist
Jones, Oscar T.		1901	Evangelist
Jones, S. R.	Carterville, IL	1909	Lay Worker
Jones, W. E.	Metcalf, TN	1900	Ordained
Jordan, Isaac W.	Georgianna, AL	1912	Evangelist

\*Johnson, became President of Asbury College, Wilmore, Kentucky.

Kelly, Miss Ada	Prescott, AR	1905	Evangelist
Kennedy, Victor	Nashville, TN	1907	Evangelist
Kemp, R. H.	Corinth, MI	1906	Ordained
Kilgore, Jesse	Newberry, SC	1903	Evangelist
Kinard, W. P. B.	Epworth, SC	1908	Evangelist
Kingam, Anna	Nashville, TN	1910	Evangelist
King, W. L.	Mountain City, TN	1903	Evangelist
Lamar, Annie L.	Birmingham, AL	1906	Evangelist
Lantrip, W. M.	Nashville, TN	1913	Evangelist
Lanthrip, W. W.	Dodson, LA	1909	Evangelist
Latham, E. L.	Matamzes, Cuba	1901	Evangelist
Laws, H. A.	Thompson Station, TN	1902	Ordained
Leonard, Lizzie	Atlanta, GA	1902	Evangelist
Lee, Kate D.	Petersburg, TN	1906	Evangelist
Lee, J. A.	Petersburg, TN	1906	Ordained
Lester, G. L.	Basham, VA	1912	Evangelist
Lewis, Mrs. Ona	Nashville, TN	1903	Evangelist
Lewis, William L.	Nashville, TN	1902	Ordained
Lewis, Mrs. R. L.	Randolph, MI	1907	Evangelist
Linza, J. E.	Ruskin, TN	1908	Evangelist
Lish, W. B.	Murfreesboro, TN	1902	Evangelist
Locke, J. N.	White Oak, TN	1904	Evangelist
Long, Miss Mattie	Alexandria, LA	1909	Evangelist
Loveridge, R. C.	Ocalla, FL	1903	Ordained
Lowe, J. W.	Lebanon, TN	1905	Evangelist
Lowry, C. L.	Chattanooga, TN	1907	Evangelist
Lyon, Addie		1902	Evangelist
Luvall, J. O. G.	Lebanon, TN	1906	Evangelist
McAllister, J. R.	Humboldt, TN	1907	Lay Worker
McCall, F. P.	Wynne, FL	1906	Evangelist
McCarty, Samuel P.	Atlanta, GA	1902	Evangelist
McClanahan, A. J.	Bear Springs, TN	1911	Evangelist
McClurkan, Frances Rye	Nashville, TN	1901	Evangelist
McClurkan, J. O.	Nashville, TN	1898	Ordained
McGowan, Samuel W.	Santa Fe, TN	1901	Ordained
McGhee, George Emmett	Woodford, TN	1899	Evangelist
McGraw, Ellen	Crestview, FL	1906	Evangelist
McGraw, G. S.	Georgiana, AL	1906	Evangelist
McLaughlen, Lazzetta	Nashville, TN		Evangelist



McLeod, W. H.	Winn, FL	1906	Evangelist
McKinnon, H. D.	Columbia, TN	1904	Evangelist
McKinnon, Mrs. H. D.	Columbia, TN	1903	Lay Worker
Martin, James C.	Memphis, TN	1907	Evangelist
Martin, W. J.	Columbia, TN	1905	Lay Worker
Massey, V. L.	Elmwood, TN	1907	Evangelist
Matheny, W. A.	Fulton, KY	1901	Ordained
Matson, Miss Henrietta	Birmingham, AL	1905	Lay Worker
May, Doug		1902	Evangelist
Miller, G. G.	Georgiana, AL	1906	Ordained
Miller, Mrs. J. B.	Evansville, IN	1914	Evangelist
Minter, Georgie		1909	Evangelist
Mitchell, J. H.	Cass, Texas	1905	Ordained
Mitchell, J. L.	Florence, AL	1907	Evangelist
Mitchell, W. D.	Birmingham, AL	1905	Evangelist
Moody, Bessie	Nashville, TN	1909	Evangelist
Moore, Harry	Nashville, TN	1907	Ordained
Moore, Rev. H. O.		1901	Evangelist
Morgan, R. W.	Nashville, TN	1909	Evangelist
Morgan, Mrs. Thomas E.	Shiloh, TN	1903	Lay Worker
Morgan, T. E.	Nashville, TN	1907	Evangelist
Morgan, Willie	Dyer, TN	1908	Lay Worker
Morris, Miss Essie	Nashville, TN	1912	Evangelist
Morrison, Ella B.	Nashville, TN	1909	Evangelist
Moser, H. G.	Chattanooga, TN	1914	Evangelist
Moss, Miss Mary	Nashville, TN	1904	Evangelist
Morton, John	McMinnville, TN	1912	Evangelist
Myrick, A. H.	Calvert City, KY	1910	Evangelist
Nance, John H.	Columbia, TN	1909	Evangelist
Nations, Charlie	Cordova, AL	1904	Evangelist
Neill, V. Willie	Guam, AR	1907	Evangelist
Newton, Mrs. O. B.	Art, AL	1906	Evangelist
* Newton, O. B.	Art, AL	1906	Ordained
Newman, W. O.	Meridian, MI	1907	Ordained
Newsom, O. C.	Ozark, AL	1907	Evangelist
Norman, W. F.	Nashville, TN	1912	Ordained
Norris, Dora	McEwen, TN	1908	Evangelist
Nugent, P. R.	Richmond, VA	1908	Ordained

\*Newton, became a notable pastor of Methodist Church in South Carolina.

Odell, C. M.	Dayton, TN	1905	Evangelist
Odom, Thomas		1902	Evangelist
Orwein, Mrs. Sallie	Wynnewood	1905	Evangelist
Owen, S. A.	Brockton, AL	1907	Evangelist
Padgett, John Bell	Columbia, TN	1902	Evangelist
Page, J. A.	Smithville, TN	1908	Evangelist
Page, Mrs. J. A.	Smithville, TN	1908	Evangelist
Paine, Winfield Scott	Cassville, TN	1901	Ordained
Parrish, Isaac W.	Goodlettsville, TN	1903	Evangelist
Patterson, S. W.	Sobel, TN	1903	Ordained
Patton, J. T.	Shreveport, LA	1903	Ordained
Payne, James D.	Cedar Grove, TN	1907	Evangelist
Payne, Mrs. Sarah	Corbin, KY	1906	Evangelist
Pearson, Delcie		1902	Evangelist
Penn, J. F.	Pomfret, MD	1907	Evangelist
Pent, A. F.	Magnolia, NC	1905	Evangelist
Perch, Robert	Atlanta, GA	1902	Evangelist
Perkins, Edgar	Hester, AL	1905	Ordained
Perry, B. Jackson Asbury	Brilliant, AL	1903	Evangelist
Perry, Miss Laura	Cowan, TN	1912	Evangelist
Perry, Miss Mattie	Marion, NC	1902	Evangelist
Peterson, J. W.	Lyons, KY	1907	Ordained
Perst, Robert	Columbia, SC	1903	Evangelist
Phillips, O. B.	Browley, AR	1913	Evangelist
Pierce, J. N.	Nashville, TN	1915	Evangelist
Pike, John M.	Atlanta, GA	1901	Evangelist
* Pinson, M. M.	Jasper, AL	1902	Evangelist
Pittman, John G.	Albany, KY	1903	Ordained
Pitts, E. N.	Birmingham, AL	1906	Evangelist
* Pollard, Mrs. Lula Hood	Birmingham, AL	1899	Evangelist
* Pollard, C. R.	Birmingham, AL	1901	Ordained
Pomeroy, Mrs. Mattie M.	Crescent, TN	1899	Evangelist
Pomeroy, F. M.	Crescent, TN	1899	Ordained
Powers, P. R.	Roanoke, VA	1903	Evangelist
Price, W. C.	Newberry, SC	1906	Evangelist
Pripp, Taylor	Chattanooga, TN	1905	Evangelist
Purnell, Rev. W. L.	Rome, TN	1903	Ordained

\* Pinson, one of the founders of the Assembly of God.

\* Pollards, early years spent at Caney Springs, Tennessee.



Ray, William A.	Nashville, TN	1907	Ordained
Redding, D. F.	Hatfield, AR	1902	Evangelist
Rice, Calvin	Antonio, TX	1903	Evangelist
Rice, J. H.	Mount Juliet, TN	1904	Ordained
Rice, Mrs. Dora	Antonio, TX	1903	Evangelist
Richardson, Minnie	Morris City, IL	1910	Evangelist
* Rife, Mrs. Olive	Nashville, TN	1912	Evangelist
Robinson, A. B.	Catawba, FL	1906	Evangelist
Robinson, Mrs. Lula	Nashville, TN	1907	Evangelist
Robinson, W. C.	Nashville, TN	1901	Evangelist
Roby, Mrs. J. L.	Nashville, TN	1906	Evangelist
Roby, J. L.	Nashville, TN	1906	Ordained
Rodgers, Rev. H. G.	Dyersburg, TN	1902	Evangelist
Rogers, H. G.	Columbia, TN	1901	Ordained
Rogers, R. C.	Sparta, TN	1906	Ordained
Rose, S. E.	Greenville, SC	1906	Evangelist
Rowland, J. D.	Banksston, AL	1910	Lay Worker
Rye, Mrs. E. P.	Clarksville, TN	1902	Evangelist
Rye, J. J.	Clarksville, TN	1898	Ordained
Sanders, E. C.	Turf, TN	1901	Ordained
Sanders, J. L.	Dyersburg, TN	1909	Evangelist
Sanders, Rev. J. S.	Rocky Mount, LA	1902	Evangelist
Sandlin, R. H.	Alexandria	1907	Evangelist
Scott, D. E.	Caney Springs, TN	1902	Ordained
Secey, Miss Bessie	Nashville, TN	1907	Evangelist
Seymour, H. A.	Chattanooga, TN	1909	Lay Worker
Sexton, Gionye	Atlanta, GA	1902	Evangelist
Shannon, Curg	Hickory Point, TN	1903	Ordained
Sharp, John S.	Waycross, GA	1911	Evangelist
Shealy, Tillman A.	Leesville, SC	1906	Evangelist
Shell, W. L.	Marion, KY	1911	Evangelist
Shelton, John F.	Slayden, TN	1903	Lay Worker
Shippey, M. E.	Nashville, TN	1914	Evangelist
Shoemate, John W.	Chattanooga, TN	1908	Evangelist
Shreve, Charles A.	Nashville, TN	1903	Evangelist
Simpson, Thomas M.	Dover, TN	1903	Evangelist
Slaten, J. R.	Dorrisville, IL	1909	Evangelist
Sloan, B. F.	Cookeville, TN	1906	Evangelist
Smith, Daniel L.	Memphis, TN	1906	Ordained
Smith, D. E.	Mayland, TN	1914	Ordained

\*Rife, in later years resided in Chattanooga, Tennessee.

Smith, Fagan	Savannah, TN	1899	Evangelist
Smith, Miss Gertrude	Paris, TN	1902	Evangelist
Smith, O. O.	Bon Aqua, TN	1911	Evangelist
Smotherman, H. O.	Murfreesboro, TN	1901	Ordained
Snell, E. A.	Gurdon, AR	1905	Ordained
Spence, James Elijah	Grovela, AL	1903	Evangelist
Spivey, G. M.	Drestview, FL	1906	Evangelist
Stafford, J. M.	Florence, AL	1904	Evangelist
Stafford, Mrs. Martha	Texarkana, AR	1906	Evangelist
Starne, R. E.	Lancaster, TN	1905	Evangelist
Stevens, J. B.	Alexandria, TN	1902	Evangelist
Stevens, William J.	Memphis, TN	1906	Ordained
Stewart, L. W.	Nashville, TN	1911	Evangelist
Still, Ernest	Greenwood, SC	1903	Evangelist
Still, J. E.	Greenwood, SC	1907	Evangelist
Stover, J. B.	Nashville, TN	1904	Evangelist
Stratton, Mrs. Leila Owen	Lebanon, TN	1902	Evangelist
Street, Mrs. M. E.	Rock Hill, TN	1907	Lay Worker
Strickland, S. W.	Atmore, AL	1909	Evangelist
Strickland, W. L.	Tallahassee, FL	1908	Evangelist
Stuckey, Irene	Etawa, AL	1907	Evangelist
Sullivan, Nannie E.	Nashville, TN	1907	Evangelist
Sullivan, Robert	Nashville, TN	1906	Evangelist
Tally, J. S.	Columbus, MI	1905	Evangelist
Tate, J. Armfield	Tracy City, TN	1902	Evangelist
Taylor, Chester	Greenville, SC	1906	Evangelist
Taylor, J. C.	Newberry, SC	1907	Evangelist
Taylor, Mrs. Meda	Nashville, TN	1905	Evangelist
Taylor, Mrs. M. C.	Boaz, AL	1907	Evangelist
Thomas, Mrs. Willie	Jasper, AL	1901	Evangelist
Thompson, E. W.	Nashville, TN	1902	Evangelist
Thompson, Miss Lucy	Chattanooga, TN	1908	Evangelist
Thompson, Mrs. Margaret	Nashville, TN	1902	Evangelist
Thompson, Miss Mickey	Thompson Station, TN	1903	Lay Worker
Thompson, Miss Pearl	Nashville, TN	1905	Evangelist
Throgmorton, Lewis W.	Evansville, IN	1911	Evangelist
Tickner, F. E.	Decatur, AL	1903	Ordained
Tidwell, Mrs. W. M.	Memphis, TN	1905	Evangelist
* Tidwell, W. M.	Memphis, TN	1905	Evangelist
Till, S. B.	Till, AL	1904	Evangelist

\*Tidwell, early ministry in Memphis, later years in Chattanooga, Tennessee.



Tillman, C. D.	Atlanta, GA	1902	Evangelist
Todd, John B.	Carmichael, MI	1909	Evangelist
Todd, O. N.	Carmichael, MI	1907	Evangelist
Todd, S. C.	Atlanta, GA	1901	Ordained
Ulmer, B. R.	Ruffen, SC	1907	Evangelist
Valentine, Mrs. J. M.	Ozark, AL	1903	Lay Worker
Van Ness, Elmer E.	De Soto, MI	1902	Ordained
Wade, J. A.	Minden, LA	1910	Evangelist
Waite, C. W.	Birmingham, AL	1911	Evangelist
Waite, H. C.	Birmingham, AL	1911	Evangelist
Walden, Jessie R.	Rockvale, TN	1903	Evangelist
Waldron, Clarence H.	Long Island, NY	1907	Evangelist
Walters, Thomas D.	Edgefield, TN	1901	Evangelist
Walters, Thomas D.	Bowling Green, KY	1906	Ordained
Walthall, Rev. W. Jethro	Texarkana, AR	1902	Evangelist
Ward, G. W.	Vanderwort, AR	1903	Ordained
Ward, Mrs. G. W.	Vanderwort, AR	1906	Evangelist
Ward, Mrs. T. E.		1905	Evangelist
Ward, Robert E. L.	Donnaho, NC	1909	Evangelist
Washington, John H.		1902	Evangelist
Watson, Miss Mande	Greenwood, SC	1903	Evangelist
Watkins, Charlie	Cordova, AL	1901	Evangelist
Weaver, Lige	Monterey, TN	1907	Evangelist
Webb, J. Allen	Ruskin, TN	1906	Evangelist
Welborn, Mrs. E. H.	Nashville, TN	1913	Evangelist
Wellons, Robert	Marion, NC	1903	Evangelist
Wiley, E. B.	Halls, TN	1909	Evangelist
Williams, Fred C.	Merrigold, MI	1907	Evangelist
William, J. B., Jr.	Rockvale, TN	1904	Evangelist
Willingham, Rev. W. Floyd	Atlanta, GA	1902	Evangelist
Wilson, Miss Addie	Clarksville, TN	1903	Evangelist
Wilson, Mamie (Mrs. J. D.)	Clover Croft, TN	1899	Evangelist
Wise, Harry H.	Nashville, TN	1913	Evangelist
Wise, P. B.	Ruskin, TN	1906	Evangelist
Wissford, N. W.	Elam, TN	1907	Lay Worker
Wood, G. C.	Elm City, NC	1907	Evangelist
Yarbrough, Theodore		1902	Evangelist
Yates, J. C.	San Angelo, TX	1908	Evangelist
Yates, W. B.	Sheridan, KY	1905	Ordained

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*Author*

John T. Benson, Jr.



## FINALE

Whew! This thing is finished, and I wonder how I ever started it. In the fall of 1975 Doctor Mark Moore, President of Trevecca Nazarene College, asked me to "sit" with his book committee. The committee was involved in writing the first 75 years of history for the college. I knew better, but Doctor Moore was persuasive and I found myself with the committee, which included Doctor Mildred Wynkoop, as the editor of the proposed book. I was vaguely aware of the history of the Pentecostal Mission and knew the Mission was the founding organization for Trevecca College. However, I had never seen the handwritten Minutes of the Mission from 1898 to 1915. Doctor Wynkoop showed me the Minutes, and they were sadly mixed up. I volunteered to make copies of the Minutes and put them in chronological order so that the unfolding of the activities of the Pentecostal Mission could be read step by step from its beginning in 1898 to its ending in 1915. I was hooked. The old Minutes intrigued me. In fact, I rejoiced and wept as I read those Minutes. You see, I remembered practically all of those grand old saints of yesteryears. So out of a full heart I thought I would just write a few paragraphs about these Minutes and these dear people. I started writing, and the more I wrote the more compelled I felt to write, and the more my old heart leaped and responded to the testimonies and triumphs of those dear people. I learned to love them over and over again, sharing their sorrows, joys and anxieties.

Now that it is over, I do apologize to any reader who might have been persistent enough to read this book from cover to cover. I do believe that there is history in this book worth preserving, albeit inconsistently structured grammatically and typographically, in caps, lower case, italics, roman, indents and margins. The whole of it has been typeset on an electric typewriter with its limitations. The work has been done over a period of months by different hands. I have concluded that my readers would be few. Therefore, I have decided to struggle no longer in rewriting, re-editing and such matters. I have been through this set-up a dozen times or more, each time humbled with its imperfections. I offer my apology and ask the forbearance of those who know the art of good book making and editing.

John T. Benson, Jr.











**HOLINESS ORGANIZED  
OR UNORGANIZED?**

**A HISTORY  
1898-1915**

This book is the history of the good brothers and sisters of the Pentecostal Mission during the early years from 1898 to 1915. They had the blessing. It filled them. It moved them. It was new and dramatic. It stirred them to action. Why organize? Did not the Holy Spirit burn within them? Pastor Millard Reed writes in his introduction to this book "This segment of church history provides a classic example of the tension that always exists between the dynamic passion of a movement and the necessary but stifling influence of organization. Brother Benson projects the question 'Can holiness be organized?' I think the question must be stated in the negative 'Can you keep from organizing holiness?' The good people of the Pentecostal Mission made a noble effort. From the very beginning the Mission moved irreversibly toward denominationalism. Organization was unavoidable." In 1915 the Mission became a part of what is now the Church of the Nazarene.

**PENTECOSTAL MISSION**

**INCORPORATED**

**NASHVILLE, TENNESSEE**