

## **Phineas F. Bresee Sermon Notes – Acts i:14, ii:1-4, 42**

Every attempt has been made to transcribe these notes accurately. Indecipherable text appears in brackets [-]. Abbreviations transcribed as they appear in the notes.

Acts i, 14, These all continued with one accord in prayer &c  
Acts ii, 1-4 And when the day of Pentecost was fully come &c  
Acts ii, 42 And they continued steadfast in the Ap &c

I desire to say a few things today which may bear directly upon the work which the Lord has called us to do in Los Angeles. We seek the greatest good. The salvation of the largest number of souls. We desire especially to find the old paths & walk in them. &c. I am one of those who believe that the blessing received in the upper chamber is the inheritance of every Christian & his only sufficient equipment to do the work of the Lord. That it is to be sought & found in the same way that it was then received by waiting and prayer. And not by going forth to service. The Com. go ye &c was undergirded by tarry ye &c. I believe also that the history of the early church taken in its spirit & relation to the world is the pattern for the church today. I believe further that the same providential hand which was over the work then is over us today. I believe that the Ch. of the Nazarene is especially called of God to do the work of the Lord as the Ch. in Jerusalem or Antioch. That the Ch. of the Nazarene has a mission a divinely appointed mission. Not that it is his only agency. He has many agencies. But was thrust out somewhat as the early Methodists to raise up a holy people. Especially raised up and called to preach that great cardinal doctrine of our holy religion that men are to be sanctified wholly in this life. &c. And to fulfill that [endeavor] of its possession. The preaching of the gospel to the poor. This was not taken up of our own accord. Nor for our own conscience. We went into it at the call of God & many indisputable evidences of his call & not only by his spirit but by his providences. As might of been expected by the Spt. minded there have been many adversaries but there has been a wide open door &c. We may not stand alone in the city in preaching the old Pauline Wesleyan doctrine & urging people continually to the cleansing fountain of Jesus blood. But it is safe to say that if it had not been for this providential work unless God had raised up some other agency. This city would of been like so many others without any Center of abiding holiness work. We thank God for the past. I call your attention to it that we may look into & see the Lords way in the future. We have already entered the last year of the Century & the last year of many of our lives & may God give us the tongue of the learners that we may speak &c. For one I feel that the days are so few & precious. I must deal with all men & women as before the throne. The special providence of God was manifest in the organization making it so much more perfect for his work than we knew. In the fact that but a few essentials were put into its constitution. A few things supremely essential to salvation to be believed. In all things not essential to salvation liberty. In the great essentials absolute unity. In nonessentials liberty &c &c. Also that leading whereby provision for the work is made & out of our hearts & offerings, unto the Lord &c. The many streams God has opened to help the poor. &c. We are not a great people in any sense. But as the Lord chose Jacob & the Gal fishermen & the weak things &c. He called us to this work. Definitely called us to it. Not to a place of ease or honor. But to a place of trust & difficulty & conflict. To bear trials & labors & He called us to be successors to Ap - & prophets &c. Those who went into this work under this call feel its responsibility and the privilege God has given them. With some it meant great cost & sacrifice. Not only those who went into the work at first but many who have been converted & sanctified & feel they owe to this work of God their all & that God has called them to stand with these people. In order that this may be fully understood we covenant with each other to give

ourselves to the work of God in connection with the Ch. of the Nazarene. Not when it is my pleasure or convenience or preference but our Cov. is &c. It did not say unless some man was going to preach somewhere else I would rather hear or somebody had announced to tell who [-] wife was or what was Peter's wives mothers sir name. Or why God chose Jacob or how many people were going to wear crowns at last. We did not say to each other unless I get the itch in my ear. When we Cov. here together we mean kinship for God. That there should come into a work which has been so wide spread as this, some who come for the loaves & [fishes] is to be expected. It is a warm place & they were cold &c. That some of these would have little conscience. And a Cov. to them would mean little. What they want is a comfortable place. And if they think they see that there is going to be a fire under a new [tree] – they will loiter around to try to get the front seat. &c. No good &c. We may not hope to be entirely free from them. But their room anywhere is worth more to the cause of religion then their company. There are also some who come into the church who are active & earnest who would be capable of doing good if they had the Spirit of God. They seem to seek opportunity to do harm & they turn traitors on [rather] uncover their [treasurer] in the camp & we have been tolerable free from them. But not [entire] without them. Now [let] preview a few things. 1) That the Lord may have many agencies in this city for the salvation of man. And he may raise up many more. Every agency that shall show itself to be of God. That saves men. Shall be welcomed as a department of the army of which we hope continually to share ourselves a part. Any such will have the sympathy & prayers of the Ch. of the Nazarene &c. As in the case of the Val-. Not to try to have them take the place God had called us to fill but to help them in a legitimate way. To do that which they felt God had called them to do. 2) We believe it is the privilege & duty of people to go where - having secured the clearest light – they can do most for the souls of men. Of course there are certain duties & claims which may be upon us as children of a family. Chil. get [better] nursing at the breast of their mother [truly] make a mistake when they take to the [brush]. Men & women will not do the best work for God, unless they feel that, I am put where God wants me and because he wants me there I had rather be there than any other place in the universe. People who are not satisfied on this point ought to get satisfied. If it is a result of their own backsliding &c. If they have a pretty clear formed conviction that they can be better & do better than where they are. Let them take a little time to ascertain & then go &c. 3) We are a department of an army marching shoulder to shoulder in this regiment. Trusting that our regimented colors may not be tainted in the dust. We are not a body of tramps who are in line today & somewhere nobody knows where tomorrow. Every such tramp or straggler tends to demoralization. 4) There are those who say – [-] I have liberty to go where I please &c. I have freedom. You are tied up &c. Now there is such a thing as liberty also license also slavery & there is a slavery which is the greatest liberty. Personal liberty. Real complete personal liberty can be had only under one condition & that is alone in the wilderness. Whenever you enter Svc – you are under bonds. As you take on more & more of this privilege of Svc the bonds become more strict. &c. As you enter the Ch. life the bonds are so close & strong you are really a slave. That [is what] Paul began every Epistle. I am the slave of JC – But as in [Civ.] there is more desirable freedom than alone in the wilderness. So in Jesus there is the most perfect liberty &c. Now when we talk about liberty contrary to Cov. – obligation is like a women talking about running with every man because she prefers them to her own husband. Obligation & privilege go hand in hand. If there be any of our dear friends who desire liberty, [which] fidelity to the work – they have undertaken with us here – let these sever their connection with us & go to their loves, and abide. But for them to remain & try to undermine the pure love of others or to come back & attempt it is simply doing the work of a [-] not legitimate work for the family of the Lord. And friends, anyone who comes to any of us to undermine our loyalty to the work to

which God has called us. Or to induce us to desert in the day of battle from our place of firing. Should be treated by you as a traitor and such motivation should be regarded as an insult to your loyalty to the place God has placed you. In saying this. I do not say that when there is a day off in our regiment it is not lawful for us in a straggling way to take a shot with another regiment. I do not say that it would never be proper for us to break ranks & go full [swell] & help another regiment. It might be best to close our work and go &c. What would justify that would justify our individual &c. 5) Let me say that the church of the Nazarene is anxious to use every agency to push this work of [full] salvation to which God has called [her] practicable. Every man & woman that has character & ability & anointing that it can afford to [secure] to help much &c. But if for lack of any of these it does not see its way for members of the church to enter into alliance to bring such parties to the city & then attempt to stampede [their] every member possible to such a work however good or bad it may be. To induce them to leave their own work for such a work is high treason against the churches life & work. We do not anticipate we can employ everybody & they may find work with others & we may be able if proper to go sometimes when it does not interfere, but to try to gather the Ch. or anyone to such work is in violation of the Cov. to give yourself to the work of God in this place. In connection with this I desire to say to our dear young ladies when God has converted & said & made such a precious agency of reaching others – especially young ladies. What I cannot have the opportunity to say personally as there seems to have been & be efforts from outside parties to induce you to leave the work where God has raised you up & put you, to go into their fields of work. That it is in very bad taste for Shepherds to be looking over into other peoples flock for lambs. And when they come to you to induce you to leave the work & go into their work. You are to regard them as sheep thieves who unable to raise in their pastures would hunt in their neighbors for what they want &c. Do not workers come to the Ch. of the Naz – yes, but we do not try to go out & hunt around in the flocks about us to find a fat sheep & carry it off – **(note: the underlined sentence may not be part of these sermon notes. It is faded on the note page: all who have the [greener] &c find no response.** I have one desire fervently praying for all works & workers that are trying to honestly to do the Lords work. That they may be blest. Looking over the errors of any of our people [of] who have been deluded or hoodwinked in the past. Thanking God for the general unity & accord that abides among us. To rally close together for this work that God has called us to. To humbly pray any who may continue to think they are at liberty to run here & there regardless of their own work. To entirely retire from us. If you think you have a mission somewhere, honorably withdraw from us & go your way. The large amount of accord & unity which God has given us we want complete. We cannot afford as those who bear the [rebels] of the Lord to have it otherwise. Then with this blessed accord, which I would God might take in everyone. With the Pentecost Glory upon our hearts with that banner of the blood of the Lord to lead us on. We will prep. the battle of primitive Holiness.

**End of notes**