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FLOYD WILLIAM NEASE -- MAN OF GOD

By Hugh C. Benner

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ABOUT THIS DIGITAL PUBLICATION

I received all of the material in this publication from Elizabeth W. Mowry of Sturgis, Michigan, who is a relative of the Neases. So far as I know, she obtained all of the material from Stan Ingersol of the Nazarene Archives in Kansas City, Missouri. Thank You to Mrs. Mowry for sharing the data with HDM.

I have appended to Hugh C. Benner's tribute to Floyd W. Nease several other items related to him, an item about his father, William O. Nease, and two items about his older brother, Orval J. Nease. Nevertheless, the whole of this collection of material about the Neases is presented under the title: "Floyd William Nease -- Man of God."

As hdm1001a.jpg and hdm1001b.jpg, two pictures of Floyd W. Nease are included with this file. -- DVM

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FLOYD WILLIAM NEASE -- MAN OF GOD

By Hugh C. Benner

An address delivered by Doctor Hugh C. Benner at the Founders' Day Convocation in the Chapel of Eastern Nazarene College on Wednesday, October 5, 1966.

Few honors in my life could be compared to that which is mine today -- to be chosen to speak in remembrance of Floyd William Nease. During four years, 1921-1925, it was my high privilege to be associated closely with this Christian nobleman as a colleague on the faculty of Eastern Nazarene College. No one can realize more fully than I the complete impossibility of adequacy in material or expression in the brief span of this assignment. However, I fervently hope that in some measure we all may come to understand more fully something of the greatness of this man who played such a significant part in the establishment of Eastern Nazarene College.

Surrounded recently by materials relating to him and his work, I was meditating on the career of Floyd William Nease. My particular interest at the moment was that of discovering a word or phrase that would adequately and appropriately portray this man as to character and life. Suddenly, from the Word of God a phrase flashed into my consciousness -- a phrase by which the Apostle Paul addressed Timothy in his last recorded letter. The phrase? "Man of God." Floyd William Nease -- Man of God.

Whence came this unusual individual? Judging from his rich endowments and varied abilities, it might be assumed that his back ground would be that of the aristocracy of wealth and worldly status. But such was not the case. Rather, his inheritance was that of the "aristocracy of

holiness," provided by godly parents to whom he was born on December 21, 1893, and the influence of a vitally Christian home where deep affection was balanced by firm discipline. Concerning those parents and that home, Orval J. Nease, elder brother of Floyd, has written:

"His father, William O. Nease,* a minister of the Gospel, was of an intense religious nature that found its expression and exercise in the practical direction of the home life of his family. Prolonged seasons of prayer in which earnest petitions, watered with fervent tears and punctuated by shouts of joy, were very often the outcome of a morning season of worship. . . *[See more about William O. Nease following this tribute to Floyd William Nease.]

"Floyd's mother, Agnes Wotring Nease, a woman of even tempers, high ideals and noble ambitions, surrounded her family with an atmosphere of purity, faith and nobility that made a lasting contribution to the character of those for whom she was responsible."

Upon many occasions, as a child, Floyd was moved upon by the Holy Spirit and often prayed concerning his spiritual needs. But it was at the age of sixteen, under the ministry of the Reverend George B. Kulp, that he came into a definite and lasting experience of saving faith. A brief time later, under the preaching of the Reverend Charles R. Stalker, he was sanctified wholly and filled with the blessed Holy Spirit. This relationship with God was unbroken throughout the remainder of his life. These crisis experiences formed the basis for this "man of God" and the richness and effectiveness of his ministry.

Floyd W. Nease was a man, a real man, in every sense of the word. With all his deep piety, he was "a man's man," strong, virile, athletic, competent, responsible. He was a gentleman, a Christian gentleman, first class. In him was no littleness of spirit, no crudeness of speech, no hint of self-pity, no lack of courtesy. His basic manliness was brought into full focus and revelation in the deep love which he evinced toward his wife, children and home. How well I recall the joy we all shared with him as he found in Madeline Nostrand the devoted and cultured companion of his heart. As the two children, Stephen Wesley and Helen Munro, came to bless the home, his heart seemed only to be enlarged in devotion and affection. We quote again from his brother Orval:

"How he loved his home! When he returned from the trips which his life as an educator and evangelist exacted of him, he would walk through every room and say to his wife, "Well, dear, I have seen many finer homes, but none that looks so good to me."

Floyd W. Nease was a scholar and a teacher. A graduate of the University of Southern California in 1917, he received the degree of Master of Arts from the same institution the following year, as well as Bachelor of Divinity from the institution now known as Pasadena College. In 1924 the degree of Master of Sacred Theology was conferred upon him by Boston University and by 1930 he had completed most of his work for the Doctor of Philosophy degree at Drew University. Endowed with an excellent mind, his scholarship was thorough, honest, and broad in interests. As a teacher he was inspiring, vigorous, imaginative, with high expectations relative to the achievements of his students.

Indicative of his concept of scholarship is an outline in one of his notebooks. Apparently it was the basis for a stern presidential message titled, "The Diagnostician's Warning." Judging from

some grade statistics jotted into the outline in pencil, a minor scholastic crisis had developed by reason of indifferent work done by too large a proportion of the students. Characteristically, President Nease "moved in on it." After noting as one of the "Signs of the Time," "a search for the maximum of returns for a minimum of expenditure," the next main point is, "The Loafing Spirit," under which is written, "It is true, 'Much study is a weariness of the flesh,' but constant loafing is a disease of the flesh -- a deterioration of the mind, and a poisoning of the spirit of man."

Then follows a major consideration, "The Cultivation of the Scholarly Attitude," developed discriminately and revealingly as follows:

"The scholarly attitude expresses itself in:

"1. An atmosphere of industry -- 'a great work.'

"2. A spirit of earnest endeavor.

"3. An attitude of enthusiastic pursuit of truth and knowledge.

"4. A mind for disciplined application.

"5. A thirst for wholesome ideas gained from study.

"6. A habit of directed contemplation.

"7. A cultivation of creative power through application.

"8. A will set to surmount scholastic obstacles.

"9. A discerning faculty separating the essential from the unessential.

"10. A penetrating perception which strikes to the heart of truth.

"11. An intolerance for superficialities and sophistries -- for easy objectives and self-sparing measures.

"12. An impatience with loose thinking and hasty and ungrounded generalizations.

"This is what I mean when I say we need to cultivate a scholarly attitude at E. N. C."

The outline closes with the brief, direct, simple, penetrating question, "Do you study?"

Floyd W. Nease was an administrator. Doubtless the greatest administrative impression was made by his service as president of Eastern Nazarene College. However, I remember him in an administrative assignment than which there could be few more humble or less encouraging to ambition -- monitor of the college men's dormitory, the never-to-be-forgotten "Cardboard Palace." As monitor of the academy boys' dormitory, I held forth in the well constructed, far more

commodious "Manchester." But Floyd Nease never complained, never demonstrated embarrassment or condescension. With dignity and effectiveness he filled his "Cardboard Palace" assignment, reacting as did Horace Greeley, when appointed to a very humble and undesirable position in his community: "If the position will not honor me, I shall honor the position."

In all his earlier administrative responsibilities, as Professor of Philosophy and Theology, as Registrar, as Dean of Men, he was competent and successful. And when in 1923 he was elected Acting President of E. N. C., and a year later became President, he gave immediate evidence of his full qualification for this major assignment. But more of that later.

Man among men, scholar, teacher, administrator -- these he was, but above all, Floyd W. Nease was a preacher. This had been God's fundamental call, and whatever his varied responsibilities, it seemed that in his heart of hearts preaching was still his basic assignment, his constant interest and his highest satisfaction.

Ordained an elder in the Church of the Nazarene by General Superintendent H. F. Reynolds in 1918, his concept of the Christian ministry was that of a noble and divine calling and he never deviated from the highest ideals in this area of his service. To this declaration his sermon and lecture notes, as well as his public ministry, give abundant support. Always he seemed keenly aware of his high calling. Never was there the slightest hint of carelessness in appearance, demeanor, or presentation of the message.

The preaching of Floyd W. Nease consistently evinced thorough preparation. In his outline on The Preaching Triumvirate, he deals with "The Physical Man," "The Mental Man," and "The Spiritual Man." Emphasizing the importance of the body in preaching, he terms it "the sounding board of the message." Regarding the mental element, he describes "the man whom God can use": his memory disciplined and stored; his imagination alive and varied; his emotions plastic and spontaneous; his reason clear and logical. Then he makes a significant distinction between men of thoughts and men of thought. Men of thoughts, says he, "keep all kinds of books of illustrations, clippings, etc., drawers filled with bright ideas and files filled with references. Their preaching is like stringing beads." Then he exhorts, "Don't be simply a dabbler in other men's thoughts." But for the men of thought, "Preaching is the unfolding of a truth, the evolution of an idea. One powerful idea is sufficient to make a splendid message. Take one idea and develop, unfold, evolve it until it grows before an audience. Hearts melt, consciences awake, forms tremble -- the preacher is preaching."

But his clear sense of balance and proportion in the preaching ministry is demonstrated by his treatment of the point, "The Spiritual Man." "The secret of pulpit power is, in the last analysis, not physical power, not intellectual power; it is the power of the Spirit -- the preacher's spirit in league with and 'dynamitized' by the Holy Spirit . . . not by rhetorical might, nor by scholastic power, but by the Spirit of the Lord."

Those of us who had the rich and blessed privilege of hearing Floyd Nease preach know well how fully his pulpit ministry met the challenge of the above concept. As Maclaren has characterized the effective preacher, he drew from "a wide watershed of experience." Science, art, music, philosophy, history, literature, human life, personal experience -- all were used with skill

to portray spiritual truth and to impel action. Never was there any poverty of thought; in fact, when he ended a sermon, one had the feeling that he still had in reserve two or three times as much material as he had used.

His vivid imagination was evident frequently in unusual texts and strikingly effective illustrations. In fact, he did not hesitate to move into the realms of the ludicrous or the fanciful if this would reinforce a truth. At the same time he was meticulously careful to keep his presentation and appeal on a high level, never resorting to cheap or questionable methods.

The preaching of Floyd Nease was clear, with no "uncertain sound." His themes always were basic, primary and significant. Especially positive and clear was his preaching on scriptural holiness and the experience of entire sanctification. His doctrinal concepts never were blurred. Consistently he preached two works of divine grace without apology.

In the sermon, *Symphonies of Praise*, from which his one published book of sermons was given its title, he says:

"Bless the Lord, O my soul, and ALL that is within me bless His holy name.' What a symphony of praise! This is the highest good in life sought by sage and philosopher and human prophet in vain, but found in the sanctified heart cleansed by the power of the blood and kept clean by the power of an endless life. What a blissful state of the soul when in answer to the eternal question, 'What is man's highest good, his fullest duty, the realization of his greatest powers?' the whole symphony of the heart responds, 'to know God and to glorify Him forever;' when

"The eye answers, 'my highest good is to see God's face.'

"The ear responds, 'my highest good is to hear God's voice.'

"The tongue asserts, 'my highest good is to announce God's praises.'

"The sensibilities agree, 'my highest good is to feel Him nigh.'

"The memory affirms, 'my highest good is to be filled with the recollections of His grace.'

"The imagination replies, 'my highest good is to contemplate the future of His will.'

"The reason pronounces, 'my highest good is to know God and His son Jesus Christ.'

"The emotions declare, 'our highest good is to love God and love as He loves.'

"The will proclaims, 'my highest good is to obey God and realize His purpose for me.'

"Thus from the entire soul as from a great symphony orchestra the single theme played by the full instrumentation of the soul is this complete harmony within, and agreement with the heart and nature of the Creator of the soul. This is holiness of heart... Find me a soul with such a state and I will find for you the citizen of another world, even while traversing this one, a heart in which

the work of redeeming grace has been accomplished, and there remains only the perfection in love which follows heart holiness. Such a provision is worthy of a Deity, and nothing short of it truly reflects His nature and dignity."

But the portrayal of Floyd W. Nease as a preacher is not complete without a testimony to the times when he was especially unctionized and blessed as he preached. On such occasions the presence and glory of God would so fill his heart that he could not continue preaching. His face radiant, his eyes filled with tears, he would stand speechless until the special blessing had subsided, and then would resume his message with unusual power. This was Floyd W. Nease, "man of God," at his redeemed best.

But what of this man and Eastern Nazarene College? None who knew him and understand his unique and powerful influence on the college can question the divine providence that brought to him this heavy assignment and responsibility. When he assumed the presidency of this institution, finances were extremely limited, no degrees could be granted, the student body was relatively small, buildings and facilities were inadequate, and too large a proportion of the constituency remained neutral or indifferent. At such a time Floyd W. Nease felt called to throw into the venture all the force of his being. Obviously it meant a further curtailment of his preaching ministry, but as recorded by Dean Bertha Munro:

"Repeatedly President Nease told his faculty that if they were to invest ten years in a work like E. N. C. with its spreading influence, touching lives that would in turn touch others, they could feel they had lived more than an ordinary lifetime. He himself spent eleven years at E. N. C."

The problems mentioned above continued with little diminution to 1930. Again we read from the record as given by Dean Munro:

"The most striking incident of his term as president, as I recall it, was his prayer at a faculty meeting in the spring of 1930. We were baffled by the lack of a charter to grant degrees in Massachusetts. It seemed the college could not go a step farther. In a prayer as remarkable and definite as Hezekiah's when he spread the letter before the Lord, President Nease touched heaven. We all knew it. He rehearsed the history of God's leadings for the institution; he told the Lord that now it must either go forward or go backward, and there claimed victory for the college. That prayer marked the turning-point of every interest of E. N. C."

"A few weeks later Governor Allen signed the charter empowering the college to grant degrees, a few more weeks and the marvelous revival visited us. . . President Nease was acutely conscious that God had intervened and thrust us out into new territory, and when finances continued to come hard he still heard the voice from above saying, 'Only be strong and very courageous.'"

Dean Munro also tells of President Nease and an unusual Baccalaureate Service:

One of the pictures that stand out in my memory is of him standing at the front of the auditorium, not at the pulpit where he was to have been preaching the baccalaureate sermon, but on

the floor behind the altar, with hand raised, welcoming, exhorting, encouraging the seekers who were streaming to the front. This was his last year, the great revival."

President Nease impressed upon his students the importance of doing the will of God. Sermon texts and challenging statements or questions such as the following are remembered well by those who heard them:

"Why criest thou unto me? Speak unto the children of Israel that they go forward." It was from this that the school publication was named, *The Advance*.

"That I may apprehend that for which I was apprehended of Christ Jesus, emphasizing the necessity for keeping up to schedule-time in following the will of God for one's life.

"Sell your cloak and buy a sword," a message on the importance and urgency of higher education for the young Christian.

"Will you give God seventy-five percent of the person you could be for Him?"

"God will not waste a consecrated life."

"If you keep consecrated, you will not miss God's plan for your life."

Only God can measure the good accomplished by the repetition of such sound Christian "principles for living," as Dean Munro has termed them.

The deep, impenetrable mystery of God's permissive providence in the seemingly premature death of Floyd W. Nease remains after the many intervening years. Can it be that only by "the fast full measure of devotion" given by one who, with the Apostle Paul, would say, "Neither count I my life dear unto myself," could Eastern Nazarene College survive and grow to her present strength and Christian influence? Only God knows.

The tributes of two of his students, now in places of eminent responsibility in the Church of the Nazarene, written at the time of his translation, doubtless speak the deep sentiments of hundreds of others:

Dr. John E. Riley, now President of Northwest Nazarene College wrote:

"High among the noble men met in books, stands one whom I met, not in a book, but in red-blooded life. Greater than the material advances our Alma Mater has made under his leadership. . . has been the personal influence of this man among men upon the members and friends of Eastern Nazarene College. His thorough scholarship and living insight awakened in those who sat at his feet an insatiable love of learning and commanded the respect of the world. . . The intellectual power, the moral rigor, the religious fervor, the strength and symmetry of his character have made an impress which speaks eloquently for the Master."

Dr. Samuel Young, formerly President of Eastern Nazarene College, and now a General Superintendent of the Church of the Nazarene, penned this tribute:

"He was a scholar who maintained his "great convictions." His depth of character was not lost in breadth of thought. He saw life whole and gave emphasis to the things of the Spirit. He did every task thoroughly and yet he was never 'painfully' technical. He was an idealist to whom ideals were really 'working principles.' He was a faithful steward of his life: he invested it in the lives of others. He gave of his life to me -- for I was, and in a larger sense still am, of E. N. C. My prayer now is:

"Oh God to me may grace be given
To follow in his train!"

Floyd Nease had served E. N. C. with unwavering loyalty for eleven years, as registrar, secretary to the faculty, teacher of philosophy and psychology, dean of men, acting president, and president. But it was during the last months of his life that he faced, and met, the supreme test. With the erection of the Administration Building the college was threatened by a grave financial crisis and the trustees asked him to cancel for the second time the promised semester at Drew University (which would earn him the doctorate), in order to campaign for funds.

He had already been away from his family almost every week-end. He was acutely ill (no one knew how seriously) and was in almost constant severe pain. Traveling away from home was always difficult for him -- always a catch in his throat, then prayer and a cheerful farewell, with the watchword repeated, "God and E. N. C. are calling."

The decision now was not easy. But after prayer, "There is nothing else to do; these debts must be paid. I must go. This is for God and E. N. C." Then, to his wife, "Thanksgiving is not far away. I'll come home then." He left on October 3. His suffering on this trip he would not allow to be reported in Wollaston. On October 26 the word came of his death. And the message, "I want my wife to rear our children. I have all confidence in her."

So he went from us on October 26, 1930 -- Floyd William Nease -- "Man of God." Who knows but that, in the will of God concerning which he spoke so frequently, the Heavenly Father had some project in that "better country" which called for the talents of one so extraordinarily endowed? And what was his concept of eternal life? Let him tell us as revealed in a sermon, "The Presence Dynamic."

"If you know Jesus, that knowledge will stay with you when all other knowledge has gone. It will go with you to the end; it will lighten the hour of death and bear you up in the chill waters of the river.

"I saw Him in the past, and that look changed me completely. . .

"I see Him in the present -- and temptation loses its charm. . .

"I see Him and long to be like Him! . . . And looking upon Him I become transformed into His image.

"I saw Him, I see Him -- and, in the future, I shall see Him. 'Now I see through a glass darkly, but then face to face.' Amen! 'When I see Him I shall be like Him, for I shall see Him as He is.' I shall see Him; and I too shall fall at His feet as dead. But I shall rise and join the chorus singing with the voice of melodious thunder until the heavens shall echo to the farthest planet: 'Blessing, and honour, and glory, and power be . . . unto the Lamb for ever and ever.' I shall see Him and 'shall follow the Lamb whithersoever He goeth.'

"The first hundred years of Eternity -- those glorious Sabbaths of eternity -- how shall we spend them? Looking into the face of Jesus! For heaven is not the jasper walls; not the twelve foundations garnished with precious stones; not the gates, every several gate a pearl; not the streets of gold, not the many mansions, not the rainbow around the throne, not the concourse of saints and martyrs blood-washed. No, none of these, but the sight of Jesus, the presence of the Savior -- that will make heaven. I shall see Him."

Today as we remember, our hearts share in a strange admixture of the sense of loss and a solemn joy. To Mrs. Nease, to Stephen and Helen, we would express our gratitude for their sacrificial gift of husband and father in his frequent absences from home, a gift relatively much the greater by reason of the brevity of the time given them as a complete family circle.

I would close this address with the words of the poem written by Dean Munro at the time of the homegoing of President Nease.

Fall'n in the midst of battle,
He who led us on.
He caught the vision splendid,
Followed to death the Man with the drawn sword.
His conflict now is ended;
Dismayed, we listen for his cheering word;
The battle rages still -- but he is gone.

Fall'n in the midst of battle,
Yet he lives on.
His spirit free, undaunted--
His steady faith, his tread of victory,
His love of truth, clear seeing.
Courage for right, and kindly sympathy--
That spirit cannot die, He is not gone.

Fall'n in the midst of battle--
Beyond the veil
The gates are opened wide!
For him a thousand silver trumpets sound;
He sees the Christ he loved;

On Zion Hill he awaits us, victory-crowned.
He still leads on -- through grace we will not fail.

And the memorial lines in the 1931 Nautilus, which was dedicated to the Memory of Our Beloved President, Floyd William Nease, A.B., S.T.M.

HE STILL IS OURS

He gave himself to us. In life he chose us
When clamoring voices called another way;
Gave us his prayers, his hopes, his heart of fire,
Gave us his strength, untiring, day by day.

Such giving of oneself eternal is.
Could he return today, right merrily
His steps would find the path to E. N. C.,
His shout of greeting ring out cheerily.

And when in God's unclouded day we gather,
Hand will clasp hand, his face with light aglow,
In fellowship fore'er unmarred. We hear
Him say, "Amen, God grant it shall be so."

* * * * *

2

NAZARENE HEAD DIES SUDDENLY IN PITTSBURGH
A Newspaper Article About The Death of Floyd W. Nease
(Apparently a Local Paper in Wollaston)

President Floyd W. Nease
Of Nazarene Expires Suddenly

Floyd W. Nease 37 years [of age], president of the Eastern Nazarene college in Wollaston since 1922, died late last night in a Pittsburgh hospital, following an operation Saturday at 4 p. m. for gallstones. He rallied somewhat Sunday until darkness when he began to fail.

He had been away from the college since September 20, when he left with H. F. Reynolds, general superintendent of the church, on a funds campaign which was intended to have filled a year.

Mrs. Nease left the family home at 92 Franklin Ave., Wollaston, for Pittsburgh, Friday night with her two children, Stephen Wesley Nease, 6, and Helen Munro Nease, six months. Mr. Nease's father, William, and 19 year-old sister, Elizabeth, who were both visiting here, left Saturday night.

The body will be sent to Quincy. Funeral arrangements are in care of John Hall, 19 Cottage Ave.

President Nease was born in Michigan and educated in the public school there. He was graduated from Pasadena college in California and received a master's degree from the University of Southern California. He then came east and secured a degree of S. T. M. from Boston University. He was to have a degree of Ph.D. in six months from the Drew Theological University at Madison N. J. A brother, Orville Nease, is president of the Pasadena Nazarene College.

He came to the Eastern Nazarene college in 1918 when he taught philosophy and metaphysics. In 1922 he was made president, succeeding Frederick Shields. While he was on the campaign Prof. R. Wayne Gardner, who is registrar and instructor in mathematics and sciences, was acting as president.

Powerful Speaker

Nease was well-known as a powerful and striking speaker, as well as a writer of philosophy. His activities as president of the college resulted in the gaining of an A. B. degree for the students. Since 1922 it has been estimated that the actual assets were doubled while the enrollment, now 225, was increased nearly 100 per cent.

Under President Nease four new buildings were erected, the last, the Fowler Memorial, a beautiful three-story structure. The school covers 10 acres. The students are of 14 denominations, coming from nearly 25 states and countries.

In September, when the Fowler Memorial building was erected, President Nease won wide recognition for his services. Letters were received from Dr. A. W. Weyses, dean of the graduate school of Boston University; Karl L. Wildes, assistant professor to the department of electrical engineering, Massachusetts Institute of Technology and many others.

At the dedication of the building prominent state and city officials and citizens gathered as much in respect to Nease as to the college.

President Nease recently traced the growth of the college through an article in which he related in part as follows: "The faculty of the Eastern Nazarene college is composed of upwards of 20 men and women trained in many of America's great colleges and universities. These instructors have been selected on the basis of their known ability as scholars and their aptitude to impart knowledge and stimulate reflection. The splendid records which their students have made in the past in many institutions where they have taken post graduate work is a strong attestation to the degree of success which they have had.

Tribute by Mayor

Appraised of the deaths of President Nease Mayor McGrath said:

"The mayor is shocked to hear of the sudden and unexpected death of President Floyd* W. Nease of Eastern Nazarene. [The Mayor mistakenly gave Nease's first name as "Lloyd" instead of "Floyd". I corrected this. -- DVM] Only a few weeks ago Mr. Nease presided at the dedication of the new college building and at that time one was impressed by his splendid appearance of health.

"The attack which finally caused his death happened while he was away working in the interests of the college. While he had been troubled from time to time no one anticipated that his complaint was to come to such a sad climax.

"The loss of the late president will be felt keenly by all interested in the college at Wollaston and by the members of the denomination which is the principal supporter of fine institution.

"He was an indefatigable worker and had given himself wholly to extending the scope and influence of Eastern Nazarene. He was generous, amiable and sympathetic in all his dealings and alumni and officials as well as the outside public will keenly regret that such a finely equipped man passes at such an early age."

* * * * *

3

HE LIVED WELL

An Article About Floyd W. Nease
From An Unidentified Publication

Floyd William Nease was born at Vassar, Michigan, December 21, 1893. At an early age he was converted and sanctified wholly. He began to answer his call to the Christian ministry when he was only seventeen years old, and he has been a faithful soul-winner for nearly twenty-one years.

He graduated in 1911 from the academy of the Bible Holiness Seminary, Owosso, Michigan, under the presidency of his father, Rev. William O. Nease. In the last semester of his senior year, he and his older brother Orval served together in joint principalship of the Seminary. He then spent four years at Pasadena College. He received the degrees of A.B. and A.M. from the University of Southern California, the B.D. degree from Pasadena College, and the S.T.M. degree from Boston University. At the time of his death he had finished his work for the Ph. D. degree at Drew University, with the exception of half a year's residence.

He came to Eastern Nazarene College as Professor of Philosophy and Theology in 1919, under the presidency of F. J. Shields. He served also as registrar and as dean of men. In 1923 upon the resignation of president Shields, Mr. Nease was elected Acting president of the College and in 1924 he became President. This office he held until his death. In 1923 he was made a member of the General Board of Education of the Church of the Nazarene, and in 1929 he was elected Chairman of that board.

When in college Floyd Nease never let slip an opportunity to preach. With his brother Orval he was in charge of the Sixty-Fifth Street Mission in Los Angeles. He was Pastor of the Grand Avenue Church, Los Angeles, for about two years; then of the First Church of the Nazarene, Phoenix, Arizona.

On June 23, 1918, he was ordained a minister of the Church of the Nazarene. He was deeply impressed by the solemn charge given him by General Superintendent H. F. Reynolds, that if ever he ceased to be true to the essential doctrines of the church he would at once return his parchments. Often in later years he referred to that charge, and in all his preaching he was loyal to his vows. He loved always to preach; his calling was distinctly evangelistic. He considered college work great because through it he multiplied his preaching in other lives. He preached great sermons; baccalaureate, evangelistic, doctrinal, hortatory, inspirational.

Floyd W. Nease and Madeline A. Nostrand were married in the Church of the Nazarene of Malden, Mass., August 29, 1922. Two children were born to them, Stephen Wesley and Helen Munro. Mr. Nease loved his wife and his family with an intensity few men know. During his last illness his only thought was of sparing them. And he loved his home. When he returned from trips he would walk through every room and say to his wife, "Well, dear, I have seen many finer homes, but none that looked so good to me."

His early experience and training helped to make him the leader that he became. As young men he and his brother worked their way through Pasadena College with a daring spirit, always ready to undertake new things. Here he developed much of the courage, versatility and resourcefulness which he manifested in later years. In his chapel talks he told of his father's threefold purpose for his boys: 1. To get them into the actual experience of full salvation. 2. To give them a guarded Christian education. 3. To teach them to work with their hands. The wholesome, rounded, useful life indicated by these three aims President Nease lived.

He was in no sense a vacillator. He came to Wollaston to stay until the work was established. He invested every energy in the college, for he saw its possibilities. Repeatedly in times of stress and strain he was tempted to go to some easier and apparently more fruitful field. But he held steady, and before his death saw Eastern Nazarene College established in the favor of the community and recognized by the Commonwealth of Massachusetts.

His death came in Pittsburgh, Pa., October 26, 1930, while he was engaged in a campaign to raise money for the Forward Movement of the College, including the erection of the splendid new Fowler Memorial Administration Building, dedicated just a month before. The diagnosis was acute pancreatitis, with heart failure following an operation, but without doubt his death was hastened by the extraordinary strain and pressure of the past few months.

He died as triumphantly as he had lived. Word from his nurse during his last illness reported that as he was moved to the hospital he said, "Well, this may mean the New Jerusalem." Before the operation he told the doctor, "If anything happens, tell them I am ready." And later, "Be sure to tell them everything is all right. I am satisfied."

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THE FUNERAL SERVICE (Apparently part of the above item)

At the funeral the entire Church and Educational Zone was represented. About 800, all friends, gathered to honor the memory of President Nease in the College Auditorium.

After Scripture Reading by the College pastor, Rev. E. E. Angell, Messrs. Mann and Phillips sang "Zion Hill." Rev. John Gould, District Superintendent of New England District, led in prayer. Mr. Leroy D. Peavey, the Treasurer of the College, read a brief history. Superintendent H. F. Reynolds, D.D., spoke for the General Church. Rev. Howard V. Miller spoke for the Trustees as Chairman of the Board. Rev. R. Wayne Gardner, who had been in charge of the College during the absence of the President, represented the faculty and student body.

Miss Lulu Barnard then sang, "The World's Burden Bearer is Jesus," and closed with the chorus "No Burdens Yonder." The College pastor spoke briefly from 1 Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." The thought emphasized was that the last testimony of President Nease gave evidence that he now knew his labor was not in vain and that his whole life was an exhortation to carry on in the spirit of the text, inasmuch as he himself had obeyed the exhortation of Paul and was reaping the promised reward.

Owing to the lateness of the hour the body remained in state under the guard of representatives of the student body until 10:30 Friday morning, when after a short service with immediate family friends, interment was made in Mount Wollaston Cemetery, at Quincy, Massachusetts.

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REV. WILLIAM OSCAR NEASE (A Memorial Tribute to the Father of Floyd W. Nease)

William Oscar Nease was born in Portage, Ohio, November 26, 1868. His parents, of Scotch and Pennsylvania Dutch descent, raised him under the strictest discipline of hard work and that guardianship of a Christian home. While still a lad they moved to the state of Michigan, where he assisted in establishing the family home on a large farm near Nashville. He was converted as a young man in an Evangelical Church revival. He joined the United Brethren Church soon after, and answering the call of God to preach, entered the ministry of that church. Early in 1891 he was united in marriage with Agnes Eleanora Wotring and together they accepted their first pastorate in central Michigan. Early in his ministry he felt the yearning for a deeper experience than the teachings of his church admitted. Attending a campmeeting near Eaton Rapids, Mich., he heard Rev. E. T. Jennings, a Wesleyan Methodist preacher, deliver one address on holiness. Taking with him from that service Beverly Carradine's "Better Way," he returned to his pastorate to read and seek. Before the reading had been completed, he called his wife from her morning task and getting

down by the stove on the kitchen floor, wrestled and prayed, consecrated and "died out" until he was sanctified wholly. This transformed his entire ministry, brought opposition by church officials and finally church trial and public reprimand, for preaching and testifying to holiness as a second definite work of grace. The opposition became so strong that he as truly "went out under the stars" with his testimony as any of the pioneers of this holy way. He became a leader in what was known as the "Apostolic Holiness Union." He returned to the state of Michigan, and holiness camps, tent meetings and revivals resulted in the organization of the "Apostolic Holiness Church," later the "International Holiness Church." For years he served as state president, and climaxed his labors in this field as the moving spirit in the establishment of Bible Holiness Seminary and campmeeting of Owosso, Mich. He, with others, put money he had into this work, and as the school's first president he served for several years.

He united with the Church of the Nazarene in 1917, serving in later years a pastorate in Sioux City, Iowa. The major portion of his ministry was spent in the field of his first love, the evangelistic field, winning thousands to Christ in campmeetings, church revivals, tent campaigns and rented halls, in almost every state in the Union and in provinces of Canada. He was forced by failing health to leave the active ministry about two years ago. The last two weeks of his life were occupied with songs, testimony and praise. He died as he lived, passing peacefully to his heavenly home on November 25, 1939, at Pasadena, Calif.

He is survived by his faithful wife; two sons, Orval J., Editor-in-chief of our Church Schools Periodicals, and Byron D.; one daughter, Mrs. Elizabeth Herrell; one son, Floyd W., preceded him in death. A brother, Charles J. of Nashville, Mich., and a sister, Mrs. Myrtle Reynolds of Ft. Wayne, Ind., also survive him.

Funeral services were held in the Bresee Avenue Church of the Nazarene in Pasadena, Calif., where he had made his home for more than eight years. The ...[text missing here]... Plumb, assisted by Dr. H. B. Wallin and Dr. L. A. Reed, with General Superintendent J. W. Goodwin delivering the main address. Interment was made in, Mountain View Cemetery, Pasadena.

Tribute by Henry B. Wallin: The passing of Rev. William O. Nease of Pasadena marks a distinct loss to the Church of the Nazarene. It has been my privilege to know him intimately for more than a score of years. As an exponent of the glorious doctrine of holiness he was fearless and convincing. Not only was he faithful in preaching the Word; also, he was a real intercessor. How God came in revival power as he preached those vitalizing sermons bathed in prayers and tears. I can never forget the meeting in San Antonio, when his son, the late Rev. Floyd Nease, assisted him, and hundreds were swept into the kingdom. Personally, I feel that I have lost a true friend and brother and one who always prayed for me. He has given to the church a rich ministry, and to the world three noble sons, Orval, Floyd and Byron, and one daughter, Elizabeth. -- Henry B. Wallin, Pastor Los Angeles First Church.

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A Letter By Orval J. Nease in Reply to an Inquiry For Life Facts

December 13, 1949

Miss Helen Ludlow
444 North Blaine
Bradley, Illinois

My Dear Miss Ludlow:

Some time ago I received a letter from you asking for a brief outline of my life. Well, amid all the other demands, the answer to your letter has been neglected.

May I make bold to suggest that you look in Who's Who in America, and you will find at least the secular items in which you seem to be interested. I was born near Nashville, Michigan, on the farm, where I think a fellow ought to be born. I have always felt sorry for anyone who was so unfortunate as to have been born in the city. My father and mother were converted when I was but a baby.

Father was called to preach while driving a team across the corn field and, after a year or two of struggle, gave himself to the ministry in what was known as the United Brethren Church. After a few years in the pastorate he felt the need of a deeper experience and was sanctified in the parsonage of the church. His preaching of holiness got him into difficulty with his superiors, and it was not long until he took his little family and started off for a college, for the desire deeply within him was for further education.

No doubt this desire for education in my father constitutes the background of what time in college and university it has been my privilege to spend. I graduated from Pasadena College with an A.B. degree in 1916. After that, I attended the graduate school of Boston University where I received my Master's degree in 1927. I also did work toward my doctorate in Boston University and in Ohio State University as well. The degree of Doctor of Divinity was conferred on me by Pasadena College in 1930.

For the most part I had to work my way through college. While I may have been denied some extra-curricular activities of other young people, yet I believe the fact that I worked my way through school gave me a deeper appreciation of what it means to have an education.

My first pastorate was in Phoenix, Arizona. I served this church from 1916 until going into the army. After being discharged from the army I took my wife, to whom I was married in 1917, and accepted a pastorate in Meridian, Texas. I had three churches on a circuit and enjoyed the thrills of driving a horse and buggy -- and later a Ford car -- across the hills to my different churches.

In the fall of 1919 I became pastor of the Church of the Nazarene in Malden, Massachusetts, where I served for six years. After this, I served three years as pastor of First

Church in Columbus, Ohio. It was my privilege here to take active part in the organization of new churches and the establishment of the camp for the district.

In the fall of 1923 I was invited to accept the presidency of Pasadena College, my Alma Mater, which place I held for five years. And in 1934 I accepted the pastorate of First Church Detroit, Michigan. Here for five years we enjoyed the work of the pastorate.

I was elected Editor-in-Chief of Church School periodicals, and Executive Secretary of the Department of Church Schools of the Church of the Nazarene in the summer of 1938. I served in this capacity until being elected General Superintendent at the General Assembly of 1940. In 1944 I re-entered the evangelistic field and taught at Pasadena College. In 1948 I was re-elected to the Superintendency, which office I am now serving.

It is mine to share life's fortunes with a wonderful wife. We have two sons; one of them married. He has two children of his own and is serving in his third pastorate at Ontario, California. Our other son is in his sophomore year in college.

The Lord has been very good to me across the years of life. I have had my share of battles and struggles, but through it all have found the grace of God sufficient.

Miss Ludlow, I do not know whether the above paragraphs are what you want, but I trust they will suffice.

Sincerely,
Orval J. Nease

[According to the Chronology on Orval J. Nease below, he died in less than 1 year after this letter was written. -- DVM]

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A Chronology of Events in the Life of Orval J. Nease, Sr.

December 25, 1891 -- Born in Nashville, Michigan

1900 -- Claims conversion experience

1910 -- Grades from the high school department of the Bible Holiness Seminary in Owosso, Michigan

June 20, 1911 -- Claims experience of entire sanctification at a holiness church in Owosso, Michigan

1912 -- Gains first preacher's license

1916 -- Graduates from Pasadena College with an A. B. degree; begins serving in first pastorate at Phoenix, Arizona; serves for a short time in the Army

1917 -- Joins the Church of the Nazarene; accepts a pastorate in Meridian, Texas

June 26, 1917 -- Marries Ema Spring -- one child was born to this marriage: Orval, Jr.

June 23, 1918 -- Ordained at the Southern California District Assembly by H. F. Reynolds

March 11, 1919 -- Emma Nease passes away

Fall, 1919 -- Becomes pastor of the Maiden, Mass. Church of the Nazarene

August 29, 1920 -- Married Katherine Miller -- had one child to this marriage: Robert

1925 -- Begins pastorate at Columbus, Ohio First Church of the Nazarene

1927 -- Receives Master's Degree from Boston University

1928 -- Becomes president of Pasadena College

1931 -- Receives Doctor of Divinity degree from Pasadena College

1933 -- Resigns from presidency of Pasadena College; accepts pastorate at Detroit, Michigan, First Church of the Nazarene

1938 -- Begins service as newly elected Executive Secretary and Editor-in-Chief of the Department of Church Schools

1940 -- Elected to General Superintendency at the General Assembly

April, 1942 -- Censured by the other three General Superintendents for withholding a matter of Church discipline with a family member

July, 1942 -- Asked to resign by the other 3 General Superintendents

April, 1943 -- Declines to resign from office of General Superintendent

June, 1944 -- Asks that his name not be considered for re-election; re-enters evangelistic field

September 1947 -- Begins serving in advisory capacity to the graduate department of Pasadena College and as professor of Practices and Biblical Literature

1948 -- Elected again as General Superintendent

November 7, 1950 -- Dies unexpectedly at home

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THE END