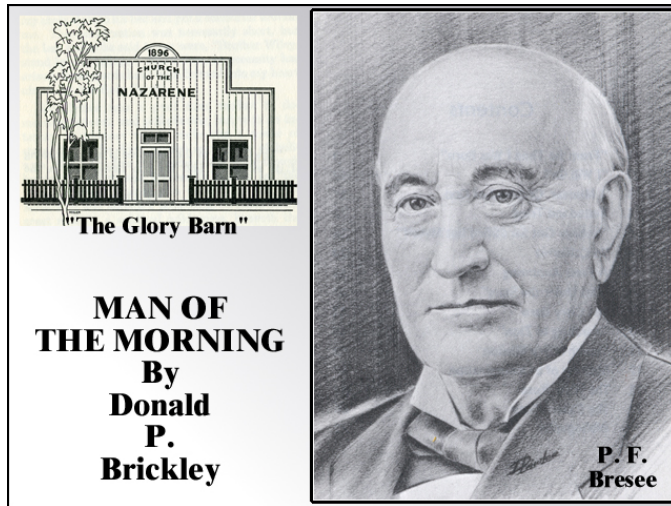


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MAN OF THE MORNING

By Donald P. Brickley



**The Life And Work
Of Phineas F. Bresee**

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DEDICATION

To my parents, Mr. and Mrs. George W. Brickley, Sr., who through their godly example and teaching passed to me "an inheritance among all them which are sanctified."

* * * * *

FOREWORD

In writing the story of the life and work of Dr. Phineas F. Bresee, it has been my desire to seek the emphasis and spirit of the beginning days of my church. To find that emphasis one must know Dr. Bresee, for God used him more than any other to bring into being the Church of the Nazarene. He not only conceived the church, but was the dominant influence in the formative years of this new denomination. He "walked out under the stars" in obedience to the voice of God to preach the gospel to the neglected poor of Los Angeles. To him the gospel was holiness, salvation from all sin. His mission grew until it became one of the most important holiness bodies in the United States. His vision grew with his church, and when he met other groups of like precious faith, God gave him a greater vision of a large holiness denomination to embrace all the people of the world who believed in the Wesleyan doctrine of entire sanctification. To him this was necessary to preserve this teaching, for he lived in a period of controversy and opposition to it, especially in the established churches.

It is regrettable that much of the historical data that ought to be used for a study so important as this has not been preserved. Dr. Bresee was so busy making history that he didn't take time to record it. He had no personal diary. Fortunately, however, he did report his activities in the weekly columns of his church paper, the Nazarene Messenger. Thus we have a fairly accurate record of his work in the files of the paper he edited. The official church and college minutes have proved a valuable source. E. A. Girvin's biography of Dr. Bresee, A Prince in Israel, has proved of great value to this study. During the several years of this research all available sources of information have been carefully consulted.

The task of collecting data would have been impossible without the assistance of many interested people. Dr. S. T. Ludwig, general secretary of the Church of the Nazarene, and Mr. R. R. Hodges, assistant secretary of the Church of the Nazarene, spent much time making available to the writer valuable historical documents housed in the vault at the general headquarters of the church in Kansas City, Missouri. The author is in debt also to others who have done historical research into the life of Dr. Bresee and have made that data available for this study.

Historians do not claim to have achieved complete objectivity in recording the events of time. I have been a member of the Church of the Nazarene most of my life and sincerely love the church and her message. I have made a sincere attempt to recognize my personal bias and give an impartial and accurate account. I have purposely avoided the addition of color or imagination which would make the story more attractive.

Thanks are due many for assistance in the preparation of this book. To Dr. Raymond Brittain, thesis adviser; to Dr. Lawrence Little, chairman of the Department of Religious Education; and to Dr. Marvin Taylor, all of the University of Pittsburgh and members of the writer's doctorate committee. To Dean Bertha Munro and other colleagues of mine at Eastern Nazarene College and Dr. H. Orton Wiley, president emeritus of Pasadena College and personal acquaintance of Dr. Bresee, who read the manuscript and made many helpful corrections and suggestions. And most of all to my wife, Phyllis (Terry) Brickley, who could well be named coauthor.

Donald P. Brickley

* * * * *

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The author also owes a debt to the many sources and helps that cannot be given direct acknowledgment; many have been the influences that have aided in the total work.

D. P. Brickley

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INTRODUCTION

It is not an easy task to adequately portray the life and work of a great man such as Dr. Phineas F. Bresee, whom we regard as one of the great men in the history of the church. Back of the outward accomplishments of such a man are the life and character, the motives and objectives, besides many things of a subtle nature which words seem too weak to portray. Rev. E. A. Girvin, with whom I served as an associate pastor in Berkeley, California, for four years, was a supreme court reporter, and his work frequently called him to Los Angeles. There he became acquainted with Dr. Bresee and the work of the Church of the Nazarene, and for a number of years carried on a voluminous correspondence with him. It is to be regretted that this and much other valuable historical material were destroyed in the San Francisco earthquake and fire.

From the year 1906 onward there was less of correspondence, but Brother Girvin continued to take down the sermons, addresses, prayers, and reports of Dr. Bresee as he had opportunity, adding to this much of a historical nature concerning the early progress of the church. All this he jotted down, more as source material than as a finished project; and after the death of Dr. Bresee this was published under the title *A Prince in Israel*. He realized that sometime a worthy and comprehensive biography would be written, and expressed the hope that what he had so hastily recorded might be used as source material. In expressing his own disability for the great work, he laid down these principles for its successful accomplishment. "To do justice," he said, "to the life of so great a man as Dr. Phineas F. Bresee, years should be spent in gathering data. From those who were most intimately associated with him, should be elicited the great wealth of rich biographical material which lies dormant in their memories. His letters, hundreds and perhaps thousands of which are scattered over this country, should be collected. This data, including thousands of sermon outlines which he left behind him, should be subjected to the most painstaking scrutiny. To digest and analyze such a mass of facts, sift therefrom that which might be the most suitable for historical purposes, and incorporate it into the finished product of biography, would call for the highest intellectual powers on the part of the historian, and require many years of careful research, compilation and literary labor."

It is to the difficult task just outlined that Dr. Brickley, a man of high intellectual attainments, deep spiritual insights, and broad training in scholarly research, has so courageously set himself. With much labor and patience he has sought out and evaluated the historical material available to him. What was first written as a doctoral dissertation has been rewritten for the general reading public, and he now presents the life and work of Dr. Bresee in an attractive and readable style as the *Man of the Morning*. It is to be regretted that he did not have access to the personal experience of the many who knew and labored with Dr. Bresee in the days of his prime, but most of these have long since been transferred to the "better country." The author has accorded me the great honor of writing the Introduction to

this book, with the special request that I present some of the characteristics of Dr. Bresee as I knew him. These may appear homely and insignificant as contrasted with the splendid talent of the author. But great as he was, Dr. Bresee was yet a man among men, and it is the common, everyday associations with him that have lingered longest in my memory.

I first met Dr. Bresee at his home. When I called, a young lady met me at the door, who later I learned was Mrs. Paul Bresee, and inquired whether I wished to see the medical doctor or the preacher. When told the latter, she said he was resting now and would I please return in an hour. I had heard so much of this great preacher that at first I felt embarrassed in his presence, but he soon set me at ease. Since that time I have been entertained in his home many times, have often sat in the chair by his desk reserved for visitors -- appreciating his kindly counsel and leaving to carry out faithfully his every request.

In the closer associations with Dr. Bresee, I was first impressed, and often greatly puzzled, by his reticent and self-demeaning attitude. I soon learned, however, that this reticence sprang from modesty and extreme courtesy. To his remark that perhaps he should not speak today I learned to bravely say, "No, Doctor; everything has been arranged and the people are here especially for this occasion." To this he would say, "Well, if you think best." I have letters and reports in his own handwriting -- not too legible -- which I treasure highly. His spelling, of course, was always a joke with him. He never used a typewriter because, as he said, when you are writing and can't spell the word you can just scribble something and the folks will not know the difference, but a typewriter messes things up.

The next characteristic which greatly impressed me was the persistence in any plan of action upon which he had made a decision. He seldom acted without due consultation with his brethren, but once having determined a course of procedure, he held to it with intensity of purpose. This quality of his character is well illustrated by a story told of him. When, in making pastoral calls, he would pass by a house where he had intended to stop, he would never turn around and go back but say, "It will be just as well to go around the block." I learned much of this determination when serving as secretary in district assemblies where he presided. At the old Beulah Park, at Santa Cruz, California, the district assembly was held in the morning, and camp meeting afternoons and evenings. Dr. Bresee suggested that, since it was nearly noon, the assembly adjourn and hold a brief session before the afternoon service. The district superintendent, however, said that there was but little business left and suggested that they extend the session until the business was finished. Dr. Bresee said, "Very well." Then matters arose which occasioned more discussion than was anticipated, and the superintendent said perhaps after all we should adjourn. Dr. Bresee said, "No. We agreed to stay here until the business was finished and here we shall stay." I said to myself, I can sit on this side of the table as long as you can sit on the other; and neither of us moved from our chairs from eight o'clock in the morning until four o'clock that afternoon.

Dr. Bresee as a leader was not only persistent but a great parliamentarian. I have seen him untangle confusion in district and general assemblies with ease and grace. In one assembly he had no gavel, and so used his watch to call for order, and used it sometimes with such force that a whole new set of works had to be put in after the assembly closed.

As a preacher, Dr. Bresee was both a poet and an orator. His command of language, especially his power of description, was unexcelled. His book of sermons I treasure highly. In it I have marked passages from cover to cover -- passages which are strikingly beautiful. Often as I have listened to him, I have been impressed with the words of the Psalmist, "Strength and beauty are in his sanctuary." The very titles of his sermons had the ring of true poetry -- "The Lifting of the Veil," "The Transfiguring Gaze," "The Transferred Image," "The Lamb amid the Blood-washed," "The Great and Notable Day," and the "Glory of a Transcendent Purpose."

Sometimes when speaking in the smaller churches he would stand in front of the pulpit and bring messages of great spiritual depth and beauty. On special occasions he rose to great heights. At the General Assembly in 1907 when the East and the West united, the scene was well laid, the environment the best, the cause appealing. Dr. Bresee unlimbered as a giant going into battle. He gripped his congregation from the first. The spiritual atmosphere was tense, and soon the Spirit descended upon the preacher and people in Pentecostal glory. I was not privileged to hear his sermon at Pilot Point, Texas, in 1908 but I can easily picture the great scene on the "birthday of the church."

He was peculiarly sympathetic in funeral services. Evangelist Martha Curry said to me after the funeral service for Hallie Franklin, "Did you feel anything strange in that service? I did," she continued. "God so anointed my eyes that I was enabled to gaze into the unseen glory of the holy of holies, and stand in the presence of God."

Dr. Bresee was intensely interested in the educational work of the church. When in Pasadena he regularly spoke every two weeks to the students in chapel. He was accustomed to impress certain great truths upon their minds by having them repeated in unison. One of these was, "Earnestly desiring to know all truth; loyal to the truth as I see it." Another was, "We are indebted to give the gospel to every man in the same measure in which we have received it"; and to the ministerial students, "If I knew that I had but ten years to live and serve, I would take five for preparation, and do more in the remaining five than in the whole ten years." To this he usually added the remark that one could do more with a sharp ax than with a dull one.

Few people know the heavy burdens which Dr. Bresee carried for the educational work of the church. I saw him all but totally collapse one day. We hastily carried him to the dormitory and placed him upon a couch. Dr. Goodwin,

hastening to his side, was frightened as he saw him lying there, pale as death. It seems that the impending danger of failure and the reaction it would have upon the Church of the Nazarene so swept over him as to take away his strength. It was at this time that Dr. Goodwin heroically assumed the financial burden, and under God was able to save both the honor of the college and its founder. Those were days of fervent prayer and waiting upon God, and also days of miraculous deliverances.

There is a purely personal instance which has meant much to me across the years. I had said to Dr. Bresee that I would drop everything and come immediately should he call for me. That call came in the midst of an evening service in which Dr. A. M. Hills was preaching. By a series of fortunate car connections, I reached Dr. Bresee's home in an hour. They took me into his sickroom, where the window was kept wide open in order to enable him to breathe easier. Being a chilly night, they placed my chair close to his bed and put a comforter around me. The conversation was necessarily short, but the last words he said to me were, "Brother Wiley, stand by the college." Since then, as necessity has arisen, these words have been burned into my heart afresh by the Holy Spirit.

Dr. Bresee was a great man, modest in demeanor, reticent, and self-effacing, but with an intensity of purpose which made him a tower of strength for the doctrine and experience of holiness. Nor did he fear the frowns of the world though burned in effigy, and frequently known as "the friend of every scalawag in town." By his wise leadership and anointed preaching, he stood like a great rock in a spiritual wilderness, beneath the protecting shadow of which flourished the verdure of a redeemed people -- "made peculiar by His manifest presence, and the holy fragrance of hearts and lives filled with His love."

This is the "regnant man" which Dr. Brickley has so ably portrayed in his Man of the Morning. May this great work, under God, ever stand as a monument of history for the succeeding generations, is our sincere hope.

H. Orton Wiley, President Emeritus
Pasadena College

* * * * *

"The Church of the Nazarene is in the morning of its existence, and the sun never sets in the morning." -- Phineas F. Bresee

* * *

About "The Glory Barn"

At this point in the printed volume there was a picture of "The Glory Barn." If you are reading this in the PDF DVD, see a picture of "The Glory Barn" at the top of

the file. If you are reading this from the TXT DVD, in the Graphics folder of the DVD open and view hdm3384.jpg to view that picture.

This was the simple hall at 317 S. Main Street, Los Angeles, California, where Dr. Bresee organized the first Church of the Nazarene, October 30, 1895. So much of the blessing of the Lord attended the services that it became widely known as "The Glory Barn."

* * *

01 -- A BRIEF PORTRAIT

Phineas Franklin Bresee, minister, editor, educator, and church administrator, made a notable contribution to the religious life of America. The story of his life is unique and great for two specific reasons. His friend and associate, H. D. Brown, stated these two factors that gave him unusual prominence in history.¹ First was the man himself: his ancestry, his character, his intense devotion to God, and his spiritual experience of the baptism of the Holy Spirit. Second was the significant period in which he lived: the controversial issues and problems before the people, the imperative demand for men who would stand for truth and right without regard to consequences. In this period of history the rights of humanity were challenged and the life of the nation endangered. The underground railroad and the Fugitive Slave Law intensified the strife; those who believed in slavery as a divine institution were belligerent in its defense, and those who insisted that all men were equal and ought to be free regardless of color were even more determined in the strife. The outbreak of the Civil War aroused the deepest feelings on both sides of the controversy. Dr. Bresee was a strong Union man, and became a leader in the church and the larger society as an abolitionist.

Another condition that aroused his intense feelings was the legalized liquor traffic. Dr. Bresee did much in his preaching and speaking to make his influence felt in the prohibition effort. The evils of slavery and drinking called into exercise the unusual oratorical talent of Dr. Bresee. "He swept his audiences with his flaming addresses on temperance and the evils of the liquor traffic until men and women swayed like trees in a gale."² There was no hint of compromise in his fierce attacks.

He was a product of the times. The doctrine of Christian perfection was an issue in many churches and especially the Methodist church. Many ministers left their church and started new churches as a result of this controversy. The history of the Church of the Nazarene from the beginning through the first twenty years is a moving drama reflecting the dynamic personality of Dr. Bresee, its founder and general superintendent on the West Coast.

The Church of the Nazarene is not a schism or branch from any particular denomination. It was brought into existence in response to a demand for an organization to conserve the work of holiness pastors and evangelists in preaching

the doctrine and experience of entire sanctification.³ During the period of the Civil War the preaching of Christian perfection was considerably diminished. John Peters, in his study *Christian Perfection and American Methodism*, shows that "there was a general decline of interest in holiness and in religion generally."⁴ This religious inertia and neglect of the preaching of holiness were of concern to leaders of the various churches of America and especially those in the Methodist Episcopal church who had considered themselves advocates of the doctrine. Toward the close of the nineteenth century there was a revival of the preaching of the doctrine of entire sanctification as taught by John Wesley.⁵ This revival was not confined to any one denomination but was promoted largely through the efforts of holiness associations. These associations maintained summer camp meetings in strategic parts of the United States where the people gathered from many different denominations to hear the preaching of this doctrine. Large numbers of people accepted this teaching of holiness and were sanctified, but they were not generally welcomed in the churches of which they were members. Bresee was prominent as one of the nationally known camp meeting preachers.

John Peters said, "When a holiness association report speaks of those who seem to be driven out of the Methodist Episcopal Church by its opposition to the definite work of holiness, there are grounds for the statement."⁶ As a result, a number of independent groups were organized. Through the evangelistic efforts of these groups more local congregations were organized. John Peters shows that within six years not less than ten separate religious bodies were organized with entire sanctification as their cardinal doctrine.⁷ Dr. Bresee with his group known as the Church of the Nazarene was a main influence in the union of more than half of these groups into the present-day Church of the Nazarene. It ought to be said that Dr. C. W. Ruth, who served as assistant pastor to Dr. Bresee at First Church, gave rise to the original efforts at union and did much to influence the eastern group from which he came to join with the western group.

Dr. Bresee's greatest work was his efforts to unite the various holiness groups that came into being in the United States. His willingness to persist in the face of opposition probably saved the movement from failure. His strong desire was to see all of the holiness groups united into one church, and this spirit still persists in the hearts of many of his people today. It was through his preaching of charity in non-essentials and his definite emphasis on union that these groups came together. He preached charity in non-essentials but dogmatically insisted that all should agree on the doctrine of Christian perfection as the essential basis of union. His broadness was limited in this one principle. The assembly of 1907, when the holiness groups from New York and New England joined with Dr. Bresee's group from the West Coast, and the assembly of 1908, when the holiness groups from Texas and the Southland joined with the above united group, were the culmination of his work and vision. He was the leader of this movement that united the holiness people and served as general superintendent of the new united church until his death in 1915.

His work for the University of Southern California and his founding of Pasadena College were noteworthy contributions. He was primarily interested in the culture of the soul as over against the development of the intellect, and would not be classified as a great educator; yet he set in motion educational agencies that have influenced generations.

As founder of the Church of the Nazarene, he gave to the world a new denomination that is now world-wide in its ministry. The effect of such an organization cannot be measured, and because of the church he founded, the great influence of his life will always increasingly live!

* * * * *

02 -- THE MAN OF THE MORNING

E. A. Girvin gives the best description of Dr. Bresee that can be found.¹ He was closely associated with him in the work of organizing new churches and spent many hours in his home in intimate fellowship. Dr. Bresee was human, not only in physical frame, but more so in his interest in people, his quick insight into their needs, passions, and characters, his tender and sympathetic soul. He not only had the qualities of saintliness and lived intimately with an other-worldly attitude, but he was also well constituted to live in this world. He lived with the reality of the presence of Christ and made all who associated with him feel the glory of His presence, yet was very human.

A. Personal Characteristics

"He had a noble brow, strong, regular features, large flashing black eyes and a firm but restful mouth. His habitual expression was one of strength and repose. Benevolence and benignancy shone in his countenance."² His health, until toward the end when his heart began to fail him, was magnificent. He took good care of himself by clean and temperate living and seemed always to have strength in reserve for the demanding tasks of his busy life.

He regularly did the work of four men, yet always showed great poise and serenity. In his work as pastor and preacher, editor and writer, college president and educator, and general superintendent of a new and fast-growing denomination, he always seemed confident and unhurried. He used his time wisely. He had real executive ability, for while he had the responsibility of the above positions he was able to direct others to work with him who eased the load. He could not only set a dozen men at work, but he could outwork them. This ability was especially apparent when he conducted the affairs of the church assemblies.

Dr. Bresee was human in all his relations with his fellows. He was deeply loved and respected by his family and thoroughly deserved to be. He dearly loved his parents, and saw to it that they had a home with him for many years prior to

their death. There are no "cover-up spots" in his life that would cause embarrassment to one writing the story of his great life. For the fifty-five years that intervened between his marriage and his death, he was most devoted to his wife. She seems to have been just the woman for the busy churchman's wife, quiet and unassuming, but always ready to serve her God and her husband in the best possible way. The universal testimony is that in his home Dr. Bresee exemplified the high standard of holiness he preached. His was an unusual life, always surging in and sweeping out, bringing the most astonishing things and people with him. But apparently he could not disconcert Mrs. Bresee. She always showed the greatest adaptability and calm. He always referred to her with the highest regard. He gave his children the best and inspired them to do great things.

In his work he met all sorts of people in all sorts of places, and was cordial and friendly with them all, in spite of his busy schedule and the many things on his mind. He was a loyal and self-sacrificing friend. He loved people and was especially fond of making new friends. He was plain and unassuming, easily approachable, and had the ability to put people at ease around him. Rather than appearing austere, he was intensely human, with a keen sense of humor, and greatly enjoyed a good joke. He not only liked wit, quick retorts, jolly and sidesplitting stories, but in spite of his serious and passionate pursuits, he would frequently relax and tell one of the many funny incidents that had taken place during his travels. He would laugh very heartily at anything that was really witty or humorous. On these occasions he would often purse his lips, smile, bow his head a little, nod two or three times, and then laugh aloud, sometimes until the tears came to his eyes.

Everyone knew of his great love for the poor and outcast. It was his lot to live with many great and some wealthy men, but these things meant nothing to him. He felt that the Methodist church had failed to follow Wesley's example of preaching the gospel to the poor. His love was indeed democratic and knew no difference between rich and poor, gentle and simple. He felt it his particular calling to go to the neglected and despised. Regardless of class, each had a soul to save, and in any case it was worth saving. That was Bresee's one thought in his relations with men. You could probably best understand his social nature as being a result of his deep compassion for the souls of men. He was not averse to solitude; when he could, he spent much time alone. Yet he loved crowds and the great work of building the church that meant to him the salvation of many souls.

His great popularity and acclaim among the people did not affect him, for he was an unusually modest man. He knew well the insinuating, enslaving power of the "I," when allowed to have its way and he fought it desperately, in others and in his own life. Unholy pride was a trait of the sin principle that was destroyed in the act of sanctification, and he showed by his life that holiness worked for him. Rather than boasting, he always underrated his own ability and attainments, and felt that he had accomplished very little for the Saviour, whom he loved so fervently and served so devotedly. He spoke many times of his own deficiencies, such as his difficulty in spelling, and insisted that he had a bad memory and deplored the fact that his own

religious experience fell far short of the spiritual life of many of his brethren. He would accept no personal credit for his many attainments and was always genuinely overwhelmed when the people would surprise him with some gift to show their esteem for him. The truth is, Dr. Bresee considered himself a servant, servant of God and of men.

His presence was a benediction to the people. In the summer of 1900 he nearly lost his life in a very serious accident. At the close of the Wednesday evening prayer service, August 8, on his return home, his carriage was struck by a fast-moving streetcar. The horse, carriage, and occupants were thrown some forty feet. Mrs. Mary J. Willard, a wonderful singer and church worker, and a deaconess of First Church, was instantly killed. All the others were seriously injured and Dr. Bresee was unconscious for several days. When after a month of convalescence he was able to be about, he surprised his people by walking into the morning service. The congregation was electrified by the appearance of their pastor, and stood and sang the long-meter doxology, and sang it again and again, with tears filling their eyes. Their gratitude was so great that hundreds wept and shouted aloud for joy that their pastor had been spared.

His friends and associates of southern California described him as "a man of the deepest simplicity and humility of spirit, having a heart of tenderest love, which always beat in sympathy, not only with those who were perfect in love, and had their robes washed in the blood of the Lamb, but with those who had fallen, who were cast down, discouraged, and forsaken."³

B. Sermon Preparation

"Lord, keep Bresee out of sight!" This was the prayer the folks heard him pray as he knelt in the sawdust in the tent pouring his soul out to God for His anointing in the service that was to follow. Dr. Bresee utterly depended upon the unction of God for his success in preaching. According to those who overheard that prayer and heard him preach in the service that night, Dr. Bresee's prayer was answered. One of them later said, "God certainly poured out His spirit upon Dr. Bresee in that service, and oh, how the fire did fall on that meeting!"⁴

His greatest preparation was the preparation of the inner man. In quiet desperation he went to God in prayer and yielded himself, relying on the Spirit to work through him. And that He did! Bresee was most himself, most eagerly and energetically alive, when he stood in the pulpit to proclaim the love of God and His power to deliver sinners from their fate of damnation.

It is evident that Bresee had a natural gift for preaching, since he lacked most of the formal training and discipline of the regularly taught and prepared minister. He had a very good and large personal library that contained a few volumes on public speaking and preaching; but more than these, his skill came from experience that developed his natural talent.

However, he did not depend on the inspiration of the moment or his natural ability as a speaker; he prepared his sermons with the greatest of care. He was always in search of new topics to develop. He would get his ideas from life situations and would spend days developing his thoughts. In this stage of sermon making he would many times discuss his ideas with his wife or some of his close associates to seek their help.

After his sermon thoughts had thoroughly saturated his mind and heart, he would go into his study and prayerfully write the sermon outline. He gathered notes from every direction, from his many books in his library, from the newspapers, from the religious periodicals he regularly read, from everything he saw and heard, and all this material was skillfully woven into his finished sermon. He rarely wrote a sermon out in full detail. His sermon notes, however, were very copious.

The final stage of the process of preparation was what he called "soaking" his sermon. He would go to bed and commit the outline to memory, not verbatim, but enough to enable him to preach it without being enslaved by his notes. He took his full notes to the pulpit with him but rarely ever used them. He always preached extemporaneously and with great freedom.

Dr. S. Ellsworth Nothstine preserved some notes taken in one of the many preachers' conferences Bresee conducted.⁵ His address was on the minister in his study. He said a minister must have a passion for books. He should have a great library. First, the Word of God, in various versions. Every minister should commit to memory the Book of Isaiah, the Gospel of John, the Epistle to the Hebrews, and then if he "gets into the brush," he can quote his way out, instead of "clubbing" his way out. Every minister should soak himself in the old hymns of the Church, and study history until he can put his feet down in any century, look around, and feel at home. Lastly, he said, the minister should possess perseverance. Soak in what you read until it becomes a part of yourself, and it will unconsciously become part of your message. Then preach out of a mind that is full and a heart that is aflame.

Bresee said that too many today have substituted an office for the study. The study is the mountaintop, where the minister has a vision of lost humility; of the crucified and resurrected Lord; of burdened, suffering, sin-sick people. The study is the minister's inner secret room, where he keeps tryst with his Lord Jesus Christ; it is his "brook Jabbok" wrestling place, his holy of holies. Here he will meet God! Here or nowhere! Here he is to receive uplifting and inspiration. Here he will be caught up into the third heaven. Here he will bring to God the needs of his people -- their hunger, their battles, their defeats, and their heartaches. In the study he is to think of them, pray for them, and carry their burdens with strong crying and tears. Here he is to kneel before the throne of God with the burden for the lost souls. Here he is to prepare his bow and select an arrow from the quiver, and get it winged of the holy and loving God, that it may go straight to someone's heart.

Speaking with deep feeling out of his own personal experiences in the study he said, "Oh, what throes of labour; what toil of brain; what struggle and anguish of spirit; what agonizing prayers; what joys unutterable; what visions of God; what victories of faith have toiling wrestling ministers of Jesus Christ experienced in their studies!"⁶

Dr. Bresee had something to say about long sermons. In an article he wrote: "Many of our evangelists cripple, some almost destroy their usefulness by the length of their sermons. The first half hour is enjoyed, the second half hour is tolerated, and the time that follows is endured, or those who have not the power of endurance leave, and when at last the over-due amen arrives, the people are too weary to stay longer and hasten to get away as soon as possible... Oh, the gift to be able to quit."⁷

When I pastored the First Church of the Nazarene in Pittsburgh, Pennsylvania, the people told me of the time Dr. Bresee preached to an enthusiastic crowd of over five hundred Nazarenes. He was quite pointed in his remarks to the young preachers who were to be ordained and told them a good preacher with a well-prepared sermon could finish in a half hour and ought always limit his time to approximately a half hour. Then he took his text and preached for nearly two hours! But the folks always hastened to say that the Spirit was so manifest that it seemed no longer than most half-hour sermons; they enjoyed every minute of it.

C. Effect Of His Preaching

The most outstanding characteristic of Dr. Bresee's preaching was his effect upon his audiences. He preached for results; each service was characterized with a fervent evangelism, His definite, positive, and powerful sermons on holiness and his compassionate invitation to his hearers to seek the fullness of the blessing were the main difference between him and the holiness preachers of the Methodist church. This definite evangelism was the characteristic that marked him for criticism. Others preached holiness but did not make a definite issue of it. Rev. G. W. Lowther, a presiding elder and leading member of the South Kansas Conference of the Methodist Episcopal church, pointed out the condition in an article entitled "A Crisis in Methodism." He wrote, "There is no disguising the fact that, while the discipline of the church remains unchanged in regard to sanctification, the majority of our preachers neither believe in nor preach the doctrine in such a way as to lead their parishioners to seek it at the altars and obtain it as a definite and distinctive blessing subsequent to regeneration as Methodists used to do."⁸

Bresee showed his variance with the prevailing Methodist mood in an editorial. "Bishop Vincent's instructions are to teach it; but not under any circumstances use the terms by which they are generally known, and assumes that the people are in great danger of fanaticism. Bishop Fowler, in his addresses to the conferences, also assumes that the preachers are in great danger of fanaticism and guards them against what he is pleased to call 'cranktification.' Bishop Merrill, in a

different manner, spends much time explaining terms in a masterly and logical way."9 To use such an approach, Bresee reasoned, was to take the force and power out of holiness preaching. He was convinced of man's need of holiness to enter heaven and knew that his work of soul saving was not complete until the believer was sanctified. Holiness was more than a theory or doctrine; it was a practical experience to be had now to meet man's deepest need. And it did for him and his followers who believed!

To those who knew him best and heard him preach many times, he ranked as the greatest of preachers. Girvin said he was a master of all the noble arts of oratory. Others characterized him as one of the prophets of the Old Testament. One could watch him and hear him and almost wonder if Elijah had not come back in the flesh to preach again. Girvin said: "His sermons abounded in lofty climaxes, and, as he rose in the scale of inspired and impassioned utterances of the sublimities and infinitudes of the grace of God, he took on in his personal appearance much of the glory and grandeur of the mighty Gospel which he proclaimed. His eyes seemed to burn, his face shine, and his whole being glow, as with all his physical, mental, and spiritual power, he preached a salvation which destroyed sin. His flashing eyes, rich and vibrant voice, and compelling presence, all heightened the effect of his fiery eloquence."10

Dr. A. O. Hendricks spoke fondly of the many times he heard Bresee preach. "While Dr. Bresee had a wonderful style, it was simple and direct, easy to grasp and stimulating . . . He used monosyllables; simple words." He also said of his conclusions and fervent appeals to sinners, "They were usually great climaxes closing with an altar call, and rallying the people around the altar to pray."11 Dr. C. A. McConnell said of his altar appeals, "His conclusions were more of a demand that seemed to come from God, which was more than personal magnetism."12 Bresee preached for this moment of invitation and he did it with such skill and unction that the sinners felt there was nothing to do but yield to God, and this they did!

It would be interesting to note the type of people that made up Bresee's audience. There were people of high intelligence and there were people of low intelligence. There were many who went from mere curiosity or even animosity. Girvin says it was a popular event on the tourist schedule to go to the Church of the Nazarene and see this most unusual religious group.13 While the vast majority of Dr. Bresee's crowds were made up of the common man, there were also men of reputation and prominence. Doctors, lawyers, army officers, educators, and men from all the professions regularly attended his meetings. An astonishing number of those who came to scoff remained to pray. Dr. Hendricks described his experience as one who went out of curiosity and was so moved by the dynamic person and sermon of Dr. Bresee that he got religion and became one of the group.14

However the audiences were composed, there is no doubt as to Dr. Bresee's power of managing them. Very likely he never studied crowd psychology, but his

practical application of these principles was perfect. His could well have been the reply of the preacher who was asked after a service of outstanding power and demonstration, "How do you hold such services?" And he answered, "I don't hold them; I let them go." The services Dr. Bresee conducted were of the greatest informality and apparent abandonment of order. But he was always perfect master of the situation, and more especially God had control. Dr. Bresee was God's helper in each case and saw to it that everything was done in the Spirit. He had a hawk eye for fanaticism and would not tolerate any superficial demonstrations, or as he called it, human demonstration of the flesh. He constantly preached and warned his people to avoid an extreme, senseless emotionalism.

But this man had power to move men. After all practical explanations of the power have been offered, it must be said that some mysterious Presence worked through him. He planned every detail of the service so that there should be no break, no dragging, no slightest occasion or excuse for a yawn. He used every means to gain the effect he desired. Nazarenes will never forget many of his statements: "Get the glory down!" and, "When we lose the glory, we are gone!" And the glory did come down. There were times of such spiritual excitement that the line between the real and the imaginary seemed broken down. At times there would be the shudder of spiritual terror as Dr. Bresee preached on hell and the judgment, and at times the acme of spiritual joy when he spoke of God's love and blessings.

Girvin gives many illustrations of the mighty spiritual visitations in the old tabernacle. During the home camp meeting the sixth of October, 1898, as the people engaged in prayer "there came upon them such a spirit of prayer that many began to pour out their hearts to God in all parts of the house, and there rolled over the assemblage such tides of glory and power that several lost their strength. Little was done during the rest of the service but to wait and praise, while such a sacred wave and heavenly glory filled the place as to be beyond all power of portrayal."¹⁵

An all-day meeting held on July 4, 1899, was the scene of another unusual demonstration. "The Holy Ghost fell upon the people in Pentecostal fashion, and probably fifty people were on their feet at once praising God. The old patriarchs, with streaming eyes, rushed into each other's arms, giving glory to Jesus, the young converts waved their palms of victory, many shouted, and all gave themselves up to the mighty tide of glory and power."¹⁶

During the morning service in the month of July, 1900, Dr. Bresee preached from the text found in St. John 6: 21: "And immediately the ship was at the land whither they went." As he rushed from one grand climax to another during his sermon, the tide of spiritual excitement kept rising, until when he was about three-quarters of the way through the message "there came such a cloud-burst of glory falling over the congregation, that the preacher could not be heard, and he cleared the way for seekers to come to the altar."¹⁷ Before the meeting was over they had three or four altar services in different parts of the church and many souls were claimed for God, snatched from the burning. A report in the Nazarene Messenger

described some of these services and then added, "If anyone is of a fastidious taste, and delicate nerves he would probably feel very uncomfortable in these meetings. But if one likes the old-fashioned triumphant glory and shout of victory, he would no doubt feel very much at home there."¹⁸

Not all of the services were so demonstrative; some were more formal. The quiet, deep, mediatorial services were just as frequent as the more dramatic and enthusiastic services. Dr. Bresee believed in form and order and carefully planned each step of his meetings. However he was not held in bondage to his form. Everything was done in decency and in order according to the purpose of God. None could predict the type of moving of the Spirit; this was God's part. It was for man to yield himself and obey the promptings of the Spirit. Regardless of the type, each service was pulsating with the unseen presence of Christ. This is what Dr. Bresee wanted; the manner of His coming was not important.

Joseph Smith, the outstanding holiness Methodist evangelist, was overwhelmed by the Pentecostal spirit he witnessed in his meeting at First Church. He said he had not seen anything to equal it in all of his traveling across the United States. The people experienced a genuine Pentecost during the early days of this new denomination. This was Dr. Bresee's emphasis.

* * * * *

03 -- EARLY YEARS

A. Ancestry And Birth

Phineas F. Bresee was born December 31, 1838. His father was Phineas Philips Bresee, born in Schoharie County, New York, in 1813. Bresee's son, Ernest, writes of his grandfather, "There was a large family and his uncle by the name of Philips took him and he grew up on a farm twelve or fifteen miles from Oneonta, New York."¹ He was named for his uncle, Phineas Philips Bresee.

Dr. Bresee apparently was so busy during his lifetime that he had little time to think of his ancestry. His son said, "He never talked of the family so that we know very little about them."² Fortunately, however, several members of the Bresee family have spent considerable time and expense making a historical search of their family background. So we have learned some things about Bresee's ancestry.

The name of the family was originally spelled "deBressoc," and the family gained favorable recognition with many French kings. Louis XIV made Bressoc a Dutchy with a coat of arms, a crest, etc. The old chateau still stands in the town of Bressoc, and its present owners are very prominent socially there. But in 1685, the Edict of Nantes, which had guaranteed to the French Huguenots equal political rights with their Catholic neighbors, was revoked. To escape the resulting persecution and to avoid confiscation of their money, the Bressocs fled, together

with some fifty thousand refugees, to Belgium, England, and Holland. In Holland, where Bresee's direct ancestors fled, the name became Bersie, Berzie, Brazee, Brossey, Brocy, and Bresee. All of these names belong to the same clan.³

Christopher Bressoc, (or Bresee, as it was variously spelled) came first to Salem, Massachusetts, but there seem to have been relatives of his here long before his arrival, living in Massachusetts, Connecticut, and New Amsterdam. While some of the Bresees, perhaps including children of Christopher, had drifted with the Gardiners (an English family, prominent in Cromwell's time, with whom the Bresees had intermarried in Holland) to Manhattan, then the seat of government of New York, Christopher is known to have gone westward from Salem to Berkshire County; then to Albany, New York. His name appears as a resident of Athens, not far from Albany, New York, in 1684.⁴

One of the first of the names to appear in the census of 1790 was a Jeremiah Bresee who went to live in Brooklyn as a drummer in a war (1812?) and who was named head of a family in the census.⁵ Another branch went from Columbia County over to Woodstock in Ulster County, New York. Among these were the children of Peter and Rachel Bresee and Lewis Bresee. A child of Peter and Rachel was baptized in 1793 in West Copake. In 1807 we find the name of Jeremiah Bresee, lieutenant, in the list of militia officers of the Delaware County Militia. J. Bresee, ensign, is also listed. In 1809, Jeremiah's death is recorded. At about the same time a Tunis Bresee (the first Christopher had a son named Tunis) lived in Walton, New York. He fought in the war of 1812, as did Harmon Bresee, grandfather of Frank H. Bresee.⁶

Dr. Bresee's father apparently ties into the Christopher Bresee line or at least into the line of one of Christopher's brothers. He said of his father, "My father was a very hard working man. He was full of fiber, vitality and life. He had a saw mill right below our house, and he would work on the farm in the daytime and run his saw mill at night. He had a very productive place, but it was stony and hilly."⁷

When a very young man, Phineas Philips Bresee married Miss Susan Brown. In the memorial issue of the Nazarene Messenger pertaining to the death of Bresee's mother, we have the following:

"Mrs. Susan Bresee was born in Merideth, Delaware county, New York, September 18th, 1812, and died at the residence of her son, Rev. P. F. Bresee, in this city, April 27th, 1902.

"When twenty-three years of age she was married to Mr. Phineas P. Bresee and resided in the towns of Franklin and Davenport, Delaware county, New York, until 1857 when the family removed to the state of Iowa, where they resided until 1883, when they removed to Los Angeles, California, where she resided until her death.

"She was the mother of three children. The youngest, a son, Reed, died in early childhood; the oldest, a daughter, Mrs. Cowley, with whom she lived until that daughter's death in 1875, from which time she and her husband resided with their son, Rev. Dr. Bresee, the father dying six and one-half years ago.

"She was converted in her girlhood and her religion has been her life -- trustful, earnest, enthusiastic, faithful; she gave herself and all she had gladly in consecration to the Master and received from Him the riches of His grace."⁸

In the little village of Franklin, Phineas Bresee was born to this union. Franklin is in Delaware County, New York, situated in the foothills of the beautiful Catskill Mountains. The power and strength of the mountains, together with the quiet and peace of the Ouleout River flowing through the valley, gave the setting of the birthplace and childhood home of Bresee. The small village seems to be much the same today as it was when Bresee was a youth doing his mother's errands and attending the academy. A country store with its friendly owner-clerk who would rather sit and talk than sell, the small town library, and the white colonial church are the main buildings in the town. The main boast of the little village was the academy, which attracted students from all over the countryside, who came for their learning during the winter months when the heavy work of the farms was ended. Franklin was a beautiful community with its friendly, warmhearted folks, its spiritual strength typified by the church that dominated the little center square, and the high regard for art and learning fostered by the academy. In later years when Bresee became disturbed at not having a middle name, he asked his parents if they would agree to using the name of the town of his birth for a middle name. They agreed and his full name became Phineas Franklin Bresee.

B. Childhood And Early Education

Phineas spent the early years of his life working on his father's farm, which was located in the picturesque country in the foothills of the Catskills. The intense love of nature that characterized Phineas was no doubt a result of the beautiful environment of his youth. He was born in a log cabin in the Oulehoudt Valley. When the boy was one year old his father moved the family into a farmhouse about one-half mile from the valley road. Here he was taught to work on the farm, to drive horses and oxen, to attend to the cows, and to do the regular work of a farm lad.

At a very early age he attended the district school and by the age of twelve he had learned the ordinary rudimentary things; he could read and write, and knew something of arithmetic and geography. He learned to read by memorization. Of this part of his childhood Dr. Bresee said, "I could read first-rate the things that they ordinarily read, because I knew them by heart, but once in a great while the teacher would take a notion to have them read out of a news-paper, or some other printed matter, and I made bad work of it."⁹

The only advanced education Dr. Bresee received was at two academies, one at Oneonta and the second at Franklin. He attended the school at Oneonta for two winters, where he learned a little algebra, geometry, trigonometry, and got a start in Latin grammar. It was a sort of select school, taught by Isaac T. Dann, a man of considerable talent and education. This academy expanded into a state teachers' college in 1889. Later, young Phineas attended the school at Franklin and studied under the strict teaching of Dr. Kerr, the headmaster. The town's historian writes of his year at the Franklin academy. "He attended our school, the Delaware Literary Institute, the year of 1854-55. Our school is now the Delaware Literary Institute and Franklin Central School. It was founded in 1835 and was one of the best schools in the state in scholastic achievement. Dr. Kerr was one of its well known principals. Its curriculum was very broad and its rules quite strict. Pupils came from about every state in the Union."¹⁰ This year at the Franklin academy proved very beneficial, for here Phineas Bresee learned the art and discipline of study and became very studious, spending much time on Latin, Greek, and other studies. This ended his formal education. He was a self-educated man. During this brief formal training he had developed an inquiring mind and personal study habits that enabled him to pursue his study of the arts and theology on his own initiative.

After moving to Iowa with his parents, young Phineas joined the conference and took up the regular course of study prescribed by the Methodist church. The district minutes mention from time to time his work in the district course of studies, and on one occasion he was required to present a paper he had written. The report of the committee stated that "C. C. Milnes, P. F. Bresee, A. Orr and J. R. Carey were represented as to studies and character, and their characters passed. On motion Brother Bresee was required to present his essay to the committee for examination."¹¹

C. Religious Training

The parents of Bresee were devout Christians and Methodists. Church and Sunday school attendance was a regular custom in the home activities. The Bresee home was a favorite stopping place for the Methodist ministers. "Mrs. Bresee delighted in the house of the Lord, and in the fellowship of the saints. For many years her home was the home of Methodist ministers and during these later years she has delighted in all the work and association which has come in conjunction with the home where there has been open house in connection with the ministry of the Gospel."¹² Probably the greatest individual religious influence in young Bresee's life was that of his parents. What he lacked in formal religious training was offset by the influence of his home and the regular church services.

1. Conversion

Girvin gives the best available account of Bresee's conversion. In February, 1856, a protracted meeting was held in the little Methodist church of which Bresee's parents were members. There were two pastors of the church: a Reverend Mr.

Smith, senior pastor in charge, and a Rev. George Hearn, a young single Englishman, junior pastor. These two men held their own meetings, and one day Mr. Smith came to the store where Phineas was working and spoke a few words to him about his relationship to God. This was the means of bringing him under serious conviction, and he determined before night that he would go to the meeting and seek salvation.¹³ Many years later Dr. Bresee told of his conversion experience. "I went to the meeting and Rev. Smith preached. I thought he would never get through and give me a chance to go to the altar, but he did, finally, after preaching and exhorting. Nobody had been to the altar up to that time in the meeting, but he gave me a chance and I went immediately and others followed. The meeting continued until Sunday. I think this was Friday night. On Sunday, there was an old minister there from New York City, by the name of Lull. They called him old Father Lull. He was a man of considerable genius and ability, and he preached in the morning. After the morning service they had a classmeeting, which was the custom in those early days; and it was during that classmeeting that I was converted, and I realized that the peace of God came into my soul at that classmeeting. I at once began to try and do Christian work. My soul was filled with great intensity for doing the work of the Lord, and I began to hold prayer meetings, talk to and exhort the people, and do all I could to push along the work."¹⁴

2. Call To Preach

All of his life Bresee felt that God would have him be a minister, he said: "I always felt called to preach from the time I began to know anything. I remember when I was a very little boy that the leading man in the community, who lived right down near where the turnpike road turned off from the Ouleout road, spoke to me on the subject. He was Captain Miller, a large man with a good deal of dignity, he put his hand on my head, and said: 'Now what are you going to do when you are a man?' I was too embarrassed to answer; but he asked me one question after another, and said: 'You will be a minister, won't you?' And I suppose there was some response in my face. He said: 'Oh, yes; that is it. That is the noblest calling of all.' And I always wondered that everybody did not know."¹⁵

A few months after Bresee's conversion, his pastor, Rev. Smith, gave him an exhorter's license and made several appointments for him to preach, but Bresee was too bashful and modest to meet the public. Shortly before moving to Iowa with his parents, he preached his first sermon at a station two and a half miles from West Davenport called The Hemlocks, where there was a regular meeting on Sunday afternoons. He gave the following account of his first experience at preaching.

"I tried to preach from the text: 'My soul has escaped out of the snare of the fowler. The snare has broken and the bird has escaped.' This was my first text and my first sermon. That is the one that I told the boys about, that embraced so much, that it had in it everything I knew. I was just a boy. It began away back before the creation of the world, came down through the Garden of Eden, along down to the

fall, and down through the ages to the Incarnation and the Atonement, and then on through the years until the time I was born, my conversion, then on to the judgment, and on through eternity. Although I put everything I knew in it, it was only about twenty minutes long. I wondered what in the world a fellow would ever preach about in another sermon, for I had everything in that."¹⁶

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04 -- MINISTRY IN THE METHODIST CHURCH

A. Pioneer Days In Iowa

Bresee's father was of early American farmer stock. The boy Phineas worked hard with his father as they developed the homestead near Franklin. When Phineas was twelve years of age his father traded the old homestead as partial payment for one of the nicest farms in the area, which had been owned by E. R. Ford, a man of considerable wealth. This farm was located on the Charlotte River between Oneonta and Davenport. Dr. Bresee described this farm in later years. "There was a real good house, fine outbuildings, a wagonhouse and barn, a cowhouse, a cheese and milkhouse, a cornhouse, and hoghouses, all nicely painted like a little village."¹ Father and son worked hard on the new place for about four years, after which his father sold out to enter into a business venture. He bought half interest in the general-merchandise country store. This did not mean the end of work for Phineas, for part of the contract agreement was that he would serve as a clerk in the store. It was while the boy was clerking in this store that Rev. Smith first talked to him about his soul.

Apparently the business world did not satisfy Bresee's father, for in less than three years, early in 1857, he sold out again and took his family to the unsettled plains of Iowa, where he bought land and started life as a pioneer farmer. Their new homestead was located on the main road that went west through the state. The nearest towns were Millersburg, which was six or seven miles east, and Montezuma, which was fourteen miles west. On this prairie site he helped his father and brother-in-law, Giles H. Cowley, build a log cabin for their home.

Due to the lack of churches and ministers in this undeveloped country, young Bresee was pressed into Christian service. At eighteen years of age he joined the conference. His name first appears in the official records of the church he loved and served for thirty-seven years under the question, "Who are admitted on trial?" Oddly enough, his name is spelled, "Phenis F. Brezee."²

1. First Appointment

His first charge was given by Bishop Ames, who sent him to Marengo on the Oskaloosa District to serve as junior preacher under the guidance of Rev. A. C. Barnhart, who was the preacher in charge of the circuit.³ His recommendation to

the bishop came from William Simpson, a pioneer preacher who was related to Bishop Simpson and was at the time serving as district superintendent of the Oskaloosa District. His first appointment was not much more than a territory. There were no church buildings on the circuit, only a parsonage valued at \$400, which was evidently where Barnhart lived. For the most part the meetings were held in school buildings and in some cases in the homes of the members. There were two Sunday schools with fifteen officers and teachers and sixty-five pupils.⁴ This was a four weeks' circuit called the Marengo Circuit. The circuit extended from someplace between Marengo and Iowa City east for about Fifteen or twenty miles, up the Iowa River, then directly west across the prairies an equal distance, and then extended south to Brooklyn. At that point it turned east again and went down into Iowa County to Williamsburg, and then back to Marengo.⁵

The two men held protracted meetings any place on the circuit they could find a suitable building. Bresee's work for the first year of his ministry was that of pioneer evangelism, getting new people together and establishing Sunday schools and new preaching points. He not only gained valuable experience but, together with A. C. Barnhart, did much good in planting Methodism in the countryside. They started the year with 207 members and 18 probationers,⁶ and reported an increase of 50 members at the end of the year. They increased the number of Sunday schools from 2 to 7 with an increase of pupils from 65 to 255. It is interesting to note that Bresee's salary for his first year in the ministry was stated as \$100.00, of which he received \$69.00. He received nothing for rent, traveling expense, or table expense, probably because he lived with his parents when not out on the circuit in meetings.⁷

The two outstanding successes of the year were the revivals at Marengo and Brooklyn. Marengo was the county seat of Iowa County and the main preaching point on the circuit. Judge Miller, one of the most prominent men in the community, was converted. In a public testimony meeting Barnhart asked the judge what he thought about salvation, and the judge, who was not a Christian, began to think seriously about his spiritual condition and was convicted and repented. Barnhart prayed much and exhorted the people to repent and get right with God. Bresee was initiated into the ministry in an atmosphere of old-time Methodist evangelism and maintained this spirit throughout his life.

2. Ordained Deacon

In September of 1858, Bishop Thomas Morris appointed Bresee to Pella, Iowa, on the Oskaloosa District.⁸ Pella was a small Dutch settlement of several thousand people, mostly foreign-speaking Hollanders. There was a Baptist college in the town, around which most of the English-speaking people of the town gathered. The Methodist church had 160 members with 25 probationers, a church property valued at \$1,000, no parsonage, and a Sunday school in the town plus two others on the circuit with a total enrollment of 150 pupils.⁹

It was at the close of his first year at Pella that he was admitted into full connection and ordained deacon by Bishop Matthew Simpson, presiding bishop of the conference. Under the question, "Who are admitted into full connection?" there are eleven listed and Bresee is fifth on the list. Their characters were passed and studies examined and all were elected to deacon's orders.¹⁰

The two years at Pella were apparently hard years. His church membership dropped from 160 with 25 probationers to 76 with 11 probationers, and his Sunday school from 150 to 65. This was due to a division of the circuit to make two full charges, a sacrifice necessary for progress. His salary the first year at Pella was \$413; for the second year it had decreased to \$200.¹¹

3. Marriage to Maria E. Hibbard

In 1860, at the close of his pastorate in Pella, Bresee returned to New York, where he was united in marriage to Miss Maria E. Hibbard. They first met through the close friendship Bresee had with her brother Nat Hibbard. The Hibbards lived on a farm near Davenport, just three miles from the store where Phineas worked, and became closely associated as a result of Phineas' conversion. Phineas spent much time with Nat and often visited the Hibbards' home in association with his friend. His friendship with Maria, which ripened into love and matrimony, began at that time. They were not engaged until a few months before they were married. Dr. Bresee said, "While I was in Iowa, I corresponded with my wife's brother, but I did not correspond regularly with her until I made up my mind that I would propose marriage to her. I began to write to her with that object in view. We became engaged by letter."¹²

In describing his wife's family he says: "My wife's whole family were Christians. Her father was a class leader and Sunday school superintendent. His name was Horace Hibbard. He was regarded as one of the most staunch and prominent Methodists in that part of the state. He was distantly related to the somewhat renowned Uncle Billy, whose son, Dr. F. G. Hibbard, a leader in Methodism, wrote Hibbard on Baptism and other works. My wife's mother was a very model woman. They had five children, who were all very earnest and active Methodists. They had a very nice home on a farm about half a mile from Davenport Center, overlooking the Charlotte Valley."¹³

Mrs. Bresee's life on the comfortable farm was quite different from the life she had chosen with the young frontier preacher. Her parents had cautioned her as to the sacrifices involved, but she willingly left the comforts of her home to do the will of the Lord and follow her love for the young preacher.

4. Appointment To Grinnell Circuit And Abolition Doctrine

The newlyweds returned to Iowa and spent a brief time with Bresee's parents before they went to the annual conference, which was held at Oskaloosa. Bishop

Janes appointed them to the Grinnell Circuit, which consisted of five or six preaching appointments, which had a total of 141 members with 25 probationers. There were 2 Sunday schools on the circuit with 160 pupils. Bresee's salary was stated at \$350.00 with an additional \$50.00 for house rent.¹⁴ This was one of the hardest years in his ministry because of the outbreak of the Civil War, which brought to the fore Bresee's convictions on slavery. He had developed a keen sensitivity to the social issues of the day and preached his convictions.

H. D. Brown, a personal associate of Bresee, wrote a little booklet on his personal memories of Bresee, in which he describes his sentiments in regard to the slavery question. "Dr. Bresee was a staunch Union man, and made his influence felt in the church and elsewhere for the freedom of all men, both black and white, and for the preservation of the United States as the greatest nation on earth."¹⁵ Girvin describes him as a radical Union man: "During the conflict, he was a radical Union man, and made a practice of draping the pulpit with the American flag, thus offending many Southern sympathizers, who otherwise would have been his fast friends."¹⁶

Due to the outbreak of the Civil War the currency which had previously been issued by the state banks became practically worthless. Business became almost paralyzed and real need of the necessities of life prevailed. Bresee says in recounting his first year of married life at Grinnell: "The first soldiers were called out that year. One of the first who volunteered in this part of the country was a member of our church, and the people were horrified at the idea of a man leaving his family and children and going to war. We stayed at Grinnell one year. We lived largely on faith. You would hardly believe that one sack of flour, with a few pounds of buckwheat to make pancakes, did us that year. My wife had clothes enough when she was married, so that she did not have to buy more. I did not need anything much, so we got on. Still we were in debt somewhat when we left the circuit. They desired my return to that circuit, but the war had already begun, and one of the appointments was made up largely of Southern people. They were strong in their feeling of sympathy with the rebellion, and I was very strong in my loyalty, and anti-slavery conviction. Hence, I did not feel that it was best for the church on that charge for me to go back. I had already more or less grieved these people by my preaching of what they regarded as Abolition doctrine, and I saw that it would be difficult for me to get along with them. So I told the presiding elder that I did not want to go back. He intimated to me that I might get a poorer appointment."¹⁷ Bresee closed the year at Grinnell with 167 members and 10 probationers, an increase for the year of 26. He was paid \$315 for the year.¹⁸

5. Ordained Elder And Tested

At the eighteenth session of the conference in August, 1861, Bishop Scott laid hands on Bresee along with nine other men and ordained him an elder in the church.¹⁹

The feeling of attainment that came from the ordination service was short-lived; for when the appointments were read the young, full-fledged minister was appointed to the smallest preaching place on the district, a new circuit made up of the tail ends of two or three other circuits, called Galesburg.²⁰ Up to this time it had not been mentioned in the minutes. There were no church buildings and no parsonage. Bresee felt grieved, for he had served much better appointments with some degree of success and felt that now with the responsibility of a wife and the fact that he was ordained he would be appointed to a better church. Rather than express his feeling, he determined that he would make a success of the appointment. He says of this crisis, "In regard to this awful impulse which was upon me that things should go, I do not know whether it was so much a matter of inspiration of the Spirit, or whether it came out of my deep indignation at the kind of appointment I had received. It may not have been intensely spiritual or religious. I can hardly define it, but it was an awful feeling of determination that things should go."²¹ Added to the responsibilities was the addition of a new member to the family, Ernest, their first child, who was born while his father was at conference. Bresee traded his mules for a horse and got fifty dollars for the trade. At his appointments he told his people that, as there was no money in the area, anything that they brought for quarterage, from chips to sawmills, would be accepted. Most of the people brought wheat and hogs.

He worked earnestly as a pastor and evangelist, holding protracted meetings in all his appointments. The meetings began in October and lasted until spring. He visited the people and urged them to come to the schoolhouses and preached to them, exhorting them to kneel at their seats, to repent of their sins and accept Christ as their Saviour. This was the regular procedure he used in all of his circuits. The statistical chart for the year shows that the Galesburg Circuit, which started with comparatively nothing, ended the year with 156 church members and 65 probationers.²² The people also were able to buy a parsonage. He later said of this year of his ministry, "That charge did me more good than any 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."²³

He had passed the test at Galesburg and proved to himself that he could make a success of his ministry with hard work and God's help. At the end of the year he desired to remain on the Galesburg Circuit, but the presiding elder sent him to Des Moines.

6. Two Years At East Des Moines

It was Bishop Baker who appointed Bresee to the East Des Moines church,²⁴ where he served for two years. The East Des Moines church was the smaller of the two Methodist churches in the town and was hindered by a serious debt. It agreed for repayment of the loan in gold coin with interest at 10 per cent. One of the outstanding accomplishments of the first year there was the refinancing of the

church on a sound basis and then paying off the debt. Bresee followed his usual revival methods and the church prospered. Through the sale of cavalry horses on a large scale and other work to further the war effort, money became more abundant and much better support was provided for Bresee and his family. New members were gained for the church and the Sunday school grew rapidly. It was necessary to build a new church to accommodate the increasing numbers. He began his ministry at East Des Moines with 91 members²⁵ and ended after two years with 133 members.²⁶

While at East Des Moines, Bresee took a lead in giving to foreign missions. His church had the second highest average missionary giving in the conference and Bresee was made a life member of the missionary society as a reward.²⁷ He and his wife each gave \$20.00 to become life members as a personal gift for missions.²⁸

Girvin indicates that it was while Dr. Bresee pastored there that the second child was born -- a beautiful, frail little girl named Lily. He also says that at the close of the second year the Bresees made a trip with their two children to New York. While they were there the infant took sick and Phineas was unable to return in time for the annual conference.²⁹

7. Presiding Elder At Age Twenty-Six

When Bresee returned to Iowa he learned that he had been appointed presiding elder at the recent conference conducted by Bishop Janes. His district was called the Winterset District, which consisted of ten churches, embracing seven counties, and extended from new Des Moines to the Missouri River.³⁰ Girvin tells of his work as presiding elder. "It was before the days of railroads and telegraphs, and the district spread widely over the great prairies. There were frequently long distances between settlements, and Brother Bresee sometimes had to drive thirty miles between habitations. He traveled with a pair of ponies and a buggy. These trips gave him exceptional opportunities for reading, study and thought, and many times he would read all day as he drove across the prairies. During those two years, he read Bancroft's History of the United States; Motley's United Netherlands and The Rise of the Dutch Republic, and many other books."³¹

It was his duty as presiding elder to hold quarterly meetings throughout the district. This, of course, meant that Bresee preached very often in this work, and in addition to the quarterly meetings, he followed the pattern he had set in his pastoral work of conducting protracted evangelistic meetings for the pastors on their charges. The work of preaching and carrying on the business of the quarterly meetings along with the weariness that came from traveling proved a serious physical strain for Bresee.

Whenever he could he took Mrs. Bresee with him on his long trips, which extended from two to four weeks. On one of these trips, in Lewis, Cass County,

where he was preaching in a meeting, their second child, Lily, who was fifteen months old, became sick and died. This was the seventh of May in 1865. In December of the same year Phineas W., the second son of the Bresees, was born.

In the second year of his term as presiding elder the church was celebrating the centenary of American Methodism. Brown says of Bresee as a speaker on the centennial of Methodism: "He became an eloquent and popular speaker as he told of the triumphs of the past and declared that for the future the wealthy men of the church would pour out their money like oil for her service. He was at that time a presiding elder and he made his quarterly meetings seasons of great spiritual power and victory-triumphant celebrations of a hundred years of successful work by the church he loved so faithfully and well."³² Brown also gives the following vivid picture of Bresee as presiding elder. "He also assisted in revival meetings whenever he found it possible to do so. These meetings were usually held in country school houses scattered over the prairies of the new country he traveled . . . In these little buildings much of his early work was done. This writer well remembers attending a meeting in such a school house near Winterset, Iowa. After preaching an earnest sermon and giving the invitation, Dr. Bresee mounted one of the wooden benches and tenderly exhorted sinners to come to Christ."³³

At the age of twenty-seven years Bresee was enjoying a prominent place in the leadership of the Methodist church as a pastor and preacher. After serving two years as presiding elder he asked Bishop Ames to appoint him to a pastorate instead of the third year of the regular term of presiding elder. His love for the pastorate and his overtaxed physical condition were the reasons he gave.

8. Sanctified While Pastoring At Chariton

As a result of his request he was sent to pastor in the beautiful town of Chariton, a church with 119 members.³⁴ This apparently was a difficult time in his ministry due to spiritual depression and financial need. His work began here with good success and the church gained 51 members the first year.³⁵ The second year, however, indicated a loss of 20 members.³⁶

His religious depression began while he was serving as presiding elder and became serious while he pastored at Chariton. He described this experience to Girvin. "I had a big load of carnality on hand always, but it had taken the form of anger, and pride, and worldly ambition. At last, however, it took the form of doubt. It seemed as though I doubted everything. I thought it was intellectual, and undertook to answer it. I thought that probably I had gone into the ministry so early in life, that I had never answered the great questions of being, and of God, and of destiny and of sin and the atonement, and I undertook to answer these great questions. I studied hard to so answer them as to settle the problems that 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, destiny, and all that, and tried to assure myself of their truth. I would build a

pyramid, and walk around about it and say, 'It is so, I know it is so. It is in accord with revelation. It is in accord with my intuitions. It is in accord with history and human experience. It is so, and I do not question it.' And I would not get through the assertions of my certainty, before the devil or something else, would say, 'Suppose it isn't so, after all?' And my doubts would not be any nearer settled than they were before."³⁷

During the winter protracted meeting at Chariton, Bresee came to the end of his doubt. In his own words he described this experience. "There came one of those awful, snowy, windy nights, such as blew across the Western plains occasionally, with the thermometer twenty degrees below zero. Not many were out to church that night. I tried hard to preach a little, the best I could. I tried to rally the people to the altar, the few that were there, and went back to the stove, and tried to get somebody to the Lord. I did not find anyone. I turned toward the altar; in some way it seemed to me that this was my time, and I threw myself down across the altar and began to pray for myself. I had come to the point where I seemingly could not go on. My religion did not meet my needs. It seemed as though I could not continue to preach with this awful question of doubt on me, and I prayed and cried to the Lord. I was ignorant of my own condition. I did not understand in reference to carnality. I did not understand in reference to the provisions of the atonement. I neither knew what was the matter with me, nor what would help me. But, in my ignorance, the Lord helped me, drew me and impelled me, and, as I cried to Him that night, He seemed to open heaven on me, and gave me, as I believe, the baptism with the Holy Ghost, though I did not know either what I needed, or what I prayed for. But it not only took away my tendencies to worldliness, anger and pride, but it also removed my doubt. For the first time, I apprehended that the conditions of doubt were moral instead of intellectual, and that doubt was a part of carnality that could only be removed as the other works of the flesh are removed."³⁸

H. D. Brown describes this experience after discussing it with Bresee. "After repeated conversation with Dr. Bresee concerning the events of the evening. . . , there is a vivid picture in my mind of what occurred. It was a furious night. The storm of wind and snow raged without, while Dr. Bresee preached as best he could. Satan and the carnal mind poured upon him such a storm of doubt as equaled the raging elements without. Later in the service he went to the back of the room inviting sinners to come, but one by one they slipped away home and only a few of the Lord's earnest people lingered about the altar. In the midst of his sorrow he turned toward the altar and flung himself down crying, 'Now, Lord, what have you for me?' He unburdened his soul. He cried unto God for some sure foundation upon which his storm-tossed spirit might securely rest."³⁹

It is well to note that while the experience described did meet the deep need of Bresee, he did not have the theological understanding to comprehend its meaning for himself nor to describe it to his congregation in his preaching ministry. He himself said in later years of this experience, "Nobody got sanctified but myself, and I did not know anything about it."⁴⁰ Although he could not define the

experience in theological terms, there came into his personal life a deeper spirituality and greater confidence in his preaching, for he was no longer troubled with the assailing doubts and the evidences of pride. It was after his removal to California and his subsequent acquaintance with Drs. MacDonald and Watson that he learned the theology of his experience and went through the unusual mystical experience there that intensified his effectiveness as a holiness preacher.

9. Other Pastorates In Iowa

Due to the ruling of the early Methodist church a pastor was permitted to remain in one charge for a period of only three years; for a while the limit was two years. In 1888, while Bresee was pastor in Pasadena, the length of stay was increased to five years. Bresee was not in favor of this change. Thus the record of his Methodist charges numbers seventeen. He changed his thinking as to length of pastorates after he left the Methodist church, for he served the church he founded, the First Church of the Nazarene of Los Angeles, for eleven years. This church proved to be the mother church of the Nazarene denomination. Each of the Methodist churches he served showed a gain, most of them good gains.

From Chariton, where their third child, Bertha, was born, he went to pastor the Wesley Chapel in Des Moines. He served here for two years with a membership gain from 152 to 170.⁴¹ This was in the years 1868 and 1869. During his first year here Bresee held nine o'clock morning meetings, at which several folk were sanctified, among whom was a Mrs. E. M. Wright, the wife of the deputy secretary of state. She had been seeking holiness for some time and Bresee encouraged her to the best of his ability. Soon after her experience her husband took ill with creeping paralysis and could not continue in his work. The keeping power of her new experience was so outstanding that she wrote her experience and Bresee sent it to Mrs. Phoebe Palmer to publish it in the Guide to Holiness. This illustrates the fact that Bresee was acquainted with the Palmers and the work they were doing in the holiness circles of that time. How great the influence of this acquaintance we do not know.

In 1870 he was appointed to Council Bluffs First Church, where he served the full three years. This church was known as the Broadway Church and his appointment there came mainly as a result of the interest of his close friend, Rev. Joseph Knotts, who was then the presiding elder of the Council Bluffs District. Bresee and Knotts were long-time friends and entered into several business ventures together. Council Bluffs had a reputation for its extreme wickedness. In the days of the westward migration it was the extreme western frontier of civilization, and was the supply center for the pioneers who crossed the plains. In spite of the wickedness that prevailed, the church grew under Bresee's revival preaching from 133 members to 200 in the three-year period.⁴² His salary was \$1,500, the largest of the ninety ministers except the one at the Des Moines Fifth Street Church.⁴³

a. Elected to the General Conference. During his pastorate at Council Bluffs, Bresee was elected to the General Conference which was held in Brooklyn, New York, May 1 through June 4, 1872.⁴⁴ Girvin says that he was probably the youngest delegate at the conference. He also says that Bresee was a main influence at this conference to get Gilbert Haven elected as bishop. Haven was having a difficult time due to southern opposition, for he was a radical abolitionist. Because of Bresee's strong feelings on the slavery question he got the Iowa delegation to vote for him and assured the election. Mrs. Bresee went as a traveling companion with him to the conference. They traveled with their friend, Joseph Knotts, who also was a delegate from the Des Moines Conference.

b. Success at Red Oak. Probably the most successful pastorate Bresee held in Iowa was the church at Red Oak. He served this church in 1873, 1874, and 1875, during which time the membership increased from 148 to 360.⁴⁵ Red Oak was a small town with a population of not more than 2,500, located in a comparatively undeveloped part of the state. The members of the church were particularly desirous of securing Bresee for their pastor and sent a delegation to the conference to urge his appointment. The leader of the delegation was a Mr. Crandall, a rather wealthy man and a leader in the local church. He assured Bresee that he would be well supported and cared for. A nice place of residence was secured and they started his salary at \$1,200 a year and house, the rent of which was about \$300 annually.

Bresee started his ministry there in his typical style, with a protracted meeting, starting in October and continuing until March. During the meeting not fewer than three hundred persons were converted.⁴⁶ All classes were represented: merchants, lawyers, editors, and contractors, with their families and employees, and outcasts and drunkards. There were more converts than there was seating capacity in the church building. As a result of the revival and the increased attendance, it was necessary to build a new church. The church was large and very expensive for that area and time. It cost \$25,000 and was a beautiful, massive structure. A beautiful parsonage was also built alongside the church at this time. Dr. Bresee described this as the greatest revival he had ever had part in and deplored the fact that at that time he did not know how to preach holiness and lead the converts into the blessing of holiness. The next district conference was held in the beautiful new church on September 28, 1876, with Bishop Foster presiding.⁴⁷

c. Clarinda. The three-year term had been completed at Red Oak and moving day came again -- this time to Clarinda, a church he served for two years with a membership from 198 to 270.⁴⁸ An interesting account of Bresee's preaching was found in an old history book of local history. There is a paragraph written by Rev. C. W. Blodgett in which he says: "The sledge hammer blows saint and sinner and sin received, the telling talks in favor of temperance, the rich and racy delineations of character will in all time to come linger in this city. The largest revival this church ever was blessed with occurred during the first year of Reverend Bresee's pastorate. The salary which had hitherto been \$1,000.00 was advanced to \$1,500.00.

The parsonage was enlarged for the Reverend Bresee, as he enjoyed the felicity of having the largest family of any minister ever appointed to the charge."⁴⁹

d. Creston. The official records show the membership at 200 the year he was appointed and at 211 after two years' ministry there. Creston was a growing railroad town, but the church life of all denominations was very weak and the Methodist church especially so.⁵⁰ The church was poor and owed money everywhere, and Bresee made a definite point of seeing that all the debts were paid. The church building was very small. Bresee remarked to several of the men of the church that they had not the proper place of worship to accomplish anything. The men replied that they would be happy if they could fill the church as it was. Bresee set to work in his usual manner with the protracted meeting and was able to fill the small building to overflowing. They added a wing to each side of the building, making it as wide as it was long, with seating capacity for 400 people.

e. Council Bluffs and a New Church Venture. The last two years of Bresee's ministry in Iowa were spent at Council Bluffs Center. This church had 160 members at the beginning of his pastorate and 203 after the two years' work.⁵¹ During his second year as pastor many of the Methodists and other prominent citizens urged Bresee to organize a new Methodist church to be called the Central Church. His friend Rev. Joseph Knotts was the leader of this group. They secured a fine location and purchased the property and began making their plans for the new church. But due to a tremendous storm and cloudburst which flooded the area where the new church was planned, they gave up the venture.

10. Financial Failure And Embarrassment

Bresee had received some money through an inheritance and used this for business speculation.⁵² Joseph Knotts, who had been Bresee's presiding elder for a time and a fellow pastor for several years, had been compelled by a serious bronchial illness to give up the ministry and had turned to a business career.

His first venture was the bookstore and the publication of the Inland Christian Advocate. Bresee was the editor of the paper during its short life. It would be interesting to examine some of the copies of this paper, but none could be found. The publication of this paper was short-lived due to a serious fire in the hotel building in which the bookstore was located. The stock was completely ruined.

Knotts then went to Washington, D.C., where he studied the possibilities for profitable investments and concluded that Mexico, rich in mineral wealth, was the best place to invest. He formed an investment company composed of some of the prominent capitalists in the United States and invested their money in the rich historical mines of Parral. These mines had already yielded immense quantities of silver bullion, but had been worked down to where the water had seeped in and made further work impossible without the removal of water. It was Knott's plan to get men and machinery to rehabilitate the mines. But soon after they had started

operations, an explosion of the blasting operations caused a subterranean river of water to pour into the mine. The workmen, leaving the tools and machinery behind, barely escaped with their lives. A great deal of time and money was spent in an effort to clear the mine of water, but the undertaking was too great for the financial strength of the investors. The property was capitalized at \$500,000 and the stock was considerably above par, but it was destroyed in an hour.

In recounting this story Bresee gives it as a reason for his going to California. "This made it so that my other investments no more than met my liabilities and I was left without either money or property. I felt some degree of embarrassment at the thought of remaining in a country where I was supposed to be wealthy, when in fact, I was very poor. Hence, I deemed it best to take a transfer to some distant conference. I formed the firm conviction at that time that I would never more attempt to make money, but would give the remainder of my life, whatever it might be, to the direct preaching of the Word of God. During all this time I had not neglected my ministerial labors, but had devoted my spare time and energy to business. I began to engage in these enterprises when at Red Oak, and continued in them for nearly ten years."⁵³

The greatest embarrassment was not being poor but came especially to Knotts, who because of his Christian character had gained the confidence of the people in a business venture that failed. Knotts keenly felt the hurt of his friends who had invested in his speculation and gave his friend Bresee a personal gift of \$1,000 to enable him to finance the trip to California.

11. Honored By The Conference

The esteem in which Bresee was held by his brethren was shown at the twenty-third session of the conference when Bishop Isaac Wiley was called home at the death of his son. Bresee was appointed president pro tempore of the conference and acted in the role of bishop for the remainder of the conference.⁵⁴

After Bresee transferred to California the men of the Des Moines Conference recorded their feelings thus:

"Concerning Rev. P. F. Bresee, for nineteen years past a member of this conference, C. S. Ryman introduced appropriate resolutions, which were unanimously adopted.⁵⁵

"Whereas, the demands of our connectional work have called for the transfer of Rev. P. F. Bresee to the Southern California Conference,

"Resolved, 1. That we deeply regret the departure of such an esteemed and valuable member of our conference, one whose work in Iowa for twenty-five years has endeared him to many hearts, and who has contributed so much to the growth of Iowa Methodism.

"Resolved, 2. That we heartily recommend him to the esteem of our California brethren, and trust that he may have the largest measure of success among them.

"Resolved, 3. That should he hereafter desire to return to this conference, he will meet with a most cordial greeting."56

B. Removal To California

1. Appointment To Los Angeles First Church

Bresee transferred to the Southern California Conference of the Methodist church in September, 1883. He made this transfer when he was in the prime of his life, age forty-five, and Bishop Warren appointed him to Los Angeles First Church. This was the only large church in the conference, for the country was still young and the churches all comparatively new. The membership of the Los Angeles First Church was 385.57 After three years the membership increased to 650 plus 20 probationers, and the Sunday school averaged 200 in attendance.58 The next largest church on the district was the University Church with 163 members; four other churches had from 130 to 150 members; and the remainder of the churches had considerably less than 100 members. The average membership of the twenty-nine churches in the conference was 41.4 members.59 Bresee's church showed the greatest gains of any on the district by far, and the conference minutes reveal that he was held in high esteem by his brethren of the conference.

At the Los Angeles First Church, Bresee found an unusual group of people. "They were clear, sound, substantial, evangelical, and were earnestly and intelligently, although rather quietly, pushing the work of full salvation. I instinctively in spirit allied myself with them, and, 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 they did not pray at me, and they stood close by me, and sustained me in every way throughout my ministry."60

Bresee not only came under the local church influence for holiness but his fellow pastors were much more concerned with the teaching and preaching of holiness than the men had been in Iowa. An article in the Southern California Methodist Quarterly used the following quotation in an article emphasizing the important place holiness had in the thinking of the district leadership. "In the conference of 1765, in answer to the question, 'What was the rise of Methodism?' John Wesley said: 'In 1729 my brother and I read the Bible; saw inward and outward holiness therein; followed after it, and incited others so to do. In 1737 we saw this holiness comes by faith. In 1738 we saw we must be justified before we were sanctified. But still holiness was our point; inward and outward holiness. God then thrust us out to raise a holy people."61

2. His Acquaintance With Drs. MacDonald And Watson And Ensuing Experience

In the second year of the pastorate, through the efforts of the leading holiness people in Los Angeles First Church, arrangements were made for Drs. MacDonald and Watson to come to the Pacific Coast and hold a few meetings. They held services in the Los Angeles First Church for three weeks. This was a new approach to Bresee, for while he believed in the experience of holiness, he had not met with such definite, militant holiness evangelism. In his words: "I passed through the meeting in general accord with both the teaching and spirit of the brethren, and did what I could to help push the work of holiness. However, I did not come to any special realization of my own lack and need. But it was not very long after the meeting before I began to be awakened to the deep necessities of my own heart. This realization grew more and more intense, until my heart cry began to go out to God for the mighty grace that was adequate to all my needs."⁶²

The main influence that changed his life and ministry was his acquaintance with this direct, aggressive holiness approach and the special personal unction he received in answer to his heart cry after the meetings had ended. This is known by some as the so-called "ball of fire" experience. Bresee rarely ever mentioned this experience in his preaching. It was an intimate, mystical experience that seemed too personal to mention.

Girvin gives Bresee's personal account of this experience. "At this time there came to me in answer to prayer, a very striking experience. I had been for some time in almost constant prayer, and crying to God for something that would meet my needs, not clearly realizing what they were, or how they could be met. I sat alone in the parsonage, in the cool of the evening, in the front parlor near the door. The door being opened, I looked up into the azure in earnest prayer, while the shades of evening gathered about. As I waited and waited, and continued in prayer, looking up, it seemed to me as if from the azure there came a meteor, an indescribable ball of condensed light, descending rapidly towards me. As I gazed upon it, it was soon within a few score feet, when I seemed distinctly to hear a voice saying, as my face was upturned towards it: 'Swallow it; swallow it,' and in an instant it fell upon my lips and face. I attempted to obey the injunction. It seemed to me, however, that I swallowed only a little of it, although it felt like fire on my lips, and the burning sensation did not leave them for several days. While all of this of itself would be nothing, there came into my heart and being, a transformed condition of life and blessing and unction and glory, which I had never known before. I felt that my need was supplied. I was always very reticent in reference to my own personal experience. I have never gotten over it, and I have said very little relative to this; but 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; and 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 a close, the church had been nearly doubled in membership, and in every way built up."⁶³

It ought to be noted that Bresee at no time said that he had lost the experience of sanctification he had received at Chariton. He mentions a deep need but a different need. His heart cry in prayer to God was similar in both cases, but the need at Chariton was for deliverance from carnality which he described as anger and pride and worldly ambition, which at last took the form of doubt. At Chariton he was cleansed from this carnality, and in his ministry from this time till his further anointing described above he preached a deeper spirituality and led some of his people into the experience of holiness. The need met in the "ball of fire" experience was for greater unction and power in his ministry. There is no mention of a cleansing of carnality as at Chariton, but a fresh incoming of divine power through an anointing of the Spirit that filled his need for a more effective ministry. He says in describing his ministry at First Methodist Church: "My ministry there was in the transition state. The reason for this was that 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."⁶⁴ He was preaching holiness all along, yet not definitely enough to arouse opposition. He said: "At that time I did not preach the second work of grace very definitely. I preached it, but did not give it such emphasis as called out opposition, or as led so many people into the experience as otherwise would probably have been the case."⁶⁵

In addition to his need for special unction and power in his ministry, he did not have the experience necessary for this special ministry of holiness. He mentioned many times that he did not have the experience. One illustration will suffice to point this out. He states that Dr. M. M. Bovard, the president of the University of Southern California, came to him seeking help on the teaching of sanctification, but due to his personal lack of experience (meaning wisdom and understanding), he was not able to help him as he should have. "If I had been in the experience, and had had wisdom 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."⁶⁶ There were many other such cases that led him to say sadly, "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 [the conference] 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 had neither the experience nor the general ministerial wisdom to do it."⁶⁷ It seems quite presumptuous to think of oneself as being so important, but he was no doubt the most influential leader in early Methodism on the West Coast due to his outstanding personality, his great spiritual strength, his preaching ability, and his outstanding success in the pastorate.

Dr. H. Orton Wiley, president emeritus of Pasadena College, where he served for many years as a personal associate of Bresee, says the basic difference in the

experience at Chariton and the "ball of fire" experience lies in the understanding of the term experience. He says: "The word 'experience' may be used in a narrower sense as applied to sanctification as an act, or in the broader sense as applied to the life of holiness. Sanctification is the act by which we are made holy; but holiness is a life, subject to perplexities and adjustments, growth and development, a deeper understanding of the things of God and an ever-abounding grace. St. Paul uses it in this broader sense when he says that 'tribulation worketh patience; and patience, experience; and experience hope.'⁶⁸ St. John speaks of little children, young men, and fathers in this experience; and Mr. Wesley goes so far as to say that oftentimes there is a wilderness state period after sanctification, before proper adjustments can be made. It is evident that Dr. Bresee uses the term in this wider sense."⁶⁹

Bresee had followed the light he had received in perfect obedience from the time of his sanctification in Chariton until his encounter with Drs. MacDonald and Watson and the militant holiness folk at First Church. Some folk had been led into the blessing under his ministry and he preached the doctrine even under opposition. He showed no rebellion when he met the folk experienced in holiness, but developed an intense hunger for a deeper manifestation of the Holy Spirit. The unique mystical "ball of fire" experience he had after the MacDonald and Watson meeting was God's answer to his felt need for more power and could well be interpreted as God's special anointing for the great work that he was to do. Many great leaders in church history have had similar experiences before they entered upon their special mission. Bresee was chosen in the providence of God to do the great work of uniting the holiness folk in a world-wide evangelistic movement that was to become a leading denomination. This was God's preparation for his mission.

3. Conference Work

Along with his regular pastoral duties Bresee was always active in conference affairs. He served on every important committee and board of the conference. He was president of the board of church extension; president of the trustees of the conference corporation; chairman of the board of the College of Liberal Arts of the University of Southern California; chairman of the committee on conference relations; a board member and secretary of the directors of the University of Southern California; chairman of the standing committee on education; a director of the Long Beach Methodist Resort Association; and a member of the Southern California Christian Advocate committee and various other literature committees. He served on most of the special committees that were set up from time to time. He was elected to most of the above positions each year during the entire period of his ministry in the Southern California Conference of the Methodist Church.⁷⁰ At the conference of 1886 he figured prominently in the proceedings. Out of fourteen motions made, he made six; and out of eight resolutions passed, he made five. It was at this conference that he presided at the afternoon session, September 20, in the absence of the bishop.⁷¹

The Southern California Methodist Quarterly reports some of his activity on the district, when he had charge of the dedication at San Fernando.

"For several months the people of San Fernando, under the leadership of Ex-Senator Charles Maclay, have been perseveringly at work building a Methodist Episcopal Church. On the second of March, 1884, they rejoiced over the fruit of their labors, in the dedication of a neat Gothic chapel.

"The services were in charge of Rev. P. F. Bresee, of Los Angeles, assisted by Rev. J. D. Crum, of Newhall . . . After the devotional exercises were conducted by Brother Crum, a deeply interesting sermon was preached by Brother Bresee, from the text: "The path of the just., shineth more and more unto the perfect day." The first Protestant church in the San Fernando Valley was dedicated., to the service of God."72

The same paper tells of his speaking at the University of Southern California at ceremonies observing Washington's birthday. "Rev. P. F. Bresee delivered a very able and interesting oration on Washington and Lincoln."73

4. Success At Pasadena

It was Bishop Warren who appointed Bresee to Los Angeles First Church and now three years later he appointed him to the boom town of Pasadena. This little town had consisted of a cluster of buildings in the midst of what was called the Pasadena tract, but when Bresee went there it was under the impulse of the boom. A fine new church was under construction and was completed in the spring of 1887, at which time Bishop Fowler dedicated it. The church was immediately successful and began to grow at a rapid rate. A good report of the spirit of the people is given by the editor of the Southern California Christian Advocate.

"The editor visited this thriving city on Wednesday, preceding Christmas, and was induced to remain over for the prayer meeting by the Pastor, Dr. Bresee. The pastor calls this 'the great meeting of the church.' In this he shows his wisdom . . . Over two hundred were in attendance at the prayer meeting; the pastor's earnestness is infectious and soon the great company of worshippers were aglow with spiritual life and energy. The shouts, hallelujahs, and amens were freely mingled with the hymns and prayers, so that one was strongly reminded of the 'former days.'

"Wednesday proved such a feast that we resolved to return for Sunday's services. Dr. Bresee preached a most delightful sermon from that passage of Scripture where the wise men from the east presented Christ with gifts: gold, frankincense, and myrrh. The church was densely packed and people were turned away for lack of room, as they have been on many previous Sabbaths

"The most delightful service of all was in the afternoon at three P. M. It was a general meeting of the Sunday school and church for praise and testimony. The little people were to have their Christmas in an exercise of giving to the poor. . . A large silver plate was set out in front of the pulpit, and all, from the gray-haired veteran to the 'little toddlers,' marched up and laid down their gifts for God's poor."74

The presiding elder, R. W. C. Farnsworth, made a report at the end of Bresee's first year at Pasadena which showed that the rapid growth of the church created a serious problem. "At Pasadena the church commenced last year in the pastorate of Rev. A. W. Bunker, has been completely finished and dedicated free of debt. It seats seven or eight hundred people and cost over \$20,000. It is a complete and elegant structure, but so great has been the growth of the city and the church that the edifice has been too small ever since its dedication and the problem of enlargement or swarming is before the Pasadena Methodists."75

a. New Tabernacle Built. During the year both of the suggestions of the presiding elder were followed. "A very neat church was built at South Pasadena. It was well advanced at the beginning of the year. The pastor, A. W. Bunker, hastened to work as rapidly as possible, and on the 30th of October it was dedicated free of debt, over \$2,000 being raised on the day of dedication."76

Bresee's revival methods resulted in the continued growth of the First Methodist Church of Pasadena, and even though a considerable number had joined to form the new South Pasadena church, First Church had to build. A news story in the Christian Advocate tells of the rapid growth:

"The revival recently held in Pasadena resulted in sixty uniting with the Methodist church. The project for building a large tabernacle in connection with the new church is still under way. This was necessitated by the large congregations in attendance at preaching. Many were unable to gain admission.

"Rev. P. F. Bresee, D. D., and wife, of Pasadena, were welcome visitors at the office on last Wednesday. The doctor reports the work at Pasadena in a very flourishing condition. When he took charge, a year and a half ago, there were 140 members, now there are 700 members and probationers. Eighteen were baptized on last Sabbath, and \$8,000 was given on a recent Sunday for their great tabernacle."77

The conference of 1888 was held in this new tabernacle. During the conference the following report was given in regard to the great tabernacle. "Very early in the year it was obvious that something had to be done here in Pasadena to better accommodate the multitudes who want to hear the Gospel . . . Various plans were discussed and it is only just to say that there were differences of opinion as to the best course to pursue To meet temporarily our pressing necessity the official board agreed upon the erection of this tabernacle, which is a magnificent

auditorium with a seating capacity of two thousand. It cost with furniture \$10,000. Opening service was held in it about four weeks ago. On account of sickness, Dr. Bresee, the pastor, has not, as yet, been able to test its capacity to meet the demands of his congregation."⁷⁸ The other building that was only three years old was used for Sunday school and social meetings.

The presiding elder's report at the same conference shows the revival effort on the district and the size of the Pasadena Sunday school. He also mentions another of Bresee's great interests, that of mission work. "The spiritual condition of our work is very gratifying; more than four hundred conversions reported during the year -- largely the results of the special revival meetings which have been held in almost every charge. From a membership of 1,072 we have increased to more than 1,700. Pasadena Sunday school may justly pride herself in having the largest average attendance of any school within the bounds of the conference -- if not of Methodism on the Pacific Coast. They are also doing an excellent work among the Chinese."⁷⁹

An article in the Southern California Christian Advocate shows the love the people of Pasadena had for Bresee and his wife.

"Dr. P. F. Bresee and wife had been off to Riverside on a brief vacation and on their return were given a reception such as only Pasadenians can give. Nearly 1,000 people were present in the parlors of the church. Honorable P. M. Green presided, Rev. E. A. Healey grew eloquent in his address to the pastor and the doctor responded in his usual happy way. A life-sized oil portrait of the pastor was presented as the gift of the people. The floral decorations were profuse and elegant, and the occasion was such a marked success as to be one that shall long be remembered."⁸⁰

b. **Champion of Temperance Cause.** It was during his pastorate in Pasadena that the temperance movement began in California. Bresee became a champion of the cause and largely through his preaching and efforts Pasadena remained a dry city in the prohibition controversy. His temperance sermons are described in the columns of the Southern California Christian Advocate.

"Sunday was a great day with Methodism in Pasadena. There is a strong effort here, especially on the part of the press, to so mold public sentiment as to secure the repeal of the prohibitory law at the next election. This occasioned the preaching of a stirring temperance sermon by our pastor, P. F. Bresee, who is always at the front on this great question. He took for his text the passage narrating the casting out of the legion of devils. We do not remember ever hearing a more powerful sermon, so clearly and forcibly did he illustrate the workings and effect of the 'whiskey devil' but that of the legion of devils. The temperance spirit was so aroused that it was only through reverence for the day and place that they refrained from shouting their applause. The rumor that outside whiskey money is influencing the voice of the press, as mentioned by the doctor, is undoubtedly well grounded.

The 'whiskey whelps' will bark in vain as long as the pulpits of Pasadena are filled by such men as P. F. Bresee. It is certainly desired by many that this sermon should be published, for it would certainly have a great influence for good."⁸¹

In another issue of the same publication we have a similar account.

"On last Sabbath we had the pleasure of enjoying a day with the live Methodists at the 'Crown of the Valley.' It was an ordinary day with them but rather extraordinary to us. It was a camp-meeting and a conference rolled into one. Dr. Bresee preached with power his second sermon from the book of Isaiah. His morning discourses for some time are to be entirely upon subjects based upon this wonderful prophecy The contest over license or no license now going on in Pasadena received a share of the preacher's attention. Our readers may judge of how hard the doctor struck when he touched this theme. Frequently during the sermon there were loud 'amens' of approval. Do not think that any went away from that meeting who will vote next April to have saloons come back to fair Pasadena."⁸²

His close friend and associate described his prohibition efforts thus: "Another condition which aroused intense feeling and engaged the hearts and minds of our great men and women was the legalized liquor traffic These conditions called into exercise the unusual oratorical powers of Dr. Bresee. He swept his audience with his flaming addresses on temperance and the evils of the liquor traffic until men and women swayed like trees in a gale. Storms of opposition raged about him, but he never wavered or retreated. An incident which occurred during his pastorate in Pasadena. . . gives a vivid glimpse of his utter fearlessness and his method and manner of speech when dealing with the vultures of the liquor interests. In a sermon he made the assertion that any man who would enrich himself at the expense of wives and children beggared through strong drink would accept the proceeds of his own daughter's prostitution. An awful howl immediately went up from the trade and, true to type, threats and persecutions came thick and fast. He was actually burned in effigy, and one of the threatening communications sent him was of a sketched pistol in the act of being fired, with the warning beneath, that if he did not stop his denunciations of the traffic he 'would get that.' The next Sunday he remarked to his congregation that he thanked God 'the Lord has helped me to frame a sentence that pierced the rhinoceros hides of the whiskey whelps of Pasadena.' This became known as Dr. Bresee's 'rhinoceros hide sermon.'"⁸³

c. Decline of Pasadena First Church. Pasadena was no doubt Bresee's greatest success in the Methodist church. However, during the last year of his ministry there opposition began to his preaching. This along with the starting of two more Methodist churches in Pasadena to which First Church contributed members led to a decline. From the minutes of the conference for the four years we get a picture of rapid growth and prosperity for the first three years with a decline in the fourth year. The first year the membership stood at 135 and the starting salary was \$1,300;⁸⁴ the second year the membership had increased to 374 plus 20

probationers and the salary was \$2,600.85 The third year the membership reached a total of 630 plus 70 probationers and the salary was \$4,350.86 Then by contrast, for the fourth year the membership was listed at 500 with 25 probationers and the salary at \$2,605.87 The sharp decline in Bresee's salary may have been a result of the financial depression which was keenly felt by everyone at this time. The average support of the preachers on the conference was \$800.88

The Southern California Christian Advocate speaks of the new churches and mentions the contribution First Church made towards the new societies.

"Methodism in Southern California is reaping a glorious harvest of souls. Pasadena is in a continuous revival spirit. Two new charges have been organized out of the First Church since conference."89

The presiding elder, G. F. Bovard, in his report to the conference made mention of the revival efforts on the district showing the spiritual tide that was on the churches. "Special revival services were held at . . . [fifteen charges mentioned, Pasadena First one of them] resulting in more than 600 conversions, and the sanctification of many believers90 In the same report he mentions the two new churches at Pasadena, North Pasadena and Olivewood, and hints that there may have been some slight opposition to the founding of these new groups from sources within First Church. "The assumed clashing with the interests of the First Church, the predetermination of many not to enter the newly formed societies, the difficulty in finding suitable places of worship, and the general financial depression made the opening of the charges an exceedingly difficult task. But there were some who had the courage and faith to respond to the call of duty, and by their help and encouragement we were able to report to this body two healthy societies, with a membership of 100, and a Sunday school enrollment of more than 225, a choice lot selected for a church site, a subscription of about \$2,000 secured and an enthusiastic request for the return of the pastor."91

Bresee decided not to return to Pasadena for the fifth year even though he was urged to do so. Girvin states his reason for leaving: "At the end of the fourth year, opposition of some strength had developed against the preaching and work of holiness, and a few of the members, who were influential because of their wealth and standing, opposed Dr. Bresee, and objected to his return to the charge, because of his favorable attitude towards holiness. This was to him a new experience, as up to that time he had never met with any opposition to his return to any charge. For this reason he was more sensitive in regard to the matter than he otherwise would have been, and, although the opposition was confined to not more than half a dozen persons all told, he declined to return. He felt he could not work advantageously in a church where some of the members were antagonistic to the gospel he preached. He subsequently came to see that this was a faulty judgment and a great error . . . Both the Bishop and the Presiding Elder proposed his return for a fifth year, contingent upon his consent, but he declined. He left a large and

flourishing church, as intensely spiritual and triumphant as any of which he had ever been pastor."⁹²

5. Appointment to Asbury Church in Los Angeles

Bresee received an invitation from some of the people of the Asbury Church to be their pastor, and Bishop Goodsell appointed him pastor at the conference of 1890. This church had 219 members with 10 probationers and a salary of \$1,800.⁹³ Bresee started his ministry there in his typical manner of having evangelistic services. He had Drs. MacDonald and J. A. Wood as revival preachers and they had good results. The presiding elder's report to the conference at the close of the year showed this to be the best revival on the district, according to numbers.

"Nearly all of the charges have held especial services for the promotion of revival, and in nearly every instance was the shout of victory heard. Glendora reported 22, Compton 35, Covina 23, Pasadena First 40, Vincent 40, Simpson 50, First Church 75 and Asbury 100, total 525."⁹⁴

Dr. Bresee's net gain in church membership for the year was 41; he ended the year with a total of 250 members plus 40 probationers, and his salary had increased to \$2,240.⁹⁵ He desired to return to the church and the people wanted him, but his friend, Bishop Mallalieu, who was the leading advocate on the board of bishops, appointed him presiding elder.

6. Elected to General Conference and Appointed Presiding Elder

At the conference of 1891 Bresee was elected with the highest vote of the three ministers chosen to represent the Southern California Conference at the General Conference.⁹⁶ It was at this same conference that Bishop W. F. Mallalieu appointed him presiding elder of the Los Angeles district.⁹⁷ In recalling this year Bresee says: "The importance of this year of service can scarcely be overestimated in my life, because of so many things entering into it, which were finally influential in determining the course of my career in the work of holiness, and the future great Nazarene movement."⁹⁸

Bresee took a rather different course in fulfilling his duties as presiding elder. He spent the first three months of the year in conducting quarterly conferences, then the next three months for district-wide evangelistic services. He, with Drs. William MacDonald, J. A. Wood, and Cobb, traveled from church to church upon invitation of the pastors and conducted evangelistic meetings. He told of this work in his report to the next conference. "Gracious revivals have obtained, in most of the churches; the sanctification of believers, the reclamation of backsliders, and the conversion of sinners has been the chief work of most of the pastors. The work has been pressed in many ways regular and irregular. A good degree of help was given through the agency of our evangelistic committee composed of some of the chief laymen of the district, under whose advice and with whose co-operation, a three

months' campaign was held of pentecostal meetings, led by the presiding elder, with efficient helpers, during which time meetings were held in 16 of the charges. The camp meeting of 12 days was a marvelous season of grace, reaching its holy saving influence to many of the charges.

"The battle has been pressed by pastors in the churches with such faith and efficient work that there has been success and in some of them a constant spirit of revival. I believe the work has been generally deep and genuine and is a prophecy of still greater things in the future. I believe there is an increased attendance upon the means of grace, the preaching of the word, love-feasts, class meetings, prayer meetings, all-day meetings, pentecostal meetings, and camp meetings, as in the days gone by in our church, seasons of refreshing from the presence of the Lord."⁹⁹

In the conference of 1891 a committee had been set up to plan revival work for the following conference. "On motion of Dr. Bresee, a committee of five was ordered to plan for the provision of occupying the evening sessions of the next annual conference in revival work. The following were subsequently appointed: P. F. Bresee, chairman, and others."¹⁰⁰

In this conference, under the heading of reports, Bresee reported as chairman of the special committee to arrange for a day of fasting and prayer: "Your committee are deeply impressed with the thought that the one great need of Methodism in Southern California is a sweeping revival of religion of our Lord Jesus Christ, in which sinners shall be awakened, penitents converted, and the church sanctified. That such a revival is possible we dare not deny, but to secure it needs the hearty co-operation of ministry and layman, a co-operation of desire and prayer and labor Friday, October 16th, is the day for Prayer and Fasting.

"We would recommend that the presiding elders be requested to bring this matter before the churches, and we further recommend that the committee on public worship at our next session be requested to arrange appointments so as to give as many nights as possible to revival services."¹⁰¹

The presiding elder reports at this conference a total of 525 people reached through revival effort for the past year on the Los Angeles district.¹⁰² Bresee led the opening devotional services on the third day of this conference, September 25.¹⁰³

There is some hint of controversy as to methods employed in a report of E. S. Chase, the presiding elder of the San Diego district, following Bresee's report as presiding elder in the conference of 1892. He said: "Our experience is quite in sympathy with the sentiment expressed in the address of the Bishop, viz, 'Revivals are attended with less excitement, but more stable results, as a rule, when they occur under the direct labors of the pastors themselves. The pastors, loyal to the doctrine and for the most part happy in the experience of sanctification, regard the

doctrine of justification by faith as the greatest theme for the pulpit and the justification of the sinner as the greatest work of God."104

In E. W. Caswell's report as presiding elder of the Santa Barbara district he speaks of Bresee as a co-laborer in the revival work on his district and shows that many of his pastors were interested. "The Santa Barbara district annual camp-meeting was held at Santa Paula, commencing June 21st and closing Sunday, July 2. The meeting was well attended and resulted in from 50-75 conversions and many believers entered into the fullness of the blessing of the Gospel of Peace. Dr. Bresee rendered valuable aid in sermons and altar services. Thirteen ministers were present and preached during the meeting."105

The presiding elder of the Los Angeles district gave a similar report: "Spiritually, the year has been fruitful. There has been an aggregate of one hundred and twenty weeks of revival work, resulting in about 650 conversions and over 500 accessions to the church upon probation."106

7. Bishop Vincent and the Conference of 1892

Bresee's term as presiding elder was short-lived, for after the completion of the first year, Bishop J. H. Vincent removed him from the position and appointed him to Simpson Methodist Church in Los Angeles.107 In later years Bresee had this to say of this important dealing: "Bishop Vincent had little difficulty in arranging for my removal from the district, as my desire to withdraw from the presiding eldership was as strong as his wish to remove me could possibly have been.

"As he was calling over the appointments, and came to some which were more or less uncertain, he called out Simpson Church, and said, 'Dr. Bresee, who is to go to Simpson Church?' I replied, 'I do not know. It is possible they may be compelled to have a transfer.' He then said, 'Why don't you go there yourself?' I answered that I had told the committee which had approached me in reference to the matter, that, if it were thought best by the presiding Bishop for me to go there, I would serve them to the best of my ability. He said, 'What are your initials?' I said, 'P. F.' and he wrote down, 'to Simpson Church.'"108

Bresee felt that Bishop Vincent was not in sympathy with the pastors who taught the doctrine of holiness. He said of the Bishop's attitude at the cabinet meetings of the conference: "His attitude toward holiness was clearly brought out in the cabinet in connection with some other matters bearing on the appointments. As the names of the preachers were mentioned, and the Bishop said, meditatively, 'Robinson, Robinson. Is he that holiness crank?' I remarked, 'Brother Robinson preaches holiness, but is a very sane, safe, and able man.' When it was proposed to send another brother, a young man, the Bishop said again, thoughtfully, 'There is a layman up there, a holiness man, who I am afraid will spoil that young man, if I send him there.'"109

The Bishop was inconsistent in his action toward the holiness preachers in the conference, for at the same time he removed Bresee from the office of district superintendent he appointed E. W. Caswell, a friend of Bresee's and an avowed holiness preacher, as presiding elder of the Santa Barbara district. Caswell reports in the conference of 1893 that Bresee worked with him as speaker in the annual camp meeting and that many believers were sanctified.¹¹⁰ In the conference of 1894, Caswell in his report as presiding elder answers the objection stated in the previous conference as to the work of the evangelist, and states again that Bresee and other holiness preachers preached on his district. "Rev. Hugh Smith, our youngest and wonderfully successful evangelist, Dr. Bresee, Rev. J. A. Wood and the Robinson brothers have rendered grand service in camp and revival meetings. Thank God the office of evangelist has not yet been revoked, but heroic efficient ministers, divinely commissioned, filled with the Holy Ghost, are still in the regular evangelistic corps coming like reinforcements to aid their comrades in the critical moments of the conflict.¹¹¹ In his report to the conference of 1895, Caswell stated, "Our motto has been a revival in every charge, in every heart and the baptism of the Holy Ghost for the entire membership."¹¹²

8. Last Two Methodist Appointments

Whatever the Bishop's attitude toward Bresee, he appointed him to Simpson Church, the most beautiful church edifice on the Pacific Coast and a church with the third largest salary. The property value of Simpson Church was \$75,176. By way of comparison the property value of Pasadena First Church was \$32,000 and Los Angeles First was \$37,500. The salary at Los Angeles First Church was \$3,800, at Pasadena \$2,600, and at Simpson \$2,480. All the other churches had salaries under \$1,300 and most of them were under \$1,000.¹¹³ The church membership at Simpson was 297 plus 10 probationers when Dr. Bresee took the church,¹¹⁴ and 240 plus 26 probationers when he left.¹¹⁵

There was a very serious handicap to the work at Simpson. The church was deeply in debt and apparently there was no way to save it. In the presiding elder's report for the year ending Bresee's ministry there he said: "The only church upon the district now remaining seriously embarrassed by debt is Simpson, Los Angeles. Earnest efforts have been made by the pastor and people to successfully meet the impending peril to this magnificent property, but, so far, without avail. It is hoped that some means may be devised at this conference which will save our Methodism the humiliation of having it become a matter of history that the only church property we have ever lost in South California was the finest church edifice upon the coast."¹¹⁶

Bresee evidently felt the work there was useless, for he told the official board that he would not return for another year and suggested that they either merge with First Church or move their church further into the residential area of the city.

At the conference of 1893 held in Los Angeles by Bishop Andrews, Bresee was appointed to the Boyle Heights Church of Los Angeles. This was a smaller church with a membership of 190 plus 5 probationers.¹¹⁷ Bresee spent the year there with some success, increasing the church membership to 216 plus 10 probationers and the salary from \$1,200 to \$1,500.¹¹⁸

C. His Venture Into Mission Work

It was not Bresee's purpose to leave the Methodist church, for he asked for a supernumerary relationship. It seems that he came to a place in his ministry in the Methodist church where it was impossible for him to go forward. Many years later an aged pastor of the Methodist church put it thus: "Sixty-four years ago, Dr. P. F. Bresee was pastor of this church [referring to the First Methodist Church, Los Angeles]. Thirty years ago, I became its pastor, and in the interim between our periods of service little was lost of the evangelistic fervor and ministry of Dr. Bresee, for I still felt its impact when I came as pastor. But Dr. Bresee was too big. He was too great a man to be confined to any one denomination."¹¹⁹

Bresee had been pastor of the best churches in the conference and now a new field of service opened to him and he felt he could do this work and keep his relationship with the conference.

1. Opportunity To Minister To The Poor

Bresee had long had a desire to do mission work for the poor. In the early part of 1894 there came to him an opportunity to fulfill this desire. He says of this phase of his life: "Persons into whose hands had come as a trust, an amount of money sufficient to open a work of this kind, came to me with proposals to enter upon such an enterprise. They desired me to co-operate with them in securing a proper location, putting up suitable buildings, and conducting a work of such magnitude as might be sufficient to accomplish the results that we all so ardently desired. The conditions of this enterprise were such that, if it were entered upon, it must necessarily be undenominational. At first the matter was scarcely entertained, but the proposal being repeated and pressed, thought and much prayer were given to it, and finally the conclusion was reached that this was a providential way to accomplish the object which had been sought. Agreements were entered into, arrangements made, property purchased, in the heart of the city, a block erected, which contained a large auditorium and other rooms for services and for rent."¹²⁰

2. Request for a Supernumerary Relationship

Bresee felt that he would be able to carry on this mission work and still retain his relationship to the Methodist conference, having the mission as a regular appointment or taking a supernumerary relationship. "Through my presiding elder, I formally and in writing, asked the Bishop and Cabinet, if it was thought desirable and practicable to arrange for me to do this work by regular appointment; but if this

was found inadvisable, for my presiding elder to ask of the conference on my behalf a supernumerary relation. I am not informed whether the former proposition was ever seriously discussed, but I was advised that it was impracticable. Hence, my presiding elder, in executive session of the conference, asked for me a supernumerary relation. After continued discussion, in which my course was strongly deprecated, the request was refused. In this discussion I had taken no further part than to reply to some questions asked me by the presiding Bishop, as to the methods which I purposed to pursue."¹²¹

The official record merely states, "G. W. White [presiding elder] moved that P. F. Bresee be granted supernumerary relation. After discussion, at length, on motion of T. C. Miller, the motion was laid on the table."¹²²

3. Located At His Request

By action of the conference Bresee was forced to make a choice between his mission plans and remaining a member of the conference. The official record shows his decision: "On motion of G. W. White, P. F. Bresee was granted a location at his own request."¹²³ The term "location" in Methodist parlance means to cease all official connection with said church. Bishop J. N. FritzGerald presided at the conference which was held in Los Angeles, September 27 -- October 2, 1894.

Bresee had parted ways with the church he loved and served for thirty-seven years. He said of his feelings at that time: "I scarcely knew any other home relationship in the church than the annual conference, and when I laid it down that day, it seemed to me that I laid down everything pertaining to the church which I had so loved and labored for. My heart was full of almost unbearable sadness. The night was spent in much prayer, and with many tears."¹²⁴

Apparently there was not any great feeling against Bresee, for the official record shows him elected at this same conference to his many usual offices on the conference. He was made a member of the conference board of deacons, a director of the Long Beach Methodist Resort Association, and a member of the board of directors of the University of Southern California. The record also shows that Bresee remained at the conference after action was taken on his location and that he continued to take an interest in the proceedings. He led the conference in prayer in the afternoon session after he had been voluntarily located.¹²⁵

A year later the Los Angeles Times in reporting the start of the new church stated:

"It is said, however, by those in a position to know, that the doctor's attitude on various doctrinal questions, notably, the doctrine of sinless perfection, which he taught, was partly responsible for his location."¹²⁶

* * * * *

05 -- THE PENIEL MISSION

A. Plans And Purpose

Bresee's work at the Peniel City Mission lasted only one year. The new mission building was located on 227 South Main Street, Los Angeles, between Second and Third Streets. Bresee edited the mission's official publication, called the Peniel Herald. In the first issue he shows that the mission was planned with great prospects and a full schedule of activities.

"We hope to begin a missionary training school for Bible instruction, especially with a view of helping those giving themselves to missionary labor in home or foreign fields.

"We purpose, through grace, to give careful attention to this work and make it as spiritual and instructive as we can. We think it probable we shall be able to obtain vocal instruction for those who have voices to speak and sing for Jesus, and possibly something in the instrumental line, but in all this our only object is to glorify God. Anything that cannot be used directly for His glory we have neither time nor inclination for in this school.

"Besides the Bible study, a medical course of lectures and instruction has been generously provided, which will give that knowledge of the human body, how to care for and treat it, which everyone who lives in one, ought to possess, but which will be particularly helpful to those who expect to labor for Jesus in the midst of dark heathenism Dr. Widney, dean of the Los Angeles Medical College, will arrange a curriculum for this department. . . .

"We have ample opportunity to combine the practical and theoretical at Peniel Missionary School. Besides the daily Bible teaching we expect to have house-to-house visitation, and noon and nightly Gospel meetings. We are looking for souls, many, many precious souls, to be converted and sanctified here.

"There are over twenty rooms favorably situated in the building, which, if the Lord opens the way, may be fitted up for the accommodation of students. If such provision should be indicated in the providence of God, while classes will be opened to all, we have decided the home shall be exclusively for girls. The Bible instruction is all free, and boarding, if such arrangements should be made, will be as low as possible. Earthly gain is entirely out of the question in all this. As the Lord sends means we intend by His assisting grace to use it in soul saving work, and preparing others to help save also."¹

B. Dedication

The day of dedication was described in the Peniel Herald, a time of great rejoicing and hopeful anticipation for the future.

"On Sabbath morning at 9:30, a large number had gathered to join in the praise service. This was led by Dr. J. P. Widney, and was a time of real blessing.

"At 11:00 o'clock the house was full. The singing was led by a choir of about fifty voices and a good orchestra, all under the direction of Mr. E. A. Humphrey Dr. Bresee preached the dedication set, mon from Genesis 26:30, "And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved." At the close of the sermon several stood up, signifying their desire for the Peniel experience of full salvation, and some as seekers of pardon.

"Rev. T. P. Ferguson made a brief statement of the financial condition, and the people were given opportunity to make such offerings as they desired, and near five hundred dollars, in cash and pledges, were laid upon the plates.

"Psalm 122 was read responsively. The dedication hymn, written by Mrs. M. P. Ferguson for the occasion, was sung, and Brother Studd offered the dedicatory prayer.

"At three P.M. the house was again filled, and after several songs and prayers, Mrs. M. P. Ferguson spoke, taking as her text 2 Chronicles 29:5, "And who then is willing to consecrate his service this day unto the Lord?" The Lord owned his Word, and many seekers were at the altar, most of whom were blest.

"At 7 o'clock a good street meeting was held, conducted by T. P. Ferguson, and many came in from that meeting to the service. The house was again filled at night, and Dr. J. A. Wood preached from Luke 10:12, "Mary hath chosen that good part, which shall not be taken away from her." He was greatly helped of the Lord, and at the close of the sermon the altar was again filled with seekers, and several were converted.

"The day closed with great blessing and victory -- a happy omen of great days of battle and triumph, that are to come to Peniel Hall."2

C. Statement Of Doctrine And Organization

The formal statement of doctrine found in the Peniel Herald is the same in every important detail as the doctrine of the Methodist church Bresee left and the same doctrine of the new church he founded.

"The Peniel Mission is an organization for Christian service and fellowship. It will be required that those who seek to become members of the Peniel Mission be sound in faith on all the main points of Christian doctrine, which may be particularized as follows:

"1. The divine inspiration of the Scriptures.

"2. The Trinity.

"3. The fall of man and his consequent need of regeneration.

"4. The atonement of Christ.

"5. Justification by faith.

"6. Sanctification by faith in the cleansing blood of Jesus Christ and the Baptism of the Holy Ghost.

"7. The Resurrection of the dead.

"8. Eternal reward and punishment.

"They will also be asked as to their own personal experience of salvation.

"Our special work is to seek the salvation of the lost, and the sanctification of believers. To feed the flock of God, to prepare and help workers to go into the vineyard of the Lord.

"Peniel Mission is under the direction and management of the superintendents, Dr. P. F. Bresee; Rev. T. P. Ferguson; Mrs. M. P. Ferguson and Mr. C. B. Studd."³

The September issue of the Peniel Herald shows that there were six branch missions connected with Peniel Mission: San Pedro; San Francisco; San Diego; Juneau, Alaska; Sitka, Alaska; Butaritari, Gilbert Isles, Micronesia.⁴

D. Evangelistic Tour

During the summer months Bresee made an extended trip to fill several preaching appointments at churches and camp meetings. A note in the Peniel Herald tells of his departure: "On Sunday morning, July 21st, an exceptionally large congregation gathered at Peniel Hall to hear Dr. Bresee, and bid him farewell before he left us for the Eastern camp meetings."⁵ He says in writing of his journey that he had Bishop Foss as a traveling companion on the way to Chicago, and that due to a delay caused by a washout they missed connections in Chicago. While waiting for another train, he visited the Des Plaines Camp meeting, which was in session, where he spent some time with his friend Bishop Mallalieu and heard him speak.

He sent a rather full report of his meetings, which was printed in the Peniel Herald under the title of "Editorial Letter."⁶ His first meeting was a ten-day meeting

of the National Holiness Association camp meeting at Silver Heights, near the city of New Albany, Indiana. His co-workers for this meeting were Rev. Joseph H. Smith and Bishop Taylor. He describes the meeting as being very unusual.

"The meeting was one of great power, rising in its spiritual power until the end. Many went under the cleansing wave, and quite a number were converted to God. The last day, Monday, was a special jubilee day, and the night service wound up with a general march around the ground, giving opportunity for all to shake hands with the preachers, who stood by the altar, and as the train folded back upon itself, each could take the hand of the other. There were many in that great marching throng that will praise God forever for the National Camp Meeting at Silver Heights in 1895."⁷

After the camp meeting ended Bresee made a hurried trip to Chicago, where he was entertained at the Deaconess Home of Mrs. Lucy Rider Meyer. He was anxious to study this work to aid him in the work of Peniel Mission. While in Chicago he also attended the leading city mission for the poor and outcasts, as an observer, to gain some knowledge.

He next went to Springfield, Illinois, where he and Dr. Fowler conducted a three-day meeting. Fowler was the president of the National Holiness Association. This meeting was held in what Bresee described as one of the finest Methodist churches in the state, with a thousand members but not very much holiness. "But the pastor, while not professing the blessing, was friendly to the work, and had invited us to come It seemed to be the general feeling that the meeting had been a great blessing in many ways."⁸

They next went to Decatur, where the annual meeting of the National Holiness Association was to be held. Due to previous commitments he was not able to stay for the whole of the convention but traveled on to Bennett, Nebraska, to a meeting held there by the State Holiness Association.

Bresee closed his column in the little paper fondly by saying, "We anticipate being back at Peniel, among many that are so dear to us, Sabbath, September, 22."⁹

E. Abrupt Ending

Bresee's work at the Peniel Mission came to an abrupt ending without any hint as to the cause of the dismissal. The agreements that were drawn up when they started the work together were violated for some reason and Bresee was so deeply grieved about the action that he wished to draw the curtain on the whole affair and would not talk of it. "In the summer of the year I went East to be gone two or three months, and to assist at a number of the national campmeetings. While in the East, I was informed by my coadjutors of their unwillingness to go forward with me in the work. As to their course, and the treatment accorded me by them, which made it

seem necessary for me to withdraw myself finally from this work, I prefer to draw a veil."¹⁰

His friend, H. D. Brown, was with him when he received the letter and described his reaction thus: "This writer was then living in Nebraska and was one of the committee in charge of the State Holiness Association camp meeting at Bennett, Nebraska, where Dr. Bresee had been called as the evangelist. He and Sister Bresee were staying on the grounds, and during the meeting he received a letter from the mission in Los Angeles, dismissing him from their employ without notice or ceremony. I shall never forget the sense of loss of opportunity, of sadness, or darkness in regard to the future, which seemed to settle upon him and Sister Bresee. His friends on the camp grounds gave them their most earnest prayers and deepest sympathy, and the Lord sustained and comforted. In this great trial and disappointment which might have crushed an ordinary man and unfitted him for the further work of the camp meeting, he did not lose faith in God nor falter in his determination to preach the Gospel of full salvation to a lost world."¹¹

The next issue of the mission paper under a new editor made a statement of explanation.

"The Peniel Herald is two weeks late in its appearance this month owing to some recent changes in the staff of workers at Peniel Doctors Bresee and J. P. Widney have associated themselves together for Christian work in this city and the former is no longer connected with the work at Peniel. The Lord give them of his best.

"Judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts and then shall every man have praise of God." 1 Cor. 4:5.12

One of the daily papers tells the story of the Peniel Mission and gives a further picture of the departure of Bresee from the mission work.

"A large number of Christians who sympathized with the doctrine taught by Dr. Bresee, gathered to his support, and for the past year have sustained him in his work at the Peniel Mission, Mr. and Mrs. Ferguson are the owners of the mission, which occupies a large building of its own on South Main Street. They have acted conjointly with Dr. Bresee in conducting this place of worship, but the relations between the parties have become so strained as to result in the withdrawal of Dr. Bresee, who, with several hundred of his supporters, proposes to organize an entirely new denomination. Friends of the doctor claim that, while he was ostensibly in charge or joint charge of the mission, he was excluded from the councils which controlled the movements of the workers, and, to use a current phrase, was 'frozen out' of the big hall.

"The history of this Peniel Hall Mission is rather unique in some respects. Mr. and Mrs. Ferguson, who now have charge of the building, have been engaged in religious work in Los Angeles for nearly ten years. Before the erection of this building, they occupied storerooms in various parts of the city which were used as meeting places. Their rent was usually heavy and was sometimes paid with difficulty. About five years ago, however, the mission struck a bonanza in the person of G. B. Studd, an Englishman who possessed a religious bent of mind and about \$40,000. He became a frequent visitor at the mission of Mrs. Ferguson and at length decided to donate his fortune to the furtherance of the work conducted by the Fergusons. The splendid quarters now occupied by the mission in the three-story brick building on Main St. are the result of Mr. Studd's determination. He has been an active worker at the mission since its inception and is a unique character in a religious way.

"It is this mission and these people that Dr. Bresee has left. No name has as yet been decided upon for the new organization which Dr. Bresee and Dr. Widney propose to found. It will, however, be congregational in its character, and will aim to do much evangelistic work."¹³

Mrs. Ferguson was the composer of the well-known song "Blessed Quietness," because of which the mission group was known as the "blessed quietness" crowd. It does not require much imagination to see some conflict that might stem from this emphasis and Dr. Bresee's emphasis on free expression of praise.

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06 -- FOUNDING A NEW CHURCH

A. Beginnings

The year 1895 found Bresee without a place in the conference in the Methodist church, and because of his dismissal from the mission, without any place for service. But many of the people who had gone with him into the work at Peniel Mission urged him to continue his mission work under independent control. After prayer and consultation, a hall was rented at 317 South Main Street, where they started the new mission. The wording of the original notice for the first service in the new mission is as follows:

"Notice Of First Meeting

"Los Angeles, Cal., 1895

"Dear Friends:

"Permit us to inform you that Rev. P. F. Bresee, D. D., will preach next Sabbath, October 6th, at 11 A.M., in the hall at 317 South Main Street, Los Angeles, Cal., instead of at the Peniel Hall as heretofore.

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

"Rev. J. P. Widney, LL.D., 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 together with such 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 6, 1895, at 317 South Main Street, Los Angeles, Cal.

"Committee."1

The Los Angeles Times wrote the story of the new church under the news heading of:

"New Denomination

"Drs. Bresee And Widney Will Found A New Church

"A new denomination of Christians will soon be organized in this city. Dr. P. F. Bresee, for five years pastor of the First Methodist Episcopal Church, but for the past year connected with the Peniel Mission on South Main Street, will act with Dr. J. P. Widney, formerly president of the Southern California University, in the formation and organization of this proposed church. . .

"The first service of the new church was held in Red Men's Hall on South Main Street yesterday morning. The hall was filled with worshipers, the sermon of the morning being delivered by Dr. Bresee, who spoke from the words of the prophet Jeremiah: "Thus saith the Lord, Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."2

This article further describes the sermon as being an exhortation to return to the old way. "In the text the voice says, 'stand.' Wandering will do no good. Stand and get your bearings and then inquire of God for direction. We are to make diligent inquiry. We are to ask for the old paths. Anything new in religion is false, and yet everything in salvation is marvelously new to him who finds it. The reformers have not led men into new paths, but back to the old truths. Luther and Wesley preached no new truth or doctrine. The tendency of men and of light thinkers is to get away

from the simplicity of the gospel. The tide sets strong towards worldliness. Wise men see it and raise their voices in protest. Bishop Foster says he is alarmed at its threatening attitude. We need the old ways. The modern method of educating men into salvation by refined influences and good environment is insufficient in its results. Conversion and sanctification must be experienced.³

1. Organization

Meetings were held for two Sabbaths and the announcement was made for organization. Dr. Widney had proposed that the name of the new church be the Church of the Nazarene, and it immediately met with the favor of the congregation. On Sunday, October 20, 1895, the group was organized into a church. The Los Angeles Times printed the story of the organization.

"A New Mission

"Opening Service Of The Church Of The Nazarene

"The new "Church of the Nazarene" was organized yesterday with a membership of eighty-two, and the opening service was held in the hall at Number 317 South Main Street, the present home of the new church, which is devoted to city mission work."⁴

The morning service was conducted by Dr. Widney, who preached from Christ's words to Peter in Matt. 4:19, "Follow me." Much of the sermon was devoted to an explanation of the new movement, its plans and its object. He said in his sermon, "Notice that Christ does not say: Accept the creed that I frame. Observe the church forms or rituals I devise, or join the church which I found. He only said, 'Follow Me.' It was as though He had said, 'Come, live My life with Me.' What does it mean? It means that Christianity is not a creed; not an ecclesiasticism; not a ritual; but a life. Christ had no church edifice for His service; gave no forms save a simple prayer that a child may repeat; framed no formal creed."⁵

Dr. Bresee said some eight years later in describing the organization service. "It was but a small company, being about an hundred men and women who came out and stood together on the third Sabbath of October, 1895, in a hall at 317 South Main Street, Los Angeles, California. It was with holy awe, and sacred thanksgiving that they waited and plighted themselves anew, to Him who had so lovingly called them and to each other. They at once began to tell the old-new-story and to seek souls for Jesus Christ."⁶

The list of charter members was kept open for a few days and finally reached a total of 135. The organization of the new church was completed on Wednesday, October 30, 1895. The original minutes of that meeting show the statement of belief of the group.

"The members of the Church of the Nazarene met at their hall at number 317 South Main Street in Los Angeles City, California, at 7:30 o'clock P. M. on Wednesday, October 30th, 1895, pursuant to public announcement made from the pulpit to complete the organization of the Church of the Nazarene, elect officers and take the necessary steps for incorporating under the laws of the State of California. Dr. J. P. Widney was elected president of the meeting and W. S. Knott was elected secretary.

"The draft of the Articles of Faith and General Rules which had been prepared was read and on motion was altered and corrected in some particulars. Upon said alterations and corrections being made same was duly adopted as the Articles of Faith and General Rules of said Church and same as adopted is as follows, to wit:

"Articles of Faith and General Rules of the Church of the Nazarene.

"Feeling clearly called of God to the carrying on of His work in the conversion of sinners, the sanctification of believers and the building up in holiness of those who may be committed to our care we associate ourselves together as a church of God under the name of the Church of the Nazarene.

"We seek the simplicity and the pentecostal power of the primitive New Testament Church. The field of labor to which we feel especially called is in the neglected quarters of the cities and wherever also may be found waste places and souls seeking pardon and cleansing from sin. This work we aim to do through the agency of city missions, evangelistic services, house-to-house visitation, caring for the poor, comforting the dying. To this end we strive personally to walk with God and to incite others so to do.

"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 entire sanctification of believers.

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

2. The First Tabernacle

Things happened fast for the little group. Due to their earnest prayers and triumphant songs, the owners of the building asked them to secure other quarters at the end of the first month. They then moved to North Main Street, to a building that was known as the old Good Templars' Hall. About four months later the building was torn down to make way for a new building, and they had to look again for a place of worship. After much searching it seemed impossible to find a suitable place of worship within their financial means. It was during this time that Bresee, driving down Grand Avenue, came where a large new church was being erected, in that part of the city where many fine churches were situated. At this sight he thought of the needs of his group swept over him and he cried to God in prayer. "O God, there is much money for these large churches; oh, that Thou wouldst send us some for a Church of the Nazarene." The Lord spoke to his soul as clear as the voice of a man, "I have given Myself to you." His heart leaped for joy, declaring that out under the stars was good enough place, if He who had nowhere to lay His head gave himself.⁸

Bresee had a vision for a permanent place of worship that could be bought or built by the group. A lot on 526 South Los Angeles Street was leased and \$750 borrowed to buy lumber to build a plain board tabernacle. The people gave of the little they had and they all worked to put up the building. In a few months the building was found to be too small, the group had grown so rapidly. Bresee presented the need to his faithful people and at the close of a Sunday morning service a special "march" offering was received to enlarge the building. The congregation marched around the front of the church and laid four hundred dollars on the table. The enlarged building had a seating capacity of four hundred and provided the group with a place to worship for seven years.

3. Dr. J. P. Widney

One of the most versatile and influential men of early California was Joseph Pomeroy Widney, A.M., M.B., D.D., LL. D. He was a leading physician, educator, administrator, civic leader, preacher, and author of his day. A series of articles that first appeared in the California and Western Medicine give the following facts about his versatile life.⁹ He was born in 1841, among the forests of Miami County, Ohio, and in sight of clusters of Indian wigwams, the son of Wilson and Arabella (Maclay) Widney, of sturdy Scotch and Huguenot ancestry. He received his education first at Miami University of the Pacific, where he earned the master of arts degree. After that he matriculated in Toland Medical College, which later became absorbed by the medical department of the University of California. From this institution in 1866 he

received the M.D. degree. He then served for a time in the United States Army as surgeon at Drum Barracks, in Wilmington, California, on the Pacific Coast, and was then transferred to Arizona and served two years in the campaigns of 1867 and 1868 against the Apache Indians.

He entered private medical practice in Los Angeles in 1868 and is credited with being the founder of the Los Angeles County Medical Association, on January 31, 1871. At a meeting of the group on February 1, 1876, Dr. Widney called attention of the society to the unsanitary condition of the city, and the need of a board of health and a health officer. He, in time, served on the Los Angeles Board of Health and for a number of years as a member of the California State Board of Health.

Widney had a very active mind, always searching for new things. His studies on sanitation and similar subjects bearing on public health turned his attention to climatology. His theories and convictions he included in the introductory chapters of California of the South, a volume published in 1888 and reissued in 1896, in which he discussed the physical geography, the climate, mineral springs, and health resorts of southern California. Growing out of these studies of climatology, Widney saw the great benefit to be had in flooding the Colorado desert. He wrote an article which was published in the Overland Monthly in 1873 advocating the flooding of the desert. He also proposed setting aside great forest areas, in a conservation of resources, for the benefit of generations to come. In his plan to set aside three forest reservations, Widney gave impetus to the great work of securing the present water supply for Los Angeles. Laying his arguments before the proper authorities, he suggested making one reservation of the forests north of Los Angeles and toward Santa Barbara, another in the mountains eastward about San Bernardino, and a third in the mountain region about San Diego. This personal effort on behalf of posterity was handsomely acknowledged when the government declared reserved the very areas in the Widney recommendation.

The distinguished brothers, Judge R. M. and Dr. J. P. Widney, acting on a suggestion from the former, gathered together a group of interested men and took the initiative to found an institution of higher learning in southern California; and the state, in 1880, granted a charter for the University of Southern California. The Widneys were leading Methodist laymen, as were most of the other interested men, and the university they founded was largely supported and controlled by the Methodist church of southern California. Five years later the board of trustees empowered Dr. Widney to organize a medical department of the university. He was later elected president of the university and is given credit as being the main influence in saving the institution from complete financial failure during the financial depression of 1893.

Dr. Bresee's friendship with Widney began in 1883 when Bresee came to Los Angeles from Iowa and was elected a member of the board of directors of the University of Southern California. The two became inseparable associates in most of the great work of the university and later joined in the effort to do extensive city

mission work at Peniel Mission. When that effort was blocked, they joined in the founding of the Church of the Nazarene with the main object in view to do city mission work.

Widney spent a large part of his time in his mature years at writing. His most scholarly work was on the Race Life of the Aryan Peoples, an exhaustive study which probably led to the conferring, by Miami University, of the honorary LL.D. degree. From Widney's pen have come a large number of pamphlets, and magazine and newspaper articles upon various topics -- industrial, racial, scientific, climatic, professional, historical, political, and educational--some treating of harbor work, and national and religious issues.

After three years' work with Dr. Bresee in the formation of the Church of the Nazarene, Widney experienced a change of thinking on some of the basic issues and principles upon which the Church of the Nazarene was founded. Due to this, Widney left the Church of the Nazarene, where he had become an ordained elder, and transferred his elder's orders to the Methodist church. In the official record of the Southern California Conference of the Methodist church is the following notation: "Who have been received on credentials and from what churches?" The answer is, "J. P. Widney, an elder in the Church of the Nazarene."¹⁰ The same record shows that Widney was appointed as superintendent of the city mission in Los Angeles.¹¹ He served the Bethel City Mission for twelve years until October, 1911, when he withdrew again from the Methodist church.¹² Widney lived most of his lifetime in a stately country mansion on Washington Hill, and after his withdrawal from the Methodist church he founded and built the Mission Bethel-EI near his home and maintained it at his own expense as a free "Church of the All-Father." There for many years he led in the religious services each Sabbath morning. In his later years he became a liberal in doctrine, quite contrary to his preaching in the Methodist and Nazarene churches. His book entitled *The Faith That Has Come to Me* shows his radical change in his belief.

Dr. Widney was of a different temperament from Bresee, who called the Nazarenes "the rough-riders of the holiness movement." Widney objected to the evangelistic spirit and the accompanying emotionalism of the rugged holiness preaching of Bresee. He made public statement of his feelings in a service on October 19, 1898, which prompted the official board members to ask for his resignation. At the original organizational meeting of the church Bresee and Widney had been given a life tenure of office. The article read, "Phineas F. Bresee and Joseph P. Widney shall during their lifetime be conjoint pastors of the first congregation organized under these articles and shall likewise during their lifetime superintend and direct the general work of the Church of the Nazarene, the establishment and supervision of other congregations, missions, local meetings, church literature, and perform such further duties as may be stated in these articles."¹³

During the controversial meeting in regard to the changing concepts of Dr. Widney some of the board members mentioned the fact of life tenure and stated that "the life terms of pastors and general superintendents had never been satisfactory and that it had kept persons from joining the church.¹⁴ Bresee said that he saw the undesirability of life terms and that he was ready to hand in his resignation as pastor and general superintendent. Widney then said that he was ready to hand in his resignation if the board asked for it. The following resolution was thereupon adopted: "Resolved, that Dr. J. P. Widney and Dr. P. F. Bresee are hereby requested to hand in their resignation as pastors of this church and as general superintendent of the Church of the Nazarene."¹⁵ Bresee and Widney both then tendered their resignation to the board and "on motion duly adopted both of said resignations were accepted by the board."¹⁶

A committee was then appointed by the board to select a temporary pastor and also a temporary editor of the paper until such time as a church meeting could be had for the election of a pastor. From this time until he left the pastorate in 1911 to devote his full time as general superintendent, Bresee was always elected pastor by an overwhelming majority.

4. The New Church Building

Early in 1902 a committee was appointed to look for a possible location for a new large tabernacle. They wanted a place not too far from the old location, if possible a corner, and with sufficient room for a large building. After searching, it was found that a member of the church had a desirable lot and the board agreed to pay him the price established by worthy appraisers. The price agreed was \$7,500. The church record shows there was "action taken in the board meeting to take the lot from Brother Jaynes and report on the amount to offer Brother Jaynes for his lot."¹⁷ At the next monthly meeting "the draft of the contract for purchase of the lot from Brother Jaynes was read and on motion approved, and the board of trustees were requested to enter into the contract with him as prepared."¹⁸

The pressure for a larger place of worship was great. The church board met and resolved to ask the people to support the new building program. "Resolved that the official board of this church ask all who can and in whose hearts there is a desire to so do to join them in making an offering of a thousand eagles, (\$10,000) within the next six months to the building fund for the new church and resolved, that the money now in the building fund amounting to nearly \$700 be applied on that amount."¹⁹

Dr. Bresee said in summing up the situation, "Two ways were open, to continue in the old place and gradually gather and save until a sufficient amount was gathered, which as the people were poor, would necessarily be a slow process; or to build and have the room to push the battle and work out its cost on a larger basis. After much prayer it was decided that the Lord called to arise and build. It was thought that having the lots, a suitable building could be built for \$20,000, and

it was agreed that if necessary \$10,000 of that amount could be carried for a time and be no more burden than the amount carried in the early part of the work; and it was believed that by very special devotion, a thousand golden eagles could be brought by the people during its erection and on Dedication Day."²⁰

The report showed that the people accepted the challenge and gave towards the purchase of the lots. "On Sabbath the people again came to the altar and laid upon it such offerings as were possible to them for this purpose, and when it was counted it was found to be \$2,800. After a few months another offering was made in a similar way of over \$3,000, and the lots were paid for."²¹

It was the purpose of the group to build as simple a building as possible, yet one that would adequately take care of the large crowds that attended the church. It was their conviction that the church building should be plain and inviting to the poor. They originally planned a frame church, but found that due to fire regulations they would have to build of brick. This raised the cost of the proposed building -- a sore test to the faith of the group, who wanted the new building, yet had few resources. However they felt that the Lord would help them, so they made the excavation and started the building. At the cornerstone-laying service the people came forward and laid upon it a little over \$2,000. A bequest of over \$700 was received; a lady gave a lot which was sold for \$300; some interested readers of the Nazarene Messenger sent in eagles from various parts of the country; and the people of the home church added, some much, some little, each according to his ability, until at the time of dedication nearly \$4,000 had been paid. It was found on the dedication day that the church had cost up to the present point of completion, including the lots, exclusive of what it would cost to finish the inside of the Sunday school rooms, about \$35,000.²²

Bresee gives a very vivid account of the triumphant march from the old tabernacle to the new church building on Friday night, March 20, 1903. The old building, emptied of all its furniture and equipment, was packed with as many as could gain entrance to it. They sang a couple of songs; Rev. C. W. Ruth, the assistant pastor, led in an earnest prayer of thanksgiving; then the procession formed at the altar. It included in order of their appearance: the bearers of torches; the musicians, including drummers, cornet players, and others; the ministers; the official board members, followed by the people, singing as they marched, "We're Marching to Zion." He says of the procession, "The streets were thronged with people, as the long procession slowly, with praises, marched down Los Angeles Street, turning on Sixth toward the new church. Upon reaching the church the doors were opened and in a few minutes it was packed with people. When more than two thousand people had crowded into the building, the mass of people in the streets seemed but little decreased."²³ Girvin estimated the number of people to be a total of 2,500 in the church and on the two streets around the church a total of 10,000.²⁴

Bresee made a brief address in reference to the work of the church, especially emphasizing the purposes and aims of the denomination, and gave a

brief history of the church thus far. Evangelist C. E. Cornell, a lay evangelist who in later years became pastor of the church, preached the sermon, after which several persons came to the altar seeking pardon of their sins. Bresee further described the service for the readers of the Nazarene Messenger. "The whole service was peculiarly impressive and touching. The bidding of farewell to the old Tabernacle, where many of the company had been saved from sin, where there had been such heavenly anointings, and from whence all that was mortal of so many had been borne to their last resting-place, all conspired to make the leaving very tender. When the windows of the new church came into view and the hearts of those who had so prayed and labored for its construction saw the vision of the glory that was to be the glory of the new so much greater than the old -- with the fire of infinite love burning in the hearts, tears were wiped away, shouts of joy and triumph filled their souls, and they entered the new, as with Him 'who traveleth in the greatness of His strength, mighty to save.' No wonder their praises shook the great temple; it all seemed a part of the fulfillment of the prophecy, 'and the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.'"²⁵

5. Dedication Day

Another great epoch in the history of the new denomination came on Sunday, March 22, the day of dedication of the new church building. As the various rooms of the church were not yet complete, the early prayer group met in the gallery. Before the group had finished its prayer service the crowds began to gather. Because of the great numbers, they did not attempt to have anything but a general service. Bresee described the service thus: "The people came crowding into the great auditorium until it was filled to its utmost capacity and the services commenced fifteen minutes before the regular time, as no more could get in. Appropriate hymns were sung. Rev. Coleman read selections from the sixth and seventh chapters of Second Chronicles and the whole audience united in repeating the twenty-third Psalm. Brother Joseph Jamison led in prayer, in conjunction with which the heavens opened and the presence of the Master was peculiarly manifest. The regular offering for the work of the church was made. Just as the sermon was about to begin, a weeping man came to the altar asking for prayers that he might be saved. It seemed to strongly emphasize the fact that the one great thing here is not preaching, or singing, or giving, but salvation. For that, all things must wait. It was but a few minutes of prayer until the penitent man heard the voice of God, 'Thy sins are all forgiven thee,' and he sat beside the altar to hear the word of life."²⁶

Bresee then preached from II Chron. 6: 18. At the close of the sermon he gave a brief account of the rise and progress of the work, speaking of the various places they had found shelter and the way the Lord had led the little group to the present great occasion. Then came the time for the great dedication offering. The Los Angeles Herald, in its report of the dedication, says:

"The congregation at 12:30 began to march up the aisles and past the altar, making contributions. The procession lasted forty-five minutes and was more than a mile long. The tables on which the contributions were placed were covered with a pile of gold, silver and coppers, with notes, checks, greenbacks and pledges that, when finally counted, proved to represent \$8,842.53.

"The doxology was sung. Rev. C. W. Ruth offered thanks to God for the offering and prayed. The Board of Trustees came to the front, and through their president, C. E. McKee, presented the building to the pastor to be dedicated as a church to the worship and service of Almighty God. Dr. Bresee then formally, with fitting words, dedicated the new church, and Dr. Stephen Bowers offered the dedicatory prayer. The doxology was again sung and the congregation dismissed."²⁷

In the afternoon and evening service the additional offerings brought the total to \$10,300. About fifty seekers were at the altar during the day and twenty united with the church.²⁸

B. Emphasis Of The New Church

In speaking of the emphasis of the new church, it could just as well be said that it was the emphasis of Dr. Bresee, for the position could be taken that all the church was and became in her formative years was the result of the thinking and leadership of Bresee. This position is supported by Watkin in his historical study of the leaders of the Church of the Nazarene. He says: "The strength, poise, and ability of the first leaders, in a sense, has been a determining factor in qualifying the course of leadership that has followed. In the fall of 1895, the Church of the Nazarene began to seek an abode. The singular can be used, because at that time the Church resided in the stout heart of Phineas F. Bresee."²⁹

After careful study of all the available material, it is concluded that the new church really had three special emphases: desire to minister especially to the poor; a crusading spirit in the hot issues of temperance; and most important, the doctrinal emphasis of Christian perfection as taught by John Wesley, the founder of Methodism. These three emphases were, of course, characteristic of all the preaching of Bresee, and were a carry-over from the early Methodist church.

1. Ministry To The Poor

One of the main reasons Bresee gave for withdrawing from the Methodist church was his desire to make the gospel available to the poor of the city. He said, "It has been my long cherished desire to have a place in the heart of the city, which could be made a center of holy fire, and where the gospel could be preached to the poor."³⁰ Bresee's special interest in evangelizing the poor first became evident at Pasadena. During his successful pastorate there he organized and supervised a mission for the neglected Chinese. He also started the custom of receiving a large

plate-offering each Christmas for the poor. The news account of Bresee's new church venture showed his desire to minister to the poor. "When Dr. Bresee left the Methodist Episcopal Church one year ago, he gave as his reason for leaving that a wider field of usefulness was opened to him in the Peniel Mission work."³¹ In an editorial some years later Bresee said: "This is the test which we desire all men to apply to the Church of the Nazarene. First, it entered an open door. It did not seek the rich. It remembered the Master's words, 'How hardly shall they that have riches enter into the Kingdom of God.' It has been found that few, very few rich men and women will pay the price, and give all, to follow Jesus, some 'go away sorrowful'; but they usually go away. These Nazarene people heard Jesus say in evidence of His own Messiahship, 'The poor have the Gospel preached unto them.' They saw that there was a multitude of people trying to maintain homes, who were often in affliction and distress who needed sympathy, and often help, whom it was possible to serve and that their hearts could be opened to the message of infinite love, and they could be gathered to the arms of Jesus. To these people they went."³²

a. Young People's Groups. In the early days of the church Bresee organized the young people of his church into groups to do mission work among the poor. They went from door to door of the crowded dwellings in the center of the city seeking the poor and needy. They held enthusiastic street meetings, lighting the streets with blazing torches. In the church treasurer's report for the church is found this interesting entry. "Following amounts were ordered paid: \$125 to Dr. P. F. Bresee on salary. \$20 to Miss Emma Stine and \$1.20 to M. Leightenheimer for half-dozen torches for street meetings."³³

They visited the jails and hospitals. Everyone was put to work in this great mission to the poor and outcast. The young women were organized into a group called Company E, and then shortly after, the young men were organized into a group called the Brotherhood of St. Stephen. Dr. A. O. Hendricks writes of his early days in the church with Bresee and his work as leader of the brotherhood group. "While attending the University I continued active in our work at First Church. Immediately after the remarkable sermon on St. Stephen, Dr. Bresee organized the Brotherhood of St. Stephen. Sister Emma Stine was elected the first president, and Brother R. E. Shaw succeeded her as president. Brother Shaw did a fine work among the young men, but as Sunday school superintendent and choir director, he had his hands full. He resigned as president and the writer was elected to take his place in the brotherhood and also elected as their home missionary, in Los Angeles."³⁴

He further describes the work of the young ladies as they were actively engaged in the Christian social work of visiting the poor and needy. "The young women had already been organized by Rev. Lucy P. Knott, into what was known as Company E. This company of young women sought the conversion and sanctification of young women and girls, and their continued growth in the Christian life, through the means of the Word, prayer and personal work."³⁵

An article in the Nazarene gives a vivid description of the jail work that was continually carried on by the ladies of the church. "Sister O'Brien writes of the jail work in which she with others are engaged. 'In company with Miss Gay and Miss Dixon, we visit the jail every Sunday afternoon. God is with us in the singing. We talk to them of salvation, assuring them that there is a way out of sin, and if they will turn to God, they may regain what they have lost. By talking kindly with them, hearts that have been hardened by sin and wrong-doing are touched and softened. We have seen as many as ten hands go up at one time in request for prayers. A young man who had been an inmate of the jail went out and while attending a street meeting was gloriously converted, and is now preaching the gospel to others. Women have gone out and found shelter in the Florence Home and other places of refuge, where they are encouraged to begin life anew.'"³⁶

b. The Florence Home. A report in the Nazarene Messenger gives an account of the work of the Florence Home.³⁷ Dr. Bresee was president of the board and the guiding influence in the work of this home for unwanted children and unwed mothers. "The eighth annual meeting of the home was held in the parlors, on Saturday, August 18, 1900. The election of officers for the coming year was the first business. The old board was re-elected. Our honored president, Rev. P. F. Bresee, who is confined to his bed still, from the dreadful accident of August 8th, was re-elected . . ."³⁸

c. Church Buildings to Be Plain. Bresee had some very definite feelings in regard to expensive church buildings. In an article entitled "What Doest Thou?" he set forth his views. "That magnificent temple which Herod the Great had builded at such great expense of time and treasure, had little attraction for Him, who though He was Lord of heaven and earth, had not where to lay His head. Who though He was rich, yet to save men from sin and hell, became poor and poured out His life in every way, even upon the cross, to Him those finely cut stones were little more than a heap of rubbish. What must He think of His people today, spending their time and strength and the money which would feed the hungry and clothe the naked and send the gospel to the unsaved, in placing stone upon stone, building massive towers, carving forms of beauty, adding elaborate and expensive adornments, putting thousands of dollars into grand organs, and all tending necessarily to drive the poor from the portals of the so-called house of the Lord?"³⁹ On another page in the same issue he stated their need of a new church and went on to say: "We want places so plain that every board will say welcome to the poorest. We can get along without rich people, but not without preaching the gospel to the poor . . . Let the Church of the Nazarene be true to its commission; not great and elegant buildings; but to feed the hungry and clothe the naked, and wipe away the tears of sorrowing; and gather jewels for His diadem."⁴⁰

An article in the local paper received a quick response from Bresee. "An error got into some of the daily papers, to the effect that the Church of the Nazarene was going to build a church at a cost of \$50,000. Of course all who are familiar with the spirit and work of the Church of the Nazarene know that even if it were possible for

them to do otherwise, they would put only such a part of the Lord's money into a building as is necessary for a plain, substantial building that will accommodate the multitudes People who know this church, know that its fidelity to the poor has been such that it is without the necessary means for even such a plain, commodious building."⁴¹ However it was found, when the new building was completed, that due to the fire zoning law requiring brick veneer, the final cost of the building was \$35,000, about \$15,000 more than the first estimate. This was a very large structure with room for 2,500 on the day of dedication, plus the additional rooms for Sunday school work.

While the church was primarily interested in the salvation of the poor, it attracted people from all classes of society, who, of course, were made welcome and were used as leaders in the church. Among the prominent members of the church was Colonel Duncan, a southerner closely identified with the War of the Rebellion.⁴² He was a friend of Jefferson Davis, the president of the Confederacy, and when it was impossible to secure proper paper for making Confederate money, Colonel Duncan had engaged successfully in the manufacture of paper for that purpose. He was wealthy and a spiritual leader in the church. On one occasion he made a gift of \$500 as a thanksgiving offering, an expression of appreciation to God for answering the prayers of the church for his sick wife. Mr. Gardner Howland, another wealthy paper manufacturer, was a member of the church and a member of the famous Troy Praying Band.⁴³ At least two of the folk were practicing physicians, Dr. Paul Bresee and Dr. Michael Everly Whistler. Two other of the Bresee boys were owners of the Bresee Brothers Funeral Home and Wagon Building Shop. An article in the Midland Methodist stated in an article describing the new movement: "All meet on a common level. Lawyers, doctors, scientists, business men. Men and women of education and refinement have been gathered within its pale, but it is emphatically to the poor that Salvation is offered in this church. The wealthiest man or woman could have no more domination than the most humble. Brotherly love prevails. Its church buildings are plain. Costly churches which exclude the poor are ignored."⁴⁴

d. A Word in Reference to Capital and Labor. Bresee was interested in everything that affected the morals and welfare of his people. He wrote an editorial expressing his views in regard to a series of strikes that had affected especially the poor. "In the conflict -- where there is a real conflict -- between capital and labor, Christian thought is naturally on the side of the laborer. It is a sad thing when laborers put themselves where good men cannot approve their course, or sympathize with them in their efforts Men evidently have a right to organize, they have a right to work or not, as they see fit. No one denies them these rights, but other men have the same rights. A man is no better, no worse, because he belongs to a union or because he does not; he has the natural right of life, liberty and the pursuit of happiness. He may work or not work as seems good, and for such wages as he is willing to accept, and no man is to say nay. A man has a right to employ whom he will to do the work he has to be done, and no man can interfere with these rights without becoming a criminal, and should be treated as such

The humblest laborer in the land has as many rights as any labor union and they are as sacred, and, if the nation is to stand, must be maintained. Picketing places of work and forcibly preventing men from labor is a crime, and those who do it should find their places where lawbreakers can do no harm."⁴⁵

2. Temperance

From the early days of Bresee as minister in the Methodist church, he was a champion of the temperance cause. When he established the new church he was emphatic that it should be a temperance church. Dr. Stephen Bowers, editor of the state temperance paper, wrote commending the Nazarene church. "Again and again the writer has been solicited to establish a prohibition church in Los Angeles, where men and women who are fighting the saloon in this state, and who are tired of the apathy of churchianity, could have their name enrolled. To all such we would say there is such a church well established in this city. The Church of the Nazarene, on Los Angeles Street, is emphatically a prohibition church. It preaches, believes in, and its voting population vote for prohibition. Holiness and prohibition are two of its leading tenets. It claims that no sanctified man can cast his vote in a way that can be counted for the perpetuation of the saloon and the drink traffic."⁴⁶

The Manual of the Church of the Nazarene for 1899, which was a brief pamphlet of forty-six pages, had the following to say in regard to prohibition. "The Holy Scriptures and human experience alike condemn the use, as a beverage, of alcoholic drinks. The manufacture and sale of such liquors for such purposes is warfare against the human race. Total abstinence from all intoxicants is the Christian rule for the individual, and the total prohibition of the traffic is the duty of civil government. It cannot be licensed without sin, and voters in a republic are responsible for the acts of the government. No voter can vote for license or for a party favoring it without becoming a partaker of this crime against humanity. To rent or lease property to be used for such traffic, or to sign a petition for granting license, or to be a bondsman for persons engaged in the traffic of intoxicating drinks, can but be considered a misdemeanor. Only unfermented wine is to be used in the sacrament of the Lord's supper."⁴⁷

Under the head of church membership, the Manual read as follows: "The use of intoxicating liquors as a beverage, or the trafficking in the same, or giving influence, or voting for licensing of places for the sale of the same is unconditionally forbidden."⁴⁸

The third assembly of the church, held October 16, 1900, again went on record as being a prohibition church. In the report of the temperance committee it was stated: "Whereas, the Church of the Nazarene in both warp and woof is emphatically a prohibition church, embodying in its manual on this subject, that the manufacture and sale of intoxicating liquors for beverage purposes is warfare against the human race."⁴⁹

Much of the editorial work of Bresee centered around the temperance theme. Most of it was in controversial form, firm in its criticism of other churches that did not voice a strong objection to the liquor traffic. In an editorial he cites a news dispatch which tells of plans for McKinley's Second Inaugural Ball. "The dispatches say: 'Inaugural Ball to be a marvel,' 'A special hall to be built for McKinley's Second Inaugural dance. . . ' 'Wealthy republican residents are determined that no expense shall be spared to celebrate the beginning of the second administration.' All this in the face of church vows, and the facts of the hindered progress of the kingdom of Jesus Christ. But even this is a small matter in comparison to the flagrant union with the liquor traffic. And all this of itself would not be of so great moment if the Church of God, even in human weakness, with pure, uplifted hands, stood over against it. The unspeakably sad thing of it all is, that the so-called Church has so far forgotten Jesus Christ as to stand in with all this iniquity. It is for the remnant to lift up their voices to God and men in these evil days The sore is very deep, the cancer has fastened upon the vitals of the church, and, so far as spirituality is concerned, threatens to be fatal. So much the more God calls the remnant to holiness, and the fidelity which it brings."50

This is quite typical of his attacks upon the liquor traffic, and there were many special articles in his weekly paper, the Nazarene Messenger, plus a regular temperance column in each issue, called "Civic Righteousness." Dr. Stephen Bowers was the editor of the temperance column in the Nazarene Messenger, and also editor of the state temperance paper, the California Voice.

3. The Wesleyan Doctrine Of Christian Perfection

Another emphasis of the preaching of Bresee was on the doctrine of Christian perfection, and as the church developed it became the central issue. The growing group soon exceeded its mission stage and reached men and women of all classes and developed into a church. The poor were not neglected but the emphasis was on the doctrine of holiness in the continuing progress of the new movement. Bresee showed his desire to preach holiness in an editorial. "God has definitely called us to help strengthen the heart throbs of Christian life in this country. The time may come -- we trust it will-when we may be privileged to preach this precious Gospel in many lands, but no work is so important just now as that the church in America be lifted from worldliness and formality into the real life of God. We are yet in our babyhood but God in His infinite mercy has greatly used us, showing that He can use the weak things Our work is to preach holiness, to spread it over these lands. To this we give ourselves, for this we give our all. Praying for all the saints in the field to which God has called them. Let us stand close together, shoulder to shoulder to push holiness, to enter the many open doors. Nothing is so essential for the world's salvation as the building of great holiness fires in America."51

a. Doctrinal Statement of the New Church. In articles five and six under the articles of faith of the group their emphasis on holiness is seen.

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

"6. That the Spirit of God bears witness in the human heart to justification by faith and to the further work of the entire sanctification of believers."52

Much of Bresee's preaching centered around the theme of sanctification, or holiness. The terms holiness, second blessing, sanctification, fullness of the blessing, Christian perfection, heart purity, perfect love, and the baptism of the Holy Ghost are all used interchangeably to denote this experience that comes to the Christian after justification. It is the act of cleansing of the depraved heart by the Holy Spirit. The theological term most used is "sanctify." Webster defines this term as "1. To make sacred or holy; specifically to set apart to a sacred office or to religious use or observance; to hallow. 2. To make free from sin; to purify, as the affections of men."53 It is the second part of the definition that Bresee emphasized.

Through the years the doctrinal statement of the church has remained the same. The latest Manual of the church reads as follows under the Article X on "Entire Sanctification."

"We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy Obedience of love made perfect.

"It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.

"Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness."54

b. The Tuesday Afternoon Holiness Meeting. A regular part of the church schedule was the popular Tuesday holiness meeting. This service was a tradition with the church. The meeting consisted of much singing and rejoicing, together with the testimony of those who were sanctified. Usually a visiting preacher would bring the message or Bresee would conduct a teaching ministry. On one occasion he said of the holiness meetings: "I wish that special emphasis may be laid upon the Tuesday meeting. It is at 2:30 P.M. and is known as the weekday holiness meeting. It is an accusation that with us every meeting is a holiness meeting. We do not deny it. But this Tuesday meeting stands somewhat by itself. It has peculiar opportunities and possibilities for teaching and testimony, for the deepening of experience, and leading people into the blessing."55

As the church progressed, holiness became the main emphasis. In an editorial Dr. Bresee said: "Our work is to preach holiness, to spread it over these lands. To this we give ourselves, for this we give our all. Praying for all the saints in the fields to which God has called them let us stand close together, shoulder to shoulder to push holiness, to enter many open doors. Nothing is so essential for the world's salvation as the building of great holiness fires in America. . . God has called us, let us be quick and constant."⁵⁶ The church soon became known as a holiness church and is known as such today.

* * * * *

07 -- EDITOR AND WRITER

A. Illustrations Of His Writings

Throughout his life Dr. Bresee was busy with the pen. His favorite topics for editorials were the theology of holiness and the great temperance cause. He was deeply involved in the religious work of the day and had little time to write of anything else. The three papers he edited for approximately seventeen years were religious papers. As in his preaching, he put deep feeling and emotion in his writings. He wrote best when he was defending his gospel. Most of his writings were of a controversial nature. Yet in all of his controversy he evidenced a spirit of humility and kindness. He was not interested in attacking personalities or defending himself; rather he was defending what to him was truth. He wrote clearly, simply, directly, and without any trait of compromise.

1. Controversy

A Methodist lady who was a constant reader of the Nazarene sent him a letter expressing wonder and regret that he had so many critical things to say of the Methodist Episcopal church. She suggested that Methodism is our mother and it is not a nice thing to expose her faults to public view. To this Dr. Bresee replied, "It is true that I have occasionally referred to, what have seemed to me, serious delinquencies in that church. Not, I trust, in the spirit of faultfinding, or for the sake of criticism."¹ He then stated his policy of not talking about little, particular grievances in local situations but calling attention to vital and far-reaching trends which involved the usefulness of the church and the salvation of souls. He said: "It is not that some of her members are not what they should be, or are bad; it is whether the trend is toward holiness or toward worldliness... This great church is our mother in some sense, but she is not an old lady to be coddled in the corner, and protected from the public gaze. This church is a great army called of God to the greatest work of these late centuries."²

2. Opposition To A New Denomination

Much of his controversial writings were in answering the questions of many holiness folk who felt it wrong to start a new denomination. Many of the leading holiness preachers felt it best to stay with the established church and use every effort and influence to restore it to its original teachings. A writer in another holiness paper set forth this issue under the heading "What Can I Do for the Church?" The article went on to answer the question. "Do as Christ did, love it. He loved it so much that he gave himself for it. Can I do less? I am not appreciated. Neither was he. I am misrepresented. So was he." The conclusion of the article was that, if one had the spirit of retaliation or criticism, then he did not possess or exemplify the perfect love of Him who commanded we should not resist evil.³ To these statements Dr. Bresee made quick reply. He expertly showed Christ's disregard for the scribes and Pharisees, who made up the governing forces of the ecclesiasticism of his day. He showed that Christ's love was not for an ecclesiasticism into which He was born but for the Church made up of the "called out ones," the company of the redeemed who belonged to the great host of the Blood-washed, of whom Christ himself is the Head. He said: "To insist upon people staying in a church that has ceased to be willing to accept the truth that is the peculiar heritage of this dispensation, to urge them to love it, and suffer from it and for it, is worse than a fallacy. Christ came out from it, and organized anew. He put the new wine into new bottles."⁴

Dr. Bresee loved the Methodist church; there can be no question of this. But he loved holiness more. He had to make a choice between the two. He was definitely led of God to found a distinctly holiness church. He felt the many holiness associations and other similar groups could not meet the need, and used his editorials to urge unity of these holiness believers in one strong church. A careful review of his life and writings show that he had very cordial relations with those in the Methodist church who believed as he did in regard to the doctrine of sanctification. Yet they felt it the will of God for them to stay with the church and work for a revival within. He was not a bigot, for in all of his dogmatism there is no hint of a narrow mind which believed that he alone had all the truth and everyone else was in error.

Rev. H. C. Morrison and Joseph Smith were among those who differed with Dr. Bresee in his plans for a new holiness denomination. Both of these men were his good friends. They had preached together at many national camp meetings and he had both of these men preach for him at First Church in Los Angeles. In his columns he answered Morrison, who prayed and worked for a revival in Methodism. Morrison was editor of the Pentecostal Herald and in an editorial stated, "The man who is anxious to gather all of the entirely sanctified people into a church to themselves, and exclude from it all other, does not understand the divine plan. The wheat and tares must grow together here."⁵ Dr. Bresee replied that he was quite aware that the Church was for all people; fathers, young men, and little children should all be gathered in the bosom of the Church. But he said it is equally true that the standard should be holiness, and all be led as soon as possible into the fountain of cleansing. He further said: "It seems strange to say of the church that

the wheat and tares must grow together here; at least to so apply it as that we shall not be anxious to have the church after the pattern of Christ's love, 'who loved the church and gave Himself for it; that He might sanctify and cleanse it.' The field is the world, and not the church, and while it may be impossible but that there will be tares in it more or less, every church attempts to see that its members are the wheat -- true children of the kingdom and not the tares, which are the children of the wicked one; and it seems in order with the divine plan, and very commendable, that men should be anxious that the church, even our church, should be holy and without blemish."⁶

It seemed apparent that Dr. Bresee was quite right in his desire to organize the holiness-believing people into a distinctly holiness church. The movement that he started on the West Coast was very similar to many other movements throughout the United States, and it was soon found that unity among these groups was essential to preserve the work they were doing. This phase of Dr. Bresee's work will be discussed in a later chapter.

3. Editorials On Holiness

Most of his editorials were concerned with the teaching of Christian perfection or the doctrine of holiness. Typical of his many writings on this subject is his criticism of Bishop S. M. Merrill's book entitled *Sanctification, Right Views and Other Views*. The bishop represented the authoritarian voice in the Methodist theological world. In his book he says that many evils have come to the church and reproach to the doctrine of sanctification through partial, superficial, and extreme teachings; through the misconceptions, inaccuracies, distortions, and disputations; factional and morbid developments which have thrown the door wide open for deception, extravagance, fanaticism, and all manner of evils. The "holiness people" he regards as a descriptive phrase which strikes the sensibilities of conscientious men and women unpleasantly. His main objection to the modern holiness emphasis was that they were hobbyists.

Dr. Bresee defended his position in the columns of the *Nazarene Messenger* in his usual direct style. He said of the bishop: "How strangely this all reads from a Methodist bishop. It would seem almost enough to make the great bishops of earlier days turn in their graves. Why the designation 'holiness people' should strike the sensibilities unpleasantly when he feels that all Methodists stand for holiness and especially when the Bible declares that God's people are to be called the holy people, is a little difficult of discernment."⁷

He answered the charge of making a hobby of holiness. He said: "If holiness was not a complete whole, this might have some force. But all essential doctrines are necessary to it -- contained in it, or connected with it. A man that really preaches holiness covers the whole range of revealed truth; to make a specialty of holiness is to be as broad and comprehensive in thought and teaching as it is possible for him to be. Holiness is generic in the Christian system; it comprehends

all; it crowns all. To talk about making this all-comprehensive fact a hobby, and thus attempt to disparage it, is at the least an egregious folly."8

4. Writings On Temperance Issues

Another of Dr. Bresee's essential topics was the Christian's responsibility to oppose the liquor traffic in every way possible. He made the published comments of Dr. C. M. Coburn, pastor of St. James Church, Chicago, the basis for an editorial substantiating his claim that every Christian ought to vote to stamp out the liquor traffic. He quoted Mr. Coburn as saying in an interview on the mission of Methodism: "To vote all Methodism solid for any one part would be bad for the church and bad for the party. As to the moral evil of the traffic all Methodists must agree; as to the best method of weakening, limiting and destroying it, each Methodist must use his best prayerful judgment. For any one to say that only those who fight the saloon as he fights it can be true Christians, is neither modest nor sensible."9

Dr. Bresee answers the above reasoning by saying: "And yet when the church to which he belongs teaches that no member should vote for any party that is not pledged against the liquor traffic, and when it occurs that there is but one such party, it may be both modest and sensible to make some further inquiry, how it would be so very bad for the church or the party, for the church to carry out its declared principles of righteousness, and vote with the party opposed to the liquor traffic? Such talk about 'prayerful judgment' in reference to voting for whiskey-soaked parties is nonsense, thinly veiled with religious cant. It is such views in the presence of the imperative duties which are upon us in this war . . . and the general failure of professedly Christian men to come to the help of the Lord against the mighty, that sickens the hearts of men who are standing against the foe. It has come to pass that a man can scarce be true to the registered principles of the church without being regarded by the church itself as a Philistine and a crank. Nevertheless God lives, and the men of true faith must stand firm."10

When Dr. Bresee made reference to the name calling, he had in mind the case of Dr. S. C. Swallow, the "brilliant and heroic" editor of the Pennsylvania Methodist, who had been suspended from all ministerial and church privileges in the Methodist church. He wrote many articles about this case as the trial proceeded over a period of several months. He says: "The man of ability in that church who insists upon the church being true and faithful to its utterances upon entire sanctification and upon the whiskey traffic, will very soon be regarded as a Philistine, and a crank who should be suspended or worse. Dr. Swallow has challenged the church in its course, and is being made to begin to feel the sharpness and force of the pricks against which he kicks. There is no continued life for Dr. Swallow in the Methodist church unless he pulls down his banner and resets his sails, which we do not believe he will do. It is a sad day -- not for Dr. Swallow -- but for the church."11

In another of his articles on the liquor controversy he states characteristically: "The present method adopted by politicians of regulating this traffic is the greatest farce out of perdition. Sensible men surely must see it. And it does seem that all decent men must turn from it to find a way to destroy it. Shall we regulate humanity's greatest foe? Shall we regulate the greatest piracy and the most bloodthirsty villainy that ever the sun shone on? Let all good men swear eternal hatred and war against it. No truce, no parley, no compromise. Death to the business which is high treason in arms against humanity. Let us preach and pray and vote so, at least, as to maintain our self-respect."¹²

B. Papers He Edited

1. The "Inland Advocate"

Dr. Bresee's first attempt at writing and editorial work came at approximately the age of thirty-seven, while he pastored in Iowa. Rev. Joseph Knotts, who was forced to quit the ministry due to a bronchial condition, turned his attention to business. One of his investments included the publication of a religious paper called the Inland Advocate, which he asked Dr. Bresee to edit. A thorough search was made for copies of this paper and further information regarding it, but nothing could be found. This is no doubt due to the fact that the paper was so short-lived. The bookstore and all of the publishing interests, owned by Mr. Knotts, were destroyed by fire in 1870 or 1871. As a result of the financial loss, the paper was no longer published. Dr. Bresee served as editor of this paper for only a brief time, the dates of his service being unavailable due to papers being destroyed in the fire. It is quite possible that Dr. Bresee made some financial investments in the Inland Advocate, for he and Mr. Knotts became business associates at about this time and invested in several business ventures prior to Dr. Bresee's move to California.

2. The "Peniel Herald"

Dr. Bresee's second experience as editor came when he associated himself with the Peniel Mission. During his brief employment at the mission he founded and edited the mission paper called the Peniel Herald. He edited the first twelve issues of the paper. After he left the mission the paper was produced by other members of the staff. It was a small, four-page monthly publication with a rather limited circulation, designed mainly to tell the story of the new mission to interested folk. The first few numbers told the story of the opening of the mission, its purpose, and its growth. The second issue featured the dedication, and subsequent issues presented the unfolding plans for the mission. There was no extensive editorial writing, not much more than a report of progress and excerpts from sermons of Dr. Bresee.

Two other features of the periodical were a page that included letters from well-known holiness evangelists, relating their revival experiences and containing

brief thoughts on holiness. Another was personal letters from Dr. Bresee telling of his travels to holiness camp meetings and revivals.

3. The "Nazarene Messenger"

Dr. Bresee's outstanding work as a writer and editor was in the founding and publishing of the Nazarene. This periodical was perhaps the greatest means he used to spread the work of his church. He recognized the value of the press and used it early in the church's existence. At first he published small leaflets containing items of church news. In January, 1898, the Nazarene became a regular publication.¹³ At first it was a monthly paper and was described as "a four page paper, with three broad columns on each page, the size of the pages being about ten inches in width by fifteen inches in length."¹⁴ Dr. Bresee was the founder of the paper and its editor for fourteen years, after which it was merged with the papers of the uniting churches into the present publication of the Church of the Nazarene, the Herald of Holiness. The Nazarene was first published at 526 South Los Angeles Street, Los Angeles, California. The subscription price was set at fifty cents per year, but many copies were given away as a means of advertising the work of the church and securing new followers.

The size of the paper was increased to eight pages in 1898 and the price was increased to one dollar. In an effort to secure a large subscription list the paper was sent out on a credit basis. "Send the money if you can; if no, send your name and the money later."¹⁵ This policy was later changed and the subscription had to be paid for in advance.¹⁶ Dr. Bresee gave two reasons for this change. First, it was necessary to the business. There was a thousand dollars due on subscriptions which the office could not afford to lose. Second, there was a post office ruling that in order to receive the rate of postage usually accorded to papers the subscribers had to either pay in advance or express a desire to have the paper continued.¹⁷

According to Dr. Bresee, the purpose of the paper was to regularly inform the people of the condition and progress of the work and to have in their homes a publication devoted to the spread of Christian holiness in that city; also, that the paper with this information might be carried by their workers into the homes of the people whom they were trying to reach and lead to God.¹⁸

In an editorial Dr. Bresee stated that the objective of his paper was different from those of most other holiness papers in that it stood for "the clear organization of the holiness work for aggressive and systematic activity."¹⁹ Throughout the various issues of the paper much controversy is noted on the subject of organized holiness churches as over against the strong holiness preachers who felt it best to stay within the established church and endeavor to win others within the church to the holiness teaching. Many leaders in the holiness work, especially in the Methodist church, were quite outspoken against the organization of the Church of the Nazarene or any other organized holiness church, but Dr. Bresee felt the best

way to conserve the results of holiness preaching was to organize the people into a holiness church. In the chapter "Church Administrator," this principle will be noted.

The Nazarene was changed to a weekly in the summer of 1899. By this time a better equipped publishing house had been established at 233 East Seventh Street in Los Angeles.²⁰ The publishing house was operated by the Nazarene Publishing Company under the auspices and direction of the Church of the Nazarene.²¹ In the future this institution became the headquarters for all the Church of the Nazarene literature. In addition to the church paper, tracts, booklets, Sunday school literature, and other such material as was deemed needful and helpful, were published here.

The officers of the Nazarene Publishing Company included Dr. Bresee as president and Rev. W. P. Trumbower as secretary. The capital stock of the company was divided into five thousand shares which were to be sold at one dollar each. The financial condition of the Nazarene Publishing Company in January, 1900, was sound. However, Dr. Bresee urged the people who might have money to invest for the Lord to buy some stock in the publishing company to provide funds for more efficient work.²²

Dr. Bresee was acting in the dual role of publisher and editor of the paper. In January 1, 1900, the publishing company was incorporated for two reasons: "First, to secure the control of the paper and the business to the Church of the Nazarene, and second, to secure more money, by the sale of the stock of the company to carry on the work."²³ A majority of the shares (2,515) was turned over to the trustees of the First Church of the Nazarene in Los Angeles, who were to hold this stock for the church at large. The profits from this stock were to be used according to the desire of the annual assembly of the church.²⁴ Of the remaining 2,485, 782 had been sold by October, 1900, and those who were financially able were encouraged to buy the rest of the stock. Donations to the company amounted to \$234, but this sum was so meager that job printing was done to supplement the income.²⁵

Rev. J. P. Coleman was the first business manager of the Nazarene Publishing Company. He was succeeded by Mrs. L. L. Ernest, who held this office for almost six years. When she resigned this position, she continued to serve the publishing house by assuming the responsibilities of treasurer and office editor.²⁶ The third and last business manager was Rev. C. J. Kinne. Dr. Bresee considered him the providential person for this position, for he was a consecrated man of God with business ability. Having a call to the ministry, he felt he could not engage in secular business. When he was called to serve the church he accepted the position even though it meant great financial sacrifice.²⁷

June 28, 1900, marked the first anniversary of the Nazarene as a weekly paper. At this time it was being sent to thirty-two states and several foreign countries. Viewing the accomplishments and prospects of the paper on this

anniversary date, Dr. Bresee said: "The Nazarene has just begun its work . . . This year it has been stretching out its hand, getting its feet down, making ready for larger service and greater usefulness. It starts out on the new year better equipped in every way."²⁸

Beginning with the first issue in July, 1900, the official name of the paper was changed from the Nazarene to that of the Nazarene Messenger. The change was thought appropriate in that the paper should also be Christ's messenger. Being His messenger, "may it fly to the ends of the earth, bearing the joyful tidings of the love and life of Christ in us," said Dr. Bresee.²⁹ In order to fulfill this vision he urged each subscriber to be a personal messenger by showing a copy of the paper to his friends and getting their subscriptions. "Tell them what this great work of holiness means to Southern California and to the world; tell them how this paper pushes the battle against formalism and dead churchianity, as well as against cant and fanaticism; tell them it has just one great end -- to get Christian people to the baptism of the Holy Ghost, which cleanseth and empowers, and thus enabling them to reach the unsaved. Tell them it will come every week full of the very marrow of the gospel of the power of an endless life. Tell them that it will be to them a real blessing, and they will help the general work of holiness by subscribing for it."³⁰

At first the paper entered only a few scores of homes, but according to the report of the committee on publishing interests in the autumn of 1900 the paper reached 600 homes. The encouraging words from its readers assured that it was bringing blessings of light, and life, and hope, and help wherever it went.³¹

The Nazarene Messenger was increased from eight to twelve pages in the summer of 1901, and for a short period after this it contained sixteen pages. The church was growing and the demand for a larger paper was ever increasing. At this time there were one thousand copies printed each week and they were sent to thirty-five states and six foreign countries.

The Nazarene Messenger was purposely a holiness paper published in the interests of a young and growing church. Within its pages were found sermons, reports on revivals, items of religious news, gems of thought, holiness hints, testimonies of personal experience, poems, articles on the subject of holiness, a column in the interest of temperance entitled "Civic Righteousness," numerous advertisements of holiness books and other holiness literature, a Nazarene church directory, a column for the Pacific Bible College, and a section for the Sunday school lesson, which was expounded by Rev. Lucy P. Knott, and later by Rev. C. W. Raymond. The last page was largely devoted to commercial advertisements to help meet the expense of publishing the paper. In the latter part of 1903 a missionary board of the church was organized and made a request for space in the paper to further the missionary cause.³² From this time the paper took on a definite missionary emphasis along with the other church interests.

The great function of the paper was to acquaint people with the work that Dr. Bresee was doing to organize holiness believers. This led to the organization of Nazarene churches in several places and resulted in getting some independent holiness groups to join with the Church of the Nazarene. An example was the Madison Avenue Holiness Mission in Chicago. The members became acquainted with the Church of the Nazarene in 1904, and were so favorably impressed that they invited Dr. Bresee to visit them. This resulted in the union of the two groups. Rev. I. G. Martin was pastor of the Chicago group, and also served as editor of a Chicago holiness paper called the Pentecostal Evangelist. When the two groups united, the Pentecostal Evangelist was consolidated with the Nazarene Messenger.³³ Dr. Bresee continued as editor of the combined papers, which retained the name of the western publication, the Nazarene Messenger.

In 1912, the Nazarene Messenger was succeeded by the Herald of Holiness, which had been voted at the General Assembly in Nashville, Tennessee. At this time Dr. Bresee gave up the task as editor. This relieved him of some of the heavy load he had been carrying and permitted him to devote more time to work as general superintendent, which position had become more than a full time task now that the church was national in its organization. Dr. Bresee continued to write articles for the new paper until his death.

It is difficult to evaluate the influence of Dr. Bresee's editorial work. During the period of the revival of holiness preaching across the country many periodicals came into being to propagate the doctrine. "The movement was strongly organized, implemented, and publicized. Publishing interests were, in fact, a major concern. In 1888 it was reported that not less than four publishing houses were engaged in the exclusive publication of holiness materials. Twenty-seven holiness journals were being periodically issued, most of them on a monthly basis. By 1892 there were forty-one such periodicals. Holiness literature was abundant in scope if limited in content.³⁴

Dr. Bresee had a definite editorial policy as publisher and editor. His purpose was to spread the doctrine of holiness by printed page throughout America. His policy was to foster union of the holiness groups by definitely urging such union and emphasizing charity in "non-essentials" to make union possible on the basis of holiness alone. His editorials were many times of a controversial nature in defense of the doctrine of entire sanctification.

Another basic purpose of his editorial work was to encourage the established churches and to foster new churches wherever possible.

4. Other Publishing Interests

Due to the special doctrinal emphasis of the church, Dr. Bresee early saw the need for the preparation and publication of his own denominational Sunday school literature. As a result of his publishing interests in the church paper, the Nazarene

Messenger, the facilities were available for the printing of Sunday school supplies. Dr. Bresee and his publishing staff prepared the literature and printed it starting in 1907 and continued this work until a Board of Publication was appointed for the church at the General Assembly held in Nashville in 1911.

As a preacher, Dr. Bresee spent much time in careful sermon preparation. He did not leave many sermons written out in full detail but his sermon notes were very copious, so much so that his associates put them into book form after his death. The only book of sermons that he had issued before his death was published in 1903 and was simply entitled Sermons.³⁵ It was a group of twenty-nine abridged sermons.

After the death of Dr. Bresee, C. J. Kinne, who was very closely associated with Dr. Bresee for many years, and who was manager of the publishing house under Dr. Bresee's direction, prepared a manuscript of twenty of his sermons on the Book of Isaiah, with the consent of Dr. Bresee's family. This book of sermons was published in 1926 by the Nazarene Publishing House.³⁶ Another booklet containing two sermons was published in 1927. The booklet is called after the first sermon, Emmanuel.³⁷

C. J. Kinne later gathered together devotional writings of Dr. Bresee and arranged them one for each day of the year and published a book called Soul Food for Today.³⁸ This book was published in 1929.

All of these books of sermons are out of print. However in 1958 a book of his sermons entitled The Certainties of Faith was published. These were sermons all preached in the summer of 1903, the year the new brick building was completed.

* * * * *

08 -- EDUCATOR

Although Dr. Bresee did not have the advantage of a formal education, he was always interested in the education of the young ministers of the church and played a vital role in the educational institutions of his day. One of the first things he did when he started his new church was to provide the best possible school for the training of future ministers. While he was in the Methodist church he took the lead in support of the educational institutions of the church and spent much of his life in the interest of Christian education. Early in his ministry he was elected to the board of trustees of the Iowa Wesleyan University of Mount Pleasant, Iowa.

H. D. Brown, in his booklet of personal memories of Dr. Bresee, said that he was deeply interested in education. His primary concern was in the spiritual teachings and heart culture which would lead the student to a personal knowledge of salvation through faith in Jesus Christ rather than mere intellectual training and

literary culture.¹ When Dr. Bresee transferred to the Des Moines Conference, he was elected a trustee of the Simpson College at Indianola, Iowa.²

A. Vital Role In The Early Days Of The University Of Southern California

As one reads the story of the founding and early days of the University of Southern California, the names of Bovard, Widney, and Bresee appear over and over and it can readily be seen that they, more than any others, led in the development of this great university. Dr. M. M. Bovard was the first president of the university and served for many years; Judge R. M. Widney was a great benefactor of the school; his brother, Dr. J. P. Widney, served as director, professor, organizer, and dean of the Medical Department, and president of the university. J.P. Widney was a member of the incorporating board (August 5, 1880), known as the Board of Directors of the University of Southern California. He was elected to the chair of English literature, physiology, and hygiene (without compensation) at the first meeting of the board, September 6, 1880. Judge R. M. Widney was the first president of the board. Dr. Bresee came to California in 1883 and was elected a member of the board of directors, December 12, 1883; he served continuously until July, 1895, when he and President Widney resigned. The board held monthly meetings, of which Dr. Bresee missed very few. The records show that he spent a considerable amount of time serving the university in its early days. He is often mentioned as heading committees, opening with prayer, and other such duties.

1. The First Commencement

The first commencement, June, 1884, was one of the brightest days in the history of the university. The Sunday morning baccalaureate sermon was preached by President M. M. Bovard from the text Matt. 9:29, "According to your faith be it unto you." "At 2:30 the annual lecture was given by Rev. Dr. P. F. Bresee, pastor of the Fort St. Methodist Church. The theme of the lecture was 'The need of the age -- Men.'"³ In the evening speeches were made by the members of the graduating class, after which President Bovard gave the commencement address and presented the diplomas. The benediction was pronounced by Dr. P. F. Bresee.

2. Era Of Expansion

There followed what Gay called the Era of Expansion. He says: "It was a period of exceptional progress along all lines of commercial and industrial activities throughout Southern California. Real estate values were rising by leaps and bounds, business was flourishing, and all enterprises of whatever character were moving forward with amazing rapidity."⁴ The men on the university board took step with the times and launched a great expansion program for the new university. During the spring of 1884 plans were adopted for a three-story brick structure with stone foundation, to cost \$40,000.⁵ Dr. Bresee was elected to the building committee of the board.⁶ He, with President M. M. Bovard, appointed a committee to prepare for groundbreaking ceremonies for the new building.⁷ New professors were

added to the staff and a music department was started with power to grant the bachelor of music degree. In 1884, Dr. J. P. Widney, Dr. Bresee's close friend and associate, was elected dean of the proposed College of Medicine.⁸ At the October meeting of the board Dr. Bresee was elected vice-president of the board and served as secretary pro tem. The minutes are in his handwriting.⁹

Dedication day was a great event. Bishop Charles H. Fowler preached the dedicatory sermon, using as his text Acts 8:22. At the close of the sermon an offering was taken in subscriptions of \$2,000 to be used for running expenses. The total cost of the building proved to be \$37,000, exclusive of furnishings. President Bovard then presented the members of the board of directors, and the Bishop led in the dedicatory reading, which was responded to by the board. Then, in a few brief and solemn words, the Bishop dedicated the building to be used for the worship of God and for purposes of education. Dr. Bresee then offered the dedicatory prayer and the memorable service was ended with the singing of the doxology.¹⁰

3. The University System

Various branches of the university were started in different parts of southern California. Each branch or school had its own board, which in turn was accountable to the board of directors of the university. Dr. Bresee served on the board of directors for the university from 1883 to July, 1895; as vice-president of the board from 1884 to 1892, and as such presided at most of the sessions during the spring and summer of 1890. He served as president of the board of the College of Liberal Arts from its beginning in 1892 to July, 1895. He also served as board member for the Chaffey School of Agriculture from 1886 to 1895.

a. **The University Council.** The university council met in session to lay emphasis on the general educational policies and programs of the university in all of its branches. An article in the district paper gives an account of one of the public meetings of the council and shows something of the influence of Dr. Bresee. Judge Widney gave the opening address on the topic "Our Obligation in the Care of Students." He severely criticized the type of teachers who recite the lesson to pupils instead of having the pupils recite to them. He spoke against admitting bad boys to the schools with the hope of doing them good, when all such are a menace to good discipline and order, usually corrupting the others. "The principal address was given by Dr. P. F. Bresee, who spoke on the assigned topic, 'How best to promote the work of the university.' This address was delivered with the doctor's usual animation and power. The general drift of his speech was on the place evangelical religion should hold in our Christian schools. He had a sermon worthy of his steel and right royally did he wield the flashing blade of truth."¹¹

b. **The Maclay School of Theology.** This school was brought into being through the generosity of the honorable Senator Charles Maclay, who served in the state legislature of California from 1860 to 1868. It was established for the sole purpose of preparing men for the work of the ministry and other areas of religious

service. In 1885, Maclay sold his ranch in the San Fernando Valley for \$400,000 and gave \$150,000 for the founding of the Maclay College of Theology, of the University of Southern California. He also gave a ten-acre campus site and agreed to erect upon it a suitable building at a cost of \$20,000 in which to carry on the work of the school.¹²

The educational work of the school was to be directed by a board of eleven regents, five of whom were elected by the endowment fund trustees and six by the directors of the university. In listing the eleven names of the first board of regents, Leslie Gay puts Dr. Bresee's name first, perhaps signifying that he was chairman of the board. He served continuously on this board until 1895.

c. The College of Liberal Arts. From the beginning days of the university the college was the main department of the school. At the board meeting of January, 1892, it was set up as a separate corporation to be governed by its own board under the university system. This board elected as its chairman P. F. Bresee, who served until November 14, 1895, when the corporation was dissolved and its assets conveyed to the university board. This action was the result of the breaking up of the university system.¹³ At the first annual meeting of the College of Liberal Arts board, D. C. Cook presented a resolution concerning the religious and moral life of the college. The motion was referred to a committee headed by P. F. Bresee and included two other members of the board. Their report is worthy of note, for it sums up Bresee's ideas of the relationship of the spiritual with the intellectual process.

"Resolved:

"That: it is the sense of this board that a high standard of spiritual attainment is to be desired in our faculty, as well as high standards of scholarly ability.

"That: as a business proposition our chief reliance to offset the advantages of secular institutions must be our high moral and religious standard.

"That: to this end we inquire closely into the purity of private life and character, and soundness of Christian faith and practice, as well as nobility of spiritual life, of each person proposed as a member of the faculty. That no one be elected or retained who is not only a professed Christian, but sound in doctrine, consistent in personal life, and an aggressive worker.

"That: special prominence be given to the devotional exercises of the school, that they be held before the lessons of the day, and be of such a nature as will make them attractive and helpful to the students.

"That: a knowledge of God and our relations to Him as revealed to us in the Scriptures and by the Holy Spirit in the heart, is vastly more important for our students in their attainment. That acquitting such knowledge requires earnest, faithful study, as well as waiting upon God, and that a systematic study of the

Scriptures be made a distinct feature of the school instruction in some form and as a part of the studies of each student for each term, as soon as practicable."¹⁴

d. The Charley College of Agriculture. Another of the branches of the university system was the School of Agriculture. P. F. Bresee was elected to serve on this board of regents in 1886 and served as a board member until 1895.

4. Era Of Depression And End Of The University System

Everyone was enthusiastic, for it seemed that the university was on the threshold of large and great things and in the morning of a brighter and greater day. The institution, operated along the plan known as the "University System," had experienced a period of marvelous and unparalleled prosperity. At this point the total valuation of the interests represented by the university system was estimated at the phenomenal figure of \$3,500,000. Of this amount \$300,000 represented the endowment fund and property holdings belonging to the College of Liberal Arts.¹⁶

The university was founded and operated largely on a great real estate speculation. It was precisely this same method that Dr. Bresee again used to start his church college at Pasadena. Leslie Gay shows the method used. The land given by Senator Maclay was placed on the market, sales began to be made, and they kept up at such an amazing rate that in a very short time the interest-bearing contracts were far in excess of the original endowment gift. The sales already made, together with the remainder of the property estimated at the same rate of increasing value, raised the total endowment fund to over \$400,000.¹⁷ The original gift was valued at \$150,000. These figures were all speculative and estimates taken at market value. In 1887 the "boom" broke and the long period of depression set in. This ended the great dream of the university system, probably the greatest dream of an ideal university of the time. "For three months in the winter of 1887 Los Angeles real estate sales averaged over \$12,000,000 per month. Eighteen months later land could not be given away. The inescapable collapse, after the peak of the boom inflation of 1887 had passed, fell upon the infant colleges of the Southland with staggering effect. In common with Pomona and Occidental, the University of Southern California passed through a heart-breaking period of financial depression which reached its darkest days in 1893."¹⁸

To add to the complete discouragement of the board, M. M. Bovard, the first and great president of the university, died, December 30, 1891. Dr. Widney, as president of the board of directors, called for a meeting of the board. Dr. Bresee took the chair and the board elected Dr. Widney president of the university. A few moments were spent in prayer, led by Dr. Bresee and President Widney.¹⁹ The new president, a brother of the founder, set forth a vigorous and cheerful program to save the university. He immediately reversed the policy of extension and expansion, and adopted a policy of concentration and centralization. The professors had not been paid for months and there was no credit to be had. Suit had already been filed to foreclose on the university property. Dr. Widney went out

on the street and raised \$15,000, giving his own personal security to back up the loans. With this money he paid the bills and got the suit stopped. From then on, every bill was paid and every professor received his check at the end of each month. During this period of reconstruction Dr. Bresee worked closely with Dr. Widney in all the financial matters of the university as president of the board of directors. They saved the institution from financial failure and started it toward prosperity again. "The institution had, indeed, entered upon a new era of prosperity, an era which presented more abundant possibilities for achievement and development and a broader and more hopeful outlook for the future than ever before."²⁰

5. Resignation Of Dr. Widney And End Of Dr. Bresee's Work At The University Of Southern California

J. P. Widney resigned from the presidency of the university April 16, 1895, for unspecified personal reasons. He had served without remuneration and paid his own expenses. He also resigned from the university board and the College of Liberal Arts board. The board asked him to reconsider his resignation, but he refused. A committee was appointed to prepare a resolution of appreciation for the services of J. P. Widney. Dr. Bresee was named to the resolution committee.²¹

Seventeen months later Dr. Widney gave his letter of resignation to the faculty of the College of Medicine, the school which he had founded and guided as dean from the beginning. The closing sentence of this letter gives his reason for resigning. "I might say in explanation of my retirement from active work in the profession, which occupied so many years of my life, that the work which has come to me has been so clearly a call of God, that I could not feel at liberty to draw back from it."²² When he spoke of the call of God, he had reference to the work that he and Dr. Bresee were doing in their mission to the poor, which he named "The Church of the Nazarene."

Dr. Bresee served the board of directors of the university a year after he received his location from the church, having been elected to the board before formal action was taken on his request for a location.²³ This seems to indicate that he still loved the church he left and wanted to do what he could for her school. The minutes show that he attended his last board meeting on July 9, 1895.²⁴ Having no longer official relationship to the conference, he was not elected to the university board at the twentieth session of the conference in 1895.

B. Founding Of Pasadena College

Bresee's intense interest in the founding and developing of the University of Southern California proved to be of divine appointment. As a result of this experience the emphasis of Christian education had become of vital importance to Dr. Bresee, and when he founded his own church, he quickly realized the need for educational agencies to develop the right kind of leadership for his new church. The

need was especially apparent due to the controversy over the doctrine of Christian perfection, upon which the church was founded. The leaders needed an expert training, but the training must be in accord with the spirit and doctrine the new group was called to preach. His vision was for a great university, not for a small Bible school. He followed precisely the same methods of procedure that he with the board of the University of Southern California had used in founding that school.

1. Nazarene University

Leora Maris, first secretary of the board of the new school, tells how the school received its first name: "Dr. Bresee wanted it to be a college, and we wished to call it the Bresee Bible College, but the Doctor objected so positively that finally Brother W. S. Knott suggested it be called the Pacific Bible College of the Church of the Nazarene."²⁵ However, the school has always been known and referred to as the Nazarene University and the catalogues dating back to this period list the Bible college as a department of the Nazarene University. The name of the Bible college was later changed to the Deets Bible College when Mr. Deets made his large gift of money to the school; this was still considered a department of the university. Still later the name was changed to Pasadena University and then to its present name, Pasadena College.

The school was the result of the prayers and interest of many of Dr. Bresee's close associates and friends. Some of the folk were members of the church he pastored, known as the mother church of his new group, and some were members of other churches. This group included Mrs. Martha L. Seymour, Leora Maris, Leora Maris' mother, Mr. and Mrs. Johnson, and others. They formed a prayer group to pray specifically for a college. The six ladies, from three different churches, joined in prayer in what they called "The Bible College Prayer Circle," for the Lord to provide the way and means to open a school. As they prayed together they were all drawn into the interests of Dr. Bresee's church and joined the group. Dr. Bresee said he felt that God had sent them. Brother and Sister Johnson gave all they had to the college, asking only for private rooms in the college building during their lifetime, and Mrs. Seymour made a sacrificial gift. Dr. Bresee arranged to carry a mortgage of \$3,100, and they bought a property that would accommodate twenty-five boarding students and with ground enough to expand as needed.²⁶

Dr. Bresee wrote in an editorial something of his concern for a school. "For some time this work has been pressed upon us; to open a school that should teach the Word, with such collateral courses of history and Christian literature, together with methods of Christian work, as to especially prepare for soul saving -- bringing to Christ, securing the conversion of souls and then leading them without the camp where He shed His blood to sanctify the people, that they may have their 'hearts purified by faith,' and receive power for all His perfect will."²⁷

He further defines the purpose of the school and shows how this can best be realized. "The purpose is to so teach the Word as to arm the students with the

panoply of the gospel that wherever they go it shall be 'in the fullness of the blessing of the Gospel of Christ,' that they may be grounded in the truth and experience of this dispensation and be able to minister and testify it to others. To do this the history, the doctrines, the poetry, the biography, and the experience brought out in the Book are to be taught; together with such other history, biography, and literature as shall be necessary and possible to make clear the truth, and help the servant of the Lord to be furnished for the work to which God has called him."²⁸

The school was opened in September, 1902. The announcement of the opening also listed the course of study.

"A two-years' course of study will be planned, but we announce, in this issue, the line of study to be opened during our first term beginning September 29, 1902. We are arranging for the filling of the yet unfilled chairs in the faculty, and some changes in adjustment may be necessary.

"The Pentateuch

"Old Testament History -- Normal Outlines

"The Book of Job -- F. A. Seymour, M.D.

"New Testament History -- Mrs. Alice P. Baldwin

"Hebrews with Leviticus and Numbers -- Mrs. Anna T. Armour

"Homiletics -- Rev. Dr. P. F. Bresee

"Bible Doctrines -- Rev. C. W. Ruth

"Scriptural Holiness -- Rev. C. W. Ruth

"Workers' Hour or Text Grouping and Memory Drill -- Mary A. Hill

"Philosophy of the Plan of Salvation -- Mrs. Lillie D. Bothwell

"Studies in the Shorter Epistles -- Mary A. Hill

"Reviews of Reading Course -- Rev. P. F. Bresee

"Studies of Missions -- Mary A. Hill

"Vocal Music

"Instrumental Music

"Studies in Spanish"29

The school opened with twenty-eight students, and before the first year came to a close forty-two students had been registered. At the beginning of the school most of the students who enrolled were interested in receiving a quick course on the Bible and getting out into the active work of the church. However, Dr. Bresee had a vision of a fully developed university and constantly worked toward that goal. Dr. Bresee was the first president of the school and also served as president of the board. He served continuously as president of the school until 1911, when he resigned, due to the pressure of duties as general superintendent. Even after his resignation as president his influence was evident. In April, 1912, Dr. E. P. Ellyson was officially inaugurated as president, although he explained it this way, "Dr. Bresee was president at Pasadena nearly all the time. They said I was, but I wasn't. I just had charge while he was gone."30

The Committee on Education of the Seventh Annual Assembly held at the First Church of the Nazarene, Los Angeles, reported on the founding of the new school.

"With most profound gratitude to our Heavenly Father we report the establishment of the Pacific Bible College in the City of Los Angeles, (cor. Twenty-eighth and San Pedro Streets), under the patronage and control of the Church of the Nazarene.

"The design of the college is to prepare workers for home and foreign fields, thoroughly instructing them in the great truths of our Christian faith, emphasizing that without holiness of heart no man shall see the Lord."

2. Deets Pacific Bible College

The second stage in the development of the Nazarene University came as an answer to prayer. On Sunday, May 13, 1906, Dr. Bresee announced in First Church that the night before he had closed a deal with one of the large firms of the city for a new college site of over seven acres that contained twenty building lots to be sold later to provide money to build the necessary college buildings. This was made possible by the gift of \$30,000 given by Mr. Jackson Deets, who was a member of the Upland church. Word had been circulated to all of the groups through the Nazarene Messenger and many had been praying that God would supply the need. Through the prayers of the people and the need presented in the paper, God laid the need for the expansion of the school on brother Deets' heart. When Dr. Bresee made the announcement, "the entire congregation arose in a body and sang, 'Praise God from Whom All Blessings Flow.'"31

About a month after the above announcement a group of 500 Nazarenes chartered 8 special streetcars and went to the new college site for a day of rejoicing

and praise to God for answered prayer. After exploring the campus, which was a beautiful location between Los Angeles and Hollywood, called Melrose Hill, the group had a social period with a delightful picnic lunch. They assembled the people for a group photograph and then Dr. Bresee spoke to the people and gave them a little history of the school. He said: "Between ten and twelve years ago, God called a people to go out to preach the gospel to the poor, and His glory has been on them ever since. It soon became evident that we should have to train men and women to go out and preach the gospel in true Nazarene faith and fervor, and about three years ago the Pacific Bible College became a fact, from which several have gone into the work."³²

Dr. Bresee's concern for the poor was shown in his educational plans as well as his regular church work. It was his desire to make an education possible for as many as possible and especially for the poor. Dr. Bresee, the president, C. W. Ruth, the vice-president, and all the teachers served the school without remuneration in order to keep expenses within reach of all. The announcement of the new school stated that the cost to those boarding and rooming at the school would be \$4.00 per week, which could be reduced to \$2.50 per week if the student would work for an hour or two each day. Under the working arrangement of two hours a day, the student would need only \$100 to cover expense of room and board, matriculation fee, and textbooks.³³

Dr. Bresee stated another principle of the school. "This college is not sectarian, but is in the broad sense Christian, being under the control of the Church of the Nazarene. It seeks not sectarianism -- but Bible culture for all men and women who may desire to avail themselves of its advantages to prepare to do the work of the Lord in such fields, foreign or domestic, as He calls, under the auspices as shall be providential."³⁴

The new campus was dedicated in June, 1906, and the department of Bible renamed for its benefactor, the Deers Pacific Bible College. Actually, the school was able to offer only a few courses other than the basic Bible courses, but the vision of a broader school never faded, and it was always referred to as the Nazarene University. The report of the committee on education of the First General Assembly of the new united Pentecostal Church of the Nazarene showed that, through the generosity of Brother Deets and the blessing of God, they had a campus worth \$30,000 and a college building erected on it worth \$50,000 and arrangements in process for an endowment of \$100,000. The indebtedness was \$14,000. The report also stated "that during the past five years students have been enrolled from sixteen states and fifteen denominations. No proselyting was done, but from their own choice the majority became members of the Church of the Nazarene. The school has graduated thirteen students, most of whom are doing splendid service in the Master's vineyard."³⁵ Emphasizing the desire for a university, the report stated the need to pay off the indebtedness of \$14,000 and to get new furnishings and educational equipment for the new building and improve the campus. And after all this is accomplished the committee said, "we will have the

Bible school but not the university we are praying for. Later will come the necessity of university buildings and a preparatory school with all the tremendous expense of such undertakings followed by the need of large endowments."³⁶

The growth and success of this new beginning was short-lived, due to some trouble that developed at the college. Little is known as to the nature of the difficulty. Girvin describes it as follows: "Toward the latter part of 1908, a very serious matter occurred, which threatened the life of the Bible college, and serious injury to the church. Through a misunderstanding a schism took place."³⁷ Some of the teachers left the college and many members left First Church and organized an independent mission.

3. Pasadena College

As a result of the schism the total program of the school was reorganized. A new group of teachers was appointed and the old location was sold for \$25,000 and the money used to help purchase a new site for the school. A tract of land was purchased in the city of Pasadena consisting of 134 acres, at a price of \$165,000.

This large debt was taken on by the small college with the plan in mind to pay for the venture in the sale of lots. Fifty acres was set aside for a university campus, and the remainder was plotted as residence lots to be sold to pay for the total venture. This is the same procedure the trustees of the University of Southern California followed in founding that school. Dr. Bresee was here following the experience of his former days with the University of Southern California. His ability for money-making through business speculation that we noticed in his Iowa experience he now used for the college. Dr. Bresee was a good businessman, and probably would have made much money had the Lord permitted him to further his personal business endeavors. He managed his family finances very wisely, and although his income from the church was limited, he always had money enough for the essentials and a little extra to give where it was needed most, whether it be for the church, his family, or the needy.

There were many expenses involved in the transaction for the college site. Streets had to be paved, temporary housing made available, sidewalks laid, etc. A temporary organization was set up called the Nazarene University Park Co. The thirteen pages of the two-month record of the company tell the story.³⁸ The original directors were Dr. Bresee, J. W. Goodwin, Jackson Deets, C. E. McKee, L. F. Gay, W. W. Danver, and F. C. Epperson. The minutes show that Dr. Bresee transferred to the group the portion of Nazarene University Park he had held in trust and two and one-half acres known as the well site. To show the venture of this board, the minutes record the fact that they owed \$1,700 in interest, as of July 11, in Marsh and Baver notes, but a motion carried to borrow an additional \$60,000 at 7 per cent interest. The report at the next meeting showed that they were selling lots, but with the expense of paving roads, walks, and other improvements, the treasurer's balance was decreasing. The plan of lots was well laid out with fine wide streets (including

streetcar service); a portion of the plot was reserved for a park playground, and an athletic field and gymnasium. The main emphasis of Dr. Bresee was on the culture of the soul, but he was not adverse to physical culture and made ample provision for an athletic program for the university. There was a palatial old mansion on the grounds that was used as an administration building. J. W. Goodwin gave a report to the General Assembly which showed "125 lots had been sold in the past 90 days in the 82 acre tract."³⁹ The same report indicated that about two hundred lots were left to be sold.

A report on the progress of the school given at the Southern California District Assembly shows that the enrollment was ninety, one-half larger than ever before, and gives an excellent description of the school at this time.

"Many of us were surprised beyond measure when the new site at North Pasadena came into our possession a few months ago. A dining room capable of seating more than 200 is nearly completed, also a men's dormitory. Other buildings will be added to accommodate the increasing student body. Many are looking this way, especially since we have felt definitely led to extend our courses. God willing, the Nazarene University will open the latter part of September with a good preparatory school, a full four year academy, at least the first two years of the College of Liberal Arts, and three Bible courses, as well as with courses in vocal and instrumental music and in oratory, each with a strong faculty. Here let us express our high appreciation of our beloved and honored president, Dr. Bresee. May this institution for many years have the blessing of his wise leadership and his presence with us as much as his many duties will permit. May we all stand nobly by him and help to the last ounce of our ability to bear the burdens that are his."⁴⁰

A report five years later proves the success of the business venture. The group had tried the formula of great faith and hard work and God gave them the victory. Perhaps it was not so much human speculation as it was confidence in God's ability to do His work; at any rate, it took a heroic leader to inspire the people to accomplish this great task. Each year the student body had grown until in 1915 they had reached a high of 443 students who had come from 23 states and 9 foreign countries.⁴¹

God had performed a miracle through His servant, P. F. Bresee, the founder, and president of the college until just a few years before his death, when he resigned to give full time to the general superintendency. A great host of consecrated men and women had worked and sacrificed with him to accomplish this task, and Dr. Bresee would surely point to them and to his God and say. "It was God . . . and the people called Nazarenes." The scholastic growth, the student growth, and the financial growth of the school up to the time of his death showed the miracle. With faith in God as their only assets when they started this educational work, the group now had a good curriculum with a well qualified faculty, some 443 students, and a total property value of \$475,647.15 and assets

above liabilities of \$238,132.48.42 And best of all, the faith they started with was just as pure and stronger than ever.

Dr. Bresee's vision of a university has not been realized, but today a high-ranking, fully accredited college of liberal arts stands as a monument to his great faith and hard work to provide an adequate education to equip young Christians to take their place in the world and make their influence count for holiness. The term university has been dropped and the school is now called Pasadena College. The work of Phineas F. Bresee will continue to bear fruit in the continuing work of Pasadena College.

C. Bresee's Philosophy Of Education

Dr. Bresee's basic philosophy of education is first seen in the statement contained in this chapter under the subheading "The College of Liberal Arts." He was the chairman of the board of the college of the University of Southern California and chairman of the committee presenting the report. He was primarily interested in the moral and spiritual culture of the student. The report stated that each faculty member must reach a high standard of purity of private life and character and have a soundness of Christian faith and practice, as well as high standards of scholarly ability. It was his firm conviction that the type of education he proposed should go beyond that of secular institutions by raising a high moral and religious standard. The Bible was to be the most important source of knowledge. He held that a knowledge of God and one's relation to Him, as revealed in the Scriptures and by the Holy Spirit in the heart, is important for the students in their attainment. He believed that education could not be complete without the culture of the soul.

For this reason he favored a church parochial school system, and would have urged it upon his people everywhere had it not been for the high cost involved. In his last report as general superintendent he said:

"While the evangelization of men and their building up in holiness is our great commission and our first work, it also inheres in our commission to train and educate those, who through our labors, are brought into this great salvation. In this country the state usually makes provision for the rudimentary instruction of children. Yet often our people find the religious ideals, or the absence of ideals, are such that it is a great grief to them, and in some instances, church or parochial schools have been attempted.

"But the cost is so great, and our people usually being poor, no great advance in this direction has been made. In the meantime the public schools should be zealously guarded from abuse, and the religious home and church training be strict and full."⁴³

Three such parochial schools are mentioned in the Southern California District Minutes: one at San Diego with an enrollment of 75 students, with 4 teachers; the Emmanuel Private School with 113 pupils and 5 teachers; and the grammar school department of the Nazarene University with 161 pupils and 5 teachers. The report shows that the educational standing of these schools was as high as that of the public schools and in some respects has surpassed the latter.⁴⁴

Continuing his report as general superintendent he made the following statements in regard to higher institutions of learning:

"Higher education is of such a nature, that the church which turns such work over to the state, or to others, will soon find itself robbed of its best inheritance. 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."⁴⁵

In his last address given at Pasadena College, the school he founded and served for nine years as president, there is a good summation of his philosophy of education.

"The work of education lies deep in the foundation of the work of this dispensation. When the Son of man trod the earth, and opened up with His bleeding heart the way, He said, "Go, disciple and teach."

"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 for ever.

"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 to it; that his life -- whatever there be of it; that his possibilities and destiny -- are all surrendered to Jesus beneath the crimson folds of the banner of Calvary; and that for him to live is Christ.

"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 are perfect. And yet Paul, writing to the boy Timothy, that young preacher who was yet in his apprenticeship, said, That the man of God may be perfect. There is a perfection amid much imperfection. Listen to the voice of the Lord, be ye therefore perfect, even as God is perfect

"These are not the groves of sectarianism. Any students or others, who may be of any church, will we trust, find no effort here to proselyte, but to help each of them to be a man of God, perfect, thoroughly furnished unto every good work.

"But we mean that there shall be a strong, pure, healthy denominationalism. We have no sympathy with the twaddle which attempts to express the desire that all people be of one denomination. We believe that such is neither providential nor desirable. We are lovingly, earnestly, intensely denominational. If any one wishes to criticize his own denomination, this is a poor place for him to do it.

"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 so fortunate as to draw breath in it

"In this atmosphere we have arrangements for intellectual nourishment. First, there is the Word of Life. Here the standard is the Word of God. It is appealed to, honored, and studied. It is the standard of experience, morals, and life.

"We have not forsaken the old classics. We do not fear philosophy. We delight in mathematics. We cultivate the sciences. We undertake to know what we may of the Word of Life, to learn here to be learners, that God may teach us what is best for us to know."46

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09 -- CHURCH ADMINISTRATOR

Dr. Bresee's greatest work was in the role of church administrator. His mission to the poor soon developed into a large church, and in a few years other churches were established in various towns. He was made general superintendent by the first delegated meeting of all the churches of the Church of the Nazarene in October, 1898, and continued to serve the church in that capacity until his death, November 13, 1915. As chief administrator, he led in the movement to unite the various holiness bodies that came into being during the period 1865-1900. John Peters describes ten of these groups and says, "Over half of those listed. . . united with related groups in 1907 and 1908 to form the Church of the Nazarene."1 Dr. Bresee built the church from its local beginning until it became one of the largest, most aggressive, and well-known holiness denominations in the country. For sixteen years he served as pastor of the First Church of the Nazarene of Los Angeles, editor of the Nazarene Messenger, and president of Pasadena College.

James B. Chapman, who for a time served as editor of the Herald of Holiness and as general superintendent of the Church of the Nazarene, said of Dr. Bresee as a leader and administrator:

"The Church of the Nazarene has taken its form and character from the example and advice of Dr. Bresee as from no other man who has been related to it. In fact, the Church of the Nazarene is an enduring monument to the memory of this great, good man; and it is just such a monument as he would have chosen for himself."²

A. General Superintendent

In the beginning days of the church, Dr. Bresee acted as general overseer of the various small missions that came into being in the Los Angeles area. Dr. Bresee followed the usual pattern of going by invitation to a nearby town and conducting a ten-day meeting. He would then organize a Church of the Nazarene with those people who were interested. He appointed the first pastor, whose responsibility it was to report to the general superintendent and to the General Assembly annually. In a personal letter to Dr. Bresee, Rev. Linaweaver made his report from Oakland, California. "I had almost forgotten that we are required to report to you each quarter."³ In his letter he stated that the church was in good spiritual condition. "On Sunday morning especially the Holy Ghost came upon us and we had a glorious time." He then reported that they had secured enough money to pay the contractor for his work on the new building without making a loan from the bank.

After the initial appointment the pastor was elected each successive year by the congregation, subject to the approval of the general superintendent.

Early in January of 1897, Dr. Bresee went to Berkeley, California, to hold a ten-day meeting for the purpose of organizing a church. In writing of this organization Dr. Bresee shows the groundwork that had been done by his friend E. A. Girvin. "Mr. E. A. Girvin, whose duties as reporter of the Supreme Court brought him to Los Angeles twice each year, had in those visits become familiar with the work of the Church of the Nazarene, which though still in its infancy, was being so blest in the preaching of full salvation and helping hungry hearts into the experience, that he was anxious to have a similar church in Berkeley, where he resided. He was a local preacher of the Methodist Episcopal Church, but found so little opportunity to do direct work in soul saving and really no opportunity to lead people into the fullness of the blessing, that he resolved to try and secure a new basis of operation."⁴ As a result of this meeting, some were saved and some sanctified. Dr. Bresee then organized them into a church and appointed Girvin pastor.

In April of the same year Dr. Bresee made a trip to Oakland and organized the Church of the Nazarene there, of which W. E. Shepard became pastor.⁵ Later in the year two other churches were organized: one at Elysian Heights, Los Angeles, where Rev. J. H. McIntyre was appointed pastor; and another at South Pasadena, where the Reverend Mr. Clark was pastor.⁶

In the first issue of the Nazarene, Dr. Bresee reviews the first two years' work of the church and shows the increase in new churches. "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 their places of worship, on Los Angeles Street, in 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."⁷

The first official, delegated meeting of all the churches of the Church of the Nazarene was called on October 14 and 18 at the tabernacle on Los Angeles Street. The main purpose of this meeting was to prepare a more formal statement of polity and belief for a church manual. Some good work was done, but the manual was not completed at this time. Of first importance on the agenda was a change to be made in regard to life tenure of the general superintendents. The original constitution was revised to make the term of office one year. Dr. Bresee was re-elected as the general superintendent and Dr. Widney was omitted, due to the controversy that was mentioned previously (pp. 143-45). It is interesting to note the method of election employed for general superintendent. Someone would stand in the assembly and move that the secretary cast a ballot for Dr. Bresee, and by a rising consent of the assembly the secretary was ordered to cast a ballot for Dr. Bresee as general superintendent. As a result, Dr. Bresee was declared unanimously elected each year until the union assembly at Pilot Point in 1908. At the union assembly in Chicago in 1907, this procedure was followed in electing Dr. Bresee; but Rev. H. F. Reynolds, the other general superintendent, was elected by secret ballot. "H. D. Brown spoke very feelingly of our venerated general superintendent, and moved that the secretary be ordered to cast a ballot for Dr. Bresee as a general superintendent which was done amid great joy."⁹ The same record shows that it took three ballots to elect Rev. H. F. Reynolds.¹⁰ At each of the following assemblies until his death, Dr. Bresee was elected by secret ballot, as were the other general superintendents, and always had the largest vote, which usually was only a few short of being unanimous. Regardless of the method used, Dr. Bresee always received an overwhelming vote. Parliamentary procedure was not necessary, for the people were all of one accord in their esteem for Dr. Bresee.

A report of the second meeting of the churches, known as the First Assembly of the Church of the Nazarene, shows the interesting procedure of these early assemblies.

"The annual assembly of the Church of the Nazarene met in the auditorium room of First Church, Monday, October 16th, 1899, at 7 o'clock. After a very blessed season of prayer, in which several of the members led, the assembly was called to order by Dr. Bresee. The secretary of the last assembly, W. S. Knott, called the roll and thirty-three delegates answered to their names; eleven were ministerial, and twenty-two lay delegates. The work was mostly represented, though not fully The general superintendent made a brief statement in reference to the work. Considerable time was profitably spent in the hearing of reports from the various

fields of labor and in their consideration Brother P. F. Bresee was unanimously re-elected general superintendent for the ensuing year."¹¹

The church grew rapidly until in 1906 there were forty-five distinct local churches. In summing up the growth Dr. Bresee says: "In January, 1904, the Church of the Nazarene had extended its labors to the following additional places; Vernon, a suburb of Los Angeles; Pasadena, Cal.; Ocean Park, Cal.; Cucamonga, Cal.; Schiller, Texas; Spokane, Wash.; Boise, Idaho; Salt Lake City, Utah; Garfield, Wash.; Omaha, Neb.; and Maples Mills, Ill."¹² In the same report he says: "Churches were organized in different parts of the West, until in 1906 there were about forty-five distinct local churches." Thus is seen the rapid growth of new churches. Dr. Bresee tried to personally supervise each new organization but the task was becoming too great for him.

1. The Formation Of Districts

Due to the rapid growth of the church and Dr. Bresee's duties as editor, college president, and pastor of the First Church, the need for closer supervision was seen and Dr. Bresee set up the churches into districts and appointed district superintendents to advance the work of the districts. In making this change in policy Dr. Bresee explained: "In the beginning the work of superintendency in the Church of the Nazarene naturally centered in me; and, taking charge of the First Church as pastor, I began as providential openings developed, to attend to the work of further organization. When our organization had assumed sufficient proportions to become a district, I for the 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."¹³

Rev. Mark Moore, district superintendent of the Chicago Central District, shows the following stages in the organization of districts.¹⁴ The first official district to be organized outside of the Southern California area was the Northwest District in 1904. Rev. H. D. Brown was appointed superintendent at the first assembly of this district, which was held July 4, 1905.

The second district to be organized was the Chicago Central, and their first assembly was held in Chicago, September 6-10, 1905, at which time Rev. I. G. Martin was appointed superintendent, but he declined the appointment. To fill this position Dr. Bresee appointed Rev. L. B. Kent of Jacksonville, Illinois, as superintendent in October at the Tenth General Assembly. However it was as early as 1903 that Rev. J. A. Smith was recognized as district superintendent of the Central Illinois District, which was the immediate forerunner of the Chicago Central District. He served unofficially as an organizer of churches, having started churches at Dunfermline, Bethel, and Peoria. While he was recognized by Dr. Bresee as district superintendent, there were no official district assemblies held, primarily because there were those who for personal reasons or because of objections to the

episcopal type of government opposed organizing into districts. However, when the majority of pastors and laymen requested Dr. Bresee to organize the district, he granted their request. Under the date of September 15, 1905, Dr. Bresee issued the following statement:

"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 said church governing this office, and under the direction of the General Superintendent of said church.

"Signed,
"P. F. Bresee
"General Superintendent
"Church of the Nazarene"¹⁵

A missionary district was formed in 1905, consisting of the northern part of California, to which he appointed Rev. W. A. Girvin; and in 1907, Dr. Bresee turned the leadership of the Southern California District to Rev. C. V. LaFontaine.

All the organized districts were to meet in annual convention with Dr. Bresee presiding. His further duties as general superintendent were:

"(1) to organize and recognize churches or groups who desired to affiliate with the church;

"(2) to appoint missionaries on the approval of the home and foreign missionary boards;

"(3) to receive the reports of district superintendents and evangelists, every quarter, on the condition and progress of the work under them."¹⁶

2. Basic Principles

Dr. Bresee was a man of definite principles. Three of them have already been discussed under the general thought of the emphasis of the new church -- his love for the poor and neglected; his crusading temperance stand; and his belief in Christian perfection. As a church administrator he had three other outstanding guiding principles.

a. Polity. Dr. Bresee expressed himself in regard to the methods of church government. "In the organization of the church it was undertaken to make it neither Episcopalian, nor Congregational nor Presbyterian, but a mingling of all of these polities, bringing in much of Congregationalism, some such centralization as is given by presbyteries 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."¹⁷

In the beginning days of the church there were evidences of episcopal tendencies, is Dr. Bresee had served under the episcopal form in his ministry in the Methodist Episcopal church and quite naturally carried the influence of that church into the church he organized. Near the end of the third year of organization much objection had been voiced to the life tenure of the general superintendent, for it was felt that a control of power ought to be had by the people. The life term was revoked and the new ruling stated that the general superintendent was to be elected annually.

Due to the prominence of Dr. Bresee and the lack of organization, much of the work of the early church centered in Dr. Bresee. In the rapid expansion of the church he appointed the new leaders. This applied both to new churches and to new districts.

At the Tenth Assembly held in First Church, Los Angeles, October 11-18, 1905, much thought and effort was put forth to clarify the position of the church in regard to polity. A conscious desire was manifested that the government should be a conservation of the best features of episcopal supervision with full measure of liberty for the local church. The tendency was towards a congregational modification of the Methodist Episcopal form of polity, keeping the offices of the district and general superintendents (bishops), but giving the local body greater autonomy. The superintendents were to act in an advisory capacity, giving direction to the local church and final approval in the choice of a pastor when vacancies occurred.

The committee on general legislation gave the most important report of the assembly. It was their task to make recommendations to the assembly regarding the creed and ritual and to provide an acceptable form of polity for the group. Their report was well received except on the question of "whether the Church of the Nazarene should be congregational or episcopal in its polity, or whether a middle course could be found, free from the flimsiness of congregationalism and safe from the perils of episcopacy."¹⁹ Considerable debate on the issue revealed two extreme positions of members of the assembly. Those who were formerly Methodists advocated the episcopal form with almost unlimited power in the leaders, and those whose backgrounds were congregational urged the freedom of the local church. "The middle course was found, and it was decided by a large majority that the local church boards, after consultation with the General Superintendent, should call their pastors, subject to the approval of the General Superintendent."²⁰

b. Organized Holiness. Probably the greatest issue among the outstanding holiness leaders centered around the question of the organization of new churches. Many who were members of the established denominations pleaded for a loyalty to the established church, and worked earnestly to get their churches to recognize

and propagate the teaching of holiness or Christian perfection. Others joined with Dr. Bresee in his position that the work of the holiness cause could best be advanced if the people who loved the doctrine would unite and form an organized church. Rev. J. B. Chapman in writing A History of the Church of the Nazarene says of this conflict:

"The original promoters of holiness in the modern period had no thoughts or plans for organization, but expected to carry on their work effectively within the organizations which already existed Finding themselves 'persona non grata' in their own churches and finding hostility for their disciples in whatever folds they sought refuge, these early leaders persistently preached "stick to the church you are now in and make it a missionary field for the work of holiness." And these early leaders were always fearful of any tendencies toward concrete organization among the holiness people."²¹

These early holiness leaders organized the people from all churches into various holiness associations, the most prominent of which was the National Holiness Association. Dr. Bresee took an active part in the work of the National Association while he was in the Methodist church and also when he organized the Church of the Nazarene. The annual convention of the National Holiness Association was held in the First Church of the Nazarene at Los Angeles in May, 1904.²² The convention was conducted by Rev. C. J. Fowler, president of the National Holiness Association; Rev. H. C. Morrison, of Kentucky, editor of the Pentecostal Herald; Rev. Bud Robinson, and Revs. J. M. and M. J. Harris. The last two named were in charge of the singing. Dr. Bresee was the guest speaker at many of the great holiness association conventions and camp meetings, held in various places across the country. Some of the prominent leaders of the holiness associations definitely opposed Dr. Bresee's efforts at organization. Dr. Bresee mentioned this opposition in an editorial on the subject of "Organization." "There is being put forth special effort just now by some of the influential holiness workers to stay the tendency which is developing to find organization outside of what are known as the 'old churches.' Every kind of argument is brought to bear to show the unwisdom of such a course. To live in the old church, to stand by the old ship, to live and die in the old organization, is most strenuously urged."²³

In another issue, Dr. Bresee tells of Joseph H. Smith's opposition to organization:

"Rev. Joseph H. Smith has written an open letter to the 'brethren of the National Holiness Association and to all friends of holiness.' Brother Smith is an honored member of the National Holiness Association, is its first vice president, a preacher of power and an evangelist of high standing, so that in anything he may think of sufficient importance to thus address his brethren in reference to, he will be heard with great deference.

"This letter is a protest; kind and brotherly, but at the same time pronounced and earnest against what seems to him to be the tendency toward organization. He urgently says: "Now, brethren, it seems to me that if ever there was a time when the 'National' should announce itself as disavowing all intention or thought of constructing a new church, that time is now."²⁴

In another editorial Dr. Bresee shows the difficulties of organization and states that it is a God-given conviction that the work must be organized.

"The difficulties in organizing a church, independent of the older denominations, are many. The difficulties of creating and maintaining a system of such churches, is still greater. Without it being a dire necessity it evidently should not be undertaken. No one will do it unless he is a fool, without it being imperative and he is so impelled of God that, not to do it, would be treason to his own convictions. Whether others see the necessity, or hear the call, it matters not to him; he hears the voice of God. Those who organized the Church of the Nazarene had been ministers and members of the Methodist Episcopal Church. Many have since come to it from different denominations to find a place where full salvation has the right of way. There has only been love for the churches from whence we came. But the fact of our existence has necessitated an occasional statement or reference to the condition or course, of the churches which made necessary our church organization."²⁵

Dr. Bresee referred to the early Methodists in one of his many articles written in defense of his new church organization.

"John Wesley desired the people called Methodists to stay in the Church of England, i.e., to not seek ordination of preachers and the sacraments elsewhere; but he organized them into societies with regular leaders and sent out lay preachers for purposes of evangelism and building up the societies. With the exception of an ordained ministry and the sacraments, these societies were virtually independent churches. He and his successors found that new wine could not be contained in old bottles. If the churches of America taught the dispensational truth -- that Jesus Christ baptizes with the Holy Ghost, sanctifying and empowering them -- and led people into the experience none would go elsewhere. It is too difficult and costly to make new bottles, if those on hand would hold the wine."²⁶

c. Charity in Nonessentials. Dr. Bresee was a dogmatist in regard to what he termed essential Christian beliefs and very generous and broad in his treatment of those who held different views on non-essentials. He felt that one of the greatest dangers the Church of the Nazarene faced was that of fanaticism. In his report at the Ninth General Assembly, November 2, 1904, Dr. Bresee stated: "It often occurs in a new movement, that hobbyists, cranks, and fanatics -- more or less -- come to it for the purpose of advancing their own peculiar notions; and when they find that this is the embodiment of the old gospel of salvation to the uttermost, without side tracks, they usually disembark at the first station, to the great relief of the crew and

through passengers, the pressure from fanaticism on the outside has been especially brought to bear upon some of our churches during the last year, but that it has been allowed to harm us so little, either in spirit or the wrecking of so few souls, is a matter of thanksgiving."²⁷

His distinction between essentials and non-essentials is seen in the following editorial on the subject "Unity":

"Everything which is absolutely essential to holiness is to be tenaciously held by all. There are a few great truths any one of which dropped out, and there remains no sufficient ground for holiness. Such as the Triune Godhead in unity, embracing the deity of Jesus Christ and the personality of the Holy Ghost. The provision in the atonement for both the new birth and entire sanctification by the Holy Spirit, to which He also witnesses; and growth in grace, etc. There is no place for other theories about things which are essential to holiness. . . No one should be admitted to church membership who do not fully and gladly hold these great essentials.

"Of such truth as different theories can be held, and not interfere with being holy, there is to be individual liberty: not to press a personal opinion on others as obligatory, but to hold it as unto themselves and recognize the privilege of others to hold a different theory; each knowing that holy love is large enough for all to dwell in. One believes that he must be baptized by effusion; to him the Bible seems to clearly teach that way. He has it and rejoices in it; it does not hinder him from being holy. Of all truth of this kind there should be not only in form but in spirit, the greatest liberty. With unity of essentials and liberty in non-essentials, we begin to get a basis of unity."²⁸

In emphasizing his desire for charity Dr. Bresee wrote another article entitled "Broadness," in which he said:

"Holiness looks out through the eyes of faith and love, and is necessarily broad. Sectarianism, churchianity and fanaticism are alike likely to have shortness of vision, and to be governed largely by personal interests or prejudices; and at the same time regards others as wrong because they are not governed by the interests, or notions, or prejudices by which they are actuated.

"I was forcibly reminded of this by a letter from a dear brother who was with us in church work and fellowship in this city, who came into the glorious liberty of full salvation at the altar here, but in a distant part of the country has fallen under narrower influences; who writing, expressed his thanks for the blessings he received, but goes on to say he has against us, that 'we sprinkle little children and adults,' and 'do not strictly hold to divine healing, etc.' Now this dear brother does not see that there are those who just as conscientiously believe that the Scriptures teach in reference to these things differently from his interpretation, and that while such persons do not interfere with him, yet for them to follow in his steps would be

to defile their consciences. He does not see that he ought to rejoice in every man living up to his best conviction.

Earnestly desiring to see all truth, loyal to the truth as I see it. To insist that everybody must see all things as I see them, and do as I do, is beggarly littleness, and not far removed from spiritual death, or destroying fanaticism In essentials unity, in non-essentials liberty, in all things charity."29

In the same issue he wrote of the danger of emphasizing non-essentials. "Any church can be ruined by the emphasizing of non-essentials. Heaven's verdict has not yet been given in reference to all the churches which have been destroyed; but doubtless when it is, it will be found that some of them have been killed by the preaching and emphasizing of non-essentials. All aggregations of people probably honestly differ upon enough things, so that if these various things are sufficiently brought forward and preached and emphasized, it will in turn drive all of them away, or so absorb them in the conflict that they might as well be away. Where non-essentials are thus emphasized, the party in the ascendancy, who have got rid of those who differ with them, will soon find some further non-essential, in reference to which they will turn upon each other. Weak, prejudiced human nature takes to non-essentials 'like a duck to water.' It is our business to see Jesus and the power of His blood to save, and be filled with His spirit and love."30

It will be seen in the following pages that Dr. Bresee's spirit of love in points of differences led the way for the union of the various holiness groups who had differences as to polity, and other non-essentials, yet who were united in the doctrine of Christian perfection. Dr. Bresee's closing paragraph in an article on doctrine in the Nazarene Messenger, discussing the proposed union of the East and West, said: "With great liberty in reference to all things not absolutely essential to holiness, the one thing upon which all agree is the great truth of the power of the cleansing blood through the baptism of the Holy Ghost. This has saved us from division as well as from worldliness and fanaticism. The pure in heart see God and the vision reveals the comparative grossness and valuelessness of worldly things, and the sight is too clear to be deceived by wild fire. A Nazarene might be healed by faith or be sick unto death, a pre or post millennialist, and know the power of the blood in the Holy Ghost and shout his triumphant way into the infinite glory of the kingdom of many mansions, but one thing is always prevalent and predominant; 'The Blood of Jesus Christ cleanseth us from all sin.'"31

B. Various Holiness Groups Organized

While Dr. Bresee was organizing the holiness people of the West into the Church of the Nazarene, many similar organizations were being formed in various parts of the United States and England. In order to give a clear picture of the work of Dr. Bresee, along with the other leaders in the union of these various organizations, it will be necessary to give a brief history of the origin of each of these groups that joined to make the present-day Church of the Nazarene. This

movement, near the close of the nineteenth century, was similar to the Wesleyan revival of the previous century.³²

1. The New England Group

In 1886 a group of people in Providence, Rhode Island, started holding weekly religious meetings in their homes in the interest of promoting the doctrine and experience of entire sanctification. In a short time they rented a hall on Oxford Street and organized a Sunday school. On July 21, 1887, the People's Evangelical Church was organized with fifty-one members.³³ Rev. F. Hillery was the pastor. Two other holiness churches -- one at Lynn, Massachusetts, with Rev. C. Howard Davis as pastor; and another at Rock, Massachusetts, with Rev. W. C. Ryder as pastor -- joined in fellowship with Hillery's group. "On March 13 and 14, 1890, representatives from these churches and other evangelical holiness organizations in southern New England assembled at Rock, Massachusetts, and organized the Central Evangelical Holiness Association."³⁴ Rev. W. C. Ryder was elected president of the new association. In the following year the Mission Church, Malden Massachusetts; the Emmanuel Mission Church, North Attleboro, Massachusetts; and the Bethany Mission Church, Keene, New Hampshire, were organized and became part of the association.

2. The New York Group

In the year 1894, Mr. Howard Hoople, a businessman in New York City, opened a mission in what was formerly a beer saloon, at 123 Schenectady Avenue, Brooklyn, New York. The mission grew until they were able to build a new church building and organize a church.

About this time others started conducting services in an abandoned church on Bedford Avenue: in New York City. "The church was organized with a membership of twenty on February 24, 1895."³⁵

In the spring of 1895, Mr. Hoople secured the use of another unused church building in a different section of the city. Services were held through the summer, and on Labor Day a third church was organized, known as the Emmanuel Pentecostal Tabernacle. The membership of this church was thirty-nine.

Soon a desire for closer fellowship and union became evident between these groups and in December, 1895, delegates from these churches met and formed the Association of Pentecostal Churches of America by the adoption of a constitution, summary of doctrines, and bylaws.³⁶

3. Union Of The New York And The New England Groups

The New York group was known as the Association of Pentecostal Churches of America, and the New England group was organized under the name of the

Central Evangelical Holiness Association. As the two groups became better acquainted they felt a kindred spirit and a move was started for the union of the groups.

"On November 12, 1896, a joint committee from these two associations met in the city of Brooklyn, New York, to formulate some plan of union. For the benefit of their counsel and co-operation, several brethren prominent in the work were invited to act with the joint committee. Among this number were the Reverends C. Howard Davis, G. W. Wilson, John Norberry, H. F. Reynolds, H. B. Hosley, and Charles H. BeVier. This meeting resulted in the union of the two bodies."³⁷ The name of the new group was the same as the New York group, the Association of Pentecostal Churches of America. This united association grew until at the "Annual Meeting" in Brooklyn in 1907 there were forty-seven churches enrolled.³⁸

4. The Holiness Church Of Christ

Several other groups of holiness churches of the Southland formed the Holiness Church of Christ, which group later joined with Dr. Bresee's group and the Association of Pentecostal Churches of America to form the present-day Church of the Nazarene. In 1894, at Milan, Tennessee, the New Testament Church of Christ was organized by Rev. R. L. Harris to conserve and promote scriptural holiness. The influence of this group soon spread throughout western Texas and Arkansas, and other churches were organized.

In 1888, Revs. Thomas and Dennis Rogers came from California to Texas and organized several holiness churches. In 1901, the first Independent Holiness church was organized at Van Alstyne, Texas, by Rev. C. B. Jernigan. This denomination grew until, in 1903, there were twenty churches.

In 1905 these various groups united into what they called their denomination, the Holiness Church of Christ.

"The legal representatives of the Independent Holiness Church and the New Testament Church of Christ met at Rising Star, Texas, in November, 1904, where a joint committee framed a manual and statement of doctrine and a basis of union. The Union was fully consummated at Pilot Point, Texas, in November, 1905, and the united body adopted the name Holiness Church of Christ."³⁹

C. Union Of The East And The West

Largely through the efforts of Rev. C. W. Ruth, who came from the eastern section to be assistant pastor to Dr. Bresee at the First Church of the Nazarene of Los Angeles, the eastern and western holiness groups became acquainted and soon began talk of union. Fraternal delegates were sent to visit the assemblies. Dr. Bresee wrote of the preliminary work done by these delegates in an editorial called "Church Union."

"By personal invitation, the Pentecostal Churches of America through their missionary committee, which is the highest authority in that church in the interval of their annual meeting, appointed a delegation to attend the General Assembly of the Church of the Nazarene to consider the matter of the union of the two bodies. The delegation was composed of the Reverends J. Short, H. N. Brown, and A. B. Riggs, leading and able ministers of that church. After their presentation and hearing by the General Assembly, a strong committee was appointed to consider the matter with them. After careful and continued consideration of the subject, the subjoined report was made by the committee which report was unanimously adopted by the General Assembly."40

A letter home from the eastern delegates shows the spirit of love and unity that was present in the western General Assembly.

"Los Angeles, Oct. 11, 1906

"Dear Beulah Christians:

"Since my last letter, great things have been done in this General Assembly of the Church of the Nazarene. Without a dissenting voice, resolutions presented by the committee of nine appointed by the Assembly to confer with our committee were adopted which in substance were as follows, viz; That inasmuch as we are now one in doctrine, spirit and purpose to spread Bible Holiness and the basis of church membership the same, viz; the new birth by the Holy Spirit and the church government so similar, combining the best elements of Episcopal and Congregational forms that they recommended a union of the two bodies in an organic and organized force, to better glorify God and more effectively spread and conserve the doctrine and expression of holiness and extend the kingdom of our Lord Jesus Christ."41

A committee of five was chosen of the Nazarene group to go as fraternal delegates to the next annual meeting of the Pentecostal Churches of America to help bring the desired union to a consummation.

A letter from Rev. J. N. Short gave his impression of Dr. Bresee.

"The superintendent and master of ceremonies, Dr. Bresee, is every inch a bishop of the Pauline stripe. He entertained us at every point as only a great heart filled with royal good will and perfect love is capable of doing."42

The April issue of the Beulah Christian carried a picture of Dr. Bresee on the cover page. Under the headline "Pentecostal and Nazarene merge into Pentecostal Church of the Nazarene," D. Rand Pierce gave an enthusiastic report of the twelfth annual meeting held in Brooklyn, April 9-14, 1907.

"Wednesday evening had been set apart to publicly receive and hear from the Nazarene delegates. At about eight o'clock Brother Short escorted the Nazarene brethren to the platform. The moderator, Brother Norris, then called upon Brother Short to assume charge of the meeting as previously arranged by the body. He spoke briefly making some interesting allusions to his visit to the Nazarene Assembly and his faith in the proposed wedding of the two churches. He then called upon Rev. H. D. Brown of Seattle, Washington, to lead in prayer. Then at Brother Short's request, Mrs. Brown sang an exceedingly inspiring hymn of her own composition entitled, "The Victorious Host." He had sung this in a slightly different form at the assembly in Los Angeles last October 11 . . . The singing of this battle hymn produced an arousal similar to that which the singing of the Marseillaise produced in France in the days of the Revolution. It created a mighty spirit of enthusiasm to take not only America, but the world for Christ."43

The basis of union was then read by Rev. H. B. Hosley. The report follows:

"It is agreed that the two churches are one, in the doctrines considered essential to salvation, especially the doctrines of justification by faith, and entire sanctification, subsequent to justification, also by faith, and as a result, have the precious experience of entire sanctification as a normal condition of the churches.

"Both churches recognize that the right of church membership rest upon experience, and that persons who have been born of the Spirit are entitled to its privileges.

"We are agreed on the necessity of a superintendency, which shall foster and care for churches already established, and whose duty shall be to organize and encourage the organizing of churches, everywhere. We agree that authority given superintendents shall not interfere with the independent action of the fully-organized church, each church enjoying the right of selecting its own pastor, subject to such approval as the General Assembly shall find wise to institute; -- the election of delegates to the various assemblies, the managing their own finances, and all other things pertaining to their local life and work.

"It is agreed that any church of the Pentecostal Association, going into the organization, who may feel it imperative with them to continue to hold their property in like manner as at present, shall be at liberty to do so.

"It is mutually agreed that the further details for the completing of the union, be left to the first meeting of the united body.

"Your committee recommend for your consideration that the name of the new body shall be the Pentecostal Church of the Nazarene.44

Upon the completion of the reading of the basis of union, the people shouted and marched about in a great demonstration.

"The reading of the report was scarcely ended before the whole meeting arose like a mighty swell of the sea and vented its pent up feelings in shouting, singing, waving of handkerchiefs, etc. until it was 'like the sound of many waters.' Those who were privileged to make one of that company will never forget the auspicious hour when the Pentecostal Church of the Nazarene unfurled her banner to the breeze."45

The reaction of Dr. Bresee's presence was then described:

"Dr. Bresee was next introduced and was received with shouts of joy and waving of handkerchiefs He said that this occasion was one of the most important events of his life. His feelings he said were unutterable. Then he briefly went into some of the history of the Church of the Nazarene telling of its beginnings, its struggles and victories. He also looked into the possibilities of organized holiness. All were greatly inspired.

"'Our call,' said Dr. Bresee, in one of his most stirring addresses, 'is to Christianize the Christianity of America.'

"As we step on the threshold of a grander day we are cheered by Dr. Bresee's forceful remark, 'The sun never goes down in the morning.'"46

The union of the two groups was completed except for formal action. Each group had enthusiastically voted for union in its annual assembly. The final step would require a combined gathering of the two uniting groups. The announcement for the union assembly read:

"Gratefully recognizing the merciful hand of our God, in His overruling providences, and the guidance of His Holy Spirit, and having been authorized by our respective bodies, we hereby announce that the Church of the Nazarene and the Association of Pentecostal Churches of America have both taken the necessary and proper action for the union of the two bodies into one organic church.

"We, therefore, hereby call a meeting of their united delegated bodies, heretofore known as the General Assembly of the Church of the Nazarene and the annual meeting of the Association of Pentecostal Churches of America, to meet as one body, at the First Church of the Nazarene, of Chicago, Illinois, October 10, 1907, at 9 A.M.

**"P. F. Bresee, General Superintendent Church of the Nazarene
"J. H. Norris, Moderator Association of Pentecostal Churches of America."47**

At the assembly in Chicago, Rev. William H. Hoople made a verbal report for the Association of Pentecostal Churches, in which he gave a brief account of the growth and development of the eastern group which had started about the same

time Dr. Bresee's work started. He mentioned some opposition they had encountered with the established churches and gave a report of progress.

"We thank God for the prosperity we have had; that repeatedly in one section and another we found openings. Today we have something like forty churches, and it is wonderful how the Lord has blessed us. Sometimes it seems that there were periods when things were against us, but we have stood the storm, and come out the stronger We have put more members in other churches than we have taken out. We are not sore or fighting. We are just pushing, that is all. We desire to have a heart as big as the world is round."48

The assembly set the time for the union of the two groups to be made official for the evening of October 16 and named the new united group.

"It was voted that 9:30 P.M., October 16th, be made the time in which the Union of the Church of the Nazarene and the Association of Pentecostal Churches is completed for all purposes.

"It was voted that the name of the denomination be The Pentecostal Church of the Nazarene."49

The official record also indicates the deep feeling both groups displayed toward Dr. Bresee. He was elected in the usual procedure.

"H. D. Brown spoke very feelingly of our venerated General Superintendent, and moved that the Secretary be ordered to cast a ballot for Dr. Bresee as a General Superintendent, which was done amid great joy.

"Dr. Bresee in responding expressed his thanks for the love, affection and confidence of the Assembly and for their enthusiastic vote.

"Rev. L. B. Kent spoke feelingly of his associations with Dr. Bresee, and in a gracious and fitting address, amid many manifestations of joy, made the presentation of a large portrait of our beloved leader. This work of art and appreciation was the gift of one who desired the name to be withheld, but presented it through the First Church of Chicago.

"Brother Hoople spoke for the Eastern delegation as being very happy in the election of dear Dr. Bresee."50

D. Union With The South

Dr. Bresee urged the union of all the holiness bodies and earnestly worked to see the groups from the various sections of the country gathered in under one national denomination. He ordered a letter of invitation published in the Nazarene

Messenger which made plain his desire. The notice was entitled "Church-Union, An Open Letter."

"The commission to whom has been delegated the work of preparing for said meeting, feel that it is possible that there may be other denominations, or independent churches, of like faith and purpose, who feel called to a closer fellowship and more perfect unity with other bodies; and we would therefore invite any such to unite with us, in what we believe to be this larger possibility of combined effort, as well as closer fellowship. If any should feel thus called of God, they are most cordially invited to correspond with either member of the committee of the commission, with a view of sending delegates to the meeting in Chicago, October 10.

"P. F. Bresee, 1126 Santee St., Los Angeles, Cal.

"J. C. Bearse, 19 Fairview Ave., Cliftondale, Mass.

"H. D. Brown, 1948 Eighth Ave. W., Seattle, Wash."51

In response to this appeal, plus a personal invitation, the Holiness Church of Christ sent delegates to the first General Assembly of the Pentecostal Church of the Nazarene at Chicago in 1907. On the second day of the Chicago assembly, the southern delegation was introduced and given the privilege of taking part in the proceedings of the Commission of Church Union.

"At the General Assembly at Chicago in 1907, in response to invitation, several persons were present from the Holiness Church of Christ. Some of these delegates were appointed to attend, but not authorized to take any action in reference to organic union. The Assembly invited them into counsel and provisional arrangements were made for the incorporation of this church into the general body, dependent upon the action of that church."52

Rev. C. B. Jernigan, editor of the Holiness Evangel and the leading delegate from the southern group, wrote a favorable reaction to the Chicago Assembly in the editorial column of his paper.

"Well, the Chicago convention was a glorious success in every way. The spiritual power was the greatest of any convention I ever attended. There was liberty in it clear through, and not a dry song, prayer or sermon throughout the entire session. They came from the Pacific slope and the Atlantic Coast, and if I had shut my eyes I would have declared that I was in an old-fashioned Texas holiness camp meeting, where the fire was falling. Seekers were at the altar and ploughed clear through. . . Holiness of heart and life was made the basis of union, with liberty to all on non-essentials. The Mason and Dixon line that scared some of our Southern people off a few years ago, when we were warned not to make our headquarters north of the Ohio river, was obliterated and we all melted together like pieces of lead in a red-hot ladle."53

After the assembly in Chicago, Dr. Bresee made a visit to the Southland and met with several leaders of the Holiness Church of Christ in the interest of the coming church union. He mentioned this work in his annual report at the assembly in 1908 at Pilot Point, Texas.

"I have been permitted, in addition to pastoral duties and a large correspondence and some editorial and educational work, to make a brief visit to this Southland, in which I had the privilege of visiting Peniel, Texas, and to do for them some little service, at least to have with them pleasant fellowship in the work, and then to visit the brethren here at Pilot Point to plan with them and somewhat arrange this larger union, and to enjoy with them some ministry of the Word."54

One month after the Chicago convention, at the November, 1907, meeting of the General Council of the Holiness Church of Christ, the proposal for union with the Pentecostal Church of the Nazarene was again considered and it was voted unanimously to unite. Rev. C. B. Jernigan, in an article in the Nazarene Messenger tells of this decision.

"After much discussion and trembling fear lest we be swallowed up by the giants, the vote was called for and the question of union of the Pentecostal Church of the Nazarene and the Holiness Church of Christ was passed without a single opposing vote in the Texas Council... Then we carried the same report to the Eastern Council which was in session at Little Rock, Arkansas. They, like the Berean Church, "received the word with all readiness of mind, and searched the scriptures daily, whether these things were so." And with no contention or wrangle the president of the council called them to prayer after the reading of the report of the committee from the Chicago assembly. "And when they had prayed the place was shaken," and they arose shouting the praises of God and were of one accord in the vote that immediately followed for the early consummation of the union. And when the new officials were elected for the ensuing year the president was instructed to begin work as a district superintendent at once and to use the new manual of the Pentecostal Church of the Nazarene in all of our future church work. The president elected by the Texas Council will also recommend the use of the new manual to all the churches that he visits."55

Dr. Bresee, in encouraging the union, urged the holding of a General Assembly in the South, so that the southern brethren might participate.

"When we went into the Southland and came into close contact with those brethren and churches of the Holiness Church of Christ, who have taken the necessary steps to be incorporated with us, we saw, as we had not expected to see, how necessary for the complete unifying of the work, North and South, and for the perfecting, at once of the working machinery alike everywhere, that a meeting of the General Assembly is a necessity. The greatness of the possibilities of the work in the South seemed to forbid delay. Our brethren of the South who have rescued the

work from come-out-ism and fanaticism, and with such heroism have planted it so widely, urge that there be no delay in holding a great General Assembly."56

In the same issue, the first official announcement of the proposed General Assembly appeared.

"We, the General Superintendents of the Pentecostal Church of the Nazarene and the Executive Committee of the General Council of the Holiness Church of Christ, unite in calling our churches in their general representative capacity to meet as one body according to the provisions and spirit of the arrangements for general union made by the General Assembly of the Pentecostal Church of the Nazarene at its late meeting in Chicago, Illinois, and accepted by the subsequent district councils of the Holiness Church of Christ. Said meeting is hereby called to meet at Pilot Point, Texas, October 8, 1908, at 2:00 P.M. The representation to be such as has been heretofore by each body respectively at their General Assembly and Council.

"P. F. Bresee

"H. F. Reynolds

"General Superintendents, Pentecostal Church of the Nazarene

"R. B. Mitchum, President

"William E. Fisher, Vice-President

"E. H. Sheeks, Corresponding Secretary and Treasurer

"J. D. Scott, Recording Secretary Holiness Church of Christ, Executive Committee57

The assembly convened at Pilot Point as announced and the union was consummated in a joyful manner, with Dr. Bresee presiding. The official record gives the best description of this union.

"Tuesday, October 13 -- Morning.

"Brother R. B. Mitchum spoke in a very tender way of the gracious, leadings of God up to this moment. He desired to move that "the union of the two churches be now consummated." After some remarks from Brother Ruth on the way this union wave had begun and had continued from the first steps, he said; "Being of one heart, we should all be one organic body." He seconded the motion.

"Brother John N. Short also spoke of the union of the Pentecostal Churches and the Church of the Nazarene. He had come on purpose to say "Amen" to this marriage. He said he loved these people more today than ever. "We are here to live and die with you." He also seconded the motion.

"Brother J. B. Creighton spoke of the rise of the foe to holiness -- fanaticism, and said that he believed this movement of organized holiness was God's

movement to deal the death-blow to it. He also seconded the motion for the Northwest.

"Brother C. B. Jernigan said that this was the greatest day of his life, for what we see today he had hunted ever since he got the blessing. He desired to second the motion for the Southland.

"Brother Hosley, of Washington D.C. district, spoke to the motion and seconded it from his district.

"Several others spoke to the motion amid great gladness and joy, especially when brethren of the South hugged brethren from the North.

"In putting the motion, Dr. Bresee said that this was an epoch-making time. This is the answer to Christ's prayer, but it is only the dawn and we are going forth to victory. The motion being put, it was passed unanimously by a rising vote, amid great enthusiasm.

"At 10:40 A.M., Oct. 13, 1908."58

The same record gives account of the great demonstration that followed the vote for union.

"The burst of holy joy continued for several minutes, brethren of the South throwing their arms around brethren of the North, East and West, at the same time singing a new hymn written for the occasion by L. Milton Williams and I. G. Martin, to the tune of "Dixie." Soon the inside of the tent became too small for the freedom of such a joy, and the people began marching out and around the great tent, with waving handkerchiefs and shouts of joy, and eventually formed in an immense solid circle on the grounds, where Dr. Bresee mounted a chair and addressed the multitude in words of inspiration, which moved the hearts of all."59

The telegram sent to the office of the Nazarene Messenger read,

"Pilot Point, Texas, Oct. 13.

"Nazarene Publishing Company

"730 San Pedro St., Los Angeles

"Joint Assembly vote unanimously for Union at 10:10.

"Hallelujah!

"C. J. Kinne60

Dr. Bresee was probably the happiest man in the shouting group. He felt that his vision of a great church made up of all the holiness people would soon come to pass. The Spirit of God was so outstanding upon the desire to unite that it seemed that all would be drawn together, all the holiness forces of the country would surely

be drawn into one organic body by this great spirit! Soon after this union assembly he wrote an editorial giving a vivid description of the enthusiasm of the group and expressing his optimism that others would join.

"From that time the melted hearts began to flow together and it was soon evident that nothing could prevent, not only organic, but the soul unity of the gathered forces. As the Assembly progressed it was found that there were no serious hindrances to be overcome in polity and the faith being common between the churches represented and the experience of purpose one, things were rapidly adjusted until on Tuesday the 13th of October 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 which followed was beyond description. Amid songs of praise and victory, the people shouted a great shout; until finally it burst over all bounds and they began to march through the aisles of the great tent, until that could not hold them and they began to march out and around the tent, until at last they gathered on the campus, a great company of near a thousand people, who sang and praised the Lord, with a brief address emphasized by shouting and singing, between paragraphs. 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 and triumph, which was probably never excelled this side of Pentecost. . . People were here from Nova Scotia to the Gulf of California and from Puget Sound to the Gulf of Mexico, and all agreed that it was twice worth crossing the continent to be present . . . it seems now a foregone conclusion that the holiness forces of this country will be very soon largely united in one organic body."61

E. Further Church Union

Various other holiness groups became interested in the move for union of the holiness bodies. In response to Dr. Bresee's efforts for the full union of all the holiness groups, negotiations were held with some of these groups and union was accomplished.

1. The Eastern Conference Of The Holiness Christian Church

"Rev. H. G. Trumbauer, presiding elder of a small group of holiness people from eastern Pennsylvania, attended the union assembly held at Chicago in 1907. In this session he stated that he was in favor of the consolidation of the holiness forces. As a result of his interest the assembly appointed C. W. Ruth, fraternal delegate, to meet with the leaders of the Holiness Christian church. M. E. Redford describes this union in his history of the Church of the Nazarene.

"General Superintendent H. F. Reynolds, after conferences with General Superintendent Bresee and others, visited a holiness convention held in Philadelphia, Pennsylvania, in September, 1908. After assisting with the services during the six-day convention, Dr. H. F. Reynolds, on September 17, received the

Eastern Pennsylvania Conference of the Holiness Christian Church into the Pentecostal Church of the Nazarene."62

The Silver Jubilee Anniversary issue of the Herald of Holiness has a picture of H. G. Trumbauer as district superintendent of the Philadelphia district 1908.63 of the Pentecostal Church of the Nazarene.

2. The Pentecostal Mission

Another holiness organization of the South that united with the Pentecostal Church of the Nazarene had its beginning in Nashville, Tennessee, in 1898. Rev. J. O. McClurkan, a Cumberland Presbyterian minister, was the organizer of this work. A delegation of the Pentecostal Mission group attended the union assembly at Pilot Point in 1908, but no definite action was taken toward union with that group. Mr. John T. Benson, Sr., publisher and member of the delegation representing the Pentecostal Mission of Nashville, spoke to the General Assembly and said among other things, "We have come over to see you, and hope that this little courtship will consummate in a marriage."64

The assembly directed the three general superintendents of the Pentecostal Church of the Nazarene--Dr. P. F. Bresee for the western division, Rev. H. F. Reynolds for the eastern division, and Rev. E. P. Ellyson for the southern division -- to appoint a commission on union to confer with a similar commission of the Pentecostal Mission group.

The Pentecostal Mission group had little or no formal organization. They were really a group of churches that had voluntarily formed an alliance. One of the basic principles of Rev. J. O. McClurkan was loyalty to one's church. He believed that holiness work should be carried on in an interdenominational way. However he soon found that his work would of necessity have to be better organized.

"What you say as to the necessity of things as to organization has been in our mind and heart from the beginning," wrote Dr. P. F. Bresee to Reverend J. O. McClurkan in 1907. This was in reply to the latter's personal letter concerning the union of the Pentecostal Mission with the Pentecostal Church of the Nazarene. "A doctrinal basis of necessary belief," said Dr. Bresee, "should be very simple and embrace what is essential to holiness. All not essential to holiness should be relegated to personal liberty."65

Several obstacles stood in the way of this union and final action was delayed. In September, 1914, the Pentecostal Mission was left without a leader when its founder, Rev. J. O. McClurkan, died. Mr. John T. Benson, a prominent layman of the Nashville church of the Pentecostal Mission, urged that the union of the two churches be consummated. "Finally on February 13, 1915, this union was effected at Nashville, Tennessee, thus uniting both the home and foreign mission work of the Pentecostal Mission and the Pentecostal Church of the Nazarene."66

3. The Pentecostal Church Of Scotland

The last group to unite with the Pentecostal Church of the Nazarene before Dr. Bresee's death gave the church an international scope. Fraternal delegates were directed by the Nazarene assembly held in Nashville in 1911 to attend the assembly of the Pentecostal Church of Scotland to further talks of union of the two groups. Rev. George Sharpe, founder of the Pentecostal Church of Scotland, in turn attended the Fourth General Assembly held at Kansas City, 1915. The official record states:

"By prevailing motion he was accorded the privileges of the floor. He then addressed the Assembly, bringing fraternal greetings from the churches which he represented."67

Rev. George Sharpe gave a report of the work he had started some nine years earlier, when he organized the first distinctive holiness church in the Great Eastern Roads Hall, Glasgow.

"We desire to give you the results of our evangelism of over thirteen years, and more especially of the last nine years, when the First Pentecostal church was organized. We have eight churches. The membership is 635; Sabbath school scholars number 841. Our property is worth \$45,350 with an indebtedness of \$18,150."68

The official record of the General Assembly then showed:

"Rev. Fred Mesch introduced a motion that a special committee be appointed by the chair to meet with Rev. and Mrs. George Sharpe and consider the question of union between the Pentecostal Church of the Nazarene and the Pentecostal Church of Scotland. The motion prevailed"69

Further negotiations between the General Assembly and the Pentecostal Church of Scotland resulted in the consummation of union. The final details were completed for union in Scotland. The Herald of Holiness printed a copy of the cablegram announcing the completion of the union.

"Cablegram...

"The Pentecostal Churches of Scotland and England

"A cablegram from Brother Turnbull, secretary, announces the consummation of the union of the Pentecostal Churches of Scotland and England with the Pentecostal Church of the Nazarene.'

"H. F. Reynolds"70

4. Further Efforts At Church Union

The Third General Assembly held in 1911 had as one of its main objectives the union of holiness groups everywhere. The assembly was held at Nashville in response to an invitation by Rev. J. O. McClurkan, founder and leader of the Pentecostal Mission. The union that resulted from these negotiations has already been discussed. At this same assembly several other efforts were made to increase the folds of the Pentecostal Church of the Nazarene. The official record of the assembly shows that invitations were given to three other groups to join forces with the Church of the Nazarene.

"On motion by Dr. E. F. Walker, C. W. Ruth was chosen as fraternal delegate to the annual meeting of the Reformed Baptists in New Brunswick, to represent the Pentecostal Church of the Nazarene, either in person or by letter."71

A report of the committee on relations showed the following invitations:

"We recommend that the Assembly appoint the General Superintendents to meet a commission from the Louisiana Conference of the Methodist Protestant Church, when said Conference shall have agreed to the Articles in this basis of union and as incorporated now in the Manual of the Pentecostal Church of the Nazarene, and complete the union of the Louisiana Conference of the Methodist Protestant Church with the Pentecostal Church of the Nazarene.

"We recommend that the following fraternal greetings be extended to the Rev. R. H. M. Watson, President, and members of the Mississippi Conference of the Methodist Protestant Church:

"Greetings: Hearing from Reverend J. E. Gaar that we are of like precious faith, the General Assembly of the Pentecostal Church of the Nazarene sends greetings, and expresses its hope for closer fellowship and relations.

"We recommend that the Pentecostal Church of the Nazarene extend to any and all bodies of holiness people everywhere, who are in accord with our principles, a hearty welcome to her communion.'

**"Respectfully submitted,
"C. W. Ruth, Chairman
"D. S. Reed, Secretary"72**

Sufficient reference has been made to show the great desire Dr. Bresee had to unite all the holiness forces in the world into one great church organization. This dream has not been fulfilled, but still the influence of Dr. Bresee remains in the hearts of many of the leaders of the present-day Church of the Nazarene who work toward a greater union of the holiness churches.

In summarizing Dr. Bresee's role and contribution in this church union movement it ought to be noted that Dr. Bresee encountered much opposition from those who contended against the formation of a specific holiness denomination. In some cases it was the holiness associations that protested "come-out-ism." John Peters shows that a paper was read at the meeting of a major association on the subject "Current Errors Among Teachers of Holiness." The first two errors listed were (1) "the silly dogma of no-churchism" and (2) advocacy of the organization of a distinctly holiness church.⁷³

In addition to the protest of some of the holiness associations, many influential holiness preachers definitely urged the holiness people in both preaching and writing, not to leave their old churches but remain with the church and try to revive it.⁷⁴

Dr. Bresee was a national figure among the holiness people as a result of his preaching and writing. He led the way for the union by insisting that they would have to organize to preserve and propagate the doctrine of holiness.

He visited the various groups in the country with this message. He presided in the union assemblies and with his wisdom and spirit of love dissolved differences and united the people around the central theme of holiness.

His popularity as a leader of the movement can readily be seen, for the assemblies in each case elected him by acclamation with amiable speeches, followed by presentation of gifts.⁷⁵

* * * * *

10 -- CLOSING MINISTRY AND DEATH

As a result of the Union Assemblies of 1907 and 1908, Dr. Bresee's work as general superintendent assumed much greater proportions. At the age of sixty-nine he was in good health and continued a productive ministry. He occupied the place of highest esteem as leader of the church and was in constant demand to conduct district assemblies and organize churches.

After his being elected general superintendent by acclamation, the committee on resolutions for the assembly stated:

"Resolved, that we as an Assembly extend to our chairman, Dr. Bresee, a hearty vote of thanks as a token of our appreciation of his kind and firm ruling, his clear and cogent advice and his holy and reverent spirit manifested throughout the entire session of this Assembly."¹

In his report to the General Assembly of 1908, he told of his extensive responsibilities and urged the assembly to elect someone else to take the

responsibility of general superintendent. If it shall be possible for you to find someone who can give more full and better service in this office, it will be your duty to do so and will be a relief and joy to me."² By the vote of the assembly, Dr. Bresee was again elected general superintendent. Of 166 votes cast, he received 159.³

A. Resignation As Pastor, College President, And Editor

Dr. Bresee resigned the pastorate of the First Church of the Nazarene in Los Angeles and preached a farewell sermon on Sunday morning, March 19, 1911. Preceding the sermon, J. P. Coleman read the resolutions which showed the appreciation of the congregation. They read, in part, as follows:

"Whereas, We have had the rare privilege of the continued pastoral relation of the Rev. P. F. Bresee, D.D., with this the mother church of the denomination, from its organization until the present time, who under God became the leader in the founding of this church; and

"Whereas, With the increasing responsibilities devolving upon him as General Superintendent, together with his work in connection with the university, and as editor of the Nazarene Messenger, with other duties pertaining to his official relation to the church, he finds it a necessity to resign the pastorate of First Church; and

"Resolved, That while we shall miss him in the more intimate relation of pastor; and, while we feel keenly the necessity placed upon us to part with him, yet, recognizing his call to fields of greater usefulness, and that the time has come for the enlarging of the work of organized holiness, not only in the homeland, but throughout the world, we bow to this overruling providence, knowing that He doeth all things well.

"Resolved, That in accepting his resignation, we wish to record our unbounded confidence in him, and also to express our great love and profound respect for him, and shall ever cherish among the many precious recollections of his long and faithful pastorate, his wise counsels, his holy example, his self-sacrificing devotion, and Christlike interest in our welfare"4

The district superintendent, Rev. J. W. Goodwin, added a few appropriate words and the resolutions were adopted by an enthusiastic, rising vote.

Soon after his resignation as pastor, Dr. Bresee also gave up the work as president of Pasadena College.

"He filled the office as president in connection with his many duties as pastor, editor and General Superintendent until 1911, when he felt that someone should be secured who could devote his entire time to its interest. So, upon Dr. Bresee's advice, Dr. E. P. Ellyson was elected president.⁵

At the General Assembly of 1911, it was decided that the several publications of the united church be consolidated into one official church periodical and that a central publishing house be established. The printing equipment was moved to Kansas City and the first issue of the new periodical called the Herald of Holiness was published April 17, 1912.⁶ The editorial staff included B. F. Haynes, D.D., editor; C. A. McConnell, office editor; and C. J. Kinne, agent of the publishing house of the Pentecostal Church of the Nazarene.⁷ This action by the Third General Assembly relieved Dr. Bresee of his work as editor of the Nazarene Messenger; however, a survey of the files of the Herald of Holiness shows that Dr. Bresee kept busy writing articles until his death.

B. Third General Assembly And Illness

Evidence of Dr. Bresee's declining health first appeared to the public at the Third General Assembly, which was held at Nashville, Tennessee, in October, 1911. The assembly had been invited to Nashville by Rev. J. O. McClurkan and his associates of the Pentecostal Mission. The purpose was to effect a union of the Pentecostal Mission group and the Pentecostal Church of the Nazarene. Dr. Bresee had prepared the way for this union by personal contacts with J. O. McClurkan.

To Dr. Bresee, this was an important assembly and despite his weakened condition he made the trip to Nashville and presided at many of the sessions. The assembly made note of his failing physical condition.

"We wish to express our tender sympathy with our Senior General Superintendent, dear brother, and true fellow-soldier of Christ, Dr. Phineas F. Bresee, in his present illness, which we pray and hope may be but temporary.

"Dr. Bresee, in labors abundant, in weariness and painfulness, has spared not himself. Like Paul, he counts not his life dear unto himself; following John, he is willing to lay down his life for the brethren; a real follower of the dear Master of whom it was said, 'He saved others, Himself he cannot save.' A former forefront banner bearer for holiness, with no consideration of personal care and comfort, for many years he has continued a valiant, wise and self-sacrificing leader of the sanctified army.

"If it please our dear Lord, may he who for years has been His faithful and able minister yet continue long with us, and may we follow him as he follows Christ."⁸

C. His Last Four Years And Final Assembly

Dr. Bresee traveled much during the last four years of his life doing the work of general superintendent. He presided over district assemblies, held conventions and preachers' meetings, dedicated new church edifices, and assisted in the

organization of new churches. His schedule of assemblies for 1912 is typical of the travel involved and the work required to preside at the sessions. He conducted six assemblies: the Iowa District Assembly, held in Bloomfield, Iowa, September 11; the Kentucky District Assembly, held at Louisville, Kentucky, September 26; the Chicago Central District Assembly, held at Chicago, Illinois, October 9; the Clarksville District Assembly, held at Erin, Tennessee, October 17; the Alabama District Assembly, held at Jasper, Alabama, October 24; and the Arkansas District Assembly, held at Mansfield, Arkansas, October 31.⁹ The other two general superintendents had six assemblies each to conduct. Because of his heart disease, Dr. Bresee was accompanied by Mrs. Bresee in the numerous journeys required for the performance of his duties. With her care and companionship he was able to travel from state to state, plan for and preside at the district assemblies, preach almost daily, and on some occasions preach as often as three times a day.

He continued faithfully at his work till the end, E. A. Girvin, who was closely associated with Dr. Bresee in his last days, said, "Occasionally when his health would fail, or his physical strength would flag for a few days, he would relax his labors, but as soon as he recovered, he resumed his activities."¹⁰

In October, 1913, Dr. Bresee traveled to Chicago to be one of the speakers at the International Holiness Convention. He chose for his theme his favorite topic, "The Necessity of Organization."ⁿ He again presented his conviction to the group that the holiness forces must be organized into a church if they were to survive and be effective. Some of the leaders of the convention who were his close friends did not agree with the principle of organization, but he preached it because he felt it was a crucial issue in the success of the holiness movement. Had he not been so positive and definite in this one point, he would have been much more popular throughout the church world of his day, but he was more concerned with the approval of God than of men.

During the month of August, 1915, Dr. Bresee and his wife went to Catalina, a resort island off the coast of southern California, where two of their children had summer homes. While there he became seriously ill, due possibly to the change of climate or to the exertion of travel, and as soon as possible they returned to their home in Los Angeles. "His heart performed its functions imperfectly, and he had constant difficulty in breathing. This respiratory trouble was aggravated at night and caused him to lose much sleep."¹²

Through rest and care he prepared to attend the Fourth General Assembly that was to be held in Kansas City, Missouri. He spent much time during the weeks preceding the assembly preparing the General Superintendents' Address.

On September 22, accompanied by his wife, his daughter, Miss Susan E. Bresee, and his daughter-in-law, Mrs. Paul Bresee, he made the train trip to Kansas City. Due to the exertion of travel he became seriously ill and at times the group

thought that he would not be able to endure the trip. He arrived at the assembly and was able to open the first session.

"The Fourth General Assembly of the Pentecostal Church of the Nazarene convened in the church at Kansas City, Missouri, corner of 24th Street and Troost Avenue, September 30, 1915. The senior General Superintendent, Dr. P. F. Bresee, called the Assembly to order at 7:30 P.M. He addressed the Assembly earnestly concerning the great prospects lying before them."¹³

At the conclusion of his address, General Superintendent E. F. Walker, acting in behalf of the assembly, spoke a few words of affection and tribute to Dr. Bresee. "After reading the song, 'How Firm a Foundation,' the congregation sang the same fervently. During this song a salute was given to Dr. Bresee, who on account of ill health was forced to retire from the service."¹⁴

The next morning, October 1, Dr. Bresee read the address of the Board of General Superintendents.¹⁵ The address which he had prepared, and which had been approved by his colleagues on the Board of General Superintendents, was a lengthy written report that took forty-five minutes to read. In the afternoon he presided at the sacramental service and preached from his favorite passage, the fifty-third chapter of Isaiah.¹⁶ He was the scheduled speaker for the Sunday morning service but the record states, "Because of physical disability Dr. Bresee was not able to preach as announced nor to be present at the service."¹⁷

On Friday, October 8, the election of the general officers was held. Of a total of 220 votes cast for general superintendent, Dr. Bresee received 210. After the election of the general superintendents, Rev. William Howard Hoople requested a matter of personal privilege. This being granted, he called together certain people whom he had previously appointed and they met him in the aisle of the church. These people, including W. H. Hoople, were the oldest representatives in attendance at the assembly from each of the holiness churches which had united to form the Pentecostal Church of the Nazarene. They came down the aisle of the church together, led by Mrs. Mary Lee Cagle, who carried a huge bouquet of roses. "Brother Hoople, in behalf of the Assembly, made certain appropriate remarks of the Assembly's love and appreciation for our senior General Superintendent, Dr. P. F. Bresee, the statement being made that there were seventy-seven roses -- one for each year of his life and one additional white rose for the year not quite completed."¹⁸ Mrs. Bresee was brought to the platform and took her place beside her husband. Dr. Bresee responded to the group and assured them that he would try to tarry until the next General Assembly, but in case he did not he would wait for them at the "Eastern Gate."¹⁹

D. Death And Tributes

The white rose Dr. Bresee received at the assembly proved to be significant. He had served his last assembly. Twenty-nine days after he returned home he laid down the gavel; his life's work was finished.

Rev. E. A. Girvin spent considerable time with Dr. Bresee during his last days. On Saturday evening, November 6, Mr. Girvin, in speaking to Dr. Bresee, mentioned some of the problems and victories in his nearly sixty years of ministry. Dr. Bresee replied, "The greatest blessing I have ever had is my wife."²⁰ Later the same evening he stated, "Position is nothing; reputation little. True godliness is the only thing which has any value."²¹

During his last days he frequently conversed with several of the pastors about different phases of the church work, and in a spirit of tenderness urged the importance of fully and freely forgiving everyone that had ever injured them, and dwelling and working together in the divine love and unity of the Spirit.²² On Thursday evening, November 4, he sent for all of his children. First, he spoke to his four sons; Ernest, Phineas, Paul, and Melvin. Then he called for his two daughters, Mrs. Bertha Parker and Miss Susan Bresee; also, his daughter-in-law, Mrs. Paul Bresee, whom he loved as a daughter. As his wife and family knelt around him, he prayed for them and the absent members of the family, mentioning each by name and commending them to the mercy of God. He thanked the Lord for the great love and kindness of his children to him and besought the Saviour to bring them all to heaven.

During the last days of his illness he dictated the following as his last message to the people to whom he had consecrated the strength and love of his manhood and old age:

"My last message to all my people -- Ministers and laymen -- is that they seek until they have the conscious, abiding, manifesting experience that Jesus insists upon in these verses found in Matthew 5:43 to 46, inclusive; not in word only but in deed and in truth, so shall Jesus be glorified:²³

"⁴³ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"⁴⁴ But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

"⁴⁵ That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

"⁴⁶ For if ye love them which love you, what reward have ye? Do not even the publicans the same?"²⁴

At one o'clock Saturday afternoon, November 13, 1915, as his wife and family stood by, he quietly departed this life to be with God.²⁵ He had finished his course and his work will follow him, to be proved by the test of time.

Dr. Bresee's funeral service is described by his friend and associate, Dr. Andrew O. Hendricks, who was honor guard by the casket preceding and during the service.²⁶ The casket was placed in front of the altar in the First Church of the Nazarene of Los Angeles at 10:00 a.m., November 16, and the body lay in state until 2:00 p.m. More than 2,000 men, women, and children came by to view the lifeless form of him whom they loved so well.²⁷

At two o'clock the family and relatives walked down one of the center aisles of the church and took their seats. Rev. C. E. Cornell, the pastor of the church, opened the service with prayer and made a few personal remarks, during which he stated that Dr. Bresee had conducted more than twenty-five hundred funeral services during his ministry and at each service endeavored to make it solemn by showing the presence of God. The congregation sang an old hymn, "Jesus, Lover of My Soul," after which Rev. J. P. Coleman read some scriptures from Gen. 12:1-5; Isaiah 40: 1-8; John 14:1-3; and Rev. 7:13-17; 21:1-5. Rev. Howard Eckel, superintendent of the Southern California District, led in prayer. Rev. E. A. Girvin, who had been closely associated with Dr. Bresee and his family for twenty-six years, read a biographical sketch of Dr. Bresee. The male quartet of Pasadena College sang "Lead, Kindly Light." Two messages of tribute to the life of Dr. Bresee were given. One was by Rev. John W. Goodwin, then pastor of the Pentecostal Church of the Nazarene at San Diego, and later elected as one of the general superintendents of the church. The other message of tribute was by Dr. E. A. Healy, dean of the Theological Department of the University of Southern California.

Rev. C. E. Cornell, pastor of the church, then preached the memorial sermon, using as his scripture text Ps. 37:37, "Mark the perfect man, and behold the upright: for the end of that man is peace."

At the conclusion of the address William L. Jones, professor of music at Pasadena College, sang "In the Land of Fadeless Day." Rev. H. O. Wiley, president of Pasadena College, concluded the service with prayer and benediction.

The large congregation joined in a procession from the church to the Evergreen Cemetery, making up a vast cortege of automobiles and streetcars chartered for the occasion. The committal was read by Rev. C. E. Cornell; Rev. H. H. Miller, superintendent of the San Francisco District, led in prayer; and Rev. Arnold Hodgins pronounced the benediction.²⁸

Dr. Bresee was buried beside his parents in the beautiful Evergreen Cemetery, Los Angeles, California. His monument is a very modest marker, bearing the inscription:²⁹

BRESEE

Rev. P. F. Bresee

1838 -- 1915

Founder of the Church of the Nazarene

Maria E. Bresee

1836 -- 1920

Many outstanding tributes are printed in the memorial issue of the Herald of Holiness. To refer to a few will give some idea of the impression Dr. Bresee made on the men who were his associates. Dr. E. F. Walker, general superintendent and co-laborer with Dr. Bresee, wrote,

"To me, Dr. Bresee gave a strong, intellectual, moral, and spiritual impression of which it is impossible, with pencil and paper -- or even with living, well chosen, and appropriate words -- to give an adequate expression that might prove satisfactory to any one else, or even to the affectionate and zealous portrayer; such a unique, composite character was the subject.

"Certainly he was, physically, pleasant to look upon.

"Assuredly he was, intellectually, illuminating and quickening.

"Always he was, socially, sympathetic, entertaining, pleasant, inspiring, given to hospitality.

"Ever he was, morally, staunch, strong, serviceable, aggressive, a force to be depended on.

"Supreme he was, spiritually, a personality and power -- in private and in public, in pulpit and in prayer -- regnant and triumphant.³⁰

Leslie F. Gay characterized him as "A Man of Humility and Gentleness."³¹ Rev. C. W. Ruth, who worked with him as associate pastor of the First Church of the Nazarene of Los Angeles, said that Bresee was his greatest friend and counselor.

"During that memorable eighteen months, we made perhaps fifteen hundred pastoral calls, conducted more than a hundred funerals, and never had a week without seeing souls saved and sanctified at our altars -- more than one thousand having knelt at our altars for pardon and purity during the last twelve months, and the membership increased from six hundred to twelve hundred.

"Dr. Bresee was not only the most lovable, unselfish, self-sacrificing, magnanimous, whole-hearted man I ever knew, but he was the most indefatigable worker I have ever known... He was clean in heart, and life, never speaking a word that would suggest the impure; he was benevolent and generous to a fault; he was

endowed with a strong constitution, and a great mind, and towering intellect; he was an eloquent and unctuous preacher of the gospel of holiness; he was a magnetic and safe leader; he was always true to his friends, to his conscience, and to his God."32

Rev. C. E. Cornell, who was Bresee's pastor at the time of his death, called him the John Wesley of America.

"I characterize Rev. Phineas F. Bresee, D. D., as the John Wesley of American Protestantism. If that is too broad, he was surely the John Wesley of the modern holiness movement.

"He bore many of the characteristics of Wesley. He was kind and gentle except when the fire broke out in his great soul, and then he was a tornado. He was a friend of the unfortunate, and many are the individuals he has helped -- literally thousands. He gave away all that he earned so that the home he bought years ago has never quite been paid for . . .

"Like Wesley, he was an original and deep thinker. He was a remarkable student of the Word, and spent nearly forty years in the special study of Isaiah. His sermons were homiletical, logical, and always deeply spiritual.

"His central theme was holiness, and he wanted the glory of God to fill the temple. Divine personality in human hearts was his constant thought. . ."33

Dr. James B. Chapman, an outstanding leader in the Church of the Nazarene, who served as editor of the Herald of Holiness, and for many years, until his death, as general superintendent, speaks of Dr. Bresee's prominence as the founder of the church.

"The Church of the Nazarene has had many worthy teachers and leaders, and it may have more of these yet whom it will hold in high esteem; but it has had and can have but one founder and father; so that the life and work of Phineas Franklin Bresee, untarnished as they are by any unworthy choice or deed, are a heritage invaluable to Nazarenes, to the Holiness Movement, to the whole Church Militant and to the needy world."34

As a pastor, it was Dr. Bresee's custom to stand at the entrance of the church each Sunday morning to greet the people as they arrived for the service. As the church grew in numbers this became quite a task, but he continued, for he felt it was important to make this personal contact with his people before the service. He would greet as many as five hundred to a thousand people each Sabbath. One day he gave assistance to an elderly lady, greeting her as she entered for the service. She thanked him and remarked that she hoped he would be at heaven's gate to help and greet her when she arrived. Dr. Bresee answered that when she got to heaven she would not need his assistance. "But," he said, "I'll meet you just inside the

eastern gate." When Rev. I. G. Martin heard this story, he wrote the words and music to the song "The Eastern Gate" and dedicated it to Dr. Bresee.

The Eastern Gate

**I will meet you in the morning,
Just inside the Eastern Gate.
Then be ready, faithful pilgrim,
Lest with you it be too late.**

**If you hasten off to glory,
Linger near the Eastern Gate,
For I'm coming in the morning;
So you'll not have long to wait.**

**Keep your lamps all trimmed and burning;
For the Bridegroom watch and wait.
He'll be with us at the meeting
Just inside the Eastern Gate.**

**Oh, the joys of that glad meeting
With the saints who for us wait!
What a blessed, happy meeting,
Just inside the Eastern Gate!**

**I will meet you, I will meet you,
Just inside the Eastern Gate over there.
I will meet you, I will meet you,
I will meet you in the morning over there.**

* * *

**What Dr. Bresee Was Like
Reflections On The Personality Of Dr. P. F. Bresee
Presented In Pasadena College Chapel
During Founders' Week, 1959
By Dr. A. O. Hendricks**

A. Some Things Dr. Bresee Insisted Upon:

- 1. Be on time.**
- 2. Start your services on time.**
- 3. Make announcements brief.**

4. Always give an opportunity to seek the Lord.

5. Have the people fill in the front seats first -- leave back seats for late-comers and strangers.

6. Come to the service prayed up.

7. Take part in the song service.

B. Dr. Bresee's Advice To His Congregation:

1. He encouraged them to say, "Amen," out loud. (It boosts the preacher.)

2. He encouraged them to clap their hands when they sang.

3. He urged everyone to put life and enthusiasm into the service.

4. He often said, "Please do not sit there like a bump on a log -- consider yourself a part of the service."

5. Always rally around the altar for prayer when there are seekers.

6. Pray the glory down. Never kill time. Never waste time. It is too precious.

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Smith, Joseph H.
Social issues
Social work
Southern California Christian, Advocate, The
Southern California Methodist Quarterly, The
Study
Supernumerary relationship
Sunday school
Swallow, S. C.
Taylor, Bishop
Temperance
Tenure, life,
University of Southern California
Union with the South
Vincent, Bishop J. H.
Warren, Bishop
Watson
Wesley, John
Widney, Joseph Pomeroy
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Wiley, H. O.
Wood, J. A.
Worker

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