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# P. f. Bresee, D.D.

## A Life Sketch



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A. M. Hills, LL. D.

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## A Life Sketch

By

A. M. Hills, D.D., LL.D

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"Holiness and Power," "Pentecostal Light," "Food for Lambs,"  
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## THE VALUE OF BIOGRAPHY

By J. B. CHAPMAN

Literature is valuable in comparison to its proximity to life. And upon this basis, biography is the most important literature of all. Of course there are books of "imaginary history" which greatly quicken us, but results are hindered when it is necessary to explain that the story is not really authentic.

In the field of religious literature books on doctrine or ethics, and even books of inspirational type may be said to deal with Christianity in the abstract, while books dealing with the lives of holy men and women stand for concrete Christianity.

But like most precious things, biographical books are scarce. There are two special reasons for this: one is that genuinely worthy subjects are few, and the other is that writers who can properly deal with this kind of material are hard indeed to find.

In order for a subject to be worthy, in the great majority of cases, the person must have lived both long and well. He must have continued faithful to certain ideals and motives long enough to convince us that he would have continued thus indefinitely. He must have accomplished something in his field that makes us willing to take notice, even if we do not agree with him in everything. He must have been human enough that his footprints may remind the commonest of us that "we may make our lives sublime." That is, one who always had every advantage cannot do the large majority of us much good. The man who met things as bad or worse than we are meeting and overcame in spite of all is the man whose life's story will be interesting and helpful.

And as to writers of biography: they need to have the experience of mature producers in other fields and a genuine liking for the special biographical. They must possess analytical minds, sympathetic hearts and courageous, optimistic temperaments. They must be big enough to rise above the fear of being forgotten in the shadow of the lives they attempt to portray. They must be discriminating as to essential and incidental qualities in the making of a life. They must be masters of written language so that their choice of synonyms will be both delicate and dependable.

And since biographical material is both so valuable and so scarce, it behooves us to gather up every fragment that nothing so precious be wasted. It is a joy therefore to be able to present herewith one of the choicest bits of biographical matter that it has been our privilege to find. The character is all we have required in our prelude and the writer is all we have demanded on that score. "A Sketch of the Life of Dr. Phineas F. Bresee by Dr. A. M. Hills"—this very title is enough to prepare us for a message of the highest type, And we are not going to be disappointed. I have read and re-read the manuscript and pass it on with enthusiastic confidence. I expect that ten thousand copies of this little book will go forth to instruct and inspire lovers of righteousness and true holiness everywhere.



## PREFACE

This sketch of Dr. Bresee's life was written by request of the publishers. Why they asked me to write it I do not know. Of course I had constantly to draw upon the biography of this noble man, written by his intimate and much loved friend, Rev. E. A. Girvin. That is a great book, worthy of its great subject.

If there is any worth in this brief "Sketch," give Brother Girvin all the credit for it. If there are any faults or errors, charge them all to me.

Probably the design of this "Sketch" is to scatter broadcast over the country information about "The Church of the Nazarene," how and why it came into being, viz: that there might be a body of Christian churches whose avowed purpose was to teach to the Christian world the doctrine of sanctification and full salvation as a second work of grace.

Incidentally, in these days of barren ministries, it teaches how a young man, even though poorly educated, by the help of the Spirit, can achieve mighty things for God, and win a multitude of souls.

The Church of the Nazarene that Dr. Bresee founded is now about thirty-five years old. It already has seventeen hundred churches, almost three thousand preachers, about eighty thousand members, six colleges, a noble Publishing House, a great missionary work, and one of the best Religious Weeklies in the world.

Beautiful as it all is, it is but the purple morning of the blazing Gospel Day that is yet to be. It is an honor and a blessed privilege to be connected with a Gospel movement that moves!

1930 North Sierra Bonita Avenue, Pasadena, California,  
March 8, 1930.



# PHINEAS F. BRESEE, D. D.

## A LIFE SKETCH OF A GREAT SOUL

Unquestionably God is amply able to make something out of nothing. In the past He has done it. "By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things that do appear" (Hebrews 11:2, R. V.). But when He sets about making a really great man He carefully selects the best material to use. This is eminently true in the case of Phineas F. Bresee, of whom we are commissioned to write.

If there was any Protestant, aristocratic, blue-blood flowing in any veins in Europe it was in the veins of the Huguenots of France and the Dutch of Holland. They were the people who dared to face Roman-Catholic persecution and even slaughter to be true to conviction and go with Christ and spread true Christianity throughout the world. Others might be intimidated and forced to silence and compelled to bow to Popes and prelates, rather than to Jesus Christ. But not the comrades of Admiral Coligny and the Prince of Orange. They would die first. Many of them did die with their leaders by martyrdom. But God left enough for seed to preserve moral heroes in the world. Dr. Bresee was one of them. His very Huguenot name was significant, meaning "Coals." The natural fire of his French blood seemed, after his sanctification, to be always ready to be blown into a hot blaze by the Holy Spirit. No wonder it was distressingly hot for those who opposed his spiritual ministry.

This worthy descendant of a Huguenot refugee was born December 31, 1838, in the town of Franklin, Delaware County, New York. It was only four counties northwest of New York City, the throbbing heart of the business and thought



life of America and the New World. It was a fitting place for this man to be born: for he developed a genius for getting at the heart of things, especially practical reforms and divine truth.

The little lad must have had a most remarkable memory early in life. In after years he remembered that when a year old, his parents moved from one house to another not far away, and the ox team got frightened and ran away from the main road into the brush. Doubtless the nervous steers would have behaved better if they had only known what a precious burden they were carrying; but the guardian angels kept the sled from tipping over, so that the little preacher got through safely. In middle life he said, "*I can see the scene yet.*" He also remembered things that happened at two years of age and at three. "My parents sent me to school when I was only three years of age. I came home one evening with my little primer. It had pictures in it and I said, 'Oh, Ma! I have got clear over to the wolf!'" Like Susannah Wesley, his mother was starting him out for greatness early. But a few years later he did not seem to have developed early scholarship as John Wesley did. To hear him tell it: "I could read first rate the things that they ordinarily read in school, because I knew them by heart. But once in a while the teacher would take a notion to have us read out of a newspaper, or some other printed matter, and I made bad work of it."

"Just after I was twelve years old we moved to a larger and very beautiful farm in the neighborhood. But I did not go to school very much; although there was a schoolhouse on our place. The fact was I was getting too smart (in his own estimation) to go to a little district school, with some young woman teacher who didn't know as much about arithmetic and algebra, which I had commenced, as I did. But, in fact, I could have gone to school to very good advantage to almost anybody; for I couldn't spell. I never knew anything about grammar. The only kind of books that we had



were the spelling book, the arithmetic, etc. Every winter I studied in the beginning of the spelling book about the consonants, the vowels, the diphthongs, and those things, and I never could learn them; so that a little smattering of the forepart of the spelling book, and the arithmetic and a little reading and history, etc., was about all the education I had."

The above passage is amazing to me and almost unbelievable about the school of his boyhood. I was born only nine years and thirty-six days after Dr. Bresee, and nine hundred miles further west, in a pioneer's log house in Southwestern Michigan, eighteen miles from Lake Michigan, and about the same distance from the Indiana line. And at the same age he tells of, I was through arithmetic and grammar and geography, and was beginning algebra and Latin, and we had worthy teachers and helpful schools. But Michigan for a new state was very enthusiastic about education and her public school system.

The story of Dr. Bresee's life continues. For two winters he attended a small select school, called an academy, at Oneonta, near home, taught by a man of considerable education. Here Phineas got an idea of grammar through beginning Latin, and got some geometry and a start in trigonometry. Later he studied in another academy for a little time in the town of Franklin, where he was born. He continued Latin and began Greek under a good teacher.

Dr. Bresee's father "was an exceedingly hard worker," and his son was pushed into all manner of farm-work, as farmers' boys are liable to be. The hard study in the last academy and exhausting farm-work was too much for Phineas, and his health gave way. That was the end of his education in schools of learning.

The rest of his education was obtained in Brush College, in the famous University of Hard Knocks, where the immortal Abe Lincoln graduated and so many others of the world's very greatest men! Henceforth men were his textbooks, and the Holy Spirit was his College and University professors.



### HIS CONVERSION

In February, 1856, a protracted meeting was held in the little Methodist church of which the parents of Dr. Bresee were members. The meeting was led by Rev. Smith, the pastor in charge. Mr. Bresee had bought a half interest in a store and the contract required that Phineas was to serve as a clerk in the store. One day Rev. Smith came to the store and spoke a few words to Phineas about his soul. How little he dreamed that those few words would under God result in his conversion and entering the ministry! A fewer number of words still were spoken by the Sabbath school teacher of Dwight L. Moody to him when he was a young boot and shoe clerk in Boston, who was converted a few minutes later and became one of the world's greatest evangelists. O, if only more of the preachers and teachers were after these boys in their teens!

The invitation given to young Bresee put him under conviction and he determined before night that he would go to the meeting and seek salvation. Dr. Bresee afterward told the story as follows: "I went that night and he preached. I thought he never would get through and give me a chance to go to the altar. But he finally gave a chance and I went immediately—the first seeker in the revival—and others followed. That was Friday night. Sunday morning old Father Lull, of New York City, preached and after the service held a class-meeting, which was customary in those days. In that class-meeting I was converted and realized that the peace of God came into my soul. I began at once trying to do Christian work. My soul was filled with zeal for the Lord's work, and I began to hold prayermeetings and exhort the people to come to Christ and do all I could to push along the work." He was thus at conversion seventeen years, one month and a few days old.



## HIS CALL TO PREACH

"I always felt called to preach from the time I was born, or began to know anything. I remember when I was a very little boy that the leading man in the community spoke to me on the subject. He was a large man with a good deal of dignity. He put his hand on my head and asked: 'Now what are you going to do when you are a man?' I was too embarrassed to answer. He asked me one question after another and finally said: 'You will be a minister, won't you?' I suppose there was some response in my face and he added: 'Oh, yes! that is it. That is the noblest calling of all.' I always wondered that everybody did not know it."

How much more helpful and inspiring it was for that precious boy to hear those noble, reverent words about the ministry from that thoughtful man of God, than to hear some stinging sneers or contemptuous remarks about those who preach the Gospel, as many another boy is compelled to hear to his sorrow! Dr. Bresee added: "When I was just a little boy, it was just as clear to me that I was to be a preacher, as it ever has been since."

His testimony only confirms the opinion I have formed from a lifetime of observation and reflection, viz., that God distinctly calls in early life all those whom He signally uses, so that they will have a longer time for careful preparation and will not waste their powers in youthful sin. Phineas' pastor, Rev. Smith, saw the clear indications that the call of God was on the youth, and, after a few months, gave him a license to exhort, which in his bashfulness he proceeded not to use.

He was bound by his father's contract to clerk in the store for five years, and it had three more years to run. Phineas' call to preach conflicted with it, and he told the Lord in prayer that if He would open the way, he himself would enter the ministry. In two weeks the father had sold the store and soon made arrangements to move to Iowa.



The companions of the youth wanted to hear him preach before he left the country for the West. So Phineas preached one evening from the text, "My soul has escaped out of the snare of the fowler." He told everything he knew from the creation of the world, the fall of man and his expulsion from Eden, the Incarnation, the Atonement, his own conversion, and on to the Judgment and Eternity. He told it all in twenty minutes, and wondered how he could ever preach a second sermon! He went to Iowa with *One Wonderful Sermon!*

Early in 1857 the elder Bresee bought a farm in Iowa. Phineas went in June, and was profoundly impressed with the vast stretches of prairie covered with green grass and flowers waving in the breeze. That he had a sense of humor in him is evident from the description of his boarding place. "My brother-in-law and I boarded at a place where it was hard to get enough to eat. We used to go out after dinner and eat watermelons and trout, and fill up. It was just astonishing how much fun we had that summer. We used to say that once in a while the old lady where we boarded would try to have something extra, and that she kept an old rooster there, and when she wanted to have a chicken dinner for us, she would take the old rooster and lead him around a ditch. When she wanted to make the broth extra good, she would lead the rooster through the ditch!"

Personally, I feel like making a little excuse for that old lady. A husky young man, eighteen years of age working on a farm, is made up of two-thirds stomach and one-third appetite! I have been there and know. But that dear old lady never was a young man, and could not be expected to know the necessities of the case. She probably acted up to all the light and knowledge she had, which is all that can be expected of anybody. And perhaps Phineas, with his youthful exuberance exaggerated about his griefs a bit.

At any rate there was enough left of Phineas to begin his career as Methodist circuit rider the next autumn, where he could enjoy, not the shadow of roosters, but good yellow-



*Step*

legged chickens all the rest of his life. I never had the privilege of being a Methodist preacher. But I have heard the question asked, "Why are chickens the most religious fowl of history?" The answer is, "Because more of them have entered the Methodist ministry than any other bird that ever lived."

The place of this young man's early ministry was Iowa County, the third county east from Des Moines. The Presiding Elder of the District was Rev. William Simpson, a second cousin of the famous Bishop Simpson. He was a man of discernment and character and unusual ability. He was evidently pleased with the young Bresee, as a youth of promise, and he pushed him into the work at once, had him licensed and recommended to the Annual Conference, and placed him on a four point circuit mostly in Iowa County.

In the story of his life written by Brother Girvin, Dr. Bresee dropped this sage remark: "Seemingly I was a promising young lad, and those old fellows always had their eyes out for the boys to get them. As I heard Bishop James say one day when he was preaching with all his might on the ministry, 'Brother, brother, get hold of the boys; get hold of the boys. Get them out on the circuit before these college presidents and professors get hold of them.'"

The wisdom was in the injunction, "Look after the boys,"—not in the warning against college presidents and professors. I have been a college president or professor for over thirty years, and I rejoice to think how many hundred young men and women of promise I have trained and steered toward the ministry and missionary work, but am sad to think how some of the very finest of them have been repressed and pushed aside and discouraged by those in authority. However, dear young Bresee was more fortunate. His Presiding Elder had the divine intuition to see the promise of the future preacher in him. And the event justified his confidence. The record says: "Phineas Bresee held protracted meetings all over the circuit in 1857 and 1858, and a great revival took place at Marengo, among the converts a judge, one of the most



★ prominent men in the community." Thus, from the very commencement of his ministry, our Phineas showed that he had the conception of *doing something and bringing things to pass*. Nothing is more wholesome for a young preacher. It increases courage, deepens conviction, and fires zeal. It is like the first taste of blood to a young lion. It makes him eager for the prey. I pity the young minister who wins no souls the first year. It is liable to stamp his whole ministry with barrenness!

In the autumn of 1858, Phineas was sent to Pella, a town founded by a Holland Colony. The English speaking people were mostly gathered about a Baptist church and college, so that the Methodist church was comparatively difficult. Still Phineas Bresee had a revival each of the two years of his pastorate.

Thus the young man's ministry is being marked by God's approval and is taking on a soul-winning, evangelistic cast, that will make him known and felt far and near.

### MARRIAGE AND ENLARGED SERVICE

At the close of his pastorate in Pella in the latter part of 1860, Mr. Bresee returned to New York and married Miss Marie F. Hibbard. Her father lived but three miles from the store where Phineas clerked when a youth. At the time of his conversion and in church work the families became intimately related.

He gave this beautiful tribute to his wife's family, which gives a clue to much of his after success: "My wife's whole family were Christians. Her father was a class-leader and Sunday school superintendent. He was regarded as one of the most staunch and prominent Methodists in that part of the state. My wife's mother was a very model woman. They had five children who were all very earnest and active Methodists. The family was one of the best in that whole land, and was so regarded."



What a God-send that wife proved to be! How fortunate Phineas Bresee was! Many a minister rings the death-knell to his future success at the marriage altar and does not know it. Even his betrothal was concocted in hell, and celebrated by the Devil and all his imps. But we can well believe that the angels of God ascended and descended upon this pair who prayed over their choice of each other, that Jesus was present at the marriage and guardian angels hovered over the household continually.

Of course it meant a great deal for this young bride to leave a fine home in the East and go out on the crude frontier of the Middle West. Her parents, though approving of the marriage, were opposed to their precious daughter making this sacrifice. Her fond mother reminded her that she was of a diffident nature and slow to make warm and intimate friends; that if she went to Iowa, she would leave all her friends behind, and be compelled to live among strangers. But that precious daughter, like Rebecca of old, consented to leave those near and dear to her, guided by the promptings of her own heart, and by her loyalty to her Savior, to whom she was most devoted. We may suggest that if those fond parents had thought a little more deeply it might have occurred to them that this whole nation, if it ever became Christian, had to be made so by just such sacrifices, from the landing of the Pilgrims at Plymouth Rock, till the last frontier church was planted on the Pacific Coast. In short if the world is ever won to Jesus, it must be done by just such missionary devotion. And if that doting mother could have seen in vision what my eyes saw in reality when her sainted daughter was laid to rest, from a great church with wagon-loads of floral offerings about her casket, and the Christian womanhood of a great city assembled to pay their tribute of love to her memory, she would have seen *by faith* that the blessed Savior whom her "diffident" daughter served, would not let her suffer for lack of tender friendship and devoted female love.



1860  
The young pastor and his wife attended the Annual Conference at Oskaloosa, Iowa. He had been a member for three years, and was sent to Grinnell. "The place took its name from J. B. Grinnell who was a member of Congress and a great Abolitionist. He went from New England to Iowa, and founded the town and Congregational College of Grinnell." The young man and his bride were sent there and assigned to a circuit with five or six appointments, and Grinnell as the center. He had to preach three times every Sunday.

The Civil War came on in the Spring of 1861. State banks failed. Business collapsed. Out on the wild frontier, it was difficult to get the common necessities of life. The political and war excitement made it difficult to do Christian work. They still had their wedding clothes to fall back on, and there were tame chickens and prairie chickens, jack-rabbits, and hogs! The dear parishioners were very thoroughly convinced of the impropriety of preachers not paying their debts but were not nearly so conscientious about churches supporting their pastors. So they lived largely on a sack of flour, a few pounds of buckwheat for pancakes, wild game and—faith! Though there were revivals on most of his appointments, yet he came to the end of his Conference year with a small debt, the only time it occurred in his life.

Another thing troubled him still more. The people very much desired his return. But one appointment was made up of Southern people from Missouri, who were in sympathy with the rebellion, and were very restive under his loyal ministry. So he did not wish to be sent back. This dear young minister did not realize that this same spirit pervaded the whole country. When Phillip Brooks, within five counties of Phineas Bresee's own birthplace, was reading the prayers in his Philadelphia church, for the President and the Country, there would be heard the rustle of silks of Southern sympathizers rising from their knees in angry protest!

The Presiding Elder told Phineas he might get a worse appointment, and so it proved. He was sent to the Gales-



burg Circuit, out on the prairie, having half-a-dozen preaching places, with no churches and no parsonage—named from a hamlet of five houses and twenty persons. The preaching was to be done mostly in rude country schoolhouses. His parish was practically undounded and limitless, like John Wesley's—"the world." He felt grieved about his appointment because it was the poorest he had ever had, and he had a good measure of success in the other three. But he made no complaint. There came over him, however, an awful grim determination to succeed if it was possible. He had a good horse. He traded it for a poorer horse, and money enough to pay his debts on the last circuit, so that there would be no reflection on the honor of a Methodist preacher. While he was at Conference, his first son, Ernest, was born. He took his heroic wife and baby boy into the wilds, and told the scattered people that as there was no money in the country they might bring him for quarterage anything from chips to sawmills! They actually paid him in wheat, dressed hogs, and such vegetables as the country produced.

In the middle of that year a preacher by the name of J. H. Early was driven out of Missouri by the slave-holders and their sympathizers, as were most of the preachers of the Methodist Episcopal church. Brother Early had a small team of horses and a light wagon, in which he had escaped from Missouri. Brother Bresee arranged with him to rent eighty acres of land—Bresee to furnish the seed wheat, and he to cultivate the land. The venture proved a success.

Brother Bresee bought a little span of mules. "They made the gayest little team I ever saw. They were like two jack-rabbits in their get up and travel and made the greatest team I ever drove. There was the best sleighing all winter. If I wanted to go five or six miles they would run with all their might. One fellow said: 'That preacher Bresee would drive the Devil to death!' I told him if he would hitch the Devil up I would undertake the job."



That year at the Galesburg circuit brought an epochal experience in this preacher's life. He did not stop to investigate whether that awful determination to make that circuit go was of the Holy Spirit or of his own spirit. But he had a determination that live or die, the work should go.

On the first Sunday of his work, he announced that in two weeks he would begin a protracted meeting. The meeting began in October and lasted until spring, the revival services extending over the six appointments. The young preacher visited the people and preached the best he could, and the people came from far and near, and packed the schoolhouses. He would make the altar call after the sermon, and if nobody came, he would go down among them. If he could find anyone under conviction, he would get him to kneel down and then call Christians to come and pray around him, and have an altar anywhere. In this and every possible way he would charge the enemy, and recklessly assail the powers of darkness. As a result he said "God gave me the country."

He said afterward, "That charge did me more good than any other I ever had. It broke me up, and broke through the chrysalis that was about me, and in some way taught me and impressed me that desperation, earnestness, intensity would win, God helping, in doing God's work." It is one of the greatest lessons for young preachers to learn. Half the pastors in the country need to be thoroughly aroused and stirred with a burning passion for souls to the very core of their being.

That year Phineas Bresee saw the revival fires burning at white heat all over his circuit and he took in one hundred and forty members, the largest number on the whole district. He bought a parsonage and moved into it, and wanted to return another year. But the Presiding Elder said, "No, he had earned his spurs and must wear them." He sent him to Des Moines, the capital of the state.

Phineas Bresee was then about twenty-four years old. Suppose we had one hundred such lads in our Nazarene denomination this year—each one a live wire, burning at white



heat, and each adding 140 souls. That one hundred preachers alone would add to us 14,000 members! Well, why not? With seventeen hundred other preachers, what would happen to our young Nazarene church? Will the preachers pray over it, and seriously ask themselves, "What hinders"?

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*Pastorate in Des Moines. Visit Home. Appointed Presiding Elder of Winterset District. Centennial of American Methodism. Revivals. Doubts. Appointed to Chariton. Sanctified!*

Des Moines then had six thousand population. The Des Moines River cut the town into two sections, with a Methodist church in each section. Young Bresee was assigned to the Eastern church. New problems have confronted him. The church had a good building, but it was erected wholly with borrowed money. The former pastor had secured the money on very hard terms. The church agreed to pay the loan in gold at ten per cent interest. The paper money of the United States kept depreciating and gold kept rising in value until during the last year of the war it reached 250 per cent. Now, for a young church of no great wealth on the frontier, to have its heavy church debt multiplied by two and a half, and the interest on it suddenly mount up to 25 per cent is a very discouraging and formidable affair. This church was on the verge of dissolution. But it had a young pastor who had taken a two years' course in the school of desperation, facing difficulty, like young David attacking Goliath in the strength of God. He determined not to know defeat. And he had some members who knew how to pray. Moreover the Secretary of State, a Mr. James Wright, an unusually able and efficient Christian man, was his Sunday school superintendent. All these and God were on the side of success.



In the first place the Lord gave them a revival that lasted through the year. And it does beat all how many financial and other difficulties will vanish when God is on the scene with revival power!

The man who held the note against the church, reduced the debt, and at a much smaller rate of interest. The constant tide of salvation brought in new members to help carry the burdens, and the organization was encouraged and strengthened in every way.

During that pastorate, Rev. and Mrs. Bresee had a beautiful daughter born to them, to whom they gave the name of Lily. The financial condition of the whole country greatly improved and this young couple were lovingly provided for, lived comfortably and rejoiced in the service of the Lord.

In the latter part of 1864, these dear young people went back to their old New York home to visit the friends of their youth, with their two children. While there, the baby took sick, and this detained them beyond the session of the local conference. Prior to this the General Conference had lengthened the possible term of pastoral service from two to three years. Brother Bresee did not approve of this change and, ever true to his convictions, he declined to serve the Des Moines church a third year, though much importuned to do so by their many friends.

So, upon his return to Iowa, he learned that the Bishop had appointed him Presiding Elder of the Winterset District—southwest of Des Moines, embracing seven counties, extending to the Missouri River. This meant some more frontier hardships, long drives, magnificent distances between hamlets and appointments, sometimes thirty miles over roadless prairies from one house to another. It meant an open door of opportunity for most fruitful service, and a corresponding amount of heroic and exhausting toil.

But these trips also gave him exceptional opportunities for reading and study: for like John Wesley, he read as he rode. Sometimes he would have a whole day of uninterrupted



reading and meditation, as he drove over the grass-carpeted prairies. In this way he read Bancroft's History of the United States; Moxley's United Netherlands; Rise of the Dutch Republic; and other mind-enriching books.

He would make his own revival appointments, helping whom he pleased, holding revivals here and there where the fields were ripest and neediest. People came long distances to his quarterly meetings, staying over Saturday and Sunday—and they had great outpourings of the Spirit and times of salvation. Brother Bresee was the leading preacher, and held frequent revival meetings for the brethren, and continually pushed the battle.

Oftentimes, owing to long drives and irregular times of opening and closing meetings, his meals of necessity would be very irregular—sometimes so long delayed after the proper time to eat that he became faint, and then his appetite was gone and he couldn't eat. Under this strenuous toil and irregular habits, his health became impaired, but he pushed the battle as vigorously as ever.

Sometimes he took his precious wife and the children with him. On one of these revival trips, when she was present at Lewis, Cass County, their darling Lily sickened and died, May 7, 1865, aged fifteen months. The people, mostly strangers, did what they could to comfort them, raising money to meet their needs, and one loving sister went with them and the little casket, eighty miles across the prairies to Des Moines for burial. His parents and sister were then living there.

In December of the same year Phineas W.—the second son of Mr. and Mrs. Bresee—was born. So sorrow and joy chase each other across our chequered earthly lives.

The next year, 1866, was the centennial of Methodism in America, and was commonly observed all over the United States. Of course so wide awake a man as Phineas Bresee would not miss such an opportunity. He kindled a great flame of enthusiasm among all his churches and classes, ap-



pointing in groves and churches great meetings to commemorate the coming of Philip Embury and Barbara Heck to New York to plant in this New World the church of John Wesley, the most aggressive body of Christians Protestantism has ever produced.

At the conference that year, Brother Bresee persuaded Bishop Ames that it was not best to continue him as Presiding Elder. He had put so much push and fire and energy into his work that he had over-taxed his physical resources. He was prematurely exhausting and consuming the vital forces of his life and must have relief.

But God saw another trouble that went deeper than that. His intellectual rest and peace of mind were being preyed upon by carnal doubts. God was dealing with him in His own mysterious way. To use Brother Bresee's own words, "I had a big load of carnality on hand always, but it had taken on the form of anger, and pride, and worldly ambition. And at last it took the form of *doubt*. I thought it was intellectual, and undertook to answer it. I thought that probably although I had gone into the ministry, I had never answered the great questions of being and of God, of destiny and sin, and the atonement. I studied hard to so answer them as to settle the problems which filled my mind with doubt. Over and over again, I suppose a thousand times, I built and rebuilt the system of faith and laid the foundation of revelation, the atonement, the new birth, and all that, and tried to assure myself of their truth. I would walk about my system and say, 'I know it is so. It accords with revelation and my reason and intuitions, and with history and human experience. It is so and I do not question it.' But I would not get through the assertions of my certainty before the Devil or something else would suggest, 'Suppose it isn't so after all?' My certainty would be all gone, and I would have to do it all over again."

That autumn (1866) Brother and Sister Bresee were sent to Chariton, the county seat of Lucas County, a town of



3000 inhabitants, and the Methodist church the leading church in the place, with a considerable degree of worldliness. About a quarter of the people were mad at him all the time, but not always the same quarter.

Winter came on and, as usual, he brought on protracted meetings, with his own heart still tortured by doubts. One night there came a fierce storm with thermometer 20 degrees below zero. There were few out and he could get no one to the altar. It came over him that it was his time. It seemed that he could not go on longer with his present degree of salvation. He threw himself across the altar and began to pray for himself. He says: "I was ignorant of my own condition, and of carnality and the provision of the Atonement. I neither knew what was the matter with me, nor what would help me. But, in my ignorance, the Lord drew me and helped me. As I cried to Him that night, He seemed to open heaven upon me, and gave me the Baptism with the Holy Spirit, though I did not know what I needed or what I prayed for. But it not only took my tendency to worldliness, anger, and pride, but it also removed the doubt. For the first time I apprehended that the conditions of doubt were moral instead of *intellectual*, and that it was a part of carnality, that could only be removed, as are the other works of the flesh.

The work at Chariton was much easier for him now, so far as his own spirit was concerned. The Lord gave him grace and liberty and blessing in every way. His soul had rest in the Lord. He held a good revival and the church grew and prospered. There was an uplift of spirituality, and one or two seemed to enter into the experience of full salvation. But it was with Brother Bresee as it was with Jesus. The more the Savior unfolded the deep things of God, so much the more the church of His day broke with Him and plotted His death till they accomplished it. And the more spiritual Brother Bresee became in his teaching and preaching



the more this one, or that set, or group, found to find fault with or fuss about.

So this was a trying period in his ministry. There was no parsonage, and the only place he could procure was one room and a bedroom turned into a kitchen. The other room was their bedroom, study, dining room and parlor. In the other part of the house a daughter taught music and kept the piano going night and day! And they were exceedingly tried financially. "There was never a time when we had so much difficulty to get something to eat. We didn't have butter, meat, or the ordinary foods, but lived in the most frugal way. The Lord did not let us actually go hungry; but sometimes He suffered us to have a most excellent appetite!"

Shortly before leaving Chariton, their second daughter, Bertha, was born.

To the writer it is quite significant that dear Brother Bresee, though born and nursed in Methodism which was now a hundred years old in the United States—a young, ardent Methodist minister, with such a devout and earnest spirit—did not know what sanctification was, or how to get it, or how to preach it, or what to call it when he got it. Yet John Wesley declared that sanctification was the great depositum of truth God had specially lodged with the people called Methodists: and to propogate which, He seemed to have chiefly raised them up.

How was it that the Bishops and Presiding Elders had so completely ignored or forgotten their mission? How was it that the leaders and teachers of that great church founded by John Wesley, put nothing on the subject of sanctification into the Conference Course of required reading and study for young ministers? The whole thing is a matter of amazement to me. No wonder God has called into being another denomination—the Church of the Nazarene—a second Revised Edition of Methodism!



*Des Moines. Council Bluffs. Red Oak. Clarinda. Creston.  
Council Bluffs. Los Angeles. Pasadena.*

Brother Bresee had now been preaching eleven years, and was beginning to show the mettle that was in him. Few young ministers of his years had ever performed more labors, faced more difficulties, endured more hardships, led more revivals, or reaped more souls than had he.

In the autumn of 1868 he and Mrs. Bresee were sent back to their former church at Des Moines. They had left it four years before, a prosperous and united church, well established. He soon started a morning meeting at nine o'clock. The wife of the Secretary of State, his former Sunday school superintendent, was soon gloriously sanctified, and had a marvelous and most triumphant experience. Several others were also sanctified. The church grew in spirituality and power, because Brother Bresee without knowing it had been preaching holiness to the best of his ability. They will always tell on the life of a people.

In the fall of 1870, they were sent to Council Bluffs, on the Missouri River. It was an eventful pastorate lasting three years. But it was a very difficult field. The church building was new, commodious, and well-appointed. But when the Mormons were driven out of Nauvoo, Illinois, they stopped at Council Bluffs and made it their headquarters. That unhallowed institution put its blighting curse upon the town—and it became famous over the entire country for drunkenness, gambling, and impurity.

Christian work was always difficult in Council Bluffs. The congregations of all the churches were comparatively small, and worldliness was the dominant spirit of the social life. But Brother Bresee preached a spiritual gospel, enlarged the congregations, and the membership of his church, and several were sanctified.

During that pastorate in 1871, his third son, Paul Horace Bresee, was born.



## COUNCIL BLUFFS IN 1881

At the local conference in the autumn, Rev. Bresee was honored by an election to the General Conference which was to meet in Brooklyn, New York, in the spring of 1872. His wife accompanied him, and he was thought to have been the youngest member of the Conference—but a little past thirty-three. By his quiet influence in the body he did much to bring about the election of Gilbert Haven to be a Bishop of the Methodist Episcopal church. Returning to his parish he made a very determined effort to liquidate the debt on his church.

On August 6, 1872, his fourth son, Melvin Arthur, was born.

In the autumn of 1873, Brother Bresee was sent to Red Oak, the county seat of Montgomery County, about forty-five miles southeast of Council Bluffs. The Methodist church petitioned earnestly for his appointment. It was a very promising business center of 2500 population. The churches were weak and their places of worship small.

Soon after going to that church, Brother Bresee's only sister died, and his parents who had lived with her came to live with him and continued there till their death in California. Then in October he started a revival work. After two weeks some children of the Sunday school came to the altar. The fire was kindled and the interest grew. It took hold of families and the leading citizens, merchants, lawyers, editors, contractors, business men and their employees, the fallen and the vile—all classes were reached till three hundred were saved. Brother Bresee felt that it was the greatest revival that ever blessed Western Iowa. The town was revolutionized and captured for Methodism. As soon as leading men were converted they would begin to work and pray for the salvation of employees and would not rest till these were saved.

A new church had to be built to hold his crowds. He ventured to build a large church with a basement, costing \$25,000



—equal to three or four times as much now. Of course it taxed the people, but he put it through and it was dedicated toward the close of his three years' pastorate.

One of Brother Bresee's life long regrets was that at that time he did not know how to preach holiness and lead converts into the experience of sanctification. A few may have been sanctified; but the work was not definite along that line. As a soul saving work, however, he thought it surpassed all his other revival efforts.

In the Annual Conference, held at Red Oak in 1876, Bishop Foster very much desired to appoint Brother Bresee Presiding Elder, but much against his own wish. Finally a committee of men came and earnestly solicited that he be sent to Clarinda the next county seat south, and the Bishop yielded.

It was a beautiful town about the size of Red Oak, and the Methodist church there comprised some cultured families and some men of considerable wealth and social prominence. There was another remarkable characteristic about that Methodist congregation. It had great musical talent, and was reputed to have the best choir, the finest double quartet, and the best trained chorus in the entire state. Great musical conventions were often held in the city and it brought great prominence and notoriety to that Methodist church.

Brother Bresee's pastorate lasted three years. There was no marked revival as he usually had, but there was a steady growth, and a good degree of success, and always a comfortable salary.

#### SENT TO CRESTON—1879

This was a railroad town. All the churches were weak, and the Methodist was especially so. The church building was small. Dr. Bresee soon suggested to the brethren that the church did not hold enough people to bring about real success. They thought they would be delighted if the church was even fairly filled.



He started his pastorate with his usual earnestness. God began to pour out His spirit and crowded the place to the sidewalk. The people added on each side of the church till it was wider than it was long. The railroad men came in and swelled the crowd, and the edifice was enlarged a second time. Best of all, when Dr. Bresee began his pastorate, the church was poor, had no credit, and owed in all directions. But under the influence of the revival and the Holy Spirit, old debts were paid, and the church and its religion became respectable.

At the earnest request of his old members, he was again sent back to the Broadway church, Council Bluffs, and remained there for one year. There were conversions and a steady and fair degree of prosperity. He had indeed acquired an inveterate habit of succeeding in his work for souls and the spread of the Kingdom of God.

Then the public urged him to start a new enterprise in another part of the city. He got it well under way, when a great storm and cloud-burst struck that part of the city. The loss was so great that the supporters of the movement thought it impractical to continue the enterprise.

Meantime there was a pressure brought to bear upon him, by an old acquaintance, to go to California. He wrote to Bishop Simpson, who rather advised against it, "as it was a new country and not much of a place for churches."

He wrote to Bishop Hurst, who had more lately presided over the conference of Southern California, who decidedly advised him to transfer to Los Angeles. Meantime officials of the Union Pacific Railroad furnished him a special car for him and his family and all his belongings. Meantime another good friend had secured a furnished house for him.

On Saturday afternoon, *August 26, 1883*, Dr. Bresee and his family reached Los Angeles and were conducted to the home prepared for them. Here he was at last, in the scene of such stirring and momentous events in his life, where his labors were to be crowned with such signal success, and be



attended by such unexpected and far reaching consequences to himself and all the world!

Sunday morning he was conducted to the First Methodist church, where by previous arrangement he preached. The next Sunday morning he preached for the newly organized University Methodist Episcopal church. That week the Conference met, Bishop Warren presiding. As the close, when the appointments were read, Dr. Bresee's name was announced as pastor of the First Methodist Episcopal church of Los Angeles. The city then had a population of twenty thousand, and the church had a membership of three hundred fifty. It was distinguished for its personnel and family and social life. There were those who were determined to put the church on the basis of a fashionable church life, and there were also those who were intensely spiritual.

Dr. Bresee here, for the first time in his ministry, had a class of fully sanctified people. They were clear, sound, substantial, evangelical, and were earnestly and intelligently, although rather quietly, pushing the work of full salvation. "I instinctively allied myself with them. While they must have known that I was not in the clear enjoyment of the blessing, they seemed to appreciate whatever efforts I could and did make in assisting them in the work of holiness. They were very kind and gentle. They doubtless prayed much for me, but did not pray at me, and helped me every way in my ministry."

In the second year of that pastorate, Doctors MacDonald and Watson were invited to the Pacific Coast to hold some holiness conventions. They labored for three weeks in Dr. Bresee's church. The meeting was not remarkable, though there were some conversions and sanctifications, and some spiritual progress was made.

But after the meetings some days, there came to Dr. Bresee himself the great experience of his life. "I had been for some time in constant prayer, crying to God for something that would meet the needs of my life. \* \* \* There



suddenly came into my heart and being a blessing and unction and glory which I had never before known. I felt that my need was supplied \* \* \*. There came into my ministry a new element of spiritual life and power. People began to come into the blessing of full salvation. There were more persons converted. The last year of my ministry in that church was more consecutively successful, being crowned by an almost constant revival. When the third year came to its close, the church had nearly doubled in its membership, and in every way built up."

Then comes a most remarkable confession and comment upon his life. "At the end of my third year, there would have been but one voice in reference to the desirability of my ministry, if I could have remained longer. At that time there seemed to be a unanimous acclaim of devotion to me. During my pastorate in the First church, my ministry was in a transition state. The reason was, my preaching had not the definite element to arouse opposition. And I had a strong hold on the people on account of my personality. I carried them with me generally with much prayer and deep piety. If I had known more when I came to this coast, and had had experience and sense, I could have swept the whole of Methodism into holiness. It was not set against it enough to prevent me from putting my hands on everything in Methodism in Southern California, and drawing it into holiness. *But I did not know enough. I neither had the experience nor the general ministerial wisdom of it. I am very sorry.*

"What leading men there were had been aroused more or less by the holiness work, and opened their hearts to me. Here I saw M. M. Bovard, the president of the University of Southern California and he talked over the matter very earnestly with me. If I had been in the experience, and had been wise enough, I could have led him into the blessing, and thus impressed the whole of Methodism in Southern California. But I did not. *And yet I was preaching holiness.*"



And the eternal years will never be long enough to put an end to his regrets!

How did it happen? Here he was a child of Methodism, a product of her own nurture and training—forty-six years old and twenty-eight years in the ministry, more than ordinarily gifted and yet confessing with unfeigned sorrow that he missed one of the greatest opportunities of Christian service and usefulness ever vouchsafed to a mortal, simply because *he was ignorant of the most exalted doctrine of his church, did have it as a vital experience in his own life, but could not teach it to others!*

There is certainly an awful responsibility resting upon the Methodist leaders who went before him, and failed to instruct him. And there will be a worse condemnation resting upon the Nazarene leaders, if, in some future day, they too get intoxicated by success and numbers and wealth and worldliness, and fail to instruct their young preachers in this same doctrine that called them into being.

#### SENT TO PASADENA—1886.

A few men from Indiana bought a tract of land northeast of Los Angeles, a few years before this. Struck with the surpassing beauty of the place they named it "Pasadena"—"The Crown of the Valleys." In the center of the tract was a village already throbbing with expectant life, and in the village a young Methodist church with about one hundred and thirty members. To this church Dr. Bresee was sent in 1886. It seemed to be quite a come down from the First church, Los Angeles, with seven hundred members.

Someone asked him, perhaps in slight derision, what he was going to do there. He was now the new man—the better instructed Dr. Bresee, full of the Holy Spirit. He answered with sublime faith—"By the grace of God I am going to kindle a fire that will reach heaven." Well, he did!

A new structure had been commenced and was under way, when he began. He soon started a revival. At Fair Oaks



and Colorado Streets, he and his workers would start a street meeting and invite the crowd of men to go to the church near by and then march rapidly, singing a Gospel hymn, to the church. The crowd would follow and fill the Auditorium. There were fifty converted—only one woman among them. From that time on for four years there was a constant tide of salvation.

The new church was finished and dedicated, but the crowds so overtaxed its seating capacity that a tabernacle was built beside it, holding two thousand. During his four years' pastorate Dr. Bresee took into his church by letter or on probation a thousand members. Not all were sanctified, but through the whole pastorate the church was on a full tide of spiritual life, and full salvation.

During the pastorate, also, the great prohibition movement began in California. Of course Dr. Bresee threw all his noble and contagious influence against the liquor traffic. Indeed so great was his influence and activity that the forces of evil were all centered upon him, and they did him the honor to burn him in effigy. They also used the public press to pour upon him personally a ceaseless stream of vituperation and abuse. But that was an honor and blessing, had he only recognized it.

During Dr. Bresee's Pasadena pastorate, the possible length of a pastorate was changed from three to five years. Amidst all the heated conflicts against intemperance and in favor of holiness, a half dozen of his great church wished for some other pastor. It was a new experience for Dr. Bresee. He was supersensitive and at the end of four years he declined to be returned, against the advice of both his Bishop and Presiding Elder.

He afterward came to see that it was a great error in judgment to abandon such a fruitful pastorate with an overwhelming majority of his people importuning him to remain, and lead on the hosts of righteousness.



*Asbury Methodist Episcopal Church. Amanda Smith. Appointed Presiding Elder. Revivals throughout the District. First Methodist Episcopal Church. Long Beach. Bishop Vincent. Annual Conference 1892. Bishop Vincent's opposition to Holiness. Boyle Heights Church. Out of the church. Church of the Nazarene born. Historic parallel. Editorial in the Nazarene. The creed. Bishop's warning. Revivals. Other elect souls.*

In 1890, Dr. Bresee was appointed to Asbury Methodist church, Los Angeles. Soon a revival was started in which Dr. Bresee was assisted by Drs. MacDonald and Wood. The Holy Spirit was graciously poured out. Many were seeking God at the altar, and a member of the official board of the church was blessedly sanctified. In another protracted meeting, Amanda Smith, the colored evangelist, helped a few days. "She preached," said Dr. Bresee, "one Sabbath morning as I have rarely ever heard anybody preach, in strains of holy eloquence and unction. Almost equal to Bishop Simpson, in the zenith of his power and sacred oratory. The Lord opened heaven upon the people in mighty tides of glory." That is what God can do with an ignorant colored woman who is sanctified and filled with the Holy Spirit.

During Dr. Bresee's year at Asbury, he was absent nine weeks in the east, holding National Camp Meetings. But the spiritual life in the church was so strong and steady that the tides of revival power rolled on, in spite of his absence.

Dr. Bresee expected to return to Asbury and his people wanted him. But Bishop Mallalieu, in spite of his earnest protests appointed him Presiding Elder of the District.

The Los Angeles Conference was now large and very important and he called his ministers and leading laymen together and addressed them most seriously: "You know I am in this position against my wishes and all my most earnest protests. If I must go about the Conference doing machine



work and perfunctory business, I will resign. But if you will arrange so that I can push the work of evangelism over the District I will throw myself into it and do my best."

The brethren decided to permit him to attend to ordinary Conference business the first three months, and devote the next quarter of the year to evangelistic services.

Dr. Bresee engaged Drs. MacDonald, Wood, and Cobb, for three months of meetings. The pastor and a few officials of the First church were opposed to the revival on account of the holiness connected with it, but were reluctant to oppose the wish of the Bishop. After a few days, one afternoon, Dr. Bresee preached a few minutes followed by testimony, when the heavens were opened and the Spirit was poured out with such Pentecostal power and glory, as to be almost overwhelming. It seemed to come upon the people like a tornado from the sky, sweeping everything before it.

To use Dr. Bresee's own words, "It would move with the roar and thunder of a cyclone, and then become quiet and still as death. Then in a little while it would burst out anew in almost unthinkable and indescribable manifestations of glory. So great was this, that even the opponents of holiness seemed overwhelmed and confounded.

At the close of this meeting, Bishop Fowler, who was utterly opposed to the Methodist doctrine of sanctification, came to Los Angeles with the avowed purpose of telegraphing to Bishop Mallalieu to stop the meetings and remove Dr. Bresee from the District. He did not carry out his purpose. Bishop Mallalieu and God knew the animus of Fowler too well. Dr. Bresee was left undisturbed with his revival.

The work of holiness spread more and more. The year closed with a great holiness campmeeting held at Long Beach. It was led by Dr. C. J. Fowler, long years president of the National Holiness Association, and Dr. McLaughlin. They were wise and discreet, and had good success.

This year of pushing revival work over and among a large cluster of churches and spreading holiness far and wide



—and the secret, subtle oppositions that were used to thwart his work tended to open Dr. Bresee's eyes to see the dominant spirit of Methodism as represented by its leaders and to change the work of all his after life.

### CONFERENCE, 1892—BISHOP VINCENT

The annual Conference was held at San Diego—presided over by Bishop Vincent. It seemed to Dr. Bresee to be the chief aim of the Bishop to keep him out of the position of Presiding Elder. He had not the least trouble, for Dr. Bresee begged not to be assigned to the place the year before. Blessed Bishop Mallalieu put dear Dr. Bresee into the place in order to secure the uplift of the spiritual tone of all the churches. The next year, Bishop Vincent wanted to get Dr. Bresee out precisely because he had done it. Bishop Vincent's attitude toward holiness was clearly seen by the following remark. As he was assigning ministers to their appointments, he called out the name of one of them meditatively: "Robinson, Robinson! Is he that holiness crank?" Dr. Bresee remarked: "Brother Robinson preaches holiness, but is a very sane, safe, and able man." When it was proposed to put an able young man there, the Bishop again said thoughtfully: "There is a layman up there—a holiness man—who I am afraid will spoil that young man if I send him." Those two remarks showed the ugly heart-hostility of Bishop Vincent toward the Spirit of God and heaven. God is holy. Heaven is holy. The saints are holy. God said "Be ye holy for I am holy." But Bishop Vincent was determined to have none of it.

I can easily believe all this from the lips of Dr. Bresee, for just a few years later, when I began to train in the holiness ranks, I heard it second hand from a member of Bishop Vincent's cabinet in a Michigan Conference, that he said: "I will not, if I know it appoint any man as Presiding Elder, who is known as a *revival preacher*, or has anything to do with *prohibition* or *holiness*!" He certainly had it bad! The



member of the cabinet was asked what kind of a Conference it was. He promptly replied: "It is *culture glorified!*"

A little later, I heard this about Bishop Fowler: He was presiding over a conference in one of the Central West States. A prominent church petitioned for a very able minister to be sent to them. The Bishop was putting him down for the place. A member of the cabinet said: "He is a holiness preacher." The Bishop appointed him to one of the poorest charges with the remark: "I will never appoint a holiness preacher to one of our prominent churches, if I know it." That rejected and despised holiness preacher went to a western state, and, in my rounds as an evangelist, I heard of him as one of the most effective men in that state.

I do not hesitate to say that just such Bishops and officials have been the most effective agents the Devil has had to corrupt and destroy the dear Methodist church as a great spiritual power in the world.

Dr. Bresee was assigned to Simpson Methodist Episcopal church, Los Angeles. That church was built too near the First, and had a crushing debt that made it practically bankrupt. In the middle of the year he informed them that he would not stay with them a second year, and advised them to unite with the First, or sell their property, pay their debt, and move out into the residence portion of the city.

#### 1893—BOYLE HEIGHTS M. E. CHURCH

Bishop Andrews held the Conference and appointed Dr. Bresee to Boyle Heights church. It did not have a great debt, but it had not met its running expenses, and had mortgaged its future to pay its past. Under Dr. Bresee's ministry there was an upward spiritual trend, expenses were met, and money was left in the treasury for the coming year.

Dr. Bresee had long cherished an ambition to have a place in the heart of a city, which would be made a center of holy fire, and where the Gospel could be preached to the poor. The opportunity seemed to open in 1894.



A property was purchased. A block was erected containing a large auditorium and other rooms to rent. The Conference refused to permit Dr. Bresee to carry on such a work in connection with the Conference.

Then he asked for a supernumerary relation. After much discussion this also was refused. Then he told the Presiding Elder that he might ask for me a "location," and it was granted without apparent reluctance. The leaders of the Conference may have felt that they were getting rid of the holiness business and of a troubler in Israel. But they were greatly mistaken.

"I was," said Dr. Bresee, "now out of the Conference. I had been a member from my boyhood, eighteen years of age. I had been a member and preacher for thirty-seven years. I scarcely knew any other home relationship in the church than the Annual Conference. When I laid it down, my heart was filled with almost unbearable sorrow. The night was spent with prayer and in tears. In the morning I sought the Bible for comfort and was given these words: 'Hear the word of the Lord, ye that tremble at his Word. Your brethren that hated you, that cast you out for my name's sake said, Let God be glorified. But he shall appear to your joy, and they shall be ashamed' " (Isaiah 66:5).

The Peniel Mission was dedicated in two weeks after Conference. Dr. Bresee spent the next Sabbath at Redlands, and about seventy-five were seeking God at the altar.

The work went on in the Peniel Mission until the next summer, when Dr. Bresee went east for three months to be engaged in campmeeting work.

While he was away, some in the Peniel Mission wished to have it to themselves. He returned and a hall was provided at 317 South Main Street, by his friends, and a call was issued as follows:

"Dear friends: Permit us to inform you that Rev. P. F. Bresee, D. D., will preach next Sabbath, October 6th, at 11:00



A. M. in the hall at 317 South Main Street, Los Angeles, instead of at Peniel Hall as heretofore.

"There will be a special holiness meeting at the same place at 3:00 P. M. conducted by Rev. J. A. Wood, D. D. Rev. J. P. Widney will preach at 7:30 P. M.

"We are also very glad to be able to announce to you that Drs. Widney and Bresee have arranged to associate themselves with such Christian people as may desire to join them to carry on Christian work, especially evangelistic and city mission work, and the spreading of the doctrine and experience of Christian holiness. We cordially invite you to the opening services of this work. Next Sabbath, October 6th, 1895, at 317 South Main Street, Los Angeles, California. Committee."

Dr. Widney was a man of ripe scholarship. He was elected to the presidency of the Southern California University, and after four years, he withdrew from the Church of the Nazarene and returned to the work of the Methodist Episcopal church.

On the third Sabbath of October, 1895, eighty-six men and women stood together and plighted to God and each other their fidelity in the organization and carrying on the work of the Church of the Nazarene, with the declared purpose of preaching holiness and carrying the Gospel to the poor. One hundred were enrolled that day. The list of the charter members was kept open for a few days, till the organization was finally consummated with one hundred thirty-five charter members.

### THE CHURCH OF THE NAZARENE WAS BORN!

An interesting historic parallel may be drawn. A more loyal son of the mother church never lived than was Martin Luther. He never dreamed of starting another church. To his astonishment he found the church unbiblical in its doctrines, unchristian in its morals, and reeking with corruption in its high officials. He *protested*, and the church would not



reform. So PROTESTANTISM was born, and there are now eighty million people who bear the name "Lutherans," and three times that number who are Protestants.

In the fulness of time another era-making man was born—John Wesley. He was a quiet, scholarly, well-meaning lad who did not dream of eminence and fame. He acquired scholarship at Oxford like hundreds of others. He had a zeal for doing good, as all ought to have. He preached for years as thousands of other young men in the Church of England have done, without being saved or knowing what salvation meant. But God's hand was upon him, and leading him, whither he did not know. "In 1729 my brother Charles and I, reading the Bible, saw we could not be saved without holiness. In 1737 we saw that this holiness comes by faith. In 1738 we saw, likewise, that men are justified before they are sanctified: but still holiness was our object, inward and outward holiness. God then thrust us out to raise up a holy people." Now tell those brothers that they are planning to raise up a *new denomination*. They would have scorned the idea. But fifty years later, two years before his death, he wrote: "This doctrine (of holiness) is the *grand depositum* which God has lodged with the people called Methodists: and for the sake of propagating this chiefly we appear to have been raised up."

Tell that bashful, timid, half-educated, eighteen year old preacher, tramping over the prairies of Iowa, from one sod-house to another, hunting for people to lead to Christ, that he will be the founder of a great denomination of Christians whose name and influence shall fill the earth, and he would have looked critically into your eyes to see if you were all in. But "There is a Divinity that shapes our ends. Rough-hew them as we will."

Granted a great truth infinitely dear to the heart of God, and absolutely essential to the progress of the Redeemer's Kingdom, and some back-slidden church officials who hate that truth worse than they hate the Devil, and a preacher with



Huguenot and Holland martyr blood in his veins, who loves that truth and will preach it, by the help of God in spite of the opposition of men and all the powers of darkness—Look out! God is on the scene. You do not know what will happen. One thing we do know. Denominations once favored and loved, if they backslide and get in the way of God's truth and the progress of His Kingdom, will be set aside, and someone else and something else will be raised up to take their place.

You who love Zion watch and see if *Dr. Bresee was not God's man and the Church of the Nazarene was not the Vine of His planting to bless the World.*

Since I wrote the last lines, there has providentially come to my hands an editorial written by Dr. Bresee in "The Nazarene" two and a half years after the church was born. It is both an *explanation* of the young church and a *warning* to it—his own child.

### RESOLUTIONS AND REFORMATIONS,

"A period of unrest and of change seems to come to the world periodically. About once in so many years or centuries, the world arises as a strong man in his might and deliberately sets aside the old and adopts the new.

"A nation builds up through years an elaborate civil and political system. Laws become multiplied. Civil procedure is fixed. Courts are established. All at once man arouses in his might, upsets the whole thing, casts the old to the winds, and begins over again!

"It was so with the civilization of antiquity. It was so when the world grew tired of the Roman Empire. It was so in the French Revolution, and its progeny of European revolutions—and it looks as if it were about to be so again.

"It has been the same in religious matters. Again and again has the world seen the building up of great ecclesiastical systems. Cathedrals and church edifices and chapels mul-



tiply. Great aggregations of capital are invested. The church counts its millions, and leaders say, 'Lo, a model church!'

"Then somehow a blight falls. Souls are no longer saved. Spirituality departs and formalism comes in. Then men desert the old to begin over again. It was so at the time of Christ. It was so in the Lutheran Reformation. It was so in the Wesleyan Reformation. And there is every indication that the world is now in the midst of such a reformation again.

"Why is it that churches, as well as states, grow old and break down? Is it that the divine power is failing? Are the Everlasting Arms growing weary, as did the arms of Moses upon the hill-top, when Amalek fought against Israel? Is it that what God could do in the past He is unable or unwilling to do *now*? Is the Word losing its power and becoming only as a dying whisper? Is the Bible with its promises becoming a book of the past; and must the sinning, sorrowing world wait for a new revelation before the old power can come again? Has Christ forgotten that day upon the mountain slope of Hermon, and the New Ecclesia? Or that day when from the rifted clouds the little band were commissioned to go into all the world and preach the Gospel to every creature, 'and, lo! I am with you always unto the end of the world'?

(Here is the warning to the Church of the Nazarene)

"Or is it rather that God would keep His word but that the divine power is wasted and lost in the human machinery through which the world tries to make it act? Is the ecclesiastical wheel-work becoming so multiplied and so complicated that the motive power has no chance to accomplish results? Are the orders and officers, and organizations, and guilds, and leagues, and societies, and bands, and ceremonials, and forms, crushing out the kernel of life until the poor starved soul of the sinner finds only husks to feed upon? Is the church aiming too much to become an *educational* and social power, and forgetting to go out with Christ to the highways and byways of life to seek for the lost? The street worker



and the Gospel tent evangelist, and the mission enthusiast have so gone out to the highways, and somehow the old power was there. The people hear gladly, and *souls are saved.*"

"It has been one blessed tide of salvation all through the past month. Nearly every service has been crowned with the salvation of souls, and the sanctification of believers. Last Sabbath was a day of special victory. We have never seen the church so crowded. Each service was full of blessing and there were eighteen at the altar during the day."

In the same number of "The Nazarene" Dr. Bresee gives the creed of the church.

"We are so often asked what the Articles of Faith of the Church of the Nazarene are that we print them below. They are brief and simple. What all evangelical churches believe—except relative to sanctification.

"We believe:

1st. In one God, the Father, Son and Holy Ghost.

2nd. In the inspiration of the Holy Scriptures, as found in the Old and New Testaments, and that they contain all truth necessary to faith and practice.

3rd. That man is born with a fallen nature, and is thus by nature inclined to evil and that continually.

4th. In the sure loss of the finally impenitent.

5th. That the atonement through Christ is universal, and whosoever hears the word of the Lord and repents and believes on the Lord Jesus Christ is saved from the condemnation and dominion of sin.

That a soul is entirely sanctified subsequent to justification, through faith in the Lord Jesus Christ.

6th. That the Spirit of God bears witness in the human heart to justification by faith, and to the further work of the *sanctification of believers.*

7th. In the resurrection of the dead and life everlasting."



This same creed is repeated verbatim in the Manual of 1898. Here is another note of warning to the young church:

“STOP AND THINK”

“The following is not the utterance of a pessimist nor a fanatic—but the thoughtful words of a man of wide observation, Bishop Foster of the Methodist Episcopal church. Let it be carefully asked whether these words are true. Let there be heart searching, and repentance, and getting back to God and the Baptism with the Holy Ghost, *which alone can save any church from falling in the same way.* He says:

“‘Just now four out of five on church rolls are doing nothing, almost absolutely nothing: and God’s blessed cause is not made one whit stronger in influence by their living. The Church of God is today courting the world. Its members are bringing it down to the level of the ungodly. The ball, the theater, nude lewd arts, social luxuries, with all their loose moralities, are making inroads into the sacred enclosures of the church.

“‘As a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock. The Roman church was wrecked on it, and the Protestant church is fast reaching the same doom. Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure Gospel, which, summed up, is a fashionable church.

“‘That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the primitive meeting in the *sail-loft* seems almost a miracle of history. But who that looks about him today can fail to see that fact? Formerly Methodists attended class, and gave testimony of experimental religion. Now the class meeting is attended by very few, and in many churches it is abandoned.



Seldom the stewards, trustees, and leaders attend class. Formerly nearly every Methodist prayed, testified, or exhorted in prayer meeting. Now but few are heard. Formerly shouts and praise were heard. Now such things are regarded as fanaticism. Worldly socials, fairs, festivals, and concerts have taken the place of religious gatherings and revival meetings of earlier days."

Evidently Dr. Bresee had a prayerful purpose in making this long quotation from the noble Bishop Foster. He evidently saw and felt the paralysis of spiritual death that was steadily creeping over Methodism. He wanted to forewarn and forearm the little church, just born, against a similar fate.

A commodious hall was found on North Main Street near Spring Street, which they entered Thanksgiving Day, 1895. This had to be given up the next spring. They found a lot on Los Angeles Street, between Fifth and Sixth Streets and leased it and put up a board structure. The building was little more than a great barn; but it was commodious and the church worshipped in it seven years. It soon became one of the famous places in the city. It was not because of the cheap barn-like structure. Dr. Bresee said: "It was the fire that burned within that gilded its boards with glory and made them shimmer and shine with the light of heaven. When the multitude is gathered together, and there are hundreds of one mind and heart, and the Holy Ghost descends in His plentitude and power, that place is garnished with a beauty and glory in comparison with which all the adornings of Solomon's temple would be barrenness. Every board shines with the jewelled beauty of the walls of the New Jerusalem. What are carved marble and over-layings of gold and trimmings of silver; what are arches and turrets and spires, in comparison with the beauty of the Lord and the Glory of the Divine presence? We do not ask for costly churches. We do ask for the power and glory of the Divine."

On the first Sunday in May the Holy Spirit was poured out upon them in a way so overwhelming and unspeakable



that Dr. Bresee said: "This is Victory Day." That day has been observed ever since.

Since then many memorable revival meetings have been held along holiness lines by Dr. MacDonald and Dr. Watson; Joseph Smith and Dr. Carradine; Dr. C. J. Fowler; Dr. H. C. Morrison; Bud Robinson and Will Huff; and Brother and Sister Harris.

Then they went into a new building on the corner of Sixth and Wall Streets and a great meeting was held by C. E. Cornell. Meetings were held at different times by Rev. J. T. Hatfield, Rev. C. W. Ruth, Rev. L. Milton Williams, Rev. Jeff Rogers Mrs. Rose Potter Crist, Rev. Seth C. Rees, and Rev. I. G. Martin.

Dr. Bresee had for assistant pastors, Brothers Ruth, LaFontaine, Whitcomb and Walker.

So numerous were these great revivals and so hot were these holy fires burning that soon the church became famous as a center of soul-saving and sanctifying work through the Christian world.

### OTHER ELECT SOULS

There were other people besides prominent preachers and evangelists who were great powers in launching the new church. There was C. E. McKee who had been sanctified about 1880. Because of his attendance at holiness meetings, he, with several others, had his letter of dismissal sent him by the church of which he was a member. He threw himself with all his vigor into the Nazarene movement and was for years a leader of the Young People's Society. He was a gifted leader of devotional meetings and a successful altar worker.

Then there were Brother and Sister Ely of Pasadena. Brother Ely was converted early in Dr. Bresee's Pasadena pastorate, and soon after was sanctified. He was very active and his wife was matron of the young ladies in the Pasadena College.



Then there were the elect sisters, Mrs. Baldwin and Mrs. Judge Knott—two Kentucky women of distinguished ability. In early life they were devotees of fashion and worldliness—church members, but strangers to God. But they came under the influence of the holiness movement in Southern California and were wonderfully saved, and then as wonderfully used. Mrs. Baldwin became one of the founders and teachers of the Bible College, and a writer for the Nazarene Messenger.

Mrs. Lucy Knott became an efficient leader of young women—then a pastor and head of a school and a leader in Missionary work, home and foreign. Of later years, her son, Proctor Knott, has been associate pastor with her of one of our effective churches.

Such characters as these, and Judge Knott and E. A. Girvin, Supreme Court reporter, and Colonel Duncan, and a score of others were drawn into this movement—people of mentality and force, and, above all, of piety. There were two hundred fifteen added to the list of Charter members the first year. "Multitudes of souls were being saved and vast numbers were sanctified."

What moral insanity it was to turn such a forceful and aggressive spiritual leader as Dr. Bresee was out of the church because he wanted to teach and preach *holiness*! How especially insane it was for Methodist Bishops to have a hand in it, when they well knew that their church was raised up to teach that very doctrine, the preaching of which God so signally honors!

It is perfectly evident that the Devil with all his super-human greatness, is still only a finite being, and often makes tremendous mistakes!

In a little over two years from the day the charter members went out with Dr. Bresee without a church or church home, or a dollar of property, to stand together for God and holiness, Dr. Bresee was able to record in "the Nazarene" of January, 1898: "Surely the seal of divine approval has been upon the work. From the first day in that hall upon



Main Street a revival fire has kept burning that has spread and broadened, until now the Nazarenes are organized, and have places of worship on Los Angeles Street, Elysian Heights in East Los Angeles, in South Pasadena, and in Berkeley and Oakland. Only the lack of available leaders has delayed the opening of the work at other points from which a call has come."

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*The Terrible Accident. Members Added 993. A new Building Necessary. Colonel Duncan's Thanksgiving Offering \$500.00. Associate Pastor I. G. Martin. Educational Work. The Secession. The College. Mission Week. Church Polity. System of Money Raising. Inter-denominational Work a Failure. Church Formed in Chicago of 155 Members. I. G. Martin Pastor.*

On Wednesday night, August 8, 1900, Dr. Bresee was driving home from prayermeeting. Mrs. M. J. Willard, Mrs. L. L. Ernest, Mrs. Ada Bresee, and Mary Bobinette, were in the carriage. Crossing Hill Street they were struck by an electric car. Mrs. Willard was instantly killed. Dr. Bresee received a concussion of the brain and was unconscious for some days. Mrs. Bresee's collar bone was fractured. The others were painfully bruised. Brother Knott wrote: "When we last saw our dear Sister Willard in life she had just been kneeling at the altar with an unsaved young woman, praying with her and leading her to Christ. Not more than twenty minutes after this Sister Willard had passed through the pearly gates and had cast her crown at Jesus' feet." Sister Willard was a very gifted woman, especially in song, and with a remarkable Christian experience.

Dr. Bresee could not resume his pulpit labors until October 2nd. Meantime his hair had turned white, and he was in appearance an emaciated old man. But in answer to the prevailing prayer of a great body of Christians, he was spared



fifteen years longer to lead on to victory the hosts of God.

On October 16th, Dr. Bresee reported as pastor of the First church that since its organization 933 persons had been received into membership, of whom thirty-one had died, fifty-six had been dismissed, leaving a membership of 846. A committee on Church Building was appointed, consisting of Dr. Bresee, Colonel Duncan, W. S. Knott, C. H. Edwards, and C. E. McKee. This action was taken in view of the need of a more commodious building for the First Church and to help other churches to build.

Dr. Bresee reported of the work at Berkeley: "This little church is an oasis in a desert. Here is the State University, with its higher criticism. Here are churches peculiarly dead and without salvation. But here is the Nazarene chapel where the waters of life flow. Brother Girvin and his fellow workers are as happy and triumphant a band as can be found. I especially enjoyed the showers of blessing Sabbath morning. Seven united with the church."

In September, 1901, Dr. Bresee went to Seattle and held a ten days' meeting. There were sixty seekers at the altar. It was the beginning of an abiding holiness work in that growing city.

Reviewing his growing work, one day Dr. Bresee wrote, "The words spoken to Joshua have been verified to us. Workers have come from every direction, and have also been raised up from the stones round about. Those who can proclaim the truth of God have been led to us under the blessed inspiration of the Holy Spirit."

"It pays to follow the Lord fully. It pays in our own souls. It pays in the work that He calls us to do. The way He leads sometimes seems to human wisdom foolishness. But God's ways are not our ways. They are so much higher and their orbit so different that they seem to us sometimes to be erratic. But those who follow where God leads have no need that sympathy should be squandered upon them. These have been the most blessed years I have ever known. The manifest



divine Presence, the open heavens, the sweeping glory of salvation, have far more than made up for all else. I have yet to hear of one of that little company that went forth that day who ever regretted it. They went forth not to Church-anity but to spread Scriptural holiness over these lands, and their hearts have glowed and burned, not only with joy and victory, but with thanksgiving and praise."

### A NEW BUILDING

The old tabernacle became more and more inadequate and the need of a larger place of worship was generally realized. The leaders began to see that the mother church in the heart of a city of great future importance and of a great movement, must have an appearance of stability and be of ample proportions to accommodate large assemblies and denominational conventions.

One morning, just before the sermon, Colonel Duncan asked the privilege of bringing a thank-offering for the remarkable healing of his wife in answer to the united prayers of the congregation. "The time has come when we need a larger and better church home, and to that end I bring to the altar my gift as the commencement of a building fund." He handed to the pastor a bank bond for \$500.00. Smaller offerings were added that brought it up to about a thousand.

Dr. Bresee thought the building should be located near the center, and within reach by car lines of the whole city, and toward the poorer people. A corner was found at Sixth and Wall, within three squares of the Central Station of street cars, meeting every desire, for \$7,500. In two or three weeks an offering was taken with song and praise, of \$2800.00. In six months another offering of \$3100.00 was brought. It was then decided to borrow \$10,000.00 and begin to build. While the construction was going on the pastor asked for a thousand golden eagles; "On Sunday morning, March 22, 1903, the house was packed from top to bottom with twenty-five hundred people. People made their offerings. It was



found that they had brought in \$10,300 in addition to the \$4600.00 that had found its way to the eagle's nest. That church had now entered upon its larger possibilities and grander triumphs.

### ASSOCIATE PASTOR

Prior to the dedication of the new church Rev. C. W. Ruth held a series of revival meetings for this congregation, which proved to be so successful and his ministry was so blessed to the people that he was called to be associate pastor. He labored in that position a year and a half, preaching Sunday nights in the Evangelistic meetings, while Dr. Bresee occupied the pulpit in the morning, unless he chanced to be visiting other churches. Then in March, 1904, Rev. C. V. LaFontaine, pastor of one of the Methodist churches of Chicago, visiting Southern California for his wife's health, got acquainted with this church. It led to his being called to be associate pastor, which place he held for about three years. His ability as a preacher, together with his scholarship, made him an efficient and able associate. Toward the latter part of his pastorate, he also filled the office of District Superintendent of the Southern California District.

### DR. A. L. WHITCOMB, ASSISTANT PASTOR

In the spring of 1908, Rev. A. L. Whitcomb, president of a Free Methodist College at Greenville, Illinois, a man of ripe culture and fine preaching ability, accepted a call and became associate pastor of the First Church. But he remained only a few months.

It is manifest from the above facts that Dr. Bresee had a rapidly developing work on his hands, and was compelled to look in every direction for suitable preachers and educated men to fill *positions that were opening in the Church of the Nazarene.*

Here was Rev. I. G. Martin, who was an able and successful holiness evangelist for some ten years, though never



regularly inducted into the ministry. Dr. Bresee ordained him May 10, 1903. On September 15, 1905, Dr. Bresee appointed him District Superintendent. The appointment is before me in Dr. Bresee's own handwriting:

"Los Angeles, California, September 15, 1905. This is to certify that Rev. I. G. Martin is hereby appointed, according to the rules of the Church of the Nazarene, District Superintendent of the *Central Assembly District* of said church, embracing its work east of the Rocky Mountains in the United States. He is to act under the laws of the church governing this office, and the direction of the General Superintendent of said church.

P. F. BRESEE,  
*General Superintendent*  
*Church of the Nazarene."*

We venture the assertion that no District Superintendent of any denomination or church ever had so large and important a District in all human history—not even Bishop Asbury. What was then one district has now become thirty-six, and the bees are still swarming.

### EDUCATIONAL WORK

Dr. Bresee was now in a school of rapidly moving events. He was also an apt pupil. He saw that he must have a school for the training of a ministry to preach a Gospel of Full Salvation. The Denomination whose highest officials had no use for him, after thirty-seven years of soul-winning ministry, the last dozen along holiness lines such as would delight the soul of John Wesley, would certainly not train the ministry he must have to carry on his work. It could not if it would, and it would not if it could. So in 1902 a Bible School was started, under the general supervision of Dr. Bresee, Miss Leora Mavis being principal for several years. Rev. C. W. Ruth, Rev. Isaiah Reid, Rev. A. L. Whitcomb,



Rev. C. V. LaFontaine, Mrs. Baldwin, Mrs. Bothwell, Mr. Leslie Gay, Miss Bessie Wood, Mrs. Armour, and others were from time to time among the teachers.

During this period Brother Jackson Deets of Upland, gave the institution \$30,000 to put it on its feet for larger work. It secured a nine acre campus and was doing valuable work.

Toward the latter part of 1908, some division arose, and the principal and some teachers and members of the First church seceded and organized an independent school and work.

During the January, February, and March following I was preaching in Scotland, when Dr. Bresee had some correspondence with me relative to my being president of this institution. I remember I urged him to make the school a real college. Perhaps while corresponding with me he was not quite willing to commit himself to such advance steps. At any rate, as I was seven thousand miles away, he suggested that perhaps I would better continue my work there, and they would secure someone else here. At that time we had never met, and did not meet until the autumn local Assembly of 1911 (I think) at Bethany, Oklahoma. There he heard me speak at College chapel several times. One day he kindly said to me: "We will not ask you to join our denomination, but if you wish to come, we will receive you with open arms!" I told him, if the Congregational Denomination did not soon make a place for me with sanctification, I should certainly come. The next May I came. But I went back to England in December and did not return till General Assembly, of 1915, just before the blessed saint was translated.

What seemed to be a very serious break in the ranks of the Nazarenes was graciously overruled by the Lord. A better location with more room and more opportunities was secured for the school. A complete change was made in the faculty. Rev. W. W. Danner became principal for a year. And, just as I had advised, the Bible School was converted into a Col-



lege with more courses, and a wider range of studies, and an enlarged faculty. All this development was no doubt greatly hastened by the secession, which at that time seemed so uncalled for and so deplorable.

That led to the purchase of 134 acres in the Northern part of Pasadena, which, taken all in all, I do not think can be equalled as a school site in the entire country. The tract, known as *University Park Tract* cost \$65,000. Streets had to be opened and paved, etc., street cars brought through, buildings built, and water brought in. It was a daring venture which incurred a large debt, never yet entirely cancelled.

The removal to the new site took place in 1910. The school opened with a College of Liberal Arts, an Academy, a Bible Course, and a Music Department. Dr. Bresee was president. Rev. H. Orton Wiley was Dean of the College. Miss Cora Snyder was principal of the Academy. A faculty of college trained teachers was secured and the educational work of the church was launched.

### MISSIONARY WORK

In this enlightened age of the world, sanctification without a missionary spirit would not be genuine. "The movement itself," said Dr. Bresee, "was essentially missionary. The people who were in it at the beginning had to go out under the stars and commence at the foundation of things and make a new type of religious life and polity. Hence they were all asorbed in getting a roof over their own heads for a place of worship, and the sustaining of men to push the work at home. This, in fact, all through these years, has necessarily largely absorbed the financial resources of the church. Everything was new. Everywhere there was strong opposition. Usually there was poverty and it was all that the infant church could do to get a place of worship and carry on the ordinances of religion and make new centers of fire to spread the work."



But as with the first Christian church, it was, "first Jerusalem; then Judea; then Samaria; then the uttermost parts of the earth," so it was with the Church of the Nazarene.

The Holy Spirit supervises all these affairs. "Early in the movement, work was begun in Los Angeles among the Spanish speaking people. Sister A. F. McReynolds obtained sanctification. She was at once divinely moved to labor for the salvation of the Mexicans, and began to study Spanish with that end in view. She soon gave up work in the employment of a railroad, and gave herself wholly to the Mexican work. They were Roman Catholics in name, but were neglected on account of their poverty, and were as truly heathen as Chinese or Hottentots.

The work has been more than usually difficult because of the roving habits of the people, going wherever their work called them. Yet a school and missions and preaching stations and churches have been established and many trophies of grace have been won.

#### MISSION WORK IN INDIA 1906

What mysterious providences are everywhere connected with Missions! "Some years before a high-caste woman of India, Mrs. Banarjee, had been led to begin a work among the child widows of that sad country. She herself had been married—in her babyhood and became a child mother. She was sent with her two children to the jungle to be destroyed by wild beasts, but in a marvelous way escaped. Falling in with pilgrims on their way to the sacred Ganges, she finally came in touch with some Christian people and was converted. She then became burdened for others who had suffered like herself.

"In the early nineties she came to the United States with some American ladies to secure funds for the enterprise at home near her heart. In Portland, Oregon, some Christian women were touched, among them, Mrs. E. G. Eaton, and



through them some money was collected with which Mrs. Banarjee returned and established an asylum and mission for child widows, known as 'Hope School,' where she taught them of Christ.

"In 1906 Mrs. Banarjee again returned to this country for more funds, and the ladies of Portland again united to help. It was thought best to seek a wider field, and San Francisco was chosen.

"In April, 1906, Mrs. Eaton and Mrs. Banarjee were on their way to San Francisco, when the earthquake and fire came which destroyed the city. As they were lifting up agonizing prayer for help and guidance, the Lord seemed to speak to Mrs. Eaton: 'Go to Dr. Bresee in Los Angeles. He will help you.' She said, 'I don't know Dr. Bresee and he does not know me nor this people and this cause.' Again the voice said, 'Go to Dr. Bresee and he will help you.' She replied, 'I haven't the money to go. Thou wilt have to send me the money if I go.' In a little time a woman came in saying that the Lord had sent her, and put into Mrs. Eaton's hands the money for their tickets—some gold coins. She never saw the woman before nor since. She bought the tickets and reached Los Angeles in the afternoon."

Mrs. Eaton asked the matron of the depot to call Dr. Bresee and say that some missionaries from India were there and wanted to see him. Dr. Bresee said he did not know them—but—send them up. They were delayed by getting the wrong car.

As Dr. and Mrs. Bresee were starting for prayermeeting they met them. "We knew them by the Indian dress of Mrs. Banarjee. Mrs. Bresee went back, got them some supper and put them to bed."

The next morning they told their wonderful story. It seemed the most inopportune time. Train loads of refugees were being shipped to Los Angeles. Dr. Bresee's church was full of them. But—here were God's missionaries and God's



cause, and--God's servant, Dr. Bresee! The Missionary Board was called together, heard the remarkable story again, and, after prayer, it was decided that if Mrs. Banarjee would put her rescue work and herself into the bosom of the Church of the Nazarene we would take the responsibility of carrying it on. This was done. On the Sabbath Mrs. Banarjee and a native Indian preacher, Mr. Biswas, and Mrs. Eaton, were received into the church. An offering of \$1200.00 was made toward the new Mission. Rev. LaFontaine and his wife went with the missionaries to Chicago, Spokane, Berkeley, and other Nazarene centers, increasing the funds. Mrs. Eaton went to India and inspected the field and came back to America and reported. The Nazarene Sabbath schools took the matter up, had a Hallelujah Day of giving and raised \$5,000.

Then a Mr. V. C. Jaques, a member of the Emmanuel Pentecostal church of Los Angeles had it laid on his heart by the Holy Spirit to help that work. He sold out his business and supported himself, and gave time, care, and means to the Indian Missions and the salvation of souls.

Mission after mission was added until the Nazarene Missionary society is now a mighty power felt in Mexico, Central America, South America, West Indies, Japan, China, India, Africa, and the Islands of the sea—all in so few short years.

### CHURCH POLITY AND DR. BRESEE

Providence seems to have left it to this many-sided man to get the members of his future church converted and sanctified, shape the educational system by which they were to be trained for service, found the Missionary movement which should spread their influence over the nations and also decide the *ecclesiastical polity* by which they should be governed.

On the subject of church polity he expressed himself in these words: "In the organization of the Church of the Nazarene it was undertaken to make it neither Episcopalian,



nor Congregational, nor Presbyterian, but a mingling of all these polities, bringing in much of Congregationalism; some such centralization as is given by Presbyterians and synods; and sufficient General Superintendency to bind the whole together and make it effective with such limitations of power as would preserve the efficiency without the dangers.

"Thus came what is known as the superintendency of the church.

"In the beginning I was pastor and superintendent of all the new organizations. When our organizations had assumed sufficient proportions to become a district, I for the first time attended to the duties of District Superintendent. As other Districts were organized, District Superintendents were elected, and I took charge of the General Superintendency, up to the time of the union of the Church of the Nazarene with the Eastern churches. When this was consummated, two General Superintendents were elected, Rev. H. F. Reynolds of New England and myself.

"During this time special emphasis was given to the heroism essential to those who were to be a part of, and workers in this movement. There was no effort to proselyte from other churches. Ministers and laymen who turned toward us were carefully warned of the great difficulties and hardships of the work. Over and over again they were told, when they asked what kind of openings there were, that we had nothing to offer but what Garibaldi offered to the Italians who might come to his standard—*"hunger, thirst, nakedness, death, and liberty."*

After the union of the churches east, west, north, and south, the country was divided into Districts. District Superintendents were elected, and the whole was superintended by three General Superintendents, who were elected at the General Assembly held at Pilot Point, Texas, in October, 1908. Their duties involved wide travel, holding District Assem-



blies, Conventions, and revivals in new openings, and dedicating new churches, and holding campmeetings, and the like. On one of these trips, Dr. Bresee traveled eight thousand miles, preached one hundred and twenty sermons, presided at eight District Assemblies, and held a number of campmeetings and conventions. The number of souls saved and sanctified is with God in the archives of heaven. Such a life is worth living. It is so much higher than the life of an ecclesiastic, prating about culture and fighting holiness, and riding the billy-goats in lodges, as the heavens are higher than the earth!

#### SYSTEM OF MONEY RAISING

Someone asked Dr. Bresee, "How do the Nazarenes raise money?" He answered as follows: "Our system of money raising is as follows: 1. No one is assessed. 2. No one is personally asked for money. 3. No one knows what his neighbor gives. 4. It is put upon our people as a matter of conscience and prayer. The widow's mites are as much as the rich man's gifts. 5. It is unto the Lord."

Dr. Bresee in "The Nazarene"—"They usually have a Hallelujah march and put their money in baskets or plates before the Lord on a table."

Dr. Bresee's opinion of Interdenominational Holiness Meetings: "I was invited by representative holiness people to come here and hold a meeting with the end in view of organizing a Church of the Nazarene. They were convinced that the work of securing the sanctification of believers and the conversion of sinners, together with the caring for them and building them up in holiness was not being as efficiently subserved as it should be. What is known as the interdenominational work, through associations, was being conducted as well, perhaps, as it could be: but its elements of weakness are necessarily so great that it lacks and must lack any great degree of abiding efficiency.



"In the first place 'interdenominational work' is a misnomer. A few persons belonging to different churches, having come into the experience of 'perfect love' have combined to hold special meetings for the promoting of this experience—with which their churches have no sympathy, and with which they have nothing to do—and put themselves in a position where their church places in them no trust, and has with them no co-operation. Hence they find that they cannot trust the churches to do the work that they are trying to do. The fact that these ostracised people are of different denominations does not make their work—despised and rejected as it is by the churches—interdenominational, and to call it such is at least misleading. Real interdenominational holiness work is at present an impossibility, and denominational work of this kind in an effectual way, in what we call the old churches is equally impracticable. To attempt to do an outside work of holiness, and to turn over the newly-born and Holy Ghost baptized souls to the enemies of the work, is not unlike turning over the 'Innocents' to the sword of Herod. . . . These people in Chicago had grown sick of such conditions, and desired a church home where the gospel of holiness could be preached without let or hindrance, and where the people thus housed and protected from the destroyer, could be built up and led out into the richer and deeper glory of the fulness of God."

Sad experience drove Dr. Bresee to these wise conclusions. He held a great meeting in Chicago. God was present with unusual power. A Nazarene church was organized with one hundred and fifty-five members. Rev. I. G. Martin was called to the pastorate. There are now a goodly number of Nazarene churches in and around the city. Dr. Bresee's conclusions have been justified.



*God's blessing on the work. The Pentecostal churches. Plans for union. Visit to their birthplace. The marriage of the churches. Professor's address. Brother Girvin's opinion of the Assembly. Dr. Bresee's heart. Pilot Point Assembly. Dr. Bresee's estimate. Churches united, October 13, 1908. Campmeeting 1911. Nashville Assembly. Statistics. Dr. Bresee's Last Four years. Last College Address. Last Editorial.*

It was in the annual meeting of October, 1905, that Dr. Bresee reported thirty-eight churches, classes and missions, a membership of 3,300 and properties aside from Messenger and Bible College, valued at \$103,000.

In 1906 he reported that "Since the work started, there have been 15,000 seekers for pardon or purity at our altars."

### THE PENTECOSTAL CHURCHES

While this Nazarene denomination was coming into existence on the west coast, an Association of Pentecostal Churches was forming in the east. Their object was the same, to spread holiness over the land. And what caused that work to originate? I once officiated at a campmeeting in New England and the leaders of the movement told me. They said: "We were all devout, earnest Methodists and felt called to preach its doctrine of sanctification. To punish us for it the officials would give us the poorest appointments. We would go and God would give us glorious revivals and many would be sanctified. Then when the charges became strong and desirable, they would send us again to the rear and invariably and purposely, the Presiding Elder would put holiness-fighting preachers in our places to tear our work to pieces. We saw that we could never do any permanent work for God under such malignant officials. So we just withdrew and started a new work for ourselves."



"These Pentecostal Churches of America" sent "Three wise men from the East," Rev. John N. Short, Rev. H. N. Brown, and Rev. A. B. Riggs, as fraternal delegates to the Nazarene Assembly in Los Angeles. They preached, prayed, shouted and wept together. A committee on Church Union was appointed by the Nazarene Assembly to confer with them. Also the Assembly appointed Dr. Bresee, Rev. C. W. Ruth, Rev. H. D. Brown of Seattle, Washington, and E. A. Girvin of Berkeley, California, fraternal delegates to the Annual Assembly of the Pentecostal Association meeting in Brooklyn, April, 1907.

They went, formulated plans of union, and a polity and all matters pertaining to the union of the two sections of the Assembly to convene in Chicago, October, 1907. They separated with hearts thrilling with joy and exultation over the manifest leadings of God and what His providence had wrought.

#### DR. AND MRS. BRESEE'S BIRTHPLACES

Dr. Bresee and his wife left Brooklyn, for Chicago, by way of Delaware county. He touchingly wrote: "Here we are among the scenes of our childhood to look once more upon the places where we played and worked and hoped; where we looked upon life with childhood and youthful expectancy and where, more than all else, we found the Pearl of Great Price. . . . Here are two villages about three miles apart. Each has a Methodist church. In one Mrs. Bresee was converted; in the other I was privileged to find the Lord. . . . Right here is the place where, sixty-eight years ago, I opened my eyes to the light and God laid me on the bosom of a mother who never ceased to love and care for me. Five years ago in a real translation God took her to Himself; but I am sure that her love still abides.

"The gentleman and his wife at the old home place could not have been more courteous. The house was thrown open to us and we were conducted to everything reminiscent.



. . . I asked to see the chambers and was conducted thither. I went directly to the little room which was mine own. There in one corner was my bed. How vividly I remember when my mother used to put me to bed and then knelt by the bed and prayed. The echo of her voice is still in my soul, and the touch of her vanished hand still on my brow.

"In these parts God gave me my richest blessings. Here I was born again. Here God gave me my wife, who by her loving devotion has comforted, cheered, and blest me through these years, and to whom is largely due what little I have been able to do. To cherish these memories, and to see the few who linger, we have turned aside for a few days to make this pilgrimage, that with new vigor and fresh anointing we may tell the story of infinite love." What holy memories they were! A better dowry to the life than wealth uncounted.

They hastened on to Chicago and found Brother Cornell there, alert and active and bringing things to pass as usual. Dr. Bresee wrote: "Such a place as the Church of the Nazarene is a real oasis. It was our privilege to spend the Sabbath amid the praises of this wonderful church and enjoy with them the mighty spirit of victory which trembled on so many lips and filled the place with glory. This is really one of the greatest churches of America. Great in the number of people which it reaches, in the tide of salvation which continually flows, and in the strength of Christian character into which the redeemed are brought, as well as efficiency for the Lord's work in every way."

### THE MARRIAGE

The eventful day for the nuptials came *Thursday, October 10, 1907, First church, Chicago*. Dr. Bresee was easily first, the Leading Personality of the Assembly! In his exhaustive opening report, among other striking things he said: "I rejoice, also, that God is putting into the hearts of the holy people in all parts of the country, a hunger for a wider fellowship, and seemingly a willingness to put aside, or in its



proper place, anything not essential to holiness, for the sake of the greater usefulness of united co-operation. We are evidently as yet in the early morning of what God intends in reference to this organized work of holiness, and it becomes us to walk very softly before Him in love, looking for His way, and His guiding hand in the way.

"The doors are opening, and will open with multiplied rapidity. Nothing short of planting this work in every considerable city in this country, from which it may radiate to villages and surrounding country, will meet the necessities. Our Lord has called us to this work. His own hand beckons. He opens the doors, and it must be our one business to enter this land of promise and possess it for Him and His glory. . . . Whatever else we may be able to do, we *must* possess this, both for its own sake, as well as for the conditions of service to every land."

Professor John W. Akers of the Chicago church made the address of welcome. He said: "Things born to universal necessity cannot be put to death. The world is still hearing the strokes of Martin Luther's hammer. Later, when the church was given over to fanaticism, God put forth a John Wesley to lead it back to the fountain of cleansing, and millions were swept into the kingdom.

"The Pentecostal Church of the Nazarene now comes forth at the call of God, as a necessity, to answer formalism, higher criticism, and worldliness. The same spirit that put Joseph into the pit has driven these men here today. God is going to make this church the mighty power to overcome skepticism and error."

Brother Girvin's impressions of the Assembly: "It marked an epoch in our movement, and was in every way the greatest General Assembly I have ever attended. In numbers, in interest, in importance of the work accomplished, in its representative character, in the manifest presence and unmistakable guidance of God, it stands in a class by itself, and far surpasses all its predecessors. Among those present



were seven fraternal delegates from the Holiness Church of Christ representing more than one hundred churches and three thousand members in Texas, Arkansas, Indian Territory and Oklahoma, and two fraternal delegates from the Holiness Christian church, having a membership of 1,800 in Pennsylvania and Indiana. Those brethren left the Assembly with a determination to do their utmost to effect a union of their bodies with our church. Thirty states and territories were represented. Many leading holiness evangelists were there and the gathering was essentially national.

"The government of the church is a mean between extremes, thus avoiding the vices and weaknesses of Episcopacy on the one hand and the weaknesses of Congregationalism on the other. The creed is one which all true Christians should be able to accept. So much good agreed upon and so many evils avoided by this first united Assembly is manifest evidence of the guidance of the Holy Spirit."

#### AN INSIGHT INTO DR. BRESEE'S HEART

That Chicago Assembly, when the eastern and western churches were wedded, was one of the Transfiguration Summits of his spiritual life. Undoubtedly he looked back and thought of the travail of his soul. "And was satisfied!" He had not toiled and suffered in vain!

But Jesus and the faithful three had to descend from the Holy Mount and face again the old world of suffering and sin; and so had dear Dr. Bresee.

In his account of his homeward journey from Chicago, he paid this touching tribute to his old friend, Rev. Joseph Knotts: "As I approach El Paso there is a shadow on my soul. Here alone, among strangers, died the best friend I ever had. And yet to know that a man can go steadily on, doing that to which he feels called, expecting at any time to lie down and die, and yet not waver, give his dying word to a stranger, and pass on as he would have gone to another day of toil, glorifies human personality. It was from these



valleys that such a soul, with such a large capacity, such gentleness, heroism, and unconquerable courage, went up to God."

#### THE GENERAL ASSEMBLY AT PILOT POINT, 1908

Shortly after the General Assembly of 1907 adjourned, in 1907 the Holiness Church of Christ, representing more than 3,000 members, in the southern states, decided to unite with the Church of the Nazarene, and requested that church to hold its next General Assembly at Pilot Point, Texas, in connection with the Holiness Church of Christ, October 9, 1908.

This arrangement was consummated and the joint assembly convened. Dr. Bresee made his report. Rev. D. Rand Pierce thus described what follows: "As Brother R. B. Mitchum, president of the Holiness Church of Christ, spoke in a tender way of the gracious leadings of God up to that moment, and moved that the union of the two churches be now consummated, followed and seconded by Brothers Ruth, Short, Creighton and Hosley and others, waves of holy joy broke forth. Brethren of the south hugged brethren from the north, east and west. As Dr. Bresee put the motion he said: 'This is an epoch-making time, and is the answer to our Lord's prayer; but it is only the early dawn, and we are going forth to victory.'

"The motion was put and carried unanimously by a standing vote with great enthusiasm, the brethren embracing each other and singing a new hymn written for the occasion by L. Milton Williams and I. G. Martin."

Dr. Bresee thus described this Assembly: "They whom God leads build better than they know. Mostly the actors are covered with the dust and smoke of battle, and when the years reveal the unveiled structure, they are as much surprised as any—possibly the most surprised.

*'God leads in a mysterious way,  
His wonders to perform.'*



It is only as we get a perspective that we can see His marvelous work. This has been true of this providential movement in all its confluent streams. The work began—east, west, south—at about the same time. In each case men were thrust out to preach full salvation and raise up a holy people. And each obeying the divine impulse, and following the pillar of Cloud, they did not realize what they were doing. This impulse to unity, this answer to the Lord's prayer, no one yet knows, or can realize, what it means. But one thing seems certain—

'Our God is marching on.'

At the first session, which was opened with the sacrament of the Lord's Supper, the manifest presence of the Lord was marvelous. From that time the melted hearts began to flow together. It was soon evident that nothing could prevent not only organic, but the soul unity of the gathered forces.

"When on Tuesday, October 13, at 10:40 a. m., the fact of complete unity and oneness of the Pentecostal Church of the Nazarene and the Holiness Church of Christ was declared by a unanimous rising vote, the scene that followed was beyond description. Amid songs of praise and victory, the people shouted a great shout. Finally it burst all bounds and they began to march through the aisles of the great tent. Then they began to march out and around the tent, until at last they gathered on the campus a thousand strong. It was declared by all to be the greatest occasion they ever witnessed. There was no holding back, no opposition, no criticism, but one mighty wave of holy victory which was probably never excelled this side of Pentecost. People were there from Nova Scotia to the Gulf of Mexico. Many were here to study the movement and rejoiced with us at what God had wrought. It seems now a foregone conclusion that the holiness forces will soon be united in one organic body. There are now 300 churches and 11,000 members."

Rev. Allie Irick made the following beautiful comment on the Assembly: "It was remarkable for its sound, calm and



smooth business deliberations. Dr. Bresee presided with ability, grace and favor. He can dispatch more work in less time and in tenderness and love than any man, doubtless, of our day. Drs. Bresee and Reynolds were re-elected as General Superintendents and Dr. E. P. Ellyson was elected as the third member of the Board.

"Perfect harmony and Christian love and grace prevailed throughout the entire assemblage. The union was deep, sacred, sweet, close, real, thorough, fitting, satisfying, and eternally sealed by the Holy Spirit. It was more than glorious for the work of salvation in all the services. The power of God increased, the tides rose, conviction seized the throngs that attended, and salvation rolled in on us from on high."

#### THE GREAT UNIVERSITY PARK CAMPMEETING, AUGUST, 1911

From descriptions this seems to have been an unusually strong campmeeting. Seth C. Rees and Clarence E. Cornell were the leading preachers. One day Dr. Bresee spoke in favor of his beloved Pasadena College. One paragraph we quote as it so fully reveals the purpose of his heart and the passion of his soul. He said: "The supply of men who can preach and spread Scriptural holiness is entirely unequal to the demand. We are compelled to make our own preachers. The other great religious bodies of the country have largely gone out of the business of making holiness preachers. In order for us to do it, we must have a great holiness university."

Those few words are unspeakably valuable, worth a thousand times their weight in gold. No estimate can be put on their importance. Our Nazarene constituency has never laid this matter to heart as it should. Our educational interests languish for lack of adequate financial support. Unless our leaders and our people open their eyes and catch the vision, and dedicate themselves to this work, they may not wake up until it is too late to improve the opportunity that is for-



ever gone. Nothing is more certain than the fact that we cannot depend upon other denominations and the big universities to train the preachers we must have, if we are to live.

### THE NASHVILLE ASSEMBLY, OCTOBER, 1911

Dr. Bresee was ill when the General Assembly convened. Nevertheless he presided at the different sessions. He was unanimously re-elected as General Superintendent; Rev. H. F. Reynolds was also re-elected. Dr. E. F. Walker was elected the third member of the Board of General Superintendents. There were warm and earnest debates on many subjects. Yet, Brother Girvin reported: "While there were wide differences of opinion on many points, yet there was no bitterness or harshness, and the spirit of brotherly love prevailed. And the sincerity of all was unquestioned."

Much time was taken up with the subject of *tobacco* and *secret societies*. Three years before, the southern brethren who joined the Nazarene body, thought that the paragraphs dealing with these subjects were legislative and hence a test of membership.

When they learned that they were matters of advice only, they insisted on amending the Manual so as to put these paragraphs under the head of General Rules, thus making them obligatory instead of merely advisory. They were successful, being undoubtedly Divinely guided. More and more, as the years go by, the Nazarene church will realize its infinite debt of gratitude to those southern brethren. Just here the great Wesleyan church as a spiritual power, has been hopelessly wrecked.

### STATISTICS

The report of the Statistical Secretaries showed a total membership of more than twenty thousand, and more than a million dollars' worth of church property. "Our church has practically doubled in membership and property in the last three years; and during the last year we have devoted about \$25,000 to missions."



## THE PERSONNEL OF THE ASSEMBLY

"It was a striking assemblage. In it were many men of power and a dozen men of national reputation as preachers. . . . The secret of the holiness movement in developing great preachers lies in the fact that it has a message to men. The absence of this power among a people, when the gospel is emasculated, is because there is no real message. The daily papers said that no religious gathering had so affected the city since the great meetings of Moody and Sankey. Men wondered whereunto this thing would grow."

## HIS LAST FOUR YEARS

Dr. Bresee was fast ripening for the eternal harvest. Going out "like a shock of corn in his season, fully ripe." December 30, 1911, sixty of his devoted parishioners visited him and his precious wife to commemorate his seventy-third anniversary of his birth. There were songs and prayer and speeches and gifts and a poem, a tribute in verse by Brother E. A. Girvin. It was one of those spontaneous outbursts of love to a devoted pastor from a grateful people. He kept at work whenever his gradually failing heart would permit.

In the issue of the Herald of Holiness, January 7, 1914: "We have closed the eighteenth year since the Church of the Nazarene was organized. It seems questionable whether any other movement to spread evangelical Christianity, since the days of Constantine, has made at the beginning in eighteen years in evangelism, in organization, in general upbuilding, in educational provisions and in institutions, so great an advance. It has had the difficulties, struggles and discouragements of infancy; the ostracism, persecution and mistrust of being new in the world. It has known the coldness of friends and the blows of enemies. It has had to create the beginnings of all kinds of institutional life. It has had to create and test leadership, raise up workers, build churches, get people saved and



sanctified, overcome prejudice and opposition of every kind. Yet it has passed the empirical period, established its right to live, and is enjoying the privilege."

HIS LAST ADDRESS AT THE COLLEGE,  
SEPTEMBER 2, 1915

On September 2, 1915, a program was given at the opening of the College Year. Dr. Bresee delivered an impressive address in which he gave his conception of what the institution should aim to do and be. Text 2 Tim. 3:17, "That the man of God be perfect, thoroughly furnished unto all good works." If our space were not so limited we would like to quote it all. The beloved doctor said:

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

"In a great school one department might be working at this and another at that but all are to fit into a personality after the pattern. 'A man of God' is the pattern. We have no ambition or desire to turn out from this institution men other than *men of God*.

"We labor for the certainty that every product of manhood from this institution shall be a *man of God*; that his desires, purposes, volitions, longings, and loves shall be Godward; that his being—whatever there be in it, his life—whatever there be of it; that his possibilities and destiny are all surrendered to Jesus Christ; that he has written his name beneath the crimson folds of the banner of Calvary; and that 'for him to live is Christ.'



"A man of God. We expect him to be—we shall undertake to help him to be on the highest line—a man of God—perfect. But we are told that this is folly; that none is perfect. Yet here is the great Apostle, writing to the boy Timothy, 'That the man of God may be perfect.' And hear the voice of Jesus, 'Be ye therefore perfect, even as your Father in heaven is perfect.'

"'Thoroughly furnished unto every good work.' Every part of his redeemed being needs furnishing. His body needs to be inured to intellectual toil. College and university athletics as a matter of physical development, are a grotesque humbug. A few men get muscle at the expense of brains and many get harm. We make no center of attraction of athletics which creates a few bullies, hinders intellectual excellence, and destroys spiritual ideals.

"We would have such exercises as would strengthen and train the body to be the efficient servant of a clear brain, noble heart, and pure soul. A subjected and trained body, with good food, plenty of sound sleep and sufficient exercise, will create conditions favorable to spiritual devotions, clear, strong intellectual effort, and such service as may be possible.

"We seek to make an atmosphere pure, unselfish, full of divine love and holy thought which shall be a spiritual and intellectual tonic to every one who is fortunate enough to draw breath in it.

"But we cannot live on atmosphere alone. There must be food also, the Word of Life. Our standard is the word of God. It is appealed to, honored, studied. It is the standard of experience, morals, life."

DR. BRESEE'S LAST EDITORIAL—SEPTEMBER, 1915

Its subject was "Loyalty."

"Love, reverence and devotion enter into loyalty. There are some things such as country and church which demand loyalty. Any one who can be easily turned aside is not likely to be of much value and any one who had not the spirit of



loyalty is likely to be of as little value elsewhere, as where he now is, and to have as low a rating.

"A true patriot can not easily change his fealty to the flag which has meant to him so much in emblem and ideals. But, when the way is made clear, and he is providentially led in conviction and sense of duty to do so, and writes his name under a new flag, all the possibilities of his being go with him in loyalty to the country whose protection he seeks and of which he becomes a part.

"Those foreigners who sought privilege, protection and home under the Stars and Stripes, who in the days of this country's trial, turned back in their loyalty to the country from which they decamped, and against the home of their adoption, were never worthy to be American citizens. They should return to the country whence they came and there abide. Naught but selfishness led them in the past. None among whom they now dwell can have any respect for them in their present relations. Their room is necessarily more desirable than their presence.

"In the church, where the relation is still more sacred and delicate, where men of their own volition have taken on connections which embrace relations to each other of fellowship, friendship, and common duties and obligations—those who can treat it lightly or sever the relation easily are where they are only for what they can get out of it and are a weakness to the body of which they claim to be a part. A church of such persons would have no reliability or strength. . . .

"Benedict Arnold had done good service; but his loyalty being weaker than his love for British gold, he was stamped with infamy. The man upon whom inspiration knows its darkest woe, was once an honored disciple of Jesus. But he lacked loyalty at last, and Judas became a name with unutterable meaning forever.

"Those who injure the church the most are not out and out enemies, nor those who are simply weak and fall into



sin; but men who are disloyal; who sell their birthright—the confidence of their brethren—for price or for naught.”

Taken all in all, to one who can read between the lines, that is one of the saddest productions in all literature. Here was an old warrior of Israel, seventy-six and a half years old, who had waged a mighty warfare by tongue and pen for the propagation of holiness, who had written so many encouraging and joyous editorials, now writing his last with a trembling hand and a fainting heart, that some, who had joined him in the fight for God and holiness and been honored and loved, had now become troublers in Israel, betrayed the cause, and planted thorns in his dying pillow!

Those who, like Benedict Arnold, must carry such a bitter memory to the end, are to be pitied!

*Home going. His heart was failing. His visit to Catalina Island no help. Preparation to go to General Assembly.*

*The journey. Worse but rallied. Able to read the report.*

*Quotations from it that are tender and spiritual. Our own school absolutely necessary. Our great respon-*

*sibility. Last words, death, and burial. His personality, face, intensity of purpose, literary gifts, literary gems, courage. His eloquence.*

*His limitations, 1. As to money raising.*

*2. Emotionalism. 3. Deficient in the-*

*ology. 4. In homiletics. 5. In dis-*

*cipline. Yet he was surpassingly*

*great. A prayer of his, taken*

*in shorthand.*

The faithful heart that had borne so much and carried so many burdens was wearing out. In hope of rest and improvement of health, Dr. and Mrs. Bresee went in the month of August to Catalina Island where two of their children had summer homes. Either the effort of going or the ocean air did not prove favorable. He was hurried back to his city



home. He rallied somewhat but his health never returned to normal. His heart action was weak and he had difficulty in breathing. He had no appetite and took very little nourishment.

He never gave up the purpose to attend the General Assembly at Kansas City, Missouri. He held steadily to the belief that his Heavenly Father would suffer him to go. He had made all preparation some time before and had prepared the General Superintendents' report.

On September 22, accompanied by his wife, Miss Sue Bresee, and Mrs. Paul Bresee, Dr. Bresee started for the Assembly. On the way his breathing became more difficult and his condition serious. As soon as they arrived Mrs. Paul Bresee wired her husband to come at once. He is an able physician and understood his father's case. His treatment was so helpful that Dr. Bresee was sufficiently restored to be present at all the business sessions of the Assembly and even to read the report of the General Superintendents.

We quote a passage or two to show the noble sentiment and beautiful diction of this production which was really Dr. Bresee's farewell to his beloved people:

"It is with special gratitude that we recognize the large numbers of devoted and able men and women whom God has called from the east and west, from north and south, as well as those he has raised up from the stones of this New Jerusalem to lift the banners and carry on the work.

"While our hearts are sad for the absence of so many regnant spirits, who have been called from us, we lift our eyes to the re-enforced army pressing on for greater victory. We weep, but the wounded hand is wiping away the tears and cheering our hearts by the visions of the heavenly.

"Not only is the battle the Lord's, but those who finish their course with fidelity are crowned among the victors. So the conflicts here and the glories there come close together. Great and noble spirits who have labored with us have gone on before, but their work abides. They wrought even better



than they knew. They laid foundations deeper, broader, stronger, than their most sanguine hopes ever conceived. We have inherited the sacred trust. It remains for us by holy zeal, devotion and heroism, by broad, manly statesmanship, by unswerving fidelity to Jesus Christ, to show ourselves worthy of being their successors in carrying forward the work left to our hands, and to meet the demands which are upon us in these times.

"God has greatly favored us by leading to our communion men of rare gifts, who have loved holiness and the privilege of preaching it unobstructedly, more than they have loved ecclesiasticism, or even pleasant associations. He has also raised up among us many with hearts aflame to tell out the Divine message.

"Especially is it necessary for us to educate our own youth. Spiritual religion is quite usually dispensed with, and often worse, in the colleges and universities of the land. And almost entirely holiness is tabooed. And a seeker after it, or a professor of it, is regarded as a crank. At an age when the truth should be fixed in the mind and experience developed toward maturity, their convictions are undermined and their experience blasted. Academies and colleges are to us a necessity. Our young people will go forth to our pulpits, our counting houses, our farms and our homes, full of the hallowed fire of the indwelling Spirit, only as they have been dwelling under the shadow of the Almighty in the classroom, chapel and social life of their college year.

"We must not yield to the temptation of attempting to establish too many schools of higher education as we may not be able to give them a proper degree of efficiency. The establishment of a college is a great work, demanding men and women of culture and much money for its support, and should not be entered upon unadvisedly or without provision. We rejoice that we already have a number of schools which are doing good work and which bid fair to obtain permanent and large usefulness. They are all in need of money and



should receive the careful thought and help of our people, especially of those to whom the Lord has committed some of *His money*.

"The times are distracting. Many conditions make our work difficult. We are generally misunderstood and often misrepresented. The work is great; the resources are limited. The fields are ripe for the harvest but the laborers are few. A careful outlook will surely impress us with the solidarity of the enemy, the general opposition to holiness, and especially to any effective way of its attainment and will surely fill us with seriousness. God has put us in a place of great responsibility. We are the representatives and guardians of a church which holds as its central purpose the bearing to men of the message of the power of the blood of Jesus to cleanse from all sin, and the readiness of Christ to dwell in holy hearts, thus especially revealing Himself for the salvation of the world. . . . A realization of the great work to which God has called us will awe us into reverence, and impel us to seek closest unity with God and with each other, that we may prove worthy of our high calling."

What leader of a great spiritual movement ever gave a farewell address of more important truth in more fitly chosen words? It reminds us of Moses' farewell, and Joshua's, and that of St. Paul to the elders of Ephesus, out on the ocean beach, before he sailed away to be seen by them no more.

On Thursday evening, November 4, he sent for all the members of his family. The four sons, two daughters and loved daughter-in-law knelt around him, the beloved wife among them. He prayed for them and all the absent members of the family, mentioning each by name, and commending them to the mercy of God. He thanked the Lord for the tender affection of his children for him, and besought the Savior to bring them all home to heaven at last. As he prayed the tears ran down his aged cheeks and his eldest son, Ernest, wiped them away. They were among the last tears he was ever to shed!



On November 6, sitting on the edge of the bed for more comfortable breathing he said, "Position is nothing; reputation little. True godliness is the only thing which has any value."

On Sunday evening, November 7, Brother Girvin was going to the early prayermeeting at First church and stopped a moment to see Dr. Bresee. He said: "Tell them all that I love them and that I pray that the glory of God may come upon them and that they may have victory through the precious blood of Jesus."

On November 13, 1915 at 1 o'clock p. m. the old warrior of God passed through the veil into the presence of his King.

The battles were over. "He had fought a good fight. He had kept the faith." The hands that had toiled so industriously and the mind that had borne the care of all the churches were finally at rest; and that thrilling voice that had so many times called the Lord's hosts to victorious conflict was now forever hushed in death. He who, while living, was pelted with the stones of persecution for his love for holiness, was buried with wagonloads of wreaths and flowers. He whose heart had been wrung with anguish by the cruelty of ecclesiastical leaders was laid to rest in the same city with the reverent esteem of its citizens and the lamentations of a denomination of faithful followers.

### HIS PERSONALITY

It is now in place to set forth at least some of the elements which made up this remarkable man's personality. What was it that differentiated him from millions of other contemporaries? It is fortunate for those who may live hereafter that there was one man who knew him intimately for many years, and had the sympathetic eyes and the kindred mind to appreciate the traits and qualities of his noble character. I refer of course to Brother Girvin, Dr. Bresee's biographer. Not everyone is capable of producing a worthy biography. It takes an admiring Boswell to perpetuate a



Johnson. A cruel Caiaphas or a flippant modernist could never have given us a true conception of Jesus. It took "that disciple whom Jesus loved" who looked into His eyes and heard His voice and laid his head on Jesus' bosom and heard His loving heart beat, to make His Deity and His humanity real to our hungry hearts. More and more, as the years go, men will thank God for Brother Girvin. I can only quote a few of his words:

"I will tell something of the impressions which I gathered of his real nature and personality during the many happy years that I was privileged to share his friendship and confidence. His noble brow, strong, regular features, large and flashing black eyes, and firm but restful mouth, were an appropriate index of the great soul that dwelt within. His complexion was dark and until his later years, his hair was black. His habitual expression was one of strength and repose. Benevolence and benignancy shone in his countenance.

"He was a loyal and self-sacrificing friend. He was the soul of hospitality and when his friends or brethren were sick and needed a home, he welcomed them with the cordial concurrence of Mrs. Bresee to their abode. . . .

"He did not dwell in inaccessible heights. He made no pretense of being superhuman, never patronized others, and was entirely free from sanctimoniousness which mars the character of some really good men. Plain and unassuming, he was easily approachable and had a rare knack of putting people at their ease, and making them feel at home.

"About him there was nothing forbidding or austere. He was intensely human, had a keen sense of humor, and greatly enjoyed a joke. In the midst of the cares and responsibilities that rested so heavily upon him, like Lincoln, he would relax and rest himself by telling a funny story.

"Great as he was, he entertained a poor opinion of himself. He was unusually modest. I never knew him to boast. Always underrating his own ability and attainments, he felt that he had accomplished very little for the Savior,



whom he loved so fervently and served so devotedly. He seemed to enjoy talking of his own deficiencies, acknowledged that his method of preparing sermons was bad, and deplored the fact that his religious experience fell far short of the spiritual life of many of his brethren.

"He was an example of tireless industry. Possessed of great physical strength, he was able to endure almost unremitting toil. He habitually did the work of three ordinary men.

"He had remarkable intensity of purpose. Having once determined on a course of action, he pressed on toward the goal, undaunted by opposition, undeterred by difficulty. He learned early in life the value of desperation in bringing things to pass. And yet he was not stubborn or unduly set on having his own way. He valued highly the counsel of those whom he esteemed.

"I never knew another man who had such perfect control of two things that are more difficult to manage, time and money. He carefully planned to meet all his appointments on time. He possessed singular precision. He saw a long way ahead, and allowed himself ample time for preparation. It could be truthfully said of him that he was never late at a religious service and never missed a boat or train or public conveyance. He allowed himself a sufficient margin, and enjoyed his spare time, not before he started, but after he boarded his train.

"Although extremely generous and freehanded, he so managed his financial affairs as always to have a little money on hand to meet his own needs or help a friend.

"He was gifted as a writer and had literary style of rare purity, power and originality. He had a marvelous genius of expression and coined many phrases which came into very general use in holiness circles. Among these are: 'The quick tomorrows,' 'bring things to pass,' 'We went out under the stars,' 'Holy Ghost intensity,' 'Get heaven opened,'



'the sun never sets in the morning,' 'the eastern gate,' 'the inner temple,' 'the unseen holy.'

"He was a master of pathos, and instinctively knew the avenues that reach the human heart. He was a poet in soul, and I could quote from his writings and sermons innumerable passages like the following, fragrant with the sweetest flowers of poetry:

" 'Have you nothing but earth, no love, no joy, no hope that flows from the upper springs that never dry up? A great inheritance awaits you. Come to your Father's house. Infinite love, and home and heaven may be yours.'

" 'A word fitly spoken, a joyous, happy word that scatters sunlight all around, a word that is a seed of truth in a human heart, that will live and grow and be a beauty and a joy forever, how great the privilege to speak such words to bless human hearts. But words not fitly spoken—how sad, how keen, how cruel they are!'

" 'It must be back to Christ—the Christ of the dusty highways; the Christ of sorrows and acquainted with grief; the Christ of the poor, the downcast and the friendless; the Christ who reached out to the "woman who was a sinner"; and then the Christ who in that last prayer cried for his church, "Father, make them holy through thy truth."'

" 'One life is ours. One transient life. Yesterday we were not here; tomorrow we will be gone. We are heavily freighted with intelligence, conscience, moral obligation, clear light, a knowledge of right and wrong, all the responsibilities of destiny. God over all has revealed Himself to us. Eternal life and glory are our inheritance in holiness.'

" 'There is not a text in the Bible three feet away from Calvary. God has put nothing in His Book that is not within easy reach of His dying Son. Nothing will come into your life that will not be under the outstretched hand on the cross. So in everything, through everything, tell men of "The Prince of Life."'



"The Son of God has made the darkest place of human history the most luminous place in this universe. Everything is dim beside it. Ten thousand suns gathered into one would be blackness itself compared to the unspeakable glory of the cross of Christ. The cross is the great, suffering, infinite, crowning glory of God.'

"Dr. Bresee was a man of dauntless courage. Threats and intimidation had no effect on him. He regarded them not and pursued his purpose with unyielding tenacity. He feared no one but his Maker. Nothing could induce him to compromise the essential principles of truth and righteousness in order to avert trouble or gain a selfish purpose. Naturally resolute and determined, his will was somewhat imperious. But, as the years passed by, and he was melted and moulded by the Holy Spirit, he became one of the meekest and gentlest of men. He frequently quoted the verse, 'The servant of God must not strive.' By yielding our rights and preferences, we most truly conquer. He freely forgave those who injured him most and gladly restored them to friendship when they acknowledged their wrongdoing.

"His eloquence was of a high type and sometimes so fiery and impetuous that his hearers were carried away, almost forgot where they were, and were seemingly transported into realms of glory. His sermons abounded in lofty climaxes and as he rose in the scale of inspired and impassioned eloquence, uttering the sublimities and infinitudes of the grace of God, he took on in his personal appearance much of the glory of the gospel he proclaimed. His eyes seemed to burn, his face shine, and his whole being glow, as with all his physical, mental, and spiritual powers he preached a salvation which destroyed sin and lifted the pardoned culprit from the lowest depths of degradation to the shining summits of the mountains of God."

Brother Girvin never invented this. It is manifestly the testimony of an eyewitness. I myself have witnessed just such transfiguring eloquence in Finney and Beecher.



Now let a man with such natural endowments as Brother Girvin has described become baptized with the Holy Spirit, filled with God and a passion for souls, and let him loose upon the world, and what may you expect? Do not dream for a moment that backslidden ecclesiastics will scare him, or their frowns and oppositions deter him from preaching sanctification and bringing things to pass for God. As well might Caiaphas and the Sanhedrin have thought to silence St. Paul by threats of rods and lashings and imprisonments and ultimate death by the sword if he preached his beloved gospel! There aren't very many such men, anyway. But God knows them, and He says, "One of them shall chase a thousand and two shall put ten thousand to flight."

We are no prophet, but we venture the assertion that a century from now, Dr. Bresee's name and fame will shine with increasing splendor while his opponents and persecutors will be forgotten.

I close by quoting one of Dr. Bresee's prayers, First church, Los Angeles, Sunday morning, July 9, 1911.

"Oh, God our Heavenly Father, we worship and adore. Glory be to the Father; Glory be to the Son; Glory be to the Holy Ghost!

"Oh, how we thank Thee, our Heavenly Father, that we are permitted to be in Thy house once again. For many years some of us have been privileged to tread Thine earthly courts. We have walked with the saints of God, who have slipped away from us and gone sweeping through the gates into the unseen holy; but, Lord, Thou hast permitted us to tarry and press our way on and up a little longer, until our time shall come to ascend and be forever with the Lord. Thou hast been calling other men and other women to join our ranks and they have held up our hands. They have put their arms of faith about us and we have been brought along the way until this Sabbath morning.

"Glory be to Thy Name! Thank God we ever obeyed Thy call. Thank God that this gospel, sent of God, ever



became a living reality to us; that Jesus Christ came by where we were, spoke to our hearts, called us to His bosom, took us in His arms, and said, Peace, be still! Thank God that though our sins were like mountains, Jesus took them all away. Thank God that though the billows were about us, He breathed upon them, and the tempest was stilled. Thank God, He took us into the vessel with Him, and brought us safely to the land of perfect love.

"Glory be to God, the time came when the depths of our hearts cried out to the depths of His infinite love, and He showed us the way of a complete consecration to God and entrance into the Holy of Holies, where the Shekinah spread His glory over us.

"Glory be to God that we have come to know that the blood of Jesus Christ, His Son cleanseth us from all sin. Thank God that Jesus is now revealed in us and we have peace and joy and victory. That we have them through the blood of the Lamb, and the word of our testimony. Oh, Lord we praise Thee that we have been lifted out of the pit. Thank God, our feet are upon the rock. A new song has been put in our mouth, even praise to God, and we are running up the way, shouting the praises of the Lamb that was slain.

"And now, Lord, we are here this morning to worship Thee, here where we would rather be than any place this side of heaven, here where the smile of Thy love is upon us. Lord, make this the best hour that we ever saw. Let the heavens open upon us in richest benediction. Let the glory of the Lord fall upon every heart this morning, and may we rejoice together in the covenants of Thy love.

"I pray God to bless our dear brother, the pastor. Put upon him the anointings of God. Let heaven break loose around him this morning. Give him a depth of unction and a breadth of spiritual power greater than anything he has ever known. Sweep down upon him, O Thou Shekinah of God, until he will not know himself. We pray God that the Word may be in the power of the Holy Ghost, that all



hearts may be filled with love divine, and that we may be lifted nearer the great white throne. O Lord, we pray that Thy people may be united in their cry, with the cry of the prophets and apostles and saints and martyrs in all ages. Hear our united cry, as we put it in the name of Jesus this morning, and open the windows of heaven upon us. Lift the everlasting doors, and let Thy glory fall upon our heart.

"O Lord, we pray for Thy coming everywhere for all the churches, for all who preach the fulness of the gospel of the Son of God, for all who are sick and dying and bereaved. O Jesus, come and walk among us.

"We pray for our missionaries in foreign lands, that God may rule with mighty power in the work of Thy love to the furtherance of the gospel.

"We pray, O God, for our university. We are looking to have it grow to the pattern shown us in the heavenlies, where there will be a perpetual fire burning up to God, the redhot lava of divine love, flowing on and on, through the oceans and over the mountains to the glory of Jesus Christ.

"Lord, we are waiting for Thy mighty leadership to lead us on. Oh, hear our cry and answer us, not according to our feeble asking, but according to Thy riches in glory. For Thine own sake, let it come to our waiting hearts.

"And when the mighty work is wrought,  
Receive Thy waiting bride;  
Give us in heaven a happy lot,  
With all the sanctified.

"Lord, we are coming; we know the mansions will be ready, and that Jesus will come and take us to His divine abode. Bring us in triumph, that we may be forever Thine."

He closed with the Lord's prayer.

Evidently Dr. Bresee was one of the saints who knew how to pray, and was very precious to the heart of God.