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W. M. TIDWELL -- A LIFE THAT COUNTED
The Life Of William Moses Tidwell

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With a Foreword by
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Chattanooga, Tennessee

-- Coincidental --
Rev. Tidwell was Rev. Perkins' first Pastor and
Rev. Perkins was Rev. Tidwell's last Pastor.

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* * * * *

"Only One Life
'Twill Soon Be Past
Only What'S Done For Christ
Will Last"

The above motto faced "Brother Tidwell" every time he sat at his large desk and doubtless motivated his zeal for his Lord and his charity toward all mankind.

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FOREWORD

It is a high privilege and honor to write the foreword to the biography of one whose life was so influential as that of William Moses Tidwell. Preachers and laymen believed in him, traveled miles to get to camp meetings, preacher's conventions, Holiness conventions, and revivals to hear God's message delivered by His divinely called servant.

Brother Tidwell was Reverend in his own rites, being an ordained elder in the churches he served. On one occasion the Regional Board of the Southeastern Educational Zone of Trevecca Nazarene College selected him to receive the honorary degree of Doctor of Divinity. In his kind, courteous manner, he declined the offer by saying, "No, no, brethren, give it to someone else, but don't give out too many." He is best known by and pleased with the title of BROTHER Tidwell which the people gave him. He was a brother in every sense of the word, and felt that he was his "brother's keeper" and evidenced this by rendering every possible service to all who were in need of spiritual and material help.

It was thought by some that Brother Tidwell took life too seriously, but being conscious that there is "a sinless, nightless, eternal heaven above us, and a waterless, bottomless, endless hell beneath us, with thousands of souls passing into eternity each day," he felt, "one should be in earnest." William Tidwell was a serious minded child and was possessed with a consciousness of eternity and its rewards. He was converted early in life and sanctified in the Methodist Church, of which he was a member, at the age of seventeen.

The call to preach the Gospel of Jesus Christ came very clear from God, and this young minister was soon sitting in the classroom of the Bible Training School in Nashville, Tennessee. Rev. W. M. Tidwell was easily accessible, though a busy Pastor with many demands upon his time. I heard him preach (first) in the summer of 1937, and came to him on different occasions for advice and the benefit of the prayers he always prayed.

Brother Tidwell was essentially a pioneer. His first labors were in Memphis, Tennessee where the attendance was 200 when he moved from there. The work of the Pentecostal Mission in Chattanooga had a small beginning, but outgrew two or three mission halls and two church buildings, climaxing with an attendance of 1,300 in the First Church of the Nazarene. His convictions and knowledge of the Bible made standing firmly for old-fashioned, second-blessing Holiness with standards a must for him. He also considered it a must for Churches and individuals who professed the experience and preached the doctrine. It will be noted by those who read this book that he united with three Pioneer Denominations: Methodist, Church of the Nazarene, and the Bible Missionary Church.

The story of the life of Rev. W. M. Tidwell is the story of a man, rather than that of historical records of the denominations with which he labored. But the story is more helpful when

noting its personal characteristics. Brother Tidwell was a great and good man. His humility made him great. His God given ability to grasp the profound truths and present them in a simplicity of statement made him great. His counsel was dependable and as a leader he was unassuming and fair. Those who heard him preach were convinced they had heard God's message, delivered by God's man. Now that the story of this devoted life and his labors are to appear in print, I sincerely hope readers will share the friendly atmosphere which was always enjoyed when W. M. Tidwell was there. May the Holy Spirit bless each one who reads the life's story of this good and great man with increased desire and determination to follow his example; his advice, and teachings.

Here is a book that will be welcomed by holiness people and friends because they became acquainted with Brother Tidwell during his 91 years, 1 month and 8 days on earth. To those who knew him, and to those who have heard about him, I address an appeal to "take the book and read it." It contains information, possesses a historic element, and provides inspiration which will be beneficial to all who desire to travel the "narrow way that leadeth unto life." The purpose of the book is not to make you want to be another Brother Tidwell, but to help you to be your own best self, and cause you to give of your best to the Master, and to make every contribution possible for the salvation of others.

Let us unite our efforts to give this book a wide circulation, the profit of which will go to foreign missions -- the cause which was so close to the heart of Rev. William Moses Tidwell.

In grateful memory and thanksgiving to God for the labors and blessings bestowed upon us through His servant.

M. E. Perkins,
Pastor First Bible Missionary Church
Chattanooga, Tennessee 37404

* * * * *

Chapter 1 HIS BIRTH AND HERITAGE

"Train up a child in the way he should go . . ." Prov. 22:6

In the chronology of human events, Divine Providence planned the birth of a baby boy to Jerome and Isabell Tidwell to further the purpose and will of God among men. Accordingly, William Moses Tidwell's arrival was proudly announced and duly recorded on October 22, 1879.

Like many in the Bible, and also in secular history, his life seemed destined to influence thousands for righteousness and true holiness. A number of Providential circumstances greatly influenced the "Life that counted" for so much good. First and foremost, was a noble father and saintly mother who gave young Will such a good start and who carefully guarded and guided him through the tender years of childhood. Then, he was part of a large family -- the second child (an only son) of eight children -- a rich and rare heritage indeed. Preceding him by three years was Maude. Then following him came four girls, Maume, Gertrude, Georgia and Sue. His hopes for a

little brother sank lower with the arrival of yet another girl named Ruby. The lad felt a tinge of guilt and the girls were sad, as well as father and mother, because Ruby only lived a few days. His disappointment deepened when the eighth and last child arrived, another girl, Lula Mae. At times loneliness reached the level of childish resentment. He resented having only girls for playmates, and his sisters resented not being appreciated by their brother. But Georgia decided to win his appreciation. Being the out-door type, she tried to be a brother to Will; riding horses and working in the fields together. They were constant companions -- she following him and serving him. This closeness continued even on to Bible School together in their late teens. Meanwhile, young William, through kindness commanded increasing respect from all the girls and from multitudes who looked to him throughout his life as the man who could help them in all their needs -- spiritual, physical and material.

Nature was a great teacher also for young William. His father was a successful farmer. It wasn't accidental that the Tidwell farm near Dixon, Tennessee was well-kept, well-stocked, and productive. Hard work for all was a way of life. Laziness was a bad word in the Tidwell vocabulary. The family altar -- Bible-reading and prayer -- came first before each day's work. And sometimes singing, along with the Bible and prayer would close the day's activities. The Tidwell "family tree" grew then in the fertile soil of industry, thrift and in the fear of God. With this wholesome background and training, it isn't surprising that the Lord began dealing with all the children very early in life.

Will was only six years old when he felt a strong desire to be saved. His father took him to Aunt Tabbie Fulgham's funeral. At this service they sang, "Oh come Angel band, come and around me stand, oh, bear me away on your snowy wings to my immortal home." His heart was deeply touched. Returning home, he went out and sat on the wood-pile alone and wept. He thought to himself, "Aunt Tabbie went to Heaven and I want to go to Heaven." In relating this story, he says the Spirit never ceased to deal with his heart until his conversion in his early teens. He tells also how he would go the long way around to avoid passing the house where lived a woman of ill repute. His parents and the community so frowned upon this person that he was afraid if he so much as walked by God might strike him dead. Truly the fear of God is the beginning of wisdom.

The Tidwell children were fortunate again to have well-educated parents. Father Jerome was said to be the best educated man in the community for miles around. When teachers were not available, he taught school. Some years they only had four months of school because of a shortage of funds. But the Tidwells would continue their children's training at home. So thorough was their schooling that Will went on to further his studies at Charlotte Academy and, like father, taught school for a time. His use of good grammar marked his speaking and writing throughout his long and useful life. He was bold to correct both young and old when words were wrongly used.

The Tidwells were also great humanitarians. They were not wealthy, but were considered "well-off" in those days by their country neighbors. Times were hard for most folk. Only a decade and a half ago fathers, husbands and young men were fighting in the Civil War. Many of them never came back. Homes were fatherless; "widows and orphans" were numerous. People were in need. During this time the Tidwells became well known for their benevolent deeds. The children grew up to learn early the principle of self-denial and sharing. "Others" became a family motto. Young

William so imbibed this spirit that it motivated him to a life of sacrifice. He actually enjoyed denying himself that he might help others in their needs.

* * * * *

Chapter 2

HIS YOUTH AND RELIGIOUS ACTIVITIES

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." I Tim. 4:12

"Will was always turned religious," said Mrs. Allen, the sixth child named Sue, who is still living and residing near the home place. His boyhood pastor, a Rev. Gilbert, gave him a New Testament which he treasured and read avidly. He never had a childhood sweetheart or a girlfriend through all his teen years. His Mother said, "Will, will preach," though she never let him know how she felt. If he ever preached, she wanted him to be "God-called" instead of "others-called."

Even before his conversion, it was evident Will possessed a double portion of character traits that make for greatness. When it came to honor and uprightness, he was a "chip off the old block." Even in politics, father Jerome was careful who he voted for. "Vote for the best man," he would always say, "and then you won't waste your vote." "Help the poor Democrat," Mother Isabel would chime in. "Let's be what we are," she would always say. And thus the parental mantle made imprints on the young man to be trustworthy and conscientious. Even when plowing the field, he would work doubly hard to merit his father's commendation. He always felt sufficiently rewarded when his father would walk out to him in the field and, placing his hand upon his shoulder, would say, "Son, I don't see how you did so much so well."

He was in the field, rather than in church, when he was saved. The Lord had been moving on his heart from time to time since he was a child. Perhaps this explains why he never committed open acts of sin. He had no bad habits. He never cursed, smoke or drank, but he was not saved and conviction became greater with the years. The worst thing he recalls doing was attending an old-fashioned country "play-party". But let him tell it: "I got under conviction and slipped out in the dark of the night and got on my knees and cried and prayed, 'Lord don't let me die here; if I die in this place, I know I will split hell wide open, because this crowd won't get to Heaven I'm sure.'"

"The Lord continued to strive with me and this conviction grew. By and by, out in the field one day plowing, the conviction became so strong, so intense, that I felt like I would die and go to hell. So, I stopped the mule and got down on my knees in the corn field. No excitement there. I guess nobody was in a mile of me, but I prayed and prayed and told the Lord that I was not a Christian and not ready to die and didn't want to die in sin and go to hell. And so I prayed and cried. Out in the field alone, as I prayed and called upon the Lord, the burden rolled away; and I felt so happy, so profoundly happy."

"I remember I went to the house. It was in the evening and my little Mother was milking the cows. I got to the place where she was milking, and she looked at me and said, 'Son, haven't you been saved?' I said, 'Yes, Mother, Jesus saved me back in the field.' You ask me how did she know that? I couldn't tell. I was her only boy and of course a wonderful boy to Mother. I told Mother about the Lord having saved me back in the field, and a meeting broke out right there. Just Mother, the cows and myself were there, but my little Mother took off, and she praised the Lord, and I was very happy."

Perhaps the secret of William being so blessed and happy in his early Christian years was his prayer life. Every night he would get up in the hayloft of the old log barn and pray until he got blessed. He thought that was the way you had to pray. But he didn't have to stay long for God to bless him, for the Lord knew he wouldn't go until he was blessed. So, for years he hardly missed a night getting up in the barn loft and praying.

Then he took another important step forward when he joined the Liberty Methodist Church where his parents were members and all the family attended. Will already had made an investment in that church when he helped cut the logs from which the lumber was made to build it. And when he was only seventeen years old they made him a Steward in the church and sent him to the Conferences and Quarterly Meetings. These were happy years for the young Methodist.

Now, let's listen to him tell how he got gloriously sanctified. "As time when on when I was toward nineteen years of age, a man named Patterson, Rev. V. L. Patterson from Illinois, came to our church for a revival. How he did it, I don't know, for our Pastor did not believe in holiness and opposed holiness with all his might. But somehow this good man of God got into our church for a Revival. Such a preacher I have hardly ever heard, and Bro. Patterson stayed in our home. Of course, there were no cars then and we would ride to church every night in the horse-drawn buggy. Bro. Patterson would talk and say, 'Willie, you're saved, but you need to be sanctified, you need the blessing.' And I knew I was saved, and I had a new heart but I longed for a clean heart. I got so burdened that it was tremendous, and I took a night or two off from the revival and prayed about all night. The Lord would bless me, but somehow I was not satisfied. But one night Bro. Patterson preached a marvelous sermon on holiness and a clean heart, and the Lord spoke to me. You say, 'Bro. Tidwell, did the Lord speak audibly, did you hear a voice?' No, I heard no voice, but God spoke consciously. God can consciously communicate Himself to His hungry child, and the Lord spoke to me and said, 'If you go forward to the altar and make the consecration, I will come and satisfy and sanctify your heart.' I guess I was a bit prejudiced about going to the altar. The old carnal mind will make us afraid, and I was afraid of my pastor. He wore striped britches and a scissor-tailed coat, and he didn't believe in holiness and some of my friends and big-shot kinfolks didn't believe in holiness. I had my eyes on them I presume, and kind of hesitated to go to the altar and pray to get the blessing. But that night my heart was so hungry, and as I sat there, the hunger became so intense that I forgot my pastor and his striped britches and his scissor-tailed coat I forgot my big-shot kinfolks and all the friends, Uncle John and Aunt Jane. And as I said the last yes, I found myself going to the altar, and my heart was broken. I was just bawling, and I think I almost had the blessing by the time I got there. So I knelt down and prayed and hadn't been there long till the Comforter came. You say, 'What took place?' All I can say is the Comforter came. The blessed Holy Ghost seemed to move in and my heart was satisfied. I loved Jesus before that time but I loved Him better now. I didn't get to heaven, but it looked like I had gotten into the very

vestibule. Somehow Jesus was so real, and my prayer was real -- more so than ever before. So it was a wonderful experience. I thank God for two works of grace. I thank the Lord because as quite a boy back in my late teens, Jesus saved me and forgave my sins and rolled the burden away, and then a few years later I came and made the consecration and trusted the Comforter to come, and thank the Lord because He came."

* * * * *

Chapter 3 HIS CALL -- PREPARATION -- AND GREAT SORROW

THE CALL

"He ... calleth unto Him whom He would." Mark 3:13

Little is known about the circumstances of W. M. Tidwell's divine call to the ministry. Some say they heard a voice when they were called. It was so with his sister, Mae, (Mrs. John McKay) who became a missionary to India and labored there for years under the auspices of the Church of the Nazarene until she, along with her young son, John, was killed in an automobile accident and both were buried in India. The story is told, perhaps by Mae, relating her unusual experience, how on her way to school, she had stopped under a tree of heavy foliage seeking shelter from a spring shower. Above the patter of falling rain she heard a voice saying, "Will you go to India for me as a missionary?" Thinking someone had caught up with her, she looked around. Finding no one near and the rain still coming down, she waited. And soon the voice spoke again, "Will you go to India for me as a missionary?" Being alone she was convinced it must be the Lord. With heart beating rapidly and eyes filled with tears she said, "Yes, Lord. I will go for You." And he blessed her there.

Others have an inner constraining, a growing, deepening, conviction that preaching is to be their life's work. This seemed to be young William's persuasion. He also possessed what the Methodist discipline called "gifts and graces of the ministry." And he preached long before he was granted license by the yearly Conference. It was soon after he was sanctified when persecution arose against him and those of like experience, that he felt the strong desire to proclaim the Bible doctrine of Holiness of heart and life and to encourage all to "earnestly contend for the faith." When his pastor refused to let him preach in the family church, Mr. Bud Sullivan offered his home for services. It was in this house where at age nineteen, the young holiness preacher delivered his first sermon. Some who were there, and still living, tell of this meeting and its results. The people came until the house was filled. There was the usual excitement about hearing a boy preacher preach his first sermon. What would his subject be -- how long would he preach -- would they be persecuted, even ostracized for attending this service? But all wondering ceased when the young man arose and read for his text, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." --- Luke 12:32. It was evident the "Preacher Boy" had the unction of the Holy One and the seal of God upon this great truth. Fear gave way to courage and uncertainties gave way to the clear will of God -- that, "Holiness becometh thine house, oh Lord, forever" Ps. 93:5. The folk were so inspired they were prepared to make any sacrifice necessary to support the teaching and preaching of "second-blessing" holiness. Prayer meetings, special services and

revivals continued until eventually this moving of the Spirit among the people culminated in the organization of the Mt. Olivet Church of the Nazarene in the community nearby.

PREPARATION

The call to preach brings with it a special urge, to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" -- II Tim. 2:15. The news of another work of faith -- an interdenominational Bible School in Nashville, Tennessee, was spreading over the land. It was founded and operated by a remarkable man, The Rev J. O. McClurkan. Young William and his sister, Georgia, made their way to Nashville to the Literary Bible Training School, later, Trevecca Nazarene College, located on Fourth Avenue. Many have heard him tell how he made his way into President McClurkan's office and expressed his desire to attend his school because he had heard they taught the Bible Doctrine of Entire Sanctification, Holiness of heart and life and Perfect Love. When he was assured that was the sole reason for the school's beginning, then the youthful but gifted preacher knelt and Rev. McClurkan laid his hands upon Will's head and prayed. How God blessed their hearts as they wept and rejoiced together. A lifetime closeness was made between student and President in this climatic moment. So deep and lasting was this fusion of heart and spirit, that Will Tidwell would choke up each time he would relate their providential meeting.

When he registered in as a theological student, the Bible became his main textbook. Consecrated teachers, the daily chapel messages from the saintly President plus a love for the Word gained for Will Tidwell the reputation of being "A Bible Preacher" for more than half a century. His studious mind and thirst for knowledge kept him fresh in his preaching, seldom repeating himself to his congregation.

Rev. McClurkan's faith, compassion and love for souls made a lasting impression upon young William. The two of them, armed with "The Gospel Basket" filled with tracts, Gospel's of John, School Brochures and so forth would go into factories, stores and homes; pray and leave something good to read, and return at the end of the day with sufficient funds to operate the school for the week. Rev. McClurkan, with no guaranteed budget, financed the Bible School and at the height of his spiritual adventure was supporting, or helping to support, ninety missionaries on foreign fields.

This kind of training was preparing young Tidwell to do exploits for his Lord in the years yet to come. Already he was being sent out to make contacts, to fill pulpits and hold special services. So rapidly did this ten talented young man complete his apprenticeship, he became one of the school's earliest graduates and was ready to inaugurate his pastoral ministry -- organizing, financing and building congregations and churches.

HIS SORROW AND GRIEF

"... a man of sorrow and acquainted with grief ..." Isaiah 53:3

Strange as it may seem, and difficult to explain or fully understand, most great soul-winners, men who are mightily used of God, have been crushed, or brokenhearted, by some

unavoidable, sometimes providential circumstance that came into their lives. It was so with W. M. Tidwell.

When beginning the work in Memphis, Tennessee, Tidwell needed someone to play the little fold-organ at the Mission. At one service he asked if anyone could help him. Had it not been for this specific incident, he might never have met Laura Kendal, the young lady who volunteered to play, and who later became his wife. It was soon evident that she was not as devoted to the work as he. Unfortunately, jealousy, sin, and extreme cruelty entered their marriage relationship. In spite of this heart-breaking situation, Rev. Tidwell kept his shoulders high and did not permit either her or the devil to wreck his ministry.

For years after Laura left him, and the divorce that followed, he remained single until his marriage to Eva Cook Sutherland. She too, had experienced the agony of an unfaithful companion. Without these misfortunes the life of W. M. Tidwell would not have had a blemish for those to magnify who wanted to believe the worst of the situation and destroy his ministry. Surely the circumstances were legitimate with Bible grounds. God blessed "Brother Tidwell's" work and he remained dedicated to the task of soul-winning. Certainly his second marriage was beautiful, sacred and a plus-factor in his ministry. The life, spirit and godly companionship of "Sister Tidwell" truly earned her the title of "Queen of the Parsonage" and the "Congregation's First Lady."

Throughout their long and happy companionship the parsonage which they graced was a model family unit. Due to their busy schedule of visitation they adjusted themselves to only two meals a day. Meals prepared by Sister Tidwell could hardly be equaled by the most trained commercial chef. Coffee and cola were not included on their "menu". Visiting evangelists who were entertained in their home were always complimentary of the hospitality and meals received while a parsonage guest.

Sister Tidwell's friendly, godly and modest life was truly an example to others. Often when Brother Tidwell was scheduled to preach in other cities the host pastor and district superintendent would encourage him to bring Sister Tidwell to the meetings. They were extremely anxious that her godly life become an influence upon the minister's wife as well as on the female constituency in attendance.

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Chapter 4

CHATTANOOGA, TENNESSEE -- HIS PARISH FOR SIXTY-FOUR YEARS

Rev. W. M. Tidwell was one of the first graduates of the Literary and Bible Training School (now Trevecca Nazarene College) in Nashville, Tennessee. The school was founded by Rev. J. O. McClurkan, a forty year old, six foot tall, bony faced, courteous man of God. Rev. McClurkan was fond of Will Tidwell. Although the Christian educator had a head of bushy hair and young Tidwell had been bald since the age of 24, they had more important things in common. They both believed in second blessing holiness and wanted to share its message of heart purity. Rev McClurkan would suggest areas for Will Tidwell to visit and evangelize.

In 1906 Rev. Tidwell returned to Nashville after having organized a mission in Memphis, Tennessee. When he left Memphis the congregation numbered around 200 persons. Rev. J. O. McClurkan, also a charter member of the Pentecostal Mission Board, earnestly suggested that Tidwell come to Chattanooga and establish another mission center, as the Mission Board was greatly concerned with spreading their work into as many communities as possible. After consulting with Rev. McClurkan, the energetic evangelist was on his way to Chattanooga to begin a two-week revival meeting. When he arrived he did not know a single person or did anyone seem interested in his arrival.

For the meeting he dedicated a vacant church building on the corner of West Eighth and Chestnut Streets. The dilapidated, dirty and dusty church seemed ideal for an "evangelistic crusade." The building having not been used for some time required days to clean. The young minister, in the absence of a church board to assist him, energetically tackled the job. He swept dust, ate dust, coughed dust and spat dust. Finally the task was completed.

He began to do personal work and conduct street meetings announcing everywhere that a mission was to open on a certain Sunday afternoon. Several had promised to attend but only three appeared. One of the three, Miss Essie Gates (now Mrs. W. N. Thomas) recalled the first service. "It was unusual. Brother Tidwell preached well -- a very searching message." How did Evangelist Tidwell feel? "Three in my first congregation, but they surely did look good. Three beside myself and the Lord. Five altogether, not a bad start!"

Since the evangelist didn't have funds to rent a church building and live in a hotel, too, while "visiting" Chattanooga, he placed a cot in the cupola of the building. The accommodations weren't too bad except when it would rain. Then it required moving his cot in search for a dry spot.

Soon he decided to invest his life's work in Chattanooga. A mission was formed. How was the mission financed? Years after he answered this question, "Simply trusting in the Lord. There were times when we had to get along on meager fare. Could get a nice bowl of soup for five cents (if you had five cents) and get two loaves of day-old bread for a nickel (but you had to have a nickel). However, dish of soup, stale bread and the Lord ... not a bad set-up."

By 1909 his godly and sacrificial reputation was well known among a group of five sanctified persons in the city. They became trustees of the mission and largely financed the work. Among the faithful contributors in those pioneer days were Mr. J. F. Loomis, Loomis & Hart Furniture Company; Mr. Harry Chapman, Chapman Funeral Home; Mr. C. W. Olson, Olson Insurance Company; Mr. Francis Heasty and Mrs. W. S. Barefield. In addition to donating their time, they directed new people to the mission services. Since the meetings were conducted on Sunday afternoons many "Church Members" were permitted to attend.

By now the congregation was in its third location, as the old church was torn down. The second location was a hall on the third floor of a building located in the heart of downtown Chattanooga. This building was also razed. The towering Hamilton National Bank building now marks this location. For the third move an empty store building was rented a couple of blocks

away on Seventh Street between Cherry and Walnut Streets. It was while the congregation worshipped at this location that the mission became known as the "Gospel Tabernacle."

(Some 100 yards from this location on November 30, 1970, while a patient at Newell's Hospital, the 91 year old Tidwell entered eternity to reap the rewards of his labors).

Tidwell had a unique way of making visitors welcome, especially those whom he knew by name. He may have been in the middle of his sermon when discovering a visitor, only stopping to say, "there's Brother Jones, Brother Jones, we are glad to have you with us today." A person who had been absent from the services could expect the same cordial greeting.

With a congregation of some 200 and people being saved and sanctified continuously, it became evident that larger facilities were needed. After much prayer and seeking, a lot was purchased on the corner of 16th and Williams Streets at a cost of \$2,000. This was paid for by a \$500 down payment and \$500 per year for three years. The Lord supplied the need through volunteer offerings. In 1915 while worshipping in this little frame building the Pentecostal Mission Affiliate voted to become united with the Pentecostal Church of the Nazarene. The union was effected at Nashville on February 13, 1915.

By placing the seats close together the building would seat five-hundred people. In the winter season two "potbellied" stoves heated the sanctuary. Although the wooden seats were uncomfortable, the unique preaching of the church's founder kept the audience so spell-bound that the discomfort was forgotten.

During revivals it was impossible to seat all who came. The place was a center of evangelistic fervor. Hardly a Sunday evening service ended without definite professions. Seekers would line the front of the sanctuary and many times extended far down the aisles.

To acquaint persons with the "new church" and its ministry Pastor Tidwell and his members would carry the "old-fashioned" religion to every section of Chattanooga by conducting evangelistic tent meetings. Also a street service was conducted on the corners of Main and Market Streets regularly. After the Street Service the group would march to the church several blocks away singing and leading new folk into the services.

Mr. Silas Perkins told of his family arriving in Chattanooga on the evening of October 31, 1913. His parents and their four children arrived by train from North Carolina. When they departed the terminal station and turned left they saw and heard evidence of Halloween. However, as they came closer to Main Street, a band of Christian workers and a compassionate W. M. Tidwell were conducting a street meeting. As a result of this a brand new family was introduced to the Church of the Nazarene. As one of the children said recently, "If we had turned right instead of turning left I would probably not be a Christian today." Did the young people enjoy his preaching in those early days? One old-timer answered this way. "They did. They would get under conviction, because he preached so close about sin. It caused them to really see themselves." He would visit the young Christian at his job site. Did he appreciate it? "I knew that there was somebody who cared. Brother Tidwell had a knack for getting close to young people. He set the example and the young people liked his example and followed."

Pastor Tidwell would neglect himself to help others. He wore patched clothing and his diet was limited. In taking the gospel into the jails, the freight yards and to the street corners he experienced an unusual sympathy for those less fortunate than he. One day a prominent businessman asked that he meet him on the corner of Ninth and Market Streets. When Tidwell arrived he found to his surprise that the man wanted him to have a new suit, new shoes and a new hat. When he took the pulpit the next Sunday he told his congregation: "I'm thankful, but I don't feel exactly comfortable in these new clothes."

By 1924 the church was inadequate to accommodate the crowds. People would sit in the windows and line the sidewalks in their attempt to attend the services and hear "Brother Tidwell" preach the simple gospel. During this year the little frame building was torn down and replaced by a brick building at a cost of \$37,000. The building seated about one-thousand persons. A full sized basement with Sunday School rooms was a part of the new construction.

Prior to this time the pastor had not owned an automobile. His ministry of visitation and witnessing was a "walking ministry." He would walk and visit as Mr. A. M. Gibbs put it, "as long as he could see a light burning in a house." On one occasion he was discovered almost exhausted while walking from neighboring Rossville, Georgia, several miles from his church. It was learned that he had ridden the streetcar to the Rossville area to visit. While visiting a home he detected a financial need. He gave them every cent he had and was walking back into town. One would not be surprised to see him walking down the street with a sack of coal on his back on the way to help a family in distress. Another time, after a three-day fast, he gave his total cash of 75¢ to a hungry lady who met him walking toward a restaurant.

Knowing that his ministry could be expanded with the use of an automobile, his church treasurer, M. E. Ruffner, solicited funds from several of Pastor Tidwell's friends in the business community and purchased a new four-door Chevrolet at a cost of \$1,100. After Tidwell had a few driving lessons from Ruffner, his ministry was "on wheels."

Tidwell was an honest and conscientious person. These characteristics were always present. On one occasion he bumped a parked automobile. Not knowing the owner and always being in a hurry he simply left his card, inviting the motorist to contact him.

In the fall of 1936 the brick building was sold at a great sacrifice to the Negro Methodists for \$10,000 and another move was under way for the fast growing congregation. After much prayer two lots were located at the corner of Main and Willow Streets on busy U.S. Highway 41. Pastor Tidwell and Mr. Claud Speer, one of his members who was in the real estate business, visited the city building inspector to obtain a permit to build the church.

The inspector informed them that they couldn't build a church on those nice business lots. Tidwell and Speer left his office and went to the office of Mr. Eugene Bryan, one of the City Commissioners. They related their story to an interested Commissioner. He asked, "Brother Tidwell, did he (the inspector) tell you that? Go get him!" Quickly Pastor Tidwell ushered the building inspector into the Commissioner's office. Mr. Bryan asked, "Did you tell Dr. Tidwell he

couldn't build a church at Main and Willow?" After admitting he had done so, he was instructed to issue the permit.

Construction on the new building began in the spring of 1937. Pastor Tidwell was frequently seen "inspecting" the construction and chatting with the workmen. Shirtless construction workers were asked to put on their clothing by the fearless "inspector."

On Thursday, April 29th of that year, Tidwell and a portion of his congregation gathered for the laying of the cornerstone. Inscribed upon the cornerstone are the words, "MY HOUSE IS THE HOUSE OF PRAYER." Into the vault was placed a lengthy document, which was read and voted to be the sentiments of the congregation. A copy of this document, which today hangs in the vestibule of the church reads as follows:

"In Matthew 21:12, 13 we have an account of Christ entering the Temple and finding it prostituted from its original purpose of worshipping God into a common place of traffic.

"Here we read, 'And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the moneychangers and the seats of them that sold doves, and said 'It is written' My house shall be called the house of prayer, but ye have made it a den of thieves.' Pitiful, indeed: Christ's holy being was profoundly stirred as He saw the House of God had become a den -- and a den of thieves at that.

"We are often made to wonder how the same Christ feels today as He looks down from His mediatorial Throne in the skies, and beholds those whom He has purchased with His own blood, and who bear His name, engaging in all kinds of "fairs, feasts and abominable customs, in the house dedicated to the worship of God. We believe if there can be grief in Heaven, as He looks down upon these, which are children of the latter day apostasy, which is now upon us, He must be made sad and His great heart stirred with righteous indignation.

"There is a place for political, industrial and social functions but it is NOT IN THE HOUSE OF GOD. In Revelation 2:9, we read of the 'Synagogue of Satan.' A building might be designated by men as the 'First Church, but in reality, in the sight of God, it might be a synagogue of Satan.

"The purpose for which the First Church of the Nazarene of Chattanooga was established and erected was not to provide a center of entertainment, but a place where God is met and worshipped. A place upon which His all-searching eyes may approvingly dwell night and day. A place where weary, tired lost souls may come and find rest and Salvation. A place where the Inspired Word of God, in all its fullness, may be preached with the power of the Holy Ghost sent down from Heaven. A place where God's children may be edified and built up in the most holy faith.

"If the time ever comes when this building shall be otherwise used, it will have been perverted from its God-appointed mission and purpose. Its purpose is expressed on its cornerstone. 'MY HOUSE IS THE HOUSE OF PRAYER.' God says, 'Them that honor me I will honor.' His word cannot be revised or revoked. It will stand forever. May His Divine blessing rest

upon all who have contributed in any way, and made it possible to establish and erect this Church and, also upon all who shall by any means contribute to its maintenance.

"Our sincere prayer is that God the Father may be glorified, God the Son greatly magnified, and God, the Holy Spirit honored and obeyed. That this building shall stand as a witness for our Christ and as a lighthouse in a weary land till Jesus shall come again."

On Sunday morning, September 4, 1937, the first service in the new structure was conducted. Perhaps the report published by the Chattanooga News-Free Press would best describe this milestone. Mrs. Hilda Spence, Church reporter, wrote the account under headlines reading, NEW NAZARENE CHURCH OPENS.

"An old-fashioned 'mourner's bench' in Chattanooga's newest and most comfortable church! But ... in place of rough pine or oak flooring on which to kneel there is a thick, green rug.

"The entire church has been built around this 'mourner's bench' or 'altar,' for it is said 'that hundreds of men and women find their way to Christ through the evangelistic services of the Nazarenes every year.'

"More than 3,500 people attended the first services in the new First Nazarene Church, corner Willow and Main Streets, yesterday. There were 1,600 at the morning worship service, more than 1,300 at the evening service, and 645 in the Sunday School. A loud speaker equipment was installed in the Sunday School department to accommodate the overflow.

"Offerings for the day exceeded \$1,400. The entire sum will be applied on the new building, according to the Rev. W. M. Tidwell, pastor of the church. The church was erected at a cost of \$50,000, and more than two-thirds of that amount has already been paid.

"You have more church for less money than any church in the City, and it is certainly one of the best churches in Chattanooga,' said 'Billy' Smith, city building inspector, who was called on for a few words at the evening service.

"The auditorium has a seating capacity of 1,300. The seats are comfortable, the ventilation and lighting excellent. The choir is seated back of the pulpit. Just overhead on the front wall, in white raised letters, outlined in red, is the word 'Eternity.' On the front of the pulpit stand in letters reflected through a red light, are the words 'God First.' The whole atmosphere of the church is one of joyous enthusiasm.

"Many beautiful baskets of flowers, gifts of congratulations from thoughtful friends, lined the platform.

"A choir of 150 voices, under the direction of D. Brand, presented a number of old and new hymns and gospel songs at each service. Assisting Mr. Brand with the music were Mrs. Leland Thompson, pianist and a 10-piece orchestra.

"Special music consisted of a solo by James Irvin, Ministerial student in the Nazarene Seminary; a ladies' quartet, composed of Mrs. J. F. Derryberry, Mrs. Carl True, Mrs. L. D. Grant and Mrs. D. B. Setliffe; a men's quartet, composed of Carl Thompson, Herschel Irwin, O. W. Caldwell and D. C. Irwin, and Wilmer Woyfe, Jr., a little eight year old boy from Atlanta, who sang several songs in a clear, sweet voice. It is said that Wilmer sings seventy-five songs without a book, sings for leading churches all over the country, and is the youngest member of the Southern Evangelistic Association.

" 'Why Should I Be A Christian, and Why Should I Be A Christian Now?' was the subject of the Rev Tidwell's sermon last night. Reading from the fifty-fifth chapter of Isaiah, verses six and seven, he made the following points: illustrating each one: 1. Because it is right; 2. Because of the influence; 3. Because of the terribleness of sin; 4. Because of the love of Christ; and 5. Because it will soon be too late.

At the close of the service two people came to the altar indicating their intentions to 'forsake sin and follow Christ'."

Visiting evangelists were regularly scheduled. The first revival meeting in the new building was conducted by the Rev. and Mrs. Earl Venum. The sanctuary was filled for the meeting with the young people's auditorium accommodating another 150 persons listening over a loud speaker system.

Time after time evangelists would come and declare that they never saw a larger or finer group of young people. One of the leading evangelists of that day once said, "I have surely changed my mind here. I thought they (the church) had to have a lot of social entertainment to get and hold the young people, but I have been wrong."

Pastor Tidwell was kind and unselfish to evangelists. At times when an evangelist would "get in the brush" he would turn to various members and urge them to "amen" the preacher. When the evangelist would make a good point Tidwell would jump up and have him to repeat it.

The church did not sponsor any kind of social entertainment. The young people found their social life in their religious life. They were satisfied and happy. Music was a special outlet for the young as well as the old. The choir sang and blessed the congregation. A church orchestra was organized by Clyde and Herschel Irwin and was another outlet for young talent. The musical program was known far and wide. People would come from miles around to hear the singing. Dwightman Brand, who served as choir director under Tidwell, praised his pastor for years of harmonious service together. Brand said, "Brother Tidwell was a wonderful preacher and in our thirty years he and I worked together without a crisscross whatsoever. We will never have another pastor in Chattanooga to do the good that he has done."

The musicians were supposed to have good spiritual victory. Pastor Tidwell once told of a young lady who remained out of the choir. When asked what her trouble was, she replied, "I have been considering going to a football game at the university. I fear I am backslidden in heart." She abandoned her plans, went to the altar, got reclaimed and returned to the choir.

For twenty-five years, about six months out of the year (May-October) tent meetings were conducted. The meetings were held in virtually every section of Chattanooga and the surrounding area. A tent revival usually lasted five weeks. Services were conducted each night except Sunday. Services were held Sunday morning and evening in the church and Sunday afternoon in the tent. Scores would come to the tent during the week and then attend the regular Sunday church services. As a result many were won to Christ and the Church of the Nazarene. Although the tent meetings were fruitful and used of the Lord there were also trials and burdens along the way. Many nights Pastor Tidwell would spend the entire night in prayer far back on the side of Lookout Mountain, or in the National Cemetery. During these nights of prayer he would seek and find help from the Lord, and shelter from a cold wind behind a large tombstone.

The first tent meeting he conducted was enough to discourage anyone ... but not William Moses Tidwell. He later described it this way: "I had worked hard, making the seats myself. Had just gotten the tent up, the benches made and the straw in. All was in readiness and we had announced far and wide that the tent revival in which the Lord would surely bless, would begin on a certain Sunday afternoon. But on Saturday afternoon, before the meeting was to begin, I had a call to come to East Chattanooga about four miles out to see a sick woman, so I spent my entire capital and rode out to East Chattanooga and walked back I was pretty tired. I had been making seats and visiting so I was not too strong. On returning to the tent, I saw a small cloud down toward the location of the tent. On arriving I found my tent was blown to smithereens. I had no tent, it was mutilated beyond repair. As I stood there and beheld this situation the devil seemed to say, 'Look at that,' That was just what I was doing. He seemed to say, 'You talk about God. If there is a God he is not much interested in you. He did not think enough of you to keep your tent up while you were gone to see a sick woman. Just look at that.' I had announced all around that the meeting would begin, and God was going to bless. Now what would the people think about God. It made me sick, and I almost quit. Seemed I could feel the hot breath of the devil and while I could not understand, I said, 'Well, Lord, I will go on.' " The last tent meeting was conducted at Main and Willow Streets prior to the construction of the new church building.

When Pastor Tidwell was behind the pulpit his membership felt secure. They hungered for his preaching. At the end of a two-week revival they were anxious for him to again "break the bread of life to them." He was not only a preacher, he was a teacher. Member Cecil Quinn recalled a statement made by Dr. A. B. Mackey, a former president of Trevecca Nazarene College. The gist of the statement was that a person who sat under Will Tidwell's ministry for a number of years should receive a degree just like those who attended Trevecca.

His job of leading a church with several hundred members was not always easy. Problems would arise as could be expected. However, he was a great judge of human nature and was an expert in dealing with people. He could "nip things in the bud" without being offensive to the person(s) involved. This gift of rebuke literally kept the church on a spiritual climb. Great but humble was W. M. Tidwell. On one occasion he disagreed with a position of an outstanding young Christian. Later he found that the young Christian's viewpoint was correct He was quick to apologize.

Finances in the early days and especially during the depression years came a bit slow. But even then his ability as a financier was evident. In the church assembly year 1940-1941 his church ranked eighth in giving in the entire denomination.

W. M. Tidwell believed in public relations. He took advantage of the free space provided by the daily newspapers to promote the church. At the Main and Willow location a neon sign was erected flashing the message, "First Nazarene Church -- Prepare to Meet Thy God." This neon sign was a first for a Chattanooga church.

By 1948 the Sunday School attendance had dropped from a pre-war average of 622 to a weekly average of 504. Church membership now totaled 424. History had recorded the organizing of at least five additional Nazarene churches in the Chattanooga area. First church had contributed financially, as well as by giving of members. Two of the churches received their entire membership from First Church.

After having been a faithful preacher, not missing a single service for a twenty-five year period, Tidwell now felt he should resign and enter the evangelistic field. This would enable him to accept a few of the 150 invitations that poured in annually asking him to preach in other sections of the nation. When he first offered his resignation the church board refused to accept it. They said, "Brother Tidwell, don't leave us now. We might finally get some entertainment preacher and this would ruin us." The board bargained with him. They offered to permit him to conduct twelve two-week revival meetings a year if he would only remain as pastor.

But now Tidwell was 69 years of age. He had spent 42 years of his life walking from house to house and place to place ministering and working to build a church and to advance the Kingdom of God. He had never taken a vacation during his long pastorate.

He had practiced the ministry that the Gospel was best given to the hungry along with food, that Salvation was more likely to be effective for the naked along with clothing, and that people were more receptive to Christ during times of sorrow. It was conservatively estimated that he had officiated at more than five-thousand funerals. married hundreds of couples, preached thousands of sermons and led many, many persons to Christ. It could truthfully be said "Chattanooga was his parish." Instinctively, many who had no church home called upon "Brother Tidwell" when they needed a minister.

The people at First Church loved "Brother Tidwell"; for in the mid-1940's when the 400 votes were tallied extending to him a three year re-call, not a single negative vote was cast.

History or people did not change his submissiveness to God. God had directed him to resign and to evangelize. So in June, 1948, he resigned and traveled to Jacksonville, Florida, to conduct the first revival in his "retirement years". At the time of his retirement a Sunday School annex was on the drawing board and some \$80,000 was in the Sunday School and Church treasuries.

In appreciation of his faithful service to the Church with a salary never exceeding \$50.00 per week the Church Board provided a \$12,000 pension program in \$100 monthly benefits until

the fund was exhausted. The Church Board had started the fund several years earlier since Pastor Tidwell refused to provide for himself. "We will have to do it," they said.

In 1953 at age 74 he estimated that he had been traveling around 25,000 miles each year, preaching twice a day most of the time. He never traveled by air, but would travel by bus or train packing a lunch to reduce expenses. For in some cases he would scarcely collect enough offerings to pay his expenses. However, whether the offerings were large or small his mode of travel spelled one word -- SACRIFICE.

In the eight years of his evangelistic ministry in the Church of the Nazarene he donated exactly one-half of all offerings to Trevecca Nazarene College. Other monies which he received from friends across the nation went to construct foreign missionary churches; to assist home missionary projects; to help needy ministers; and to print and distribute books, booklets and gospel tracts which he wrote. Though tired in body and only in his "beloved Chattanooga" between conventions, camps, and revival meetings he maintained a keen interest in distributing the Gospel by print. It was not uncommon for him to work during the late night or early morning hours addressing mail to the nation's public libraries, laymen and ministers with whom he had contact.

He is still respected by members of the First Church Board. Soon after his death they named for him the Sunday School Annex planned before his resignation in memorial to his faithful ministry.

Surely Heaven's population will be increased as a result of his obedience to God and his compassion for unredeemed humanity. Indeed his ministry at The First Church of the Nazarene proved that this middle Tennessee pastor in 1898 was blessed with perception. The doors of the Methodist Church, closed to the holiness preaching of young Will Tidwell, deprived his community of benefiting from one of America's deepest spiritual minds.

He proved the brethren wrong who said, "You will have no place to preach and will likely starve." For he once said, "I feel sure that I could leave Augusta, Maine, and start west for California and spend practically every night with friends. I am sure that I could leave the Great Lakes, or almost anywhere in the north, and take three meals a day with special friends on to Miami, Florida."

Yes, God was faithful. When the young minister gave up many of his friends early in life God had a plan. Now we know that plan. For the work of W. M. Tidwell at First Church of the Nazarene is now history. Indeed a warm and successful history which is indelible in the spiritual life of Chattanooga, Tennessee, yea even around the world!

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Chapter 5
THE PREACHER AND HIS PREACHING
or
Observations of His First Associate
Pastor -- the Author

"The Lord hath anointed me to preach." Isa. 61:1

The fame of W. M. Tidwell and his great church at Chattanooga, Tennessee, had already spread throughout the land long before I was personally acquainted with him. Our family moved to Nashville, Tennessee about 1928 and immediately became affiliated with First Church of the Nazarene, another great church, with another great pastor, Rev. H. H. Wise.

It was at a yearly District Assembly that I met "Brother Tidwell" for the first time. His pastoral report was most impressive. Afterward when he preached, I was even more impressed. He was humble, yet commanding in his personality; tender, yet so pungent was his practical gospel message. Moreover, the Spirit's anointing was upon both the message and the messenger. My heart was blessed by his sermon, but I never dreamed that six years later, I would be working with him as his associate pastor.

The opportunity to know him better came in my first pastorate, a home-mission church in Old Hickory, Tennessee, when he came to conduct revival services. Several things about him and his preaching made a lasting impression upon this young, inexperienced preacher. First, that he would consent to come to a small group with a newly-married, unlearned, untried leader amazed me. I learned later that he never "culled" revival invitations, though he received an average of three calls a week for years. He would pray and go where the Lord led him. Then, I had never before seen anyone preach in his hat and overcoat. Services were held in the old theater building with high windows on the north side, a thirty-eight foot ceiling, and the temperature eighteen degrees above zero on the outside. So, for warmth he preached in his hat and overcoat. He stated that this had happened only once before in his life -- Miami, Florida -- where he held a meeting in freezing weather with no way to heat the building. He was also easy to entertain in the home, and even though my wife and I had been quite nervous about his coming, he put us at ease. When he retired for the night, he wanted one extra quilt and a heavy towel to wrap around his bald head. He had been bald since the age of 24.

"What if he takes pneumonia and dies, then we would be responsible," my young wife whispered to me in the night. Suddenly we heard strange sounds coming from his bedroom. The next morning when we inquired how he rested, he said, "Did you hear me sleeping?"

But the revival and its results were to influence my ministry far more than I knew. I observed him closely. How he thundered out against sin, carnality, worldliness and nudity! How he insisted on pure-hearted holiness as a requirement for Heaven and effective service! How he dealt with souls at the altar! His ministry, wisdom and judgment "set the (little) church in order," and became a pattern for me to this day.

It was in that meeting that we formed such a deep friendship. He would say, "The Lord might lead you to be my 'associate pastor' sometime, and if He does, you make tracks down to Chattanooga." He wanted to get away for preacher's meetings, holiness conventions, revivals and so forth. (So many calls came.) He was on the search for a couple to help him so he could go into full-time evangelistic work and leave the church with the new couple. I never even thought of one day pastoring the church as was suggested; I just wanted to learn from him and get some of his

"notions" as he called them. Before accepting the call as his associate, I remember filling in for him once when he was away. It poured rain all day, and still I preached to about thirteen hundred in both the morning and evening services. What a church! What a crowd! What a spirit upon the services! They shouted in the opening exercises of Sunday School. They shouted in the morning worship service. The 6:30 p.m. Young People's Service, led by President Lewis Mason, was attended by one hundred young people and young couples. This service had the depth of spirit of one of the regular services. The long altar was lined with seekers in the evening service. I watched as a number came out of the large choir of one hundred fifty voices and I thought they were coming to the public altar. But no, they were going into the audience and inviting folk to come to the altar for prayer. In just a few moments they were all over the auditorium, inviting, doing personal work. Then I realized the value of "pre-service prayer meetings." They came to church early and did not stand around and talk, but filled up the down-stairs Sunday School rooms to pray. And such praying, weeping and calling upon God for souls! No wonder conviction was upon the people. "The effectual fervent prayer of a righteous man availeth much." James 5:16b

Now, the desire was stronger than before to be with "Brother Tidwell," to sit at his feet, and learn, to catch his spirit, and see his methods in motion. The call came almost simultaneously with our resignation at Old Hickory, Tennessee and we moved into Chattanooga to assume the duties of "associate pastor." He announced that "Brother Joe is not my assistant, but my 'associate.' He will not assist me but be associated with me and do exactly what I do." My wife and I called with Brother and Sister Tidwell until we were acquainted with all the Church people. But principally, my work was "door to door" calling except when he was away; at which time, I was to assume full pastoral responsibilities. He insisted that I receive the same salary as he: \$50.00 per week.

My first disappointment was in not getting to be with him, nor hear him preach as much as I had hoped. He was gone so much that I had to preach between a fourth and a third of the time. What a battle I had: the devil fought me constantly with this thought: "No matter what you preach, he has already preached it here and a lot better than you can do." This was a great battle for me especially with so many "preacher boys" and even laymen who came up under his teaching and training. Nevertheless, I was here to learn the secrets of this great preacher.

HIS STUDY

"-- give attendance to reading" -- 1 Tim. 4:13

He was unique in so many things. I remember how he took me into his study and sat me down for a short visit. The study was large, with long glassed-in book shelves filled with good books on one side. The other side faced his spacious desk with a picture of Christ in the middle of the wall, a sink with hot and cold water in one corner, and a hat and coat rack in the other corner. There was an inside entrance from the wide hall and a door with a small window leading outside, which gave him a private entrance. Almost in the center was a long couch that made out into a full sized bed. Underneath were bed clothes and his pajamas. "This," he told me, "is the secret of the Tidwell endurance." Every day he would rest from noon until one or one thirty. He said to me, "When you see the blind drawn on the outside door, don't you knock on that door. I have to have

my rest to make it 'til 10 p.m." Then he urged me to get the habit and I would live longer and get more done.

In spite of all the commentaries, lexicons and books of every kind, I found W. M. Tidwell to be, for the most part, a man of "one book" -- the Bible. He told me that he had studied the Bible so long that he could not read more than five verses until he would have to lay it down and start making sermon outlines. He had boxes of outlines that he had never preached. His most unique method of outlining was right on the pages of the Bible. The main division points would be around the margins and the smaller points would be right across the pages. Maybe he would only have a capitol letter to represent a word and several letters would make up an entire sentence. No one knows how many Bibles he filled up in his life-time and gave away to his "boys" as he called them. I have one of his Bibles filled with outlines and prize it very highly. He would say, "Brother Joe, you are about the best at deciphering my hieroglyphics."

Illustrations, or his manner of giving them, was another unique phase of Brother Tidwell's ministry. Most of them came out of his own ministry in dealing with people. Then as he studied, prayed, and meditated, it seemed the spirit would bring them to him. And thus he created them, plotted them, dreamed them. And then, under the anointing of God, he would act them out rather dramatically. Instead of just telling them, he might use people or things to get the point across. "When you don't have thoughts," he would say, "you have to use things." This statement itself, is an hyperbole. Every message was rich in thought content -- original, simple, sublime, -- yet he might use flowers (the lady who brought the bouquet would cringe as she watched them being mutilated), a chair, books, or whatever to illustrate the truth.

I remember one Sunday Morning Service he was preaching about the man "borne of four" tearing up the roof to get their friend before Jesus. Pastor Tidwell saw that his audience was not catching the spirit of desperation involved in winning souls. He pounced upon a large stack of New Testaments just behind the choir screen that I used for my Bible Class which met in the Auditorium and began throwing them right and left. Our daughter, JoAnn, was only four years old, but she looked up and said, "Brother Tidwell is silly, ain't he, Mamma." Others questioned this also but none will ever forget how desperate these men were in tearing up the roof to get a soul to Christ.

On another occasion he was preaching from the text, "Draw nigh to God, and He will draw nigh to you." He discerned that some were feeling you could draw nigh to God and still keep your distance from people. So, he set a chair out in front and said, "We will let the chair represent the Lord." Quoting his text again, he began calling some by name from all over the auditorium and up in the choir to meet him at the chair. He kept shouting his text as they came. "Keep coming, don't stop, push in until each one can touch the chair," Suddenly, they realized they were all in a huddle; while they were drawing closer to the Lord, they were getting closer to each other. Then he had them all link arms around the chair. Shouting broke out in the audience; others with differences, no doubt, began to weep. Then as he had them return to their seats he exhorted the crowd to note that while they were getting farther away from the Lord (the chair) they were also allowing distance to come between themselves.

Such a Bible preacher I have never heard. He would have me read his scriptures to assist him. He loved to stop me, saying, "Read that again, Brother Joe." If it was a pungent scripture he would say, "Wait, wait, did Paul really say that?" "That's what it says, Brother Tidwell," I replied. "Well, then," he said, "Let's hear it again, if it kills us." His "Bible studies" on prayermeeting nights were worth coming to hear, and they came by the hundreds. I preached one mid-week prayer meeting to nine hundred and twenty seven by count. I do not know of another church in history that reached the consistent attendance of his mid-week services.

It is tragic that we do not have his studies on Revelation in print or better still, a commentary on this, and the other prophetic books, authored by W. M. Tidwell. His discerning of the times, the trends, and the coming apostasy was unusual. The "Second Coming of Christ" was a favorite subject of his. The late Dr. D. Shelby Corlett, former editor of the Herald of Holiness, once wrote Brother Tidwell and called him "The Apostle of the Second Coming." He did leave us an excellent book on the Second Coming (along with a number of other books) and some forceful tracts on related truths concerning the "last days."

He was strong in his emphasis on studying and preaching the Bible. He would spend four to six hours a day, three to four days a week in his study. Thus, he seldom repeated himself. He would repeat truths and statements but only to make sure the congregation would "get it." "Nod your head and I will know you got it," he would say, and then add, "Pardon my grammar." Even then he would justify himself by stating that Paul repeated. "Rejoice in the Lord always: and again, I say, rejoice." -- Phil. 4:4. "You see, Paul repeated."

When he would hold preacher's meetings he would "put it on" the preachers to give the people something worth coming out to church to hear. He would then drive the truth home with an illustration, such as telling about the old woman who operated a boarding house going to the market for supplies. She asked the proprietor if he had any chickens. And the answer was, "Sorry, we're sold out of chickens." Then she said, "Just give me that broad-faced chicken over there." "Why, that is an owl," said the storekeeper. "Oh, he'll be alright; it's just to make soup for the boarders." Then the speaker would exhort the preachers not to be content to give the folk "owl-soup" but give them something good from the Word and they will come back."

HIS COMPASSION

"He had compassion" ... Luke 7:13b

Another secret to the success of the "life that counted" was his love for, and interest in people. He saw them all -- rich or poor, great or small, black or white, sick or well, as souls for whom Jesus died. Their needs, spiritual, physical, financial, were his concern. He was affectionately called "Brother Tidwell" because he so identified himself with others in their needs, they felt a kindred spirit. To help people was his joy. A preacher once told of his conversation with the shoe-shine boy while he was getting a shine before his train's departure. He asked the colored boy who was the best known preacher in Chattanooga and the boy replied, "Dat ain't hard, dat's Rev. Tidwell." He then told how he had seen him stand in the alley and give the "hoboes" money for a hot breakfast as they would jump off the early morning freight. He would also give them a tract to read. Heaven alone will reveal how much good was done. He would exhort his

people, "Do something that you don't expect a reward for down here." His love for people, and their souls, would drive him to seek them out and find them. When he had no car, he would walk, mostly door to door work, and seek as his goal, fifty calls a day and pray in each home. I have been out with him at 8:30 in the morning. Walking rapidly, which was his natural gait, I said, somewhat breathlessly, as we approached the front door, "Brother Tidwell, do you suppose the folk will be awake yet?" "I don't know, son," he replied, "but it is our duty to wake them up more ways than one." Sure enough there was sickness in that house and he had some premonition he was needed. He was a great steward of time and would not allow anyone to make him waste it. His church was on U.S. 41, the main north-south route from Chicago to Miami. Multitudes of travelers, vacationers and business men traveling this road would stop in to visit with Brother Tidwell and look over his great church. He would show them around making sure they saw there was no recreation room, no kitchen, and so forth. When they were back in the study, quickly, but softly, he would say, "I must not keep you dear people; I know you have to go but pray a word first." And then they would be ushered out the door thinking, no doubt, it was their idea to leave so quickly.

Supper must be ready at 4:30. He and Sister Tidwell ate only two meals a day. By five -- or five-fifteen they were getting in the car to go calling. Ten calls a night was the minimum. In a city the size of Chattanooga, ten calls could involve fifty to seventy-five miles. His method of calling was unique. In most instances he would hold his hat and coat. "Can't stay but just a minute," he would say. "Sit down and tell us about yourselves -- you are working too hard -- are all the children well? Is there anything we need to help you pray about?" Ten minutes was a long visit, generally speaking. The visit would end when Brother Tidwell would slip down on one knee and was praying before the rest could get their eyes closed. He talked to Jesus like He was in the room. He always left one wishing he had stayed longer. He would drive in the garage at 10 p.m. and be in the bed with the lights out at 10:15.

His hospital calls were equally as unique. Slipping quietly into the room, hat under his arm, he would greet the patients cheerfully, making a few pleasant remarks about how much better they looked, and that he hoped they could be in church soon. Quickly bending over the bed, he would pray "just a word." Then he was gone. Folk generally felt better when he visited: they couldn't always tell why nor how; nevertheless, hope shined for them a little more brightly.

Our third child came while we were in Chattanooga. "Brother Tidwell" found out we had very little insurance. I could see his concern. Credit and installment buying might be alright for a house and car, but little else. This was his life-long policy from which he never varied. Consequently, it was "cash and carry" when we left the hospital with our new baby boy. If namesakes have any bearing on one's future, William Orval Cook is in the ministry today, being named after Rev. William Tidwell and Dr. Orville J. Nease, another great friend of our family and the Tidwell's.

HIS SACRIFICE

Romans 12:1

"Brother Tidwell" never liked for people to refer to him as a sacrificial person. He would say, "I have done nothing." Perhaps self-denial would be more proper. Or maybe he was both. Not that he lacked anything; his wants were few and his needs were supplied. He could have been

wealthy, for multiplied thousands of dollars were given to him. Not a penny of it was used for personal needs; he said Self-denial and sacrifice with him was a way of life, personally and also in the interest of the cause of God. He always looked immaculate, yet he would not wear "costly array," nor come out in the latest fashion. His conservative attire identified him, he felt, with the Ministry. Dark suit, white shirt with stiffly starched detachable collars, and black bow tie -- this was his standard dress from which he never varied. Folk readily recognized him everywhere. "There's Brother Tidwell," they would say. When asked why he wore a bow tie, he replied, "so folk wouldn't wonder why I didn't wear one." Many suits of clothing were given that he never wore; so many people needed them more. Folk tried to outsmart him by buying his railroad ticket for him, including a berth in the Pullman Car. He would make the ticket agent give him back the price of the bed and sit up clear across the country to his next revival. Then one of his Sunday School teachers would show up Sunday in a new pair of shoes. He knew there was a need, because he saw his upturned feet as he knelt in prayer at church. Any number of teachers would get off from work in the evening and make calls until 10 p.m. without supper.

"Brother Tidwell's" interest in Foreign Missions was second only to the work of the church in the homelands. Throughout the world, buildings stand as mute evidence to his vision. Like the Apostle Paul, he was not "disobedient to the heavenly vision" to the end of his earthly life.

During my last visit with him before his summons to his eternal reward, I learned that the heathen truly was this man's inheritance ... Psalm 2:8. He seemed to have a premonition this would be our last visit in this world. "Before you go, Brother Joe, there's something I have never told you." Choked with emotion for a moment, then looking up through tearful eyes, he said, "When I'm gone you will find about \$20,000 I have set aside in my will for foreign missions." That money has already built a church in Japan and a Sunday School annex in Okinawa.

He also had a very personal interest in true Bible schools for the training of preachers, missionaries and Christian workers, and gave heavily in their support. Dr. A. B. Mackey, President Emeritus of Trevecca Nazarene College said that during the depression, W. M. Tidwell gave to Trevecca dollar for dollar with all the churches of the Southeastern Educational Zone combined. A beautiful building was erected on Trevecca's campus as a "memorial to his love."

Another Bible school edifice named "Tidwell Hall" enhances the beauty and valuation of the Bible Missionary Institute campus located in Rock Island, Illinois, because this sacrificial man gave generously toward its erection.

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Chapter 6 THE MINISTRY OF WARNING

"That day shall not come except there come a falling away first." II Thessalonians 2:36

To "make full proof" of one's ministry every truth that affects the souls of men must be faithfully declared. W. M. Tidwell was a faithful preacher. He was also a teacher of exceptional ability. His messages of inspiration and blessing would often get the saints in the aisles shouting

the victory. Many thousands of souls were saved and sanctified under his evangelistic preaching. But perhaps more people will remember him as a true prophet -- fore-telling, denouncing and warning. This was his calling also.

Let him speak for himself in his booklet, *The Faithfulness of God*: "We have stuck tenaciously to the old-fashioned Bible Nazarene program. We feel clear that the mission of the church, as such, is not political, military, industrial, or social, but wholly spiritual. There is a place for emphasis on such matters, but it is not in the church nor even sponsored by the church. There is not a word in the New Testament that permits or sanctions the old play, club, social, entertainment program for the propagation of the work of the Lord. They are children of the apostasy. They were not included in the original program of the holiness churches. Some insist we must have them to hold the young people. This is not true. We did not get the young people by this method, neither can we thus hold them. People come to us not because we have these, but because we do not. Ask any of them. But for these years there has been no desire for these worldly, apostate methods. They are happy in the work of the Lord, where they find spiritual and social fellowship that satisfies. Personally, we ask just a little forbearance from our brethren, if we seem to be just a bit radical at this point. We became sick and tired of the old apostate program in the church from which we came. We are afraid of it. God has raised us up for such a time as this. To betray Him would be tragic. How happy I would have been when I felt I must leave the apostate program to have found a good spiritual, holiness church with which I might have become identified. I pray and weep bitterly, when I find some insisting that we go back and worship the defeated gods, which could not deliver their own people."

Now in his sixties, and at the peak of his ministry, he felt very strongly that he should cry aloud against the drift away from old-fashioned holiness with Bible standards. More and more his preaching revealed his great concern for the church. A typical message along this line was entitled, "Then Cometh the Devil," Matt. 13:19. The outline was simple but graphic. He started with the Garden of Eden where God placed the first pair. They were holy and happy -- "then cometh the devil." He showed how God raised up the Hebrew people; gave them the land of Canaan, commanded that they be a holy people -- "then cometh the devil." Third, he dealt with the New Testament Church; the day of Pentecost with its great revivals -- "then cometh the devil." Fourth, the Wesleyan revival and the great Methodist Church with its principle doctrine of "second blessing holiness." Revival fires swept England and America. Missionaries crossed the oceans and preached in many nations of the world -- "Then cometh the devil." Finally, he showed how God had raised up the holiness movement, consisting of several denominations, independent groups and missions. They came out of the old line churches for the specific purpose of preserving and propagating the doctrine, experience, and life of true Bible holiness. They wanted churches where they could have freedom of worship, fellowship with those of like faith, and a channel of service where labors of love and investments of "tithes and offerings" would be preserved. They wanted a radical Bible ministry that would feed their souls, stir them to soul winning, and challenge them to a world-wide missionary outreach. Oh, how God blessed them. And once again revival fires swept like a prairie fire -- "Then cometh the devil." Brother Tidwell climaxed his message with the warning that every form of compromise was making inroads into the holiness movement. What a sermon! At the close of the service the people of his great church in Chattanooga, Tennessee, came around and expressed their gratitude for a faithful preacher and vowed their loyalty to God and His Word.

The notoriety of this fearless preacher spread throughout the land. Every holiness movement and independent group sought his ministry. Even "Who's Who" of America sought to list him in their yearly volume. He threw all their literature into the waste basket. After some time, more questionnaires came. Realizing now it was an earnest inquiry, he proceeded to answer their letters. His reply was short but humble. He thanked them for their consideration but felt he must decline the offer. He did not feel worthy to be listed with the "Greats" since he had done so little. His real concern, he stated, was not "Who's Who," but "What's What."

His Alma Mater -- Trevecca Nazarene College -- offered to confer upon him the Doctorate of Divinity degree. Again, he felt his unworthiness and declined this great honor. Said he could not find where Jesus was Doctored. "Give them to others more qualified," he said, "but don't give out too many." Thus he was satisfied to be just "Brother Tidwell!" The burden grew greater now to give full time to "preacher's meetings," "holiness conventions" and "revivals." He was just about as concerned that the laymen stand by the God-ordained Bible plan for the church as he was that the Preacher stay on fire for the old-fashioned way. To support this concern, he would often quote (or misquote as so many do), "Like priests, like people," Then he would quote it correctly: "As with the people, so with the priest," -- Isa. 24:2, and clinch his conviction of the laymen's importance with Paul's statement to the Thessalonian church -- "For now we live if ye stand fast in the Lord," I Thess. 3:8.

The great Chattanooga congregation was reluctant to lose him as their pastor. They offered him assistant pastors, secretaries and church deaconess to help him with the calling. All of these were used, lightening the work load locally, but his concern for his church that he loved better than his life, was now with him day and night. When the people of his pastorate saw his burden was of God, and realized what he had warned them of for years was rapidly developing, they reluctantly accepted his resignation and bid him God's speed.

Nazarenes in every section of the nation began to hear him, along with many other groups of like faith and convictions, sound the trumpet against the apostate program. He knew if the church ever installed kitchens and adopted the eating and drinking program, the burden for souls would leave. He knew if the entertainment, recreation and play program ever supplanted revivals, the blessings of God would leave. When bobbed hair was in vogue, short dresses in style, and mixed bathing was being practiced in some of the great youth camps, he was afraid God would write "Ichabod" upon us. Books and tracts were now being added to his arsenal of gospel dynamite. When the church became co-operative members with the National Council of Churches, he denounced it "vociferously" publicly and privately. But perhaps his greatest disappointment was when his denomination took little or no stand against television. He knew this was a satanic miracle and would be used to deceive millions. Sure enough -- when the laity began to purchase television sets, the pastors began feeling the pressure not to mention it in their sermons. When the pulpits were silent, television antennas were soon raised over parsonages all over the nation. Many remember hearing Brother Tidwell tell of his experiences of holding revivals and staying in parsonages where the television was seldom turned off. One instance especially stands out. They had gathered around the table for the evening meal. "What will you drink, tonight?" asked the pastor's wife. Some said, "Iced tea for me," others said, "I'll take milk." But the beautiful little six year old girl said, "Make mine Pabst Blue Ribbon." She had seen this on television. Then Brother

Tidwell would say, "If you think it is right easy to stay in someone's home and partake of their hospitality and then denounce things they have accepted, you ought to try that sometime."

The mails now brought fewer and fewer calls for revivals, conventions and preacher's meetings. Some cancellations came. The great change and compromise he had faithfully warned against was now on in full swing. Having long ago resigned the pastorate of his great church, nothing tangible remained. His ministry was limited for he found himself on the perimeter of his movement's activities. Yet, he refused to change his message or alter his stand for God and truth. And it was this steadfastness that brought him to the forefront with people and groups who were resisting the same pressures and trends of the apostasy that had now become worldwide.

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Chapter 7

THREE RELIGIOUS MOVEMENTS IN A LIFETIME

"Come out from among them." II Cor. 6:17

W. M. Tidwell discerned the "times and the seasons" with rare insight. Being a student of God's Word, a lover of church history, and a contender for the "faith once delivered to the saints," he stood ready through out his life to make whatever sacrifice was necessary to preserve the way of true holiness. He believed, if need be, complete separation is better than feigned reconciliation. With characteristic boldness, he preached that the professed church (as such) is in the process of conversion to the world rather than the world to the church. His interpretation of the parables (Matt. 13) and other great Bible truths supported this teaching. Delivering an exposition on the parable of leaven, he would first give the most commonly accepted view of the Post Millennialists (who say that leaven is a type of the gospel, and since the whole lump is leavened, the whole world will be saved). "Now, if they are right," he would say, "we sure are a long way yet from its fulfillment. And at the rate we are going, the wicked waxing worse and worse, and the professed church caught in the great falling away, the whole world will never be saved. No, that makes good preaching, but just one thing wrong: not so." Then, this ardent Pre-Millennialist would give the scriptural meaning. "Leaven is a type of sin and false doctrine, first, last and always. 'Beware of the leaven of the Pharisees and Sadducees,' said Jesus. (Matt. 16:6, 11, 12) Paul agreed, 'A little leaven leaveneth the whole lump.' (I Cor. 5:6, and Gal. 5:9) He then would point out how leaven (yeast) would swell or raise the dough. And if left long enough would sour and tend to putrefaction. This is also the true interpretation of all the parables. The net gathers in the good and the bad. The mustard seed (small) becomes a tree and birds (all kinds of birds) come and lodge in its branches. Thus, the professed church (as such) will be corrupted by the world. "No, the Gospel has not failed, nor will it fail: it will accomplish all God has promised it should do. The mission of the church is not to usher in the kingdom but to take out a people for His Name, Acts 15:14, and prepare the Bride." -- (From *The Second Coming of Christ* by W. M. Tidwell) The true church (called out ones) are within the professed church. History reveals how, from time to time, God has called out groups in order to have a pure, separated church. It always brought suffering, and even death, but God has always had his true witnesses, no matter the cost. "When Catholicism became so wicked and brutal and God raised up Luther, Knox, and the courageous reformers, they were considered wicked traitors. Probably two million Christians were brutally slain by these

murderous 'inquisitors' in the days of the martyrs. But to see the danger and sound an alarm and not go right along was [considered by the inquisitors to be] wicked. *[Bracketed words mine -- DVM] Again, when Wesley and his brave associates could not go along with the old state church and proclaimed the truth and opposed the apostasy, they were traitors. Wesley had to go to the graveyard and use his Father's tomb for a pulpit. When Methodism lost God, men like Dr. Bresee and his immortal associates, such as Bud Robinson and a host of others could not acquiesce, they were considered traitors. When Dr. Bresee left the Methodists and built the First Church of the Nazarene in Los Angeles out of those who came out with him, he was considered a traitor, or enemy, to the Methodist. Finally, when a number could not go along with the new and changed program (tragic to deny a change has come), and set in order the Bible Missionary Church, they are considered traitors. The same old delusion of disloyalty to leadership. Church history reveals that as a rule apostasy begins in denominations after about fifty years.

Finally, just a glance at Christendom, the professed church. Christ is on the outside. Rev. 3:20. This great ecclesiastical monstrosity is called 'Laodicea,' 'The Great Whore,' 'Babylon,' 'The Synagogue of Satan.' All this is in the Bible. She is finally to be 'spewed out' and 'thrown down' like a mighty millstone is cast into the sea.' God says, 'Come out of her.' Some say of the devil to change denominations, untrue; this has been done from reformation until now." (Taken from the tract "The Danger of Denominational Idolatry," by W. M. Tidwell.)

Somewhat discouraged at the close of a great preacher's meeting where he was the principal speaker, and having been withstood by some of his brethren, he called home, hoping no doubt, to get encouragement. After relating his experiences and rebuffs, he said, "Sister Tidwell," (he always addressed her thus) "I may have to leave the Nazarenes." "Where are you going?" asked Sister Tidwell. "I don't know," was his reply. "Well, before I left, I believe I would think about where I was going," was the cautious advice given him. "Well, Abraham went out," asserted Brother Tidwell, "and he didn't know where he was going." "But you are not Abraham," was her quick answer. "I know, Sister Tidwell, but I have Abraham's God." And with that he said "Good-bye," and hung up.

"I am an old man," (75 years at the time of this statement) said Brother Tidwell, "too old to think about changing churches, but don't see how I can go on, as I am now, much longer." And he didn't. The will of God was now clear for him. He would write his General Superintendent of his decision (letter on following page) and turn in his credentials. Having accomplished this soul-rending task, he stepped out "under the stars" to start all over where he had begun fifty years before.

2106 East 14th Street Chattanooga, Tenn.
June 1956

Dr. G. B. Williamson Secretary,
Board of General Superintendents Kansas City, Missouri

Dear Dr. Williamson:

Notwithstanding my insignificance and unworthiness it seems clear, under the circumstances, that the ethical and Christian thing for me to do is to withdraw from the Church of the Nazarene which I now do and herewith enclose my credentials.

I was ordained before there was any Nazarene denomination and when I came to the Church of the Nazarene credentials accepted and now ordination certificate given and signed by my dear friend, Dr. R. T. Williams. This has been kept in my lock box but when I went to get it found simply not there. What has become of it I cannot imagine. However, I have my evangelistic commission for 1956 which I feel sure will take the place for this purpose.

I with many others are charged with not going along with the program and are therefore disloyal. Well, we are for the old fashioned Nazarene Holy Ghost program 100% but not for the unscriptural, apostate innovations that are flooding the church. I can mention at least 25 which to me are sacrilegious and some border on blasphemy. I read of them in our literature and have seen them in operation over the nation. When the church legalized T.V. it grieved me sorely. This act put the church, as such, in the T.V. business. Of course we had illegal liquor but now we, as a nation, are in the liquor business, thereby putting the curse of God on us as a nation. "Woe unto him that giveth his neighbor drink."

I have had nine revivals canceled on me. A friend said, "You are to blame for not going with the program and for saying things." Some truth there. Jeremiah was kept in the dungeon, John the Baptist lost his head, the Apostle John banished to the isle of Patmos for not going on with the program and "For saying things." That brought all that trouble to Martin Luther. He just could not accept the modern idea of no personal convictions and the "group conscience" idea. That is dictatorship and communism. When the committee was sent to Luther with a lot of gold to buy him off, they returned and reported, "The fool does not love gold." Wesley had to go to the grave yard and preach on his father's tomb stone for that. Dr. Bresee could not go along with the program and came out (was a come-outer and an independent), and then "set in order" the first Church of the Nazarene composed, largely, of those who came out of the Methodist Church with him. Crime to do that now. We still build the tombs of the prophets but act as those who murdered them.

Pastors tell me (and I can give names) they are officially asked to cancel on those of us who cannot go along with the program. So not so much that we are coming out but are forced out. Uncle Bud said, "I did not leave the Methodist Church but the Methodist Church left me." This step will cost me thousands of dollars and friends but "whatsoever is not of faith is sin." If I were to state how many thousands of dollars we have put into the church and how many members in the Nazarene Church, through my unworthy ministry, it might seem egotistical, so I forbear.

I now preach just what I have preached for about 55 years. Notwithstanding my unworthiness, have preached to as many as 500 Nazarene preachers in one year in preacher's meetings, assemblies, our colleges, holiness conventions, etc. Till recently it was hilariously accepted but all different now. I have not changed but a change has come. Where is the change? This is all desperately true and the judgment will reveal it. Milton said, "Right is right if nobody is doing it; and wrong is wrong if everybody is doing it."

I left the Methodist Church, and the Methodists were very generous toward me; for the same reason, largely, I am taking this step. My little unworthy life has been put largely, into the Nazarene Church and now to find many of officials opposing for one reason and that -- for seeking to remain an old fashioned Nazarene. It grieves me greatly. The difference in leaving the Methodist Church and now is that I was young then and am old now. But he has said, "I will never leave thee nor forsake thee." And at this moment, if I know my own heart, was never more conscious of His peace and presence than now.

I feel my little day soon be over and that "My latest sun is sinking fast." I love you, Dr. Williamson (and that not flattery; flattery is plain lying), and everybody in the world.

God bless you
Your unworthy but sincere and grieved friend
W. M. Tidwell

Only the Lord and Brother and Sister Tidwell could know just how hard it was for them to make this move. The local church was equally torn internally even though he had not been their pastor for several years. Before he resigned, they had set up a fund of \$12,000 from which he drew \$100.00 a month for twelve years. Of course this amount was used up before he left the denomination. But the church had also built them a nice home that was theirs until they died and then it reverted back to the church. But Brother Tidwell felt he had to mind God. And the church people felt they were more than compensated by his forty-two years of faithful, sacrificial ministry, for he would never take more than fifty dollars per week salary.

He now began to gather together a people to form an independent, interdenominational congregation. Money was given him to purchase a church property located on Rossville Boulevard. He announced his beginning date and schedule of services in the Chattanooga paper. A good sized crowd gathered for his opening service and the presence of God was mightily felt. Brother Tidwell preached, as usual, under the anointing. There was weeping, shouting and rejoicing, as the Holy Spirit put His seal upon this pioneer of faith. He made clear his intentions: to preach what he had always preached -- the Bible; stand where he had always stood -- for Bible convictions; to win souls and help them make the Rapture.

The attendance was soon near a hundred. His congregation was rather cosmopolitan -- made up of people from many churches and those of no church. Being very ethical, he never sought to persuade those of his former church to now come with him. If anyone came, we wanted them to feel the Lord was leading. One day he met a lady to whom he had given a Sunday School Class some years before. Under his ministry she had built up a large attendance in her class. Face to face with the man who had also led her to Christ, she was at a loss for words. With choked emotions, she finally blurted out, "But, Brother Tidwell, if I came with you I would have to give up so much." "Well, Sister ... (a bit choked himself), after all, I gave up a little." Each of them stood silent for a moment and then both went on their way.

Every department of the new church, named "The Fundamental Tabernacle," was on the increase. There were converts in almost every Sunday evening service. Forty to fifty calls a day, door to door, were still made by Pastor Tidwell. Revival fires were burning. The author was

privileged to conduct a revival meeting in the early days of this new endeavor. Sixty-five visitors from other churches visited the services, also a host of new folk who had been invited by pastor and people. No record was kept of the many seekers at the altar of prayer. Surely God had brought W. M. Tidwell to the kingdom for "such a time as this." Esther 4:14c.

Other groups were springing up all over the United States and forming churches, associations and movements. Desiring fellowship with those of like faith, an "Interdenominational Holiness Convention (IHC) led by Rev. H. F. Schmul, was invited to "The Fundamental Tabernacle" in Chattanooga, Tennessee, by Rev. Tidwell. Feeling his "little day would soon be over," he was concerned about the future of his work. Consequently, all holiness groups were invited to the Convention to give his people a chance to have fellowship, look them over, and hear their preachers preach. The Bible Missionary Church was represented by both its General Leaders, Rev. Glen Griffith and Rev. Elbert Dodd, friends of long standing with Rev. Tidwell. The Duncan, Oklahoma Bible Missionary Church was also represented by its pastor, the author, and two young preachers, Rev. Glen Patterson and Rev. Tony Ross; also two fine laymen, Percy Ryan and Hugh Cantrell, Sr. It was in this convention, after a personal invitation by both Brother Griffith and Brother Dodd that Brother Tidwell and his entire congregation decided to join the Bible Missionary Church.

In telling what this fusion with the Bible Missionary Church did to him, he said he felt like the eagle that renewed his youth (Psa. 103:5). Then he would tell how only the eagle comes to a certain age, sheds its old feathers, puts on a new "crop," receives new strength and starts all over with a new lease on life. It seemed more than just one of his unique illustrations, for he kept up his pace of activities until he was nearly eighty-eight years old. As soon as the news was flashed, "Brother Tidwell is with us," the calls started coming again for revivals, preacher's meetings and holiness conventions. It was in one of his first conventions at Duncan, Oklahoma where the author's fifteen year old son, Robert, was gloriously sanctified from which he never wavered. He was drowned five months later, and is in Heaven today.

To continue such a heavy schedule, he must have help in the home church. Consequently, Rev. and Mrs. L. E. Mason were called to be associate pastors in October of 1959 in which capacity they continued until July of 1960. Bro. Mason's visitation work and strong preaching added greatly to the over-all strength of the church. Being the seventh strongest congregation in the Bible Missionary Church, the movement was given a fresh impetus in spreading scriptural holiness throughout the world. Missions traditionally held priority with Brother Tidwell. Ear-marked money was sent in for buildings on various foreign fields.

Already the local congregation needed new quarters. A beautiful church was found and purchased, located on the corner of Beech Street and Duncan Avenue. The house next door was also bought for the parsonage. If it was not a cash deal, it wasn't far from being one, for Brother Tidwell saw to it that it was soon paid for. And still investments were made in many other places. The Bible Missionary Institute at Rock Island, Illinois, received \$7,000.00 to be applied on a new girls' dormitory. The Southeast District, of which the Chattanooga Church is a member, received a gift of \$2,000.00 to buy 18 acres for Camp Ground located near Jasper, Alabama. Besides many, many thousands of dollars given to support every phase of the church's work.

When Rev. Mason felt led to take a pastorate, Rev. and Mrs. A. R. Cameron were called to be associate pastors. With excellent singing as well as good preaching, the church continued to offer an attractive and spiritual program. The Camerons served the church well, associated with Brother Tidwell from October 1962 through May 1964 at which time they felt they should dig out a home mission church at Trenton, Georgia. The Lord working through this capable couple, plus the Tidwell philosophy of hard work and "stick-to-itiveness," a good church is in the making in Trenton and the Camerons are still pastoring there.

In March of 1965 Brother Tidwell had his first serious illness. He was unable to walk for several months, suffering severe pain in his legs caused possibly from a slipped disc in his back. Unable to preach or pastor, he asked the church and its leaders to get someone to help, at least temporarily.

Rev. and Mrs. Adrian Rosa, capable Principal and teachers in the Christian Day School at Duncan, Oklahoma, agreed to go to Chattanooga for the summer months. They were so well accepted by the church and by Brother Tidwell, that I was told we would have to get someone else to teach school since they were needed there more than they were needed in Duncan. Because of our love and esteem for Brother Tidwell, we released the Rosa's from the school and they accepted the call to Pastor the Church.

The Rosa's not only helped the church, but were very attentive to Brother Tidwell in his physical needs, giving him daily messages and electrical vibrator therapy. He recovered sufficient to preach "time about" with Brother Rosa. The church voted to have Brother Tidwell serve as associate pastor, with a small salary, which position he held until his death.

It was while preaching on Sunday morning, January 30, 1966, that he suffered a stroke from which he never recovered. Mr. Douglas Thompson, close friend and spiritual benefactor of "Brother Tidwell's" ministry, tells of hearing him preach his last sermon. "It was obvious to all he was not feeling well. Brother Rosa cautioned him about trying to preach, but he insisted on taking his "turn" in preaching. He read from the book of Matthew, chapter twenty six, verses thirty six through forty six, taking for a text verse thirty nine, 'And he went a little further ...,' his subject being, 'Jesus Went A Little Further.' In his unique manner he would ask the congregation if they had been misunderstood, mistreated or despised. Enlarging upon each of these words, he would end with 'Jesus went a little further.' And even in the Garden where he went to pray, while the Disciples slept, 'Jesus went a little further' -- in life. He preached good but near the close began to weaken. His speech thickened and it was difficult to understand his words. With legs trembling, he held on to the pulpit. I hastened to his side as he and the pulpit were about to go over. Catching him under the arm pits, I held him up until Brother Rosa and Brother George Knowles came, then the three of us carried him out to the vestibule of the church to await transportation to the hospital. While we were waiting, Brother Tidwell began to weep. I had never seen him weep like this. He kept asking me personally, 'Douglas, son, did ... did they get it? Do .. do you think they got my little message?' I assured him they did. That seemed to comfort him some. To me, it was one of the most important, unforgettable messages I ever heard Brother Tidwell preach, and I have heard him preach quite a few messages. That was the last time Brother Tidwell ever preached."

His stay at the hospital was short. Realizing he had suffered a severe stroke, he was moved to a fine Rest Home, where he spent almost five years, until his passing. In June 1966 Rev. Rosa resigned to return to teaching in the Duncan Christian School and Rev. and Mrs. Foy Bullock were called to pastor the Chattanooga Church. Even though Rev. Bullock was president of Bible Missionary Institute, he felt led of God to accept the church. Esteemed by Brother Tidwell and loved by the people of the church, the Bullocks had a good ministry in Chattanooga and the work prospered under their leadership. Frequent visits were made to the Rest Home to bring comfort to Brother Tidwell and counsel with him concerning the church and its work. When the Bible School called Brother Bullock back to its Presidency, he resigned the church and moved back to Rock Island, Illinois, in June of 1968. At this time the church extended a call to Rev. and Mrs. M. E. Perkins, who were pastoring Trinity Bible Missionary Church in Lake Charles, Louisiana, one of the stronger churches in the movement. With a number of providential circumstances involved, the Perkins felt it to be God's Will to accept the call to pastor the Chattanooga Church. Since Brother Tidwell was Brother Perkins first pastor there was a deep love between them all through life. Though completely inactive, Brother Tidwell's mind remained alert. He was always telling his many visitors, especially preachers, about new sermons the Lord would give him. Brother Perkins was a frequent visitor, praying for him and asking his advice, for he was still the "associate pastor." Though the church was carrying a heavy load financially, Brother Perkins saw to it that Brother Tidwell received his salary every week. However, it was obvious to all, that he was nearing the end of his earthly journey. Many were the visitors from far and near who stood by his bedside during his long illness. One whom Brother Tidwell loved very much was A. B. Mackey, President Emeritus of Trevecca Nazarene College. He drove a hundred and thirty-five miles to see his friend. Brother Tidwell was so elated that his old friend would come, he said, "Dr. Mackey, I'm glad you came by." Dr. Mackey said, "I didn't just come by, I came down."

The Author was privileged to visit him near the end. When I inquired, "How are you, Brother Tidwell?" He gave his famous reply, "Trusting in the Lord." Then he said, "the Lord can do one of three things. First, He could heal me; second, He could leave me just like I am; third, He could take me to Heaven. Any one of the three will be alright with me." The Lord chose the latter. That was my last time to see him alive. Even though I was sick at the time of his funeral, I felt I must attend. Given the opportunity to say a few words, I thanked God that our paths had crossed and I was privileged to be associated with him as his associate pastor for one year. As I think about it now, I too was a member of the same three denominations -- Methodist, Church of the Nazarene, and Bible Missionary Church. I want to close this brief life sketch of Brother Tidwell with a song he used at the close of a message entitled, The Last Good-bye.

On the happy golden shore,
Where the faithful part no more
When the storms of life are o'er
Meet me there.

Where the night dissolves away,
Into pure and perfect day,
I am going home to stay,
Meet me there.

* * * * *

Chapter 8 A LEGACY OF "THE WORD"

"Preach the Word; be instant in season; out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine;" II Tim. 4:2-3a.

In more than three score years and ten in the ministry. W. M. Tidwell remained "steadfast, unmovable, always abounding in the work of the Lord." He saw many changes come upon the Church world, but he never varied from the Bible plan. Liberalism and worldliness swept many from their firm foundation, but he was unmoved. Legalism without love, hardened hearts and soured spirits, but he remained compassionate. Doctrinal hair-splitting divided and devoured, but he would not get involved in the conflicts.

His messages exalted Christ and honored the Christlike spirit. "If any man have not the spirit of Christ, he is none of His." Rom. 8:9. He was strong on the Bible faith line -- justified by faith, sanctified by faith and overcoming by faith. He witnessed a shift toward works, both in preaching and seeking God at an altar of prayer but none of these things ever moved W. M. Tidwell.

Many interesting stories are told of Holy Ghost Revivals that Bro. Tidwell conducted. Here again, he held to the Bible plan for Revival of preaching, praying and personal work. Sensational preachers might draw the people after them for a time, but in time they would come back to his ministry.

Far-out evangelism would impress for the moment, but when it was found to be impractical, it was abandoned for the simple Bible way. But perhaps his preaching can express his views better than an entire chapter merely telling about his preaching. Hence, the author submits four Messages exalting Christ, Holy Ghost Revivals, Heart Holiness and The Kingdom of Heaven.

PAUL AND HIS WONDERFUL CHRIST

Sermon preached by Rev. W. M. Tidwell at God's Bible School,
Mid-year Revival March 1942 Taken From God's Revivalist

I want to take one verse for the message tonight, and that verse is in Philippians 1:21, "For me to live is Christ, and to die is gain" a statement made by Paul. My subject for this message is "Paul and His Wonderful Christ." If you should ask people tonight, "What is life to you?" if they should tell the truth they would say, "Life is business. Life is precious; it cannot be bought with a price. What is life? its powers? Just construction and destruction. But, Paul, what is life to you? His ready response would be, "To me to live is Christ. Christ is first, Christ is last, Christ is paramount to me. To me life is Christ." Paul's Wonderful Christ!

Just three thoughts: First, Paul's pre-conversion attitude toward Christ and religion; second, his conversion and sanctification. Third, his post-conversion attitude. We shall take first his

pre-conversion attitude. How did Paul feel toward Christ before he met Him? The first we see or hear of Saul, as he was then called, was at the death of Stephen. In the Acts of the Apostles, 7:58 we read, "And cast him out of the city and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." They stoned him as he prayed, and they laid down their clothes at a young man's feet, whose name was Saul. It is not said that Saul threw a single stone. I do not think that he did, but he held the clothes while they threw the stones. Consider the first time we hear of Saul. Then we read statements relative to his feeling toward Christ. We read here that he made havoc of the church, and we read further that he breathed out threatenings against the disciples. What was in him came out. It will do it every time. Breathed out slaughter against them. You will notice people curse because they are old cursers. It is in them. When folks praise God, they do so because praise is in them. A man joined the church some time back. His wife said to me, "Buddy is doing a lot better now since he joined the church, for he never curses except when he gets awfully mad." We believe in a grace that can exterminate, turn out the devil.

Saul breathed out slaughter and destruction against the disciples. Farther on he punished them. He gave his testimony against them. We read in Acts 9 how he went to the high priest and obtained letters of authority so he could have the disciples of God burned, intimidated, put in prison and endure all other kinds of punishment. And we learn that with these letters of authority he started out on the road to Damascus, full of the devil, full of sin, full of carnality, and full of everything contrary to God. He was going to fight against the disciples of the Lord. This is his pre-conversion attitude. He thought that Christ and the Christians were fools. He hit at the Christians, hit at Christ, hit at the church, and hit at God. That is our first thought -- his pre-conversion attitude.

Second, his conversion. We see him on the way to Damascus. Whether Saul rode or walked I do not know. Some people are sure that he was riding. They say that the Lord unhorsed him. If he was riding, he certainly did. There are some who say he was riding on a pony. Others say that he was walking, for later on he is led by the hand on to Damascus. God did something. Praise God for a God that will do something. He may seem a little slow sometimes but He will get around on schedule time. There on the road to Damascus there breaks forth a light greater than the bright oriental sun, and Saul hears the voice of God as it comes reverberating down from the sky, "Saul, Saul, why persecutest thou me?" Thank God, that voice brought him down. The only way that we can get up is to get down first. Brother, I think the glory was about waist-deep there. And then this question! I think this question was the secret of Paul's success. "Lord, what wilt thou have me to do?" That was all he wanted to know, and all that was needed at that time. I love to please the people if possible but, oh, let me please God! "Lord, what wilt thou have me to do?" And the Lord said, "Just go on down town. You will get further instruction down in the city." So they led Saul away to the city by the hand. If he was riding, I think he was not riding quite so straight; and if he was walking, I don't think that he walked quite so erect.

By and by they got down to Damascus. The Lord had a disciple there. He will have a disciple. If you won't serve Him, somebody else will. The Lord had his disciple Ananias in Damascus, and the Lord said to him, "Ananias, go and deliver a message to Saul." Ananias was afraid, and probably said, "Lord, I want to mind Thee, but I have heard about him. Even now he wants to destroy Thy disciples in this city." Like so many of us-trying to excuse himself! But the

Lord said, "Behold, he prayeth." How marvelous! If we can get people on their knees, we have them. Then the Lord will do the work and put them on Straight Street. Thank God for a salvation that will clean us up and put us on Straight Street.

Some weeks back a gentleman went to church one night. He was a grocer -- an honest, respectable man, but he was not saved. When he went into church, there sat four men in the amen corner, who had taken the bankruptcy law to keep from paying their honest debts. Taking the bankruptcy law is a good thing sometimes, until the person gets in a position to pay; but just to do that to save your money and keep a person from getting what he deserves is wrong. This grocer said, "I went into that church, and I was a sinner; I did not profess anything. One of these dishonest fellows said, 'Amen' and it made me so mad! There he had beat me out of groceries and then said, 'Amen.' I got up and left, just couldn't stand it any longer." What am I talking about? Getting on Straight Street. Thank God for a salvation that will help us to make wrongs right, help us to take back the books we have borrowed.

Ananias obeyed God and went and hunted up Brother Saul. I imagine he talked very kindly, very timely "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" -- the second definite work of grace. I am certain that Paul was converted before this time. You may not agree with me, but after long years of careful study I have arrived at this conclusion. I am satisfied that he did meet Christ that day, that he did surrender on the road to Damascus, when he said, "What wilt thou have me to do?" He was filled with the Holy Ghost on the mission of Ananias. Ananias was sent on this mission for two purposes: that Paul might receive his sight, and that he might be filled with the Holy Ghost. He got the second blessing there. Beloved, we cannot hope to be filled with the Holy Ghost unless we are walking in every bit of light. It takes the power of God to sanctify. I am sure that you have all heard how the drunkard came up to Sam Jones and said, "I am one of your converts." Sam Jones looked him over and said, "You certainly do look like one of my converts." Saul is the Lord's convert. He got the real thing, not a material religion.

"Happy day, happy day,
When Jesus washed my sins away;
He taught me how to watch and pray,
And live rejoicing every day."

I believe that -- I believe that when Jesus washes our sins away, we are changed individuals. I believe that the Lord did more for Paul than shine the light upon him on the road to Damascus. He met Him there on the road. Glorious salvation.

Paul started at once to live for the Lord, He did more than any other Christian in the world. You see some of our impossibles everywhere. I am not talking about your impossibilities, but I am talking about the possibilities found in the Lord, proving that "He that hath the Son hath everlasting life," "He does break the power of canceled sin and set the prisoner free." How do I know? Sam Jones account of his conversion makes me believe more than ever. He was in New York City, in the back of an old bar-room. As he sat there and watched men and women drinking and smoking, He began to have strange feelings. Thank the Lord for strange feelings. Sam said that as he sat there he felt as if he were falling into hell. He saw so many sins before him that he recognized as his

own. It seemed as though there were tongues of fire all around the walls of the bar-room. He said that he was going to hell. They said, "He is going crazy." Sam said, "No, I am not going crazy. I am about to go to Hell." I doubt that he worked any longer but went to find somebody to pray with and for him. God saved him. Oh, the wonderful marvelous, instantaneous salvation of God.

Two infidels said of two things in the Bible, if they were gone, infidelity would have full sway. One was the crucifixion of Christ and the other was the conversion of Saul. They said, "These are the worst -- if we could do away with those things?" These two men agreed to stay away from each other for six months and do research work and try to find a solution to the problem of doing away with these two things. At the end of six months they met to go over their conclusions. They both came smiling, and this was their testimony. One said, "You know I had never read the Bible. I knew nothing about it. I had to read the Bible to learn about Christ. I went back in the Major Prophets and I came on down and I read about His life and His death." He said, "As I read on I became convinced that there was a profound meaning to it all. Conviction seized my soul. It was that Man Christ that walked the roads of Galilee. I came to this and I got on my knees. I prayed and He had mercy upon my soul. He is my Saviour and I love Him. Now, how did you come out?" "West, I studied the Bible as you did, and I found a man by the name of Saul. At first he was a man of a terrible reputation and did everything that he could against the Christians, but God saved him and he became a great soul-winner. I am a Christian now."

I am glad there is such a thing as salvation and being filled with the Holy Ghost.

Now the last thought. This is the best. Paul's post-conversion attitude toward Christ. How does he feel toward Christ now? We read that immediately after his conversion he began to preach. He had something to preach about. God had brought him down. He preached what? No, he preached whom. He preached Christ. He did not preach a humanitarian religion. He preached Christ. He had heard from Heaven and preached that Christ was the Son of God. There is no better Christian and soul-winner than Paul. I cannot find a better one. He preached. He preached right away. He preached about Christ, proving that He was the Son of God. God help us. Lord, save us from coldness, from profession without possession! Save us from playing the part! Today we have frost in the choir, snow in the pew, and an icicle six feet long in the pulpit. That is a precarious situation. Brother, Paul preached Christ. Lord give us a holy boldness! Paul wrote letters to many of the churches in which people had been converted through him. He admonished them in the love of God and gave them instructions. He preached Christ.

You remember how Paul and Silas were arrested for preaching. When the woman, a sorcerer, was converted and the devil cast out, her masters became mad because she would no longer do the things which brought them money, and they had Paul and Silas arrested. The jail was greatly changed when Paul and Silas were brought there. The jailer could trust them. They read their Bible and prayed. Night was settling down upon the prison. I think they did not have any hard feelings at all against those who had wronged them. Lord, help us to get away from misgivings! If you hold some grudge against a friend, get it out of the way. Paul and Silas prayed at midnight. The Word says they prayed and sang songs of praise to God. I think I can hear Paul say, "Silas. let us sing." I do not think that they sang, "Prone to wander. Lord, I feel it," but perhaps they did sing) "Prone to serve the God I love." I think I hear Paul say, "Silas, give me another verse." They may

have sung about "Walking in the light," for they were in jail for doing so. Their song would have been:

"I am walking in the light
And my path is shining bright,
Where there is no more of night
I now dwell.
This vain world I bid adieu,
And its pleasures fade from view,
All things now to me are new,
All is well.

Chorus:

"Jesus saves day by day,
Sweetly keeps all the way,
All my burdens He bears,
Ev'ry care;
Soon I'll lay my armor down
And at Jesus' feet sit down
And receive a starry crown
Over there."

I think Paul said, "I'm feeling better. Give me another verse, Silas."

"I have angel food to eat
And no honey is so sweet,
It is most delicious meat
To the soul.
On His promise I abide
And my soul is satisfied,
For I feel the crimson tide
O'er me roll."

"I am feeling much better. Give me just one more verse."

"I have garments wrought with gold,
And their value is untold,
They have neither moth nor mold,
Bless the Lord!
I have jewels rich and rare,
And a mansion bright and fair,
For His will is written there,
In His Word."

They prayed and sang unto God. And they believed God.

I think that God and the angels were looking down upon them that night, and God was pointing Paul and Silas out to Gabriel. "See, Gabriel; those men are praying." God will not fail to answer prayer. In a split second the doors of the prison swung open. There was an earthquake, and the chains were all loosed from the prisoners. All the bonds were torn asunder and the prisoners could have escaped, but not one of them did. The jailer, realizing what had happened, was about to kill himself, when Paul spoke and said, "Do thyself no harm: for we are all here." God's folks will not run. Then the jailer realized that God had been working, and he also had observed the lives of the two men and saw in their lives something different from the lives of ordinary fellows. The jailer asked one question of Paul, "What must I do to get religion, or what must I do to be saved?" Paul had an answer ready, "Believe on the Lord Jesus Christ, and thou shalt be saved." Paul gave instructions.

Now then, Paul's post-conversion attitude. He loved Christ and preached Christ. He preached until his head was cut off on the block. Thank God for such people as Paul, who are willing to give their lives for Christ. If there was ever a time that the Christians needed to be banded together and work, it is now. We have no hope of tomorrow. We are now in the worst war that the world has ever known. I am not one to scare people by talking about the war, but it seems impossible that the world can last much longer. Would to God that everyone could sing that old song,

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

One of these days we can have fellowship with Jesus Himself. Paul was intimate with Jesus. I want to be, don't you? If you will just settle it all to go through with the Lord, you can be. I love Jesus, I want to so live that I, like Paul, can say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." Yes, I want to be intimate with Christ. "For me to live is Christ, and to die is gain." Obey Him tonight. Get on Straight Street and go through with the Lord.

HOLINESS, OR A BIBLE REVIVAL

Taken from "Sowing And Reaping"

By W. M. Tidwell

We have an account of this most remarkable revival in the eighth chapter of The Acts. Doubtless a genuine Holy Ghost revival is the greatest blessing that ever came to a community. Probably a fake, sham revival is about the greatest curse. This revival was a real work of the Holy Spirit -- little human manipulation. Just the faithful, uncompromising preaching of the Word of God on the human side, and God did the rest.

There were just two definite things that took place in this revival. First, the lost were genuinely saved, and then right away those who had been saved were sanctified wholly by the Baptism with the Holy Ghost. No one is ever sanctified except by this method. All who have the

Baptism with the Holy Ghost are sanctified, and all who are sanctified have this baptism. It is this baptism that sanctifies. The Bible does not teach that there is just one work of grace. It teaches not three works of grace, but two works of grace. There are two kinds of sin -- inherited and committed. Justification frees from sins committed, and sanctification frees from sin inherited -- two works of grace by which we are thus saved. "Be of sin the double cure, save from wrath (justification) and make me pure (sanctification)." Sanctification is an instantaneous work of divine grace. Holiness is the state of the heart after having been cleansed by the Baptism with the Holy Ghost.

I. The revival in which they were saved.

A. The evangelist was Philip. "Then Philip went down to the city of Samaria and preached." Philip was one of the brethren who were chosen to look after some business matters in the church. The Grecians felt that their widows were being neglected. They chose seven men to look after this. They were to be full of the Holy Ghost. This is the Bible qualification for any position in the church. Sometimes we have decided that talent, position, and so forth might be sufficient, but we usually suffer for violating God's divine rule. But Philip made good in this position, and soon developed into a full-fledged evangelist. God will see to it that we have the place for which we are qualified.

B. Then, in the second place, we notice the meeting was held in Samaria. "Then Philip went down to the city of Samaria." Stephen had just been killed, and there was great persecution against the church at Jerusalem. Saul was making havoc of the church, imprisoning men and women. Some say that Paul was so wrought upon as he saw Stephen die that he never got over it till saved. But as far as the divine record goes, he simply "got a taste of blood" there, and he did all of his deadly work after that. He continued till struck down on the Damascus Road by the power of God, and would have continued this murderous persecution had God not thus miraculously intervened. But Philip preached at Samaria.

C. Philip's theme was Christ. "Then Philip went down to the city of Samaria and preached Christ."

It is said that Mr. Spurgeon was under conviction and decided to visit various churches till someone would instruct him just how to be saved. He went to a large church one Sunday, and the minister announced his theme as "Astronomy." He did not go back, but went to another church the next Sunday, and the preacher announced his subject as "Geology." The next Sunday found the young man still under conviction at another church. The pastor had just gotten back from his vacation, and he arose and announced his topic as "The Pyramids of Egypt." Think of it! "Astronomy," "Geology," "Pyramids." "Great subjects," Mr. Spurgeon said, "but not much help for a lost sinner." The following Sunday he started to another church, but the weather was so bad he never reached it, but turned into a little Primitive Methodist chapel. He said, "The weather was so fearful that the pastor was snowed up, snowed in, or snowed out." Anyway the pastor did not arrive; so a tall, slender exhorter got up and took his text "Look unto me and he ye saved." He said he could not branch out much on "firstly, secondly, and thirdly," but just stuck to his text and quoted it often. He said, "I sat on the front seat, and finally that Methodist exhorter pointed that long finger right at me and said, 'Young man, you look awfully miserable.' "Well," he said, "I was, but not

usually told so in such a personal way. Then," he said, "he looked right at me and cried, 'Young man, look, look, why don't you look to Jesus?'" Just there he was saved. But why? Because he preached astronomy, geology, pyramids? No! Because he preached Christ. Philip preached Christ.

D. Now, we will notice the reaction of the people to this preaching. "And the people with one accord gave heed." Thank God for people who will take heed. There is hope for them. Then we read, "for unclean spirits, crying with loud voice, came out of many that were possessed with them." Praise the Lord for a salvation that will get the devil out of folks. That is the need. Most anybody can stir up the devil, but it takes grace and God to get him out. Sometime back I saw an old colored drayman, whose horse seemed very angry and was kicking the front boards from the old wagon bed. I said to the old drayman, "What is the matter with that horse?" He replied, "De debil am in him!" I replied, "I did not know the devil got into horses." He looked at me rather sternly, and said, "He sho am in this one." Well, something was surely in him.

Then we read, "And there was great joy in that city." They had grounds for rejoicing. They had given heed, the unclean spirits had been cast out, and they were happy. God has a salvation that brings joy. They persuaded a young man to join the church, and someone asked him about his experience. He replied, "They tell me I got religion, but if I have it at all I have it mighty light!" But we can have a good case and can sing, "Happy day, happy day, when Jesus washed my sins away." The man who wrote that song had done more than sign a card or join the church. He had met the Lord. Then we read, "But when they believed Philip preaching the things concerning the kingdom of God, ... they were baptized." They are eligible now. The devil has been cast out, and they are happy and genuinely saved, so they are baptized.

Now, just a word of review to see if they are now saved, born-again, real Christians. Philip was the Spirit-filled evangelist, the meeting was held at Samaria, the people gave heed, the unclean spirits have been cast out, they have great joy, and now they have been baptized. Of course, any fair-minded person must admit that if anyone was ever saved, these are. Now you will recall that at the beginning we proposed to show just two things: First, that these folks were saved, and then just after that they were baptized with the Holy Ghost. We believe the first point has been proved, and we will now proceed to the second.

II. Filled or baptized with the Holy Ghost.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God [heard of Philip's revival at Samaria], they sent unto them Peter and John" (v.14). Sent Peter and John to whom? To these new converts at Samaria. But for what purpose were they sent? Not that they might become Christians, for they have just been gloriously saved, and they had not backslidden. Here is the answer, "Sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost" (v.17). Prayed for these new converts, who just had been so blessedly saved, who had just been born of the Spirit, that they might be filled or baptized with the Spirit. When we are justified we are born of the Spirit, and when sanctified we are baptized with the Spirit. Birth must precede baptism. Regeneration is a birth, and sanctification is a death.

Then we read, "For as yet he [the Holy Spirit] was fallen upon none of them: only they were baptized in the name of the Lord Jesus." That is they had received Christian baptism as an outward testimony of an inward work of grace. Now the climax, "Then laid they their hands on them, and they received the Holy Ghost." Who received -- was filled or baptized with -- the Holy Ghost? These new converts at Samaria to whom Philip had preached Christ, out of whom the unclean spirits had just been cast, who had great joy, and who had just been baptized. This ends the two propositions made at the beginning -- that they were first saved, and then immediately were filled or baptized with the Holy Ghost. And we believe the Bible teaches conclusively that they were sanctified wholly subsequent to regeneration, as a second divine work of grace.

A few concluding thoughts. Here we have God's plan, an order throughout this dispensation. This was in the grace dispensation, sometime after Pentecost. What was God's plan and will then is God's plan and will now. And this was not just for the apostles and the Early Church. On the Day of Pentecost, when Holy Ghost conviction was upon the people, and they came to Peter and the rest of the apostles, and said, "Men and brethren what must we do?" God was there. It was not just a cold, lifeless, formal service. That breeds unbelief and infidelity. Then Peter instructed them to get right with God, get their sins removed, become Christians, "and ye shall receive the gift of the Holy Ghost." Only those are eligible whose sins have been removed, who are really saved. Then Peter said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:37-39). So it is for us all today.

And it is not just optional. In Acts 1:4, 5, we read: "And, being assembled [Christ] together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Of course, He was speaking to His apostles whom He had called and commissioned to preach His everlasting gospel. They obeyed this command, and on the Day of Pentecost this promise was fulfilled. Suddenly they were transformed from cowardly shrinking Christians to bold fearless witnesses. Look at Peter for just a moment. He had followed afar off, and had sat with the wrong crowd. He cringed before a Jewish maid and denied his Lord. "I do not even know the man." Finally, he cursed and swore, and backslid, and he had to go out and weep bitterly and get reclaimed; but now look at him as he stands up and lifts up his voice and proclaims, "You have crucified him, but God raised him from the dead and we are witnesses of these things." What an instantaneous and miraculous transformation. What has taken place? Just what Jesus, in Acts 1:8, said would take place: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."

The first dispensation rejected the divine Father; the second rejected the divine Son, and now this last dispensation is, largely, rejecting the divine Holy Ghost. The professed church is weak, sickly, and helpless. The Holy Ghost and His program have been largely discarded. All kinds of abominable substitutes have been adopted. Christendom, like Samson who went to sleep on Delilah's lap, has been largely shorn of her power. She is weak and like others. In many places her eyes have been put out, and she is bound, blind, and grinding while a world makes sport. Christ must be grieved as we reject this one and only provision for a clean heart, internal victory, and power to do His service. The apostasy is on -- looks like we might be in the shadows of the

oncoming Great Tribulation; but we are still in the Dispensation of the Holy Ghost, and if we will still pay the price, we can still have the blessing and have Bible revivals.

SANCTIFICATION AND WHAT FOLLOWS

Taken From "Dressed up Sin"

By W. M. Tidwell

We can afford to be mistaken about many things, but we must know we are right with God. To miss heaven is to miss all. The Bible states clearly that we may have assurance. Paul said, "I know whom I have believed." John said we should know. Yes, God can reveal himself consciously to His children. But while we agree that we must know, not all may agree how we may know. One sincere man said, "I must know that I am sanctified just like I know I see a house or any other object." Another said, "I know if anyone pinches me, and I want to know I am sanctified just like I know that." Still another desired to know it just as he knew two plus two equals four. And still another insisted that he must "feel carnality burned out." One good man stated that when he was sanctified a ball of fire struck him in the head and went clear through his body and came out at his feet. We surely have no word of criticism for him. If that was the way the Lord saw fit to manifest himself to him, it would surely please us; but it would not be wise for others to doubt they had the blessing because they did not have a similar manifestation.

Now while we are to know Jesus sanctifies, we believe some of these good, honest souls have a mistaken idea as to the nature of this knowledge. The assurance of which they speak is that which comes by sight, or by physical sensibilities, or by mathematical knowledge.

This is foreign to the beautiful assurance of which the Bible speaks. God declares we are justified by faith (Rom. 5:1); that we are sanctified by faith in Christ (Acts 26:18); that we stand by faith, overcome by faith, and that our hearts are filled with all joy and peace in believing.

We have heard good people sneeringly say, "They only took it by faith." Well, if they ever take it at all, that is exactly the way they will obtain it. There is no other way. No one was ever justified or sanctified before he believed. We know there is a vast difference between a mere historical faith, or mental assent, and real faith inspired by the Holy Ghost. Yes, at the end of a complete and eternal consecration it is easy and natural for the hungry child of God to reach up and lay hold of his Father for the promised blessing, God will not mock His needy, hungry child. Jesus said, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask of fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?" Then He said, "If ye then, being evil, know how to give good gifts unto your children: how much more will your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:11-13)

I. How We May Know

First, we may and will know when the consecration has been made. We may know when that "last yes" has been said. "Take my silver and my gold; not a mite would I withhold." Then we may rest assured that God accepts the consecration made by His earnest, hungry child. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Then we know the altar sanctifies the gift. "Whatsoever toucheth the altar shall be holy." God said it. The devil, our

feelings, and some good people may suggest otherwise; but a good God, who is greatly interested in His child, says it is so. I prefer to believe God. We know it because a God who cannot lie said it. We feel perfectly comfortable and safe resting upon His promises. If earthly parents know how to give bread, fish, and eggs to their children, how much more does our Heavenly Father know how to give the Holy Spirit to His needy child! Here is definiteness. One asks for the Holy Spirit -- not just a mere blessing which will enable him to be "more consecrated"; but our Heavenly Father is both able and willing. Praise the Lord! We are fully persuaded He will keep His promises. They were never known to fail. "Faithful is he that calleth you, who also will do it." Earthly parents will not give their children a stone to mock them, or a serpent to bite or a scorpion to sting them. Never! Neither will our Heavenly Father. Your god may mock, disappoint, and tantalize; but the God of the Bible will not. We know the work is done because a covenant-keeping God has declared it. Hallelujah! The very thought of it blesses us.

In the second place, we know we have the blessing by the witness of the Holy Spirit himself (Heb. 10:14, 15). The Holy Spirit will witness with the human spirit that the work has been accomplished. Just here we need to be careful lest the enemy, who is determined that we shall not have the blessing, should sidetrack us. The outward manifestation of this witness will not be the same to all. Such fiery billows of glory have come upon some, and continued too long, that they were made to cry to God to stay His hand, lest the physical should not be able to bear it. To many others He manifests himself by giving a deep, settled peace -- "The peace of God, which passeth all understanding" -- a wonderful sense of God and divine things. God, heaven, and salvation are far more real than ever before. As a result one loves God, His Word, and lost souls as never before. There comes a spirit of compassion for the needy of earth hitherto unknown. Some have called it "the rest of faith."

He has a holy boldness and has become established in holiness and his heart is fixed. He knows all was put on the altar and it is still there. We know our Father has promised the blessing, and therefore we know we have it. If we have had the blessing and lost it, we should cry mightily to God for restoration. But if we have met Bible conditions and they are still being met, we should not cast away our confidence in Him because of our feelings, Job's comforters, the devil, or even good preachers. To get a large number of the most devout, conscientious, but rather sensitive souls, who may be morbid, to abandon their faith, come to the altar, and to get it again, may make a good showing at the altar service. It may mean a large number of seekers to report, "counting them as they came"; but it will be a very expensive proposition entirely too expensive.

II. Dangers to Be Avoided

A certain type of "mountaintop" experience may be held up, and one may get the idea that there is a blessing that will make him practically immune to the temptations of the devil, the fiery trials, and the burdens and sorrows to which every child of God is subject. Because one does not seem to be measuring up, he casts away his confidence, gets his eyes off the Lord, and on some experience or notion, and then begins to doubt. He goes to the altar to get a blessing like the preacher or someone else has emphasized, one that will deliver him from problems with which he has been beset. One devout young man desired a blessing that would make it easy all the time, and fix him up till he could not get impatient! Others seem to have that experience, but he must resist the devil and make a fight; therefore he could not have the blessing! The minister, correctly,

pictures the wonderful and instantaneous experience; and we thank God for the mighty, instantaneous baptism with the Spirit which makes the heart whiter than snow. But he insists that "we can know that we know" that we have it. He states, "If we do not know that we know that we have it, then we have surely been deceived." Just here the devil, whose business it is to hinder and wreck the faith of God's children, slips in with some unscriptural notion as to how we are to know and causes one to doubt God and seek to know in some way other than God has planned. He abandons his faith, gets the blessing again. Of course he meets the same difficulties, unless he resists the devil, and finds he is just where he was.

But he is on dangerous ground now. He has begun to doubt. He may be a candidate for almost anything that comes along, and a prey to every false doctrine and prophet. He has abandoned his scriptural position and has become a seeker after manifestations and signs. Someone with a glib tongue and strong will may preach and relate how he was saved and later surely sanctified; but after that amid sorrows he went back and agonized and prayed a long time. This placed him in a realm of spiritual hilarity which delivered him from trials. Now he surely knows. The doubter has been cut loose from his anchor of faith and is liable to become a seeker after this new experience, and the devil may confuse him and lead him into some "damnable heresy." There is no deliverance from sore trials in this life. God says, "If need be, ye are in heaviness through manifold temptations." (I Peter 1:6; read Isa. 50:10).

We know some will say, "Bless God, if any man can disturb them, they never had it and should be disturbed." Yes, we know some will vociferously say this, but we also know that what they say is unscriptural and untrue. Our contention is that to continue to upset one's faith, to pull him up and set him out over again, even though it is in our meetings, is to hinder spiritual progress and possibly discourage him permanently.

III. What Follows Sanctification

Jesus said, "Ye shall know the truth, and the truth shall make you free." Truth bears inspection. Holiness is the fundamental doctrine of the Bible. Man was holy. Through the fall he became unholy. If he ever gets to heaven, he must be made holy in this life. Sanctification is the instantaneous cleansing of the heart of the Christian. Holiness is the state that follows. Sanctification and holiness sustain a similar relation to the operation, for some affliction, and the good health that follows. Christ is a sin Specialist. He never fails. Sanctification is an act, the operation, whereby the heart of the believer is entirely cleansed from sin. There are some things the sanctified should remember that follow.

1) First, he should know that sanctification is not the end but the beginning. Truly the old nature has been crucified, and as far as sin is concerned his soul has been restored, and the Holy Ghost has been enthroned; but he must not imagine that he has sufficient grace stored up to take him through. No, he has crossed the Jordan, but he must go on and possess the land.

2) He should remember there is a difference between purity and maturity. A pure heart is one thing and a mature character is another. The plant or shrub has sorely been wounded. The horticulturist performs the operation and removes all the affected part, but the plant still may be badly warped. Sanctification makes the heart clean, but there may be many mental or spiritual

warps that must be corrected. If the newly sanctified discovers some of these, he must not decide he failed to get the blessing, but press on toward a mature character.

3) The newly sanctified should distinguish between carnality and humanity. Adam was a man, and a normal one, before he fell. Sanctification delivers from the carnal mind, but we remain human beings with legitimate desires. We think if one was fond of beefsteak before he got the blessing he would continue to like it. However, we believe that if he indulged before that, the enthroned Holy Spirit within would now enable him to keep his body under and be temperate.

4) In the next place we should know that there is a difference between death to sin and death to self. Death to sin is instantaneous. It is an act. Paul said, "I am crucified with Christ." But death to some forms of the self life is a process. In Galatians 2:11-14 we have an account where Paul "withstood Peter to the face, because he was to be blamed." There may be many things in our lives which, while not sinful within themselves, nevertheless are not like Jesus. Paul spoke of "perfecting holiness." We have known devout people who, because of finding these conditions, became discouraged and gave up. Job surely had the blessing. Nevertheless, God permitted him to be placed in the furnace of affliction in order that he might die to himself, and he declared that when it was all over he would come forth as gold.

5) Finally, the question is often asked, "Do sanctified folks ever sin?" Well, we would answer they certainly should not, and they need not. God says, "My grace is sufficient." No, there is no necessity for sinning. The facts are that from the time one is justified, to say nothing of sanctified, it is not necessary to sin. From the time one is saved until he shall pass the pearly gates, it is not necessary to sin. God is able, and with every temptation He will make a way of escape. But while it is certainly not necessary for one to sin, we all know that he can sin. Yes, we feel in the very depths of the soul that we will sin unless we watch and pray mightily. Then the question arises, if a sanctified person should be overcome, what is his spiritual condition and what must he do to be restored? Fortunately, the Bible is clear on this point. If one sins and continues to sin, of course, he becomes a miserable backslider; and in order to be restored he must first get reclaimed and then sanctified. On the other hand, if the moment the Spirit reveals to him he has grieved the Lord he will confess and trust for forgiveness, he will be restored. Confess, of course, to God and also to the person or persons, if he has wronged anyone. This frequently is next to impossible to get people to do. We believe this is due to a mistaken idea. They feel that, if they have grieved the Lord and confess it, either they never have had the blessing or entirely forfeited the same and must go back and get reclaimed and then sanctified. This, as we have already stated, is necessary under certain conditions, but not always. First John 2:1 reads, "My little children, these things write I unto you, that ye sin not." This is God's will for us. "Sin not." However, He knew the possibility of His children being overcome and further declared, "And if any man sin, we have an advocate with the Father." We are glad He said, "Any man." This is no plea for the devil's sinning religion, but the gracious provision of a good God in case His child is overcome. We know some very devout and conscientious souls who get sanctified in about every meeting. They do not ever seem to get established and are, often, not understood by those who do not have the blessing. Our only hope is to be absolutely true and walk in the light. We retain the blessing only as long as we resist the devil. It is not enough to turn on the switch and fill the room with light and then cut it off. No, the connection with the powerhouse must remain. May the Lord not only enable us to make the consecration and receive the baptism with the Holy Ghost, cleansing and sanctifying the heart, but

may He ever fill us with His divine light and glory. There will be constant victory and no room for sin.

While we walk with the Lord,
In the light of His Word,
What a glory He sheds on our way!
While we do His good will,
He abides with us still,
And with all who will trust and obey.
Trust and obey, for there's no other way
To be happy in Jesus but to trust and obey.

THE KINGDOM OF HEAVEN

What Is It?

In Matt. 13 Jesus gives us seven parables, which He designates as, "The mystery of the kingdom of heaven." The kingdom of heaven, here is not the true church but the professed church. Very different. However, the true church, the genuinely saved, are in the kingdom of heaven.

Seven is the perfect number. The seven parables here describe the results of the preaching of the gospel during the entire church age. From Pentecost till the saints are raptured just prior to the great tribulation. In a sense it extends clear on through the millennium. It is the time of seed sowing. Witnessing. And, as we shall see, the results will not be a converted world but as we read, "A people taken out of them for His name." At the end it will be "wheat and tares," "good and bad fish." Saved and unsaved.

I. The Parable of the Sower. "Behold a sower went forth to sow." Christ was the principal sower and associated with him are all ministers and witnesses till time shall be no more. In this parable of the sower we have one kind of seed. All good. "The sower soweth the word." But there are four kinds of soil, or hearts.

First, the wayside. Hard, beaten path. Sin thus renders the heart. Impenetrable. Seed soon devoured by the fowls. Second, stony ground. Little soil. Rock just beneath. Seed spring up but a little persecution and withered. Third, thorny ground. Thorns spring up and choke the seed, or tender plant. Preoccupied ground. Multitudes now so preoccupied that tender experience is choked. Fourth, good ground. Good and honest hearts that bring forth fruit to perfection.

Then there are four kinds of hearers. Jesus said, "Take heed how ye hear." First, we have the wayside, or careless, hearers. Then the stony ground, or resentful, hearers. Next is the thorny ground, or busy, worldly minded, hearer. And finally, the good ground, or sincere hearers. Thus we see the trouble is not with the seed nor the sower, but with the soil. One out of four. Is that the ratio? But we must not be discouraged, but "Sow beside all waters." "He that goeth forth and weepeth shall doubtless come again, with rejoicing, bringing his sheaves with him." Psa. 126:6:

II. Second is the parable of the wheat and tares. There are three sets of parables in the seven. There is a similarity between the parable of the sower and the parable of the wheat and the

tares. Next the mustard tree and the leaven. Then the treasure and the pearl. The parable of the net stands alone, though somewhat similar to the wheat and tares.

Here the kingdom of heaven (the professed church) is likened unto a man which sowed good seed in his field, but while men slept an enemy came and sowed tares among the wheat. The servants insisted that they gather out the tares but the master replied, "Let both grow together till the harvest." Of course there is a place for the church discipline, and not to enforce it would be to hinder the whole church. But in the main both will grow together till the harvest. At that time the angel reapers will make no mistake. "The Lord knoweth them that are His."

Jesus said, "The tares are the children of the wicked one, and the enemy that sowed them is the Devil. "The harvest is the end of the world. (Age.) Also the tares are to be bound in bundles. Think of it! a bundle of hypocrites, liars, thieves, Christ-rejecting moralists, formalists and a host of others. Even now these tares seem to get together. "Birds of feather flock together." Now we have clans, cliques, combined, federations, clubs, unions, secret orders, cults, and a host of others. All this seems to be rapidly increasing now. But God will take a hand one day. In Rev. 14:14-20 we read about the angel reaper, with a sharp sickle. The command was given, "Thrust in thy sickle and reap ... for the harvest of the earth is ripe ... and the angel thrust his sickle into the earth and gathered of the vine of the earth and cast it into the wine press of the wrath of God." Then we read, "And the earth was reaped." My, what a bundle. "The vine of the earth." The vine of heaven includes all the redeemed of the earth. Beautiful vine. But the vine of earth includes the Devil, fallen angels and every wicked man that has ever lived on the earth. Similar sinners bound in bundles. "As the tares are gathered and burned in the fire so shall it be in the end of the world (age). The Son of Man shall send forth His angels and they shall gather out of His kingdom all things that offend, and them that do iniquity; then shall the righteous shine forth in the kingdom of their Father.' Matt. 13:40-43.

Thus we see the destiny of the wheat is "God's barn" or granary. "Gather the wheat into my barn." In Psa. 50:5 we read, "Gather my saints unto me." In Mal. 3:16-8 the Lord speaks of his own and declares, "They shall be mine in that day when I make up my jewels, and I will spare them ... then shall ye return and discern between the righteous and the wicked." The scattered stalks of wheat, hidden in some dark place, and entirely unknown will be brought into prominence and shine forth in the kingdom of their Lord. Garnered and sheltered forever where storms shall never come.

III. The parable of the mustard tree. The mustard tree represents the professed church. "The kingdom of heaven (Christendom) is like to a grain of mustard seed which a man took and sowed in his field: which is indeed the least of all seeds." Here we seem to have the rapid but abnormal growth of Christendom. At Pentecost 120, but now about 600,000,000. This includes Greek Catholicism, Roman Catholicism and Protestantism, which, sad to say, is largely apostate. What per cent of Christendom is really Christian is an unanswerable question. God only knows. A minister, who spent a number of years in Catholic Europe and then a few in Latin America, declared that he was convinced that not more than two per cent of Christendom is really Christian. I trust his figures are too low. He declared that millions of these were only baptized heathen, in these Catholic countries and multitudes, among Protestants, are only baptized worldlings.

Up to the days of Constantine the disciples were few and hated. A "little flock." But now, suddenly, all is changed. Millions joined the church and the mustard plant became a tree. Not only a tree, but a tree of such proportions that birds began to lodge in her inviting branches. From that time till now the old mustard tree has continued to develop with an ever increasing number of birds finding a roosting and resting place in her. All kinds of birds. Social birds, political birds, commercial birds, military birds and a host of others. Just about any old dirty bird that flops down finds a welcome.

Plays, games of about all kinds, suppers, fairs, bowling, pools, basketball, skating, moving pictures, and a host of others are filling the old tree. One denomination, once devoutly spiritual and separate from the world, are preaching their social gospel, and engaging in their "social activities" (and activities they are) are now having as many as three dances a week in their church. (? ? ?) The Bible speaks of a "Synagogue of Satan." We wonder just how the Lord would designate this. Some are giving courses in make-up, dancing, etc.

Just here we know we are on thin ice, but we are convinced after four years of observation. We refer to the Boy Scout activities in the church. Our observation is that when a boy becomes scout-minded he is usually about useless for the church. The church has little interest for him. He is engaged in something far superior. The scout activities have pre-eminence. We were conducting a revival in a church where they have a scout troupe. While the services were in progress their boisterous stunts in the church greatly hindered. The pastor sought the great master and tried to interest him in the revival. Have the scouts attend or at least calm down, but he simply blew up, had a spell, and took his "troop" and sought other quarters. The boys became enemies of the church. Other objections to this in the church, or sponsored by the church, can be given. If any one desires proof we will be glad to furnish it. Then this procedure is absolutely unscriptural. It is simply another bird roosting in the tree. We think the old tree must be pretty well besmirched by this time, by the roosting of all these birds. Old dirty, TV birds roost in the old tree now.

The climax of the birds roosting in the tree is found in Rev. 18:2, where we read, "And he [angel] cried mightily, with a strong voice, saying, Babylon [Christendom] ... is fallen, [stated twice, Terribly fallen] and is become the habitation of devils, and the hold of every foul spirit, and a cage (den) of every unclean and hateful bird." Some are still insisting, while the old tree must be well filled, that we make a place for others. We would fear to take the responsibility lest we incur the wrath of God. This is not God's program and He declares that if we add, God shall add to those who do it "the plagues that are written in this book."

IV. The parable of the leaven. "The kingdom of heaven (Christendom) is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." V.33. The usual, post-millennial theory is that the leaven represents the gospel in its silent but effective working, till the whole world is leavened or converted. But this theory is beset with a number of difficulties which disprove it. First, the very nature of leaven is against it. One definition of leaven is this, "Leaven is soured dough used for fermentation." Another, "Leaven is corruption which tends to putrefaction." "It is evil." Then this theory does violence to both the Old and New Testament teaching relative to leaven. For example, leaven was forbidden in offering made by fire to the Lord. Lev. 6:15-17. Then during the Passover the house was to be carefully searched and every particle of leaven "destroyed." Ex. 12:15-25. It represented sin and must be put away. True,

leaven was used in the two wave loaves. Lev. 23:17. Of course when these loaves were baked, went into the fire, that was the end of the leaven. Up to the baking it was active, alive, boiling, but now it is not simply dormant, suppressed, but dead. Analyze now and no leaven. So sin is alive, active, and often boiling, in the believer till he goes in the fire if you please. It is the baptism with the Holy Ghost and fire that renders "Free from sin." Paul puts it, "Dead to sin."

But when we come to the New Testament it is even more positive. Jesus taught continuously that leaven is a type of evil, sin, wickedness, false doctrine. He said. "Beware of the leaven of the Pharisees and the Sadducees," The leaven of the Pharisees was externalism, sham, hypocrisy. The leaven of the Sadducees was skepticism, rationalism, infidelity. Every time he used leaven to represent evil. The same is true in the epistles. Paul said, "Your glorying is not good ... a little leaven leaveneth the whole lump ... purge out (not suppress), therefore, the old leaven that ye may be a new lump." I Cor. 5:6,7. Then in Gal. 5:7-9 we read, "Ye did run well, who did hinder you?" This persuasion cometh not of him that calleth you, a little leaven leaveneth the whole lump." Spoils, contaminates it. Could leaven mean good in our text when it represents evil in every other place. Would it be fair to thus interpret it? Is that a fair rule of exegesis?

Then you notice it was a woman who hid the leaven in the three measures of meal. Does this mean all the world converted? No, it means all Christendom corrupted. Of course it does not mean every individual, or assembly of individuals, but Christendom as a whole. When God wishes some one to represent Christendom and the apostate church, He selects a woman. For example, the scarlet woman of Rev. 17:1-5. She is decked with the world and carried by the scarlet colored beast. When He would have some one to represent the true church he selects the sun-clad woman (Heavenly clothing) with the moon under her feet. Rev. 12:1. In our text here the woman is used in the bad sense. She hides the leaven in three measures of meal. Significant. Just three measures (Division) in Christendom. Greek Catholicism, Roman Catholicism and Protestantism. Meal or flour always represented something good. Used in offerings to the Lord and for food for priests. (Lev. 2:1-3. Lev. 6:16.) Thus we see the post-millennial idea of world conversion, before Christ comes, is not taught in this parable of leaven, or any other kingdom parable, as well as the Bible as a whole. No, Christ will not come to a converted world. "When the Son of Man cometh, shall he find faith on the earth?" Yes there will be faith but scarce. Then we read, "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." Was the world converted, when its wickedness was so great that God sent His judgments upon it and destroyed all except Noah and those in the ark with him? To ask the question is to answer it.

V. The treasure. "Again, the kingdom of heaven (the professed church) is like unto a treasure hid in a field; that which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." V.44. He sells all and buys the field to obtain the treasure.

This is often made to mean, the sinner seeking and finding Jesus or salvation. The sinner, they say, buys the field, but this will not bear close inspection. Of course the field is the world. But the sinner is not to buy the world, but to forsake it. Then he has nothing to sell. He is a pauper. "Nothing in my hand I bring, simply to Thy cross I cling." "Jesus paid it all, all to Him I owe." Then Christ is not for sale, neither is He hid in a field. Nor when the sinner finds Christ he is not to

hide Him, but proclaim, abroad, what great things the Lord hath done for him. No, this theory fails at every point.

We believe the Bible meaning is that Christ is the man seeking. In Lk. 19:10 we read that, "Jesus came to seek and to save that which was lost." He paid the price. Not with silver and gold but with His own precious blood. I Pet. 1:18, 19. When Jesus said "It is finished" all were provisionally saved. While all will not come, all were purchased at an awful cost. Behold the vicarious death of Christ on Calvary, with all its suffering and shame and know the price paid for the salvation of a lost world. In Ex. 19:5 we read, "Ye (Israel) shall be a peculiar treasure unto me." The treasure here, while including all the lost, seems to have special reference to Israel. We believe Rom. 11 will confirm this idea. Yes, Jesus came seeking and found this treasure terribly hidden in the field (world) and went to Calvary and paid the awful price. So we would say, the treasure, in the strict sense, is Israel.

VI. The pearl of great price. "Again, the kingdom of heaven (Christendom) is like unto a merchant man, seeking goodly pearls Who, when he had found one pearl of great price, went and sold all that he had, and bought it." Vs. 45, 46. Here the usual interpretation is like that of the treasure. They insist that here we have the sinner seeking salvation, the pearl of great price, and when he finds it he sells all and buys it.

But, again, this will not hold. First, the sinner is not some rich merchant man. He is poor and needy. All his righteousness is as filthy rags. He has nothing to sell. Neither is salvation for sale. It is a free gift through the amazing grace of God. "Amazing grace, how sweet the sound, that saved a wretch like me." But Christ is the Divine merchant man. He came seeking pearls, gems hidden in the depths of sin. "While reading through the Bible, some wondrous sights we see. We read of Peter, James, and John by the sea of Galilee. And when the Master called them, their work was rude enough. Yet they were precious diamonds He gathered in the rough." Yes, this noble Merchant man found these gems and went and paid for them by giving Himself.

The church is one pearl, one body. "For by one Spirit are we all baptized into one body. He will justify, sanctify and cleanse now and one day present it (the church) unto Himself a glorious church not having spot or wrinkle. Thank God, for this pearl (the church) which He found and paid for with His own blood.

VII. The Net. "The kingdom of heaven (Christendom) is like unto a net, that was cast into the sea (the world of humanity) and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into the vessels, and cast the bad away." Vs. 47, 48. This is usually interpreted to mean what is called the "General Judgment." But while there is to be a last judgment there is to be no general judgment in the sense they mean here. The last, or final, judgment, described in Rev. 20 is a judgment of the wicked exclusively. Where the wicked, in reality, are sentenced to the lake of fire. The Bible meaning is clear that the net cast into the sea is the kingdom of heaven, the professed church. This is clearly stated. The net is cast into the sea of humanity and gathers in every kind. As before stated, the kingdom of heaven is not the church but the church is in it.

When a boy we went fishing with a net. A drag net. After drawing the net along in the water for a time it would be lifted. And O, what a sight! In it was every kind. Turtles, snakes, frogs, but some good fish-bass, perch, trout, etc. The fish were taken for use and the conglomeration cast away. The old net, of Christendom, which has been drawn along for centuries now, in the sea of humanity, must be about full. O, what a day when it is drawn to shore. What a sight. Formalists, false professors, hypocrites, baptized worldlings, Pharisees and professors of every kind who have been taken in the net. They have "joined." Surely it must be about time to bring the net to shore. Talk about a converted world. Doubtless a very small per cent of the net is converted. The net not converted much less the sea. (The world).

Thus we have the result of the sowing of the gospel seed through this dispensation. What is it? A converted world? No. It is a mixture, a mingling. Wheat and tares. Good and bad fish. Saved and unsaved in the net, while the great mass is scarcely affected at all. But Christ has His own. And despite the Devil, heaven will be full. Not a vacant seat. Neither has Christ or the gospel failed. "He shall not fail." Just what God said would take place shall. "Simeon hath declared how God at first did visit the Gentiles to take out of them a people (not convert the world) for His name ... and after this (After the people are taken out. The bride prepared) I will return and build again the tabernacle of David (Temple) which is fallen down . . . and I will set it up (A divine act. Not the work of man.) that the residue of men might seek after the Lord." Acts 15:14-17. When will the residue of men seek after the Lord. After He returns. Then verse 18 states, "Known unto God are all his works from the beginning." No, God is not defeated nor surprised. He knew just how it would all terminate. Is it best for us to accept or reject the truth?

Jesus will come one day and dethrone the Devil and all his cohorts. Christ will be enthroned. The administration of the world will be changed. He will set up a kingdom that shall never be destroyed. It will break in pieces and subdue all other kingdoms. The church does not do this. Her mission, as such is spiritual. But the kingdom, which the grand Nobleman has gone to receive, will do this. This stone kingdom shall fill the world and stand forever.

Some of the "scoffers of the last days" tell us that pre-millennialism is discouraging, hinders the work of the Lord. But this is false from both observation and the Bible. We think a majority of the most ardent and faithful workers, missionaries, who have graced the earth have been pre-millennialists. The "blessed hope" is the Bible incentive to all that is good. Be holy, for Jesus is coming. Be busy, for Jesus is coming. Be watchful and prayerful, for Jesus is coming. Work hard and win a reward, for the crown will be given in that day. What day? When Jesus comes. May we be saved from all sin and busy in his vineyard so when He comes we may open to Him immediately.

God will win. The great image which Nebuchadnezzar saw represented the kingdoms of the world, from that time till Christ should come, and the stone kingdom be set up. This kingdom will break in pieces and subdue all the kingdoms of the world, and will stand forever. Napoleon, the Kaiser tried it and failed. Hitler is now seeking the same thing, but is doomed to failure. All this talk about establishing a United States of the world, after the present conflict, are the ravings of men who do not know God's word. Christ, the smiting Stone, will suddenly appear and all the governments of the world will be driven away like chaff. May that blessed day be hastened.

Then may we keep in mind that when the final consummation comes, we shall be bound in one of the bundles of tares and cast into the furnace of fire, or else we shall be among the wheat which shall be gathered into God's barn, granary, forever and forever. God grant that it shall be the latter. Home, home at last. Home forever. Every burden lifted, every problem solved and every tear forever wiped away. "And the toils of the road will seem nothing when I get to the end of the way."

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Chapter 9 MEMORIALS

Rev. W. M. Tidwell as I Knew Him -- Rev. Elbert Dodd
Sayings of "Brother Tidwell" -- M. E. Ruffner
Poem "He Came Our Way" -- Leiron Cash
House Joint Resolution -- State of Tennessee

First Nazarene Church Board Meeting -- M. E. Ruffner, Secretary Influenced By His Life
--Rev. John R. Andrus Chattanooga News-Free Press -- Editorial Brief Obituary, Funeral Service Proceedings

REV. W. M. TIDWELL as I Knew Him
By Rev. Elbert Dodd

In the summer of 1937, I was passing through Chattanooga, Tennessee. I had heard of Brother Tidwell and his great holiness church. I was in Chattanooga and decided to stay over Sunday and visit his great church. So, on Sunday morning, my wife and I, visited in the services. He asked me to preach, and I preached that morning and night. I had never seen a greater, old fashioned, Holiness church, than I preached to that morning.

From that time on, Brother Tidwell and I became close friends. He held Camp Meetings and Preacher's Meetings on my District, that I was serving at that time. And when God led us out into the Bible Missionary Church, I with other leaders in the Bible Missionary Church, asked Brother Tidwell to come with us, and he came with us.

I organized the Bible Missionary Church that Brother Tidwell served as long as he was able to preach.

Brother Tidwell was a Godly man, that loved God and a lost world. In my opinion, he was one of the greatest Pastor-Evangelists that the Holiness Movement has had for many years.

He was one of the greatest preachers and pastors I have ever known. He knew nothing about compromising in any way, and was a man of deep convictions, yet was a tender man that I always felt was filled with the Holy Ghost.

I admired him as a Brother Preacher; I believed in him, and I believe he was one of the greatest soul-winners that I have ever known.

When I get to Heaven, I expect to meet my dear Friend and Brother, W. M. Tidwell.

Elbert Dodd,
General Moderator Bible Missionary Church

SAYINGS OF BROTHER TIDWELL
submitted by M. E. RUFFNER

"One thing sure, we will not be in this world very long."

When a certain person was asked why he was not in church Sunday, the answer was, "Well, I was not there, but my spirit was." Brother Tidwell replied, "No warmth in preaching to Spirits or empty benches."

At the close of a visit with a Mrs. Hilton, she said, "I wish you well." He answered, "More people could use that saying to an advantage."

After he had been reminded of a person's name who came to church, he said, "I knew you were somebody."

"That you, Brother Jones," he called from the pulpit to his friend whom he had not seen in church for some time. "I knew the Lord would come, but I wasn't expecting Brother Jones."

One brother was often late to church. In a kind way he remarked, "He's slow as molasses in January."

When he was addressed as Dr. Tidwell, he would remark, "Dr. Nothing. Dr. is for the big shots."

"How are you Brother Tidwell?" "I am trusting the Lord."

When using a big word, he would say, "That is too big a word for me."

While endeavoring to entreat a certain person about a matter, he remarked that the entreater needed to be treated.

In a message he read in James "Ye have heard of the patience of Job," but "none ever accused you of having Job's patience, you just heard about it."

The song, "When we all get to Heaven," sad, "but we will not all get there."

After a hard day, he would say, "I am pretty well USED UP."

"I am looking for the 'Overtaker' instead of the 'Undertaker.' "

HE CAME OUR WAY
To The Memory Of W. M. Tidwell
By Leiron Cash

Time Has Come For Him To Go,
And Leave His Toils Down Here Below.
He Sought To Live In Worthwhile Ways,
He Spent So Wisely All His Days.

Now His Little Day Is Done
Who Knows The Many Souls He Won?
I am One Of A Host Of Them
That Was Brought To God By Him.

I Heard The Gospel That He Preached,
To My Sinful Heart It's Power Reached.
Where Would Some Be On Earth Today
If We Had Not Passed His Way?

He Lived Ninety Years Plus One
And Now His Little Day Is Done.
His Thorn In The Flesh He Bravely Bore,
Now He Walks On Earth No More.
Saints Won By Him Must Have Raised,
Holy Hands To God In Thanks And Praise,
When Heavens Gates All Opened Wide
To Welcome This Man Of God Inside.

HOUSE JOINT RESOLUTION NO. 55
By Engstrom

A RESOLUTION in memory of the late Reverend William Moses Tidwell of Chattanooga,
Tennessee

WHEREAS, Reverend William Moses Tidwell was called to his eternal reward on
November 30, 1970, at the age of 91; and

WHEREAS, Reverend William Moses Tidwell served as a minister in the city of
Chattanooga, Tennessee, for more than fifty (50) years; and

WHEREAS, During this time Reverend William Moses Tidwell founded the First Church
of the Nazarene and the First Bible Missionary Church; and

WHEREAS, As a result of his Chattanooga ministry which began in 1906, more than one dozen Chattanooga area churches are now in evidence of his dedicated work; and

WHEREAS, Reverend William Moses Tidwell was known to be a sacrificial and charitable person often neglecting his own health and welfare to assist those who were ill-fed, ill-housed, and ill-clothed; and

WHEREAS, During his Chattanooga ministry he preached countless thousands of sermons, married hundreds of couples, officiated at more than five thousand (5,000) funerals and led untold numbers to Christ; and

WHEREAS, Faithful Christian stewardship of Reverend William Moses Tidwell in building churches, helping the poor, promoting foreign missions, preaching the simple message of Christ and holiness, as well as, contributing thousands of dollars toward the advancement of Christian education are works which should be appreciated by all Tennesseans; Now, Therefore,

BE IT RESOLVED BY THE HOUSE OF REPRESENTATIVES OF THE EIGHTY-SEVENTH GENERAL ASSEMBLY OF THE STATE OF TENNESSEE, THE SENATE CONCURRING, That by this Resolution we recognize the great loss to not only the people of Chattanooga but also the people of Tennessee in the death of Reverend William Moses Tidwell, a truly outstanding, unique and amazing gentleman.

BE IT FURTHER RESOLVED, That copies of this Resolution be forwarded to the First Church of the Nazarene, Main and Willow Streets, Chattanooga, Tennessee, and the First Bible Missionary Church, 1916 Duncan Avenue, Chattanooga, Tennessee.

ADOPTED: March 4, 1971

Signed: James R. McKinney, Speaker of the House of Representatives

Signed: John S. Wilder, Speaker of the Senate

Approved: March 11, 1971

Signed: Governor Winfield Dunn

FIRST NAZARENE CHURCH BOARD MEETING
May 10, 1948

The Church Board of the First Church of the Nazarene met in a duly called meeting Monday evening May 10, 1948.

Purpose of the meeting was to nominate to the church, a new Pastor as Brother Tidwell was in the act of resigning.

Minutes of the last meeting were read and approved. The financial condition was discussed and other matters of minor nature.

The elected board was present with the exception of about three.

The board unanimously nominated, for the election by the church body, Rev. Lawrence Hicks to be our pastor at a salary of \$75.00 per week and a home in the parsonage.

The Brethren discussed the matter of a new parsonage as a permanent home for Brother and Mrs. Tidwell on the lot at 2106 East 14th Street, which was purchased for this purpose. The Board agreed and voted on the following:

The general arrangement of the rooms to be built in accordance with suggestions to be made by Mrs. Tidwell and plans for the building to be drawn up accordingly, house to be with five rooms, bath, basement, porches, chimney, inside stairway to the basement, also one to the attic, for the purpose of storage. Electrically heated, but chimney provided in case of emergency, and other suggestions to be made in accordance with the wishes of Mrs. Tidwell. No limit was put on the cost of the house.

The board voted to give the job to Brother Crow, he, to give us a lock and key job on a cost plus basis. Hugh Crow stated that he would look after everything from excavation to putting on the last paint, and would work along with the crew of workers and only make charge for eight hours a day, however, it was voted that we give him 10% of the cost of the building as his pay. The board also voted to have Brother Gibbs furnish all the material that his business could furnish.

We discussed and agreed to have the building committee serve in any way they could to get the work started, but as far as giving directions, Brother Crow is to abide by specifications outlined by the architect, Mr. Martin. The Contractors orders are clearly defined in the plans and none is in position to change them only as ordered by the building committee, or upon request by Mrs. Tidwell and the committee.

The board had previously set the pension fund at \$10,000.00 but voted at this meeting to make the maximum to be \$12,000.00, since this amount had accrued in a savings account. It was voted to let it stand at that figure.

The Brethren voted that this fund be made available for Brother Tidwell to draw from at will, as the fund started in 1942 became available to Brother Tidwell at the age of 65 at which time he was entitled to draw from at the rate of \$100.00 per month. Three years have passed and according to the original plan he is now due \$3,600.00 but has not drawn any amount.

The Board voted to set aside \$1,500.00 to be used in the purchase of a new car for Brother Tidwell at such time as it would be convenient to secure one.

The Board also voted to completely furnish the new parsonage, each room in accordance with the way Mrs. Tidwell desires it.

Adjournment

M. E. Ruffner, Secretary

INFLUENCED BY HIS LIFE

Rev. John R. Andrus

Rev. John R. Andrus, the present pastor of the First Church of the Nazarene, was present at Newell's Hospital when W. M. Tidwell died. Rev. Andrus, the nephew of Hardy C. Powers, a former General Superintendent in the Church of the Nazarene, is only the third person to follow Brother Tidwell as pastor in the church's sixty five year history.

When Brother Andrus walked into the hospital hall after Bro. Tidwell's passing, he found it hard to explain the feeling that swept over his soul. He said, "To realize the load that is on me now to maintain the same standard of spirituality and stand for the same principles that have made our church the great church that she has been and the renewed responsibility that was mine as the leader weighed in upon me as never before. I purposed there in the hall that God helping me I was going to follow divine leadership in maintaining the same quality of church that Brother Tidwell founded and that God had blessed across these many years. I have no criticism of him. When I can do half as much in building the Kingdom as what he has done, then maybe I will have room to talk. I have only one desire, that I can do a little for the cause of holiness because of the inspiration and influence of his life." Truly, his was "a life that counted."

CHATTANOOGA NEWS-FREE PRESS

WEDNESDAY, DECEMBER 2, 1970

Editorial

WILLIAM MOSES TIDWELL

He was an amazing man. He might be in the pulpit of a church which he nurtured from nothing. The next thing his friends knew, he might be on a downtown street corner with his simple message of salvation. He might be off to a tent, where he held meetings during the warm months. He might be visiting prisoners in jail. He just might be waiting in the freight yards to give some hobo nourishment of food and Scriptures.

William Moses Tidwell, who died here Monday at the age of 91, didn't plan to become a Chattanooga. He was merely following orders of the Pentecostal Mission Bible School (now Trevecca College) president in Nashville and setting up a two-week revival in a vacant building. However, he felt directed by the Lord to move to Chattanooga and continue his work. That was in 1906. He stayed on and saw that work eventually result in the First Church of the Nazarene we know today and from which some 12 other churches were organized.

Even after he "retired" at age 69 in 1948 as First Nazarene's pastor of 42 years, "Brother" Tidwell remained "on fire" for his Lord. He traveled throughout the country some eight years, speaking at camp meetings and in revivals. When he came back, he founded the Fundamental

Tabernacle which today is the First Bible Missionary Church and of which he was co-pastor until his death.

Not once in all his 75 years as a minister, 64 of them spent in Chattanooga, was he impressed with money except to use it to build churches, help the needy and serve foreign missions. It is said he never took more than \$50 a week salary, and often he shared that with the less fortunate. He counted as "gain" only that which would serve his Christ, for Whom he could never do enough.

A BRIEF OBITUARY

REV. W. M. TIDWELL, Born October 22, 1879 -- Died November 30, 1970

GRADUATE, Trevecca Nazarene College

MINISTER in Chattanooga for 64 years

FOUNDED: First Church of the Nazarene, Main & Willow Streets. First Bible Missionary Church, Duncan & Beech Streets.

MEDICAL HISTORY -- Suffered stroke in 1966, has been confined to Parkwood Nursing Home for almost 5 years.

SURVIVORS Son -- Willard Tidwell, N. Hollywood, California Sisters -- Mrs. Georgia Fussell, Mrs. E. B. Shaw, Chattanooga; Mrs. Fate Allen, Charlotte, Tennessee; Grandchildren -- 2; Nieces -- 7; Nephews -- 10

PALLBEARERS -- Rev. A. L. Knight, Douglas Thompson, Rev. Robert Land, Carl True, Bill Knowles, and Herschel Irwin

HONORARY PALLBEARERS -- Rev. Roy Betcher, M. E. Ruffner, H. T. Evans, Sr., Dwightman Brand, and E. S. Carden

OFFICIATING MINISTERS -- Rev. M. E. Perkins, Pastor, First Bible Missionary Church
Rev. John H. Andrus, Pastor, First Church of the Nazarene.

FLOWERS -- Family requested that in lieu of flowers, donations be made to World Missions. Checks should be mailed to First Bible Missionary Church, 1916 Duncan Avenue, Chattanooga, Tennessee 37404.

FUNERAL -- Arrangements by Chattanooga Funeral Home. Funeral service to be conducted at First Bible Missionary Church

FUNERAL SERVICE PROCEEDINGS

By M. E. Perkins

The First Bible Missionary Church of Chattanooga, Tennessee was filled to capacity at two o'clock on Wednesday afternoon, November 30, 1970, for the memorial service of Rev. William Moses Tidwell who passed to his eternal reward on November 28, 1970, at the age of ninety one years, one month, and eight days. The fact that he was widely known and greatly loved by the citizens of this city, and the surrounding areas, in which he labored untiringly for sixty four years, accounts for the large number in attendance.

The service opened with the announcement of a request by the senior General Moderator of the Bible Missionary Church, Rev. Elbert Dodd, that a recording be made of the service and sent to him, since he could not be present for the service.

Rev. A. R. Cameron, who served as assistant pastor to Brother Tidwell, and his wife sang the first song, the title of which was "Zion's Hill".

Rev. John Andrus, pastor of the First Church of the Nazarene, where Brother Tidwell labored so long, read portions of Scripture from Revelation chapter 21, verses 2 through 4, and chapter 22, verses 1 through 5. Brother Andrus led the congregation in an earnest prayer that caused many of us to realize the added responsibility which rests upon both preachers and laymen, to continue the work of propagating the gospel of Bible holiness, with Bible standards.

A male quartet, which was composed of Rev. Carl Thompson, Herschel Irwin, Raymond Bean, and Creed Hedrick sang the song entitled "The Eastern Gate", after which General Moderator Rev. Joe E. Cook spoke in reference to Brother Tidwell as his good friend in the Lord across the years, and of the inspiration he had been to him and to the many lives he had touched for God and good by his life's ministry, stating that he had been befriended by this great man of God as a young preacher, when he brought him to Chattanooga as his associate in the work of the Lord. Though he was with him just one year, Brother Cook again spoke of his deep appreciation for this privilege of fellowship, and of the good influence of such a great pastor and good preacher, one who loved the Word of God and had deep insight into the inspired truth of the Bible, and who had unusual ability to make it live. After making mention of the spirit of sacrifice, which Brother Tidwell had, reference was made to the last meeting they had together, which was just three weeks before he died, at which time he gave information of the several thousand dollars which he was leaving for foreign missions. A telegram was read, by Brother Cook, from Rev. Elbert Dodd, who was on the west coast and couldn't be present, in which he referred to Brother Tidwell as an outstanding preacher and soul winner. Mention was also made of his ability as a writer of books, tracts, and articles for religious periodicals. Brother Dodd stated that the memory of Brother Tidwell will live on through his writings. Rev. Cook closed his remarks by saying he counted it a privilege to be present on this memorable occasion.

One of Brother Tidwell's favorite songs was "Meet Me There". Rev. and Mrs. Cameron used this for their second number. Following this special song, the pastor read portions of Scripture from Hebrews chapter 11, verses 24 and 25; II Timothy chapter 3, verses 10 through 12; also chapter 4, verses 6 through 8; II Kings chapter 2, verses 12 through 14; and Isaiah chapter 6, verses 1 and 8.

Reference was made, by the pastor, to the privilege, which seemed providential, of his being located just around the corner from the First Church of the Nazarene when he came to the city of Chattanooga, Tennessee. No better location could have been chosen for a young man, who was a backslider with a desire to attend church. The church in the community, which was located on the corner of Williams and Sixteenth Street was chosen, and it proved to be the one ordered of the Lord. It was here the good Holy Ghost, through the prayers of God's people, led a hungry lost soul back to God. The experience of entire sanctification was sought and received, and the call to preach was answered.

Brother Tidwell like Moses of old, made his choice to suffer affliction with the people of God rather than take the popular easy way. Moses had observed the sufferings of the Israelites which Pharaoh and his taskmasters had caused them to endure, but he chose the way with God and His people anyway. Brother Tidwell, like Moses, was recognized and given a place of responsibility as a young man, and was elected to the office of Steward in the Methodist Church at the early age of seventeen. He could have stayed with the home church and life would have been easier, but he too had made his choice to go with God and His holy people. Two offers, which would have been attractive to most young preachers, were made to Brother Tidwell during his ministry. One of them came very early in life. While he was living in the cupola of an old church that leaked, when the rains came down upon it, when he was buying two loaves of stale bread for five cents, and spending his last nickel for car fare to visit the sick, and walking back to town, a church with three thousand members, a two-story brick parsonage, and a fine team of beautiful horses and surrey with which to make pastoral calls, were offered him. The second offer was that of an honorary degree, Doctor of Divinity, by his Alma Mater, which is now Trevecca Nazarene College. The recognition and honor was indeed appreciated, but this was not his ambition or goal in life. He had made his choice to go with God, taking the narrow way, and to suffer the afflictions that were permitted to come to him. Many have been made glad that he did not take the way of least resistance and ease, for had he done so, their needs, both material and spiritual might not have been met.

As Elisha so much desired to carry on the good work that Elijah had done, may the Lord help us to desire to carry on the genuine work of heart holiness that the founder of the holiness work, in this area, has done across these many years.

Isaiah seemed to feel as long as King Uzziah lived, he had one upon whom he could lean, and I am sure many of us felt the same way about Brother Tidwell. As long as we had him, we had a wonderful source, yes, and a dependable source to which we could go for counsel and advice. May we, like Isaiah, see the Lord, hear his voice, and volunteer to be sent by Him.

The time of departure for the Apostle Paul came, so has the time of departure come for the loved one of the Tidwell family, the spiritual father of many present here today, and the friend of every man, woman, young person and child. These men of God fought a good fight, kept the faith and without doubt are wearing the crown which was laid up for them. Let each one of us heed the admonition we heard so often which came from the heart and lips of William Moses Tidwell, to "be true". The time of departure will soon come for all of us.

The message was brought to a close with some words of personal testimony which were given by Brother Tidwell. Feeling that his earthly life would soon be over, he quoted the following words from an old hymn, "My latest sun is sinking fast, my race is nearly run. I thank God there is a better world. I thank God for heaven, where we never get sick and where we never get old and never die. And as the song says, 'When we've been there ten thousand years' -- Oh make it ten million, ten billion, ten trillion, ten quadrillion, ten quintillion, ten sextillion, ten septillion, ten octillion, ten nonillion, ten decillion. Why you say, 'Brother Tidwell, that staggers me.' Yes, it does me too. Thank God that's just before breakfast. Heaven is how long? For ever. I think if heaven would end sometime out in the dim eternity it would lose its glory. I think if hell would ever end, it would lose its horror. If out in the dim eternity somewhere hell would end, it would not be quite so bad; but after all, friends, heaven is everlasting; and so is hell for ever and ever. Thank God for this good world, though I feel like my day will soon be over, and I am going to meet God. But if I know my heart now, it is all fixed up; and if I didn't feel it was, I would want to stop and get it fixed right now. I would be afraid to lie down and to go to sleep if I didn't feel that the blood of Jesus cleansed from sin, but I believe it does now. I think of that old song,

'On the happy golden shore
Where the storms of life are o'er,
Meet me there.

Here our fondest hopes are vain,
Dearest bonds are rent in twain,
Where we'll have no throb or pain,
Meet me there.'

There is a land where we'll never say good-by, never get old, burdens, cares and sorrows will never come. God help us to be true whatever comes or doesn't come. May we not miss that good land above. May we meet again one day where parting will never come. God bless each of you is my prayer."

He is in that good world today and awaits those who survive him: one son, Willard Tidwell, of North Hollywood, California; three sisters: Mrs. Georgia Fussell of Chattanooga, Mrs. E. B. Shaw Sr., of Signal Mountain, Tennessee, and Mrs. Fate Allen, of Charlotte, Tennessee; two grandchildren, seven nieces and ten nephews, and countless thousands of friends and those he has influenced to make preparation for the coming of the Lord, and the good world which He has gone to prepare for all that love Him and are ready for His coming.

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Chapter 10 THE MINISTRY OF WRITING

When you read W. M. Tidwell's writings, you have heard him preach. He writes like he preaches -- short, straight to the point, sentences with a punch; yet, never rude or offensive. He follows this style even if it means sacrificing and's, the's and but's. Nevertheless, he holds one's attention and gets through with his message. Herewith, a list of Books authored by Rev. Tidwell:

Dressed Up Sin
Effective Illustrations
Pointed Illustrations
Strangers And Pilgrims
Sowing And Reaping
The Last Good-bye

Following is a list of Booklets and Tracts by Rev. Tidwell:

The Faithfulness Of God (Booklet)
W. M. Tidwell -- His Conversion And Sanctification (Booklet)

Tracts
Arriving In Heaven Or Hell
God's And Man's Titanic
Disappointment Of The Foolish Virgins At The Rapture
New Bible Versions or Perversions
Sin's Going Before And Following After
Television -- A Satanic Miracle
The Blessed Hope, The Only Hope
The Danger Of Denominational Idolatry
The Difference In Evil Speaking And True Warnings
The Difference In Purity And Maturity
The "Eternal Security" Theory Contrasted With The Bible
The Mark Of The Beast
Treachery Concerning The Rapture Of Christ
World Chaos Now ...
World Conditions Just Before Jesus Returns
Smoking, And The Old Smoking Woman

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THE END