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Biographies/Tributes

**LIFE SKETCHES OF TWO
GREAT RELIGIOUS
LEADERS**

(P. F. Bresee and W. C. Wilson)

By

J. P. Coleman, M. O. Childress, et al.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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Who Were Rich in Good Deeds

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INTRODUCTION

Rich in grace through Divine goodness, pure in heart and crowned with nobility's diadem because of an unselfish devotion to the Master's Kingdom, Dr. Phineas F. Bresee, founder and Senior Superintendent of the Nazarene Church and his co-laborer in Christ, Rev. W. C. Wilson have passed from life to after life to receive the reward which awaited them.

Making the most of the glorious right to live on earth where they exemplified the power of God to make men good, these two heroic souls "acted well their part" — and now in loving memory this modest volume is issued by those who knew and loved them best.

LIFE SKETCHES OF TWO GREAT RELIGIOUS LEADERS

DR. P. F. BRESEE,
Senior General Superintendent
By Rev. J. P. Coleman

To describe in suitable language the life and labors of this man of God who stands pre-eminently the peer of the great leaders among men who have left their impress for good upon the world, requires an abler pen than mine.

In view of the close relations that existed between us as kindred spirits in the fellowship of Jesus and as co-workers in a common cause, I esteem it a great privilege to bring an humble tribute to his memory.

His departure is a personal loss. Life seems a bit lonely now. As he has often said, we take up the broken threads and press on the remainder of the little journey. We must travel this way for ourselves. None can go for us.

He will be greatly missed, not only in the home, but in the church, in the college, in our assemblies, in campmeetings, and everywhere. When great problems were thrust upon us and we knew not which way to turn, a word from him would throw light upon the question and everything would move on smoothly.

When standing alone in the conflict, heartbroken, his was the only voice lifted in our defense, and his home was a sheltering place. Such kindness grips the soul and cannot be forgotten. He possessed in a marked degree the rare gift of impressing you with his brotherly spirit, which led you to feel that in him you had a friend.

I shall always esteem it the privilege of a lifetime to have been intimately associated with him as a helper in an humble way — in the early beginning of this work which lay so near to his heart. We have often prayed and counseled together in planning for the future. Knowing that he had reposed confidence in me, it was a constant aim never to disappoint him.

In my first acquaintance with him he was then in the prime of a strong and vigorous manhood. He was utterly tireless in labor, going from morning until night, and then spending the evening hours in his study. It was during these intervals that he would prepare his sermons. Writing with great rapidity, at a single sitting he would have his message nearly completed. Usually Saturday evenings were given to study and "soaking in" his subject, as he expressed it.

Sunday morning would find him early at the church, greeting the people with a hearty handshake as they came in. Lingered at the door until the preaching hour, he would hasten to the platform and, with the preliminaries through, would announce his text and immediately launch into his subject. At times he would preach with a power and unction that brought heaven and earth together. The effect upon the people was simply indescribable. Saints shouted for joy and seekers flocked to the altar of

prayer. Such scenes were enacted in old Tabernacle days that astonished earth, gladdened heaven and sent consternation to the regions of woe. Around these altars thousands of hungry hearts found refuge in the bosom of God.

That he could preach to the same class of people for twenty years and more, with increasing interest and freshness, was evidence of rare genius and unusual ability. It will seem strange to enter the church and not see him in his accustomed place, nor hear his voice again.

The great doctrines which he taught and inculcated, both by precept and example, will spread with increasing momentum and power to earth's remotest bounds. Repentance and faith, regeneration, the new birth, sanctification as a second definite work, subsequent to regeneration, wrought in the soul by the power of God through faith in the atoning blood of Christ, with continual growth in holiness — these were his constant themes. These doctrines were enforced by the Scriptures, by the lives of holy men and women, with unanswerable arguments. He was a firm believer in Wesleyan Arminianism, and insisted everywhere that all who meet the divine conditions may be saved from all sin to holiness of heart and life. It may be said of him, as of one of old, he was a man of one Book. He believed the Bible — that it contained all that is essential to salvation, a full and sufficient guide both in life and in death.

Through all the toil and sacrifice, in sorrow and in disappointment, there walked by his side a beautiful and blameless spirit, unassuming, uncomplaining, a friend to all. Just how much her counsel and guiding hand had to do in directing and shaping his marvelous career will only be known when the books are open. Generations yet unborn will rise up and call her blessed. The hearts of the entire church are touched with kindly sympathy for dear Sister Bresee, and with united voice are praying that these last years of her long and eventful life may pass in undisturbed peace and quiet.

His long-cherished wish has at last been consummated. He has reached the goal. With those of the immortal hundred who stood together on that October morning in Los Angeles in the long ago, who have passed on to the unseen "holies, at the eastern gate" he is waiting to greet the remainder of the company who still linger a little while with us. And we are coming. Soon we shall all be there.

It seemed fitting and appropriate that the body of our beloved leader should be brought and laid upon the altar of First Church, which he had founded and of which he had been the faithful pastor for so many years, with those he loved so well, there to lie in state while increasing throngs of admiring friends, passing in review, gazed upon his familiar face.

After an impressive funeral service, attended by his ministerial brethren from far and near along the coast, and by an unusually large assembly, he was borne to his last earthly resting place among the trees and flowers in beautiful Evergreen Cemetery. Amid the solemn hush that came over the assembled multitudes, as the sun was sinking in the golden west, surrounded with his family and more intimate friends, his mortal remains were laid in the bosom of the earth by the side of his own father and mother, who had preceded him to the glory world, to await the dawning of that morning when those who sleep in Jesus shall rise again.

He is not dead. His memory will ever live. The eternal years of God are his. As one has said, "he now belongs to all the ages." Now that he is gone, his mantle will fall upon others in whose lives shall be embodied his spirit of loyalty and devotion to the cause for which he gave his life, and passing years will find many pilgrims visiting his tomb who will be thankful for the hallowed memory of this holy man.

THE NAZARENE CHURCH: ITS PAPER, AND EDITOR

Because Dr. Bresee persisted in preaching the whole gospel and would in no way compromise with the world, he was dismissed from the church of which he was pastor and compelled, as he so often said, "to go out under the stars" that he might be true to God and holiness. He and a small band of others organized themselves into a company, and this was the beginning of what is now the "Pentecostal Church of the Nazarene."

A small building near Temple Street, Los Angeles, was rented, and later a mission on Main Street was used for a place of worship. Then the old Tabernacle on Los Angeles Street was secured and the congregation increased at a rapid rate. Soon this was enlarged, and finally, seeing the need of a church building, they built the First Church of the Nazarene on Wall and Sixth Streets. In a few years a thousand members were holding up the banner and churches were being organized in many parts of the United States. The growth has been rapid, and because of this man standing true many have seen the light and are today living holy lives.

Dr. Bresee was a leader among the people, a man whom God greatly used. As has been said, "he, like the Master, gave himself for us." He not only founded the church, but his holy life has been and will ever be an influence for God and holiness.

After the church was founded the need for a church paper was felt. The first one issued was a semi-annual, but about the year 1897 a monthly paper was started under the name of "The Nazarene," with Dr. Bresee as editor. During the year 1898 it was changed to a weekly under the name of "The Nazarene Messenger," Dr. Bresee remaining editor, with J. P. Coleman and W. F. Shepard as associate editors. Later the publishing house was changed and under improved facilities the paper was enlarged. The work continued until 1911, when at the General Assembly it was decided to establish the publishing house in Kansas City, Missouri. "The Messenger" then took the name of "The Herald of Holiness," with Dr. B. F. Haynes as editor and C. A. McConnell as assistant editor.

The editorials written by Dr. Bresee clearly show his ability as an editor. They always contained great encouragement for the saints, and proved to be a general uplift to all who read them. Without any hesitation he uncompromisingly set forth the principles and doctrines which God had given him.

"The Nazarene Messenger" for December 1, 1898, contains one of his editorials, entitled "The Power of the Spirit." He emphasizes the necessity of having the heart filled with the Holy Ghost in order that sinners might be awakened and believers might be made to see their need. He recognizes

that we are in a fierce conflict, and there will be no subsiding; but if we have our whole armor on and are led by the Captain of our Salvation, we should seek the thickest of the fight and victory is certain. Another editorial, written June 14, 1900, entitled "The Christly Passion," declares how important it is that the saints keep in a spirit of religious intensity at all times. These are examples of the many editorials written by Dr. Bresee which clearly point out his ability as an editor, and his insight into the needs of the hour.

"THE LOVE FEAST"

The Christmas Love Feast was one of Dr. Bresee's favorite forms of worship, and one in which he took a special and personal interest. During his lifetime he held twenty-eight, all of which he conducted personally. Never at any time did he permit hindering circumstances of any nature to prevent him from attending, nor from being there on time. The first Love Feast was held in the old Tabernacle in Pasadena, and for the next seven years the services were held at Dr. Bresee's church, wherever he happened to be the pastor. When the Nazarene Church was founded it became a general service for all of its members within reach of his church.

As a usual thing these services were held on Christmas morning, unless Christmas came on Sunday, in which case they were postponed to the following day. The purpose of these services was always the manifestation of Divine presence and the glory of God in the edification of believers and the salvation of those out of Christ. We quote the opening words of December 25, 1913: "Now, brothers, sisters, this morning this Love Feast would not amount to that much [snapping his fingers], only that the Divine Christ, the very God, whose name is now Everlasting Father, and the Prince of Peace, comes to take up His abode in our hearts. If the very God is here, He will make this a marvelous time. If He is manifested, I mean, in the human hearts, He will make it a marvelous time. With His absence this would be nothing. There is not anything worth while in this universe with the Divine Christ absent — nothing worth while at all." Such was the purpose for which these services were conducted.

Dr. Bresee had no program, but left the service to the guidance of the Holy Spirit. The Feast of Love was opened with prayer and a victorious song service. Then bread and water, sweet tokens of love, were partaken of by all the congregation in the accustomed way. Following this part of the service the doctor would either exhort briefly or call for testimonies, which he would intersperse with exhortations. The testimony meetings were conducted in various ways. He never failed to call on those who had attended the first Love Feast. Often he would ask those to speak who had been in the way for sixty years, then for fifty, forty, and so on. Later he gave an opportunity for anyone who wished to tell of the power of Jesus' blood. Dr. Bresee was always careful to keep a firm hand on the meeting, lest some error should creep in. If anyone spoke too long he would say, in his kind, gentle manner which we remember well: "Brother, give your testimony, and give someone else a chance." There was always present a beautiful spirit of liberty, for truly where the Spirit of the Lord is, there is liberty. Shouts of victory and songs of praises were mingled with the testimonies, and hearts were drawn into close contact with the Divine Christ. When the time came to close, it was the doctor's

custom to call the saints up around the altar and there, with hands upraised, they prayed till heaven opened and the glory of God came down in sweet and lasting blessing.

DR. BRESEE AS AN EDUCATOR

Written for La Sierra

Dr. Phineas F. Bresee as an evangelist won the love and Christian fellowship of the people wherever he went; as an editor he became widely known and respected; as a pastor he endeared himself to his congregation; as General Superintendent he was held in high esteem by the entire church. But the young people who came in touch with his holy life can never forget the deep interest which he always manifested in them, and it will be as an educator that they will look back upon him through the coming years, and rejoice that they ever knew him.

Dr. Bresee, while deprived of the educational advantages which he so earnestly desired, was untiring in his efforts to secure the best possible preparation for his life's work. He realized fully that the young people of today will be the men and women of tomorrow who must fill the places of trust and responsibility, and that certain qualifications are essential if the purpose of God through them is to be fully accomplished.

But as the years passed, as the "horizons began to lift," as the vision of the purpose of God for human hearts and lives increased in his soul, this realization became deeper and deeper; his interest in young people became more and more intense until it seemed to fill his entire being. No other one thing occupied his thought and energy during the last fifteen years of his life as did the establishment and maintenance of educational centers.

In 1895, Dr. Bresee organized the Church of the Nazarene. As the work rapidly spread and new churches were organized in many sections, he became strongly impressed with the fact that if this organization was to continue its high standard of holiness, there must be provided not only schools and colleges, but Christian schools and colleges, where such ideals could and would be held constantly before the students. Urged on by this mighty necessity, Dr. Bresee established in 1902 a Bible College, which became known as the Deets Pacific Bible College. God's blessing was manifestly upon this undertaking from its very beginning. With the financial assistance of Brother Jackson Deets, who has since gone to his eternal reward, Dr. Bresee was able to purchase the site on the corner of San Pedro and Twenty-eighth Streets, in the city of Los Angeles.

It was this beautiful spot that was so dear to the heart of our great leader; it was this spot to which he turned most frequently in his planning and from which he caught the vision of a great army of blood-washed young men and young women who should march forth with the tread of a mighty conqueror to fill the earth with the message of the gospel of Jesus Christ; and he was not disappointed. Large numbers of consecrated young people came to the Deets Pacific Bible College. In the few years of preparation under the influence of the holy life and ministry of dear Dr. Bresee and others, they seemed to catch new inspiration and become filled with new courage, and today they

are among the successful pastors, evangelists, missionaries, teachers and Christian workers in the Pentecostal Church of the Nazarene.

For eight years the Bible College, under the watchful and continual care of its founder, continued to increase both in enrollment and in spiritual intensity and fervor. As a Bible College, it was fulfilling its mission. But there arose among the young people of the rapidly growing church a demand for academic and university training which would be entirely free from the un-Christian influences which pervade university life as it exists today in practically all the leading colleges. It was this new necessity that led Dr. Bresee, in 1910, after much prayer, to establish the Nazarene University in its present location in the northeast section of Pasadena. The Bible College was transferred to this new and ideal location, and there have been added the Academy, the College of Liberal Arts, Seminary courses, College of Oratory, and School of Music. For the last five years the growth of this institution has been rapid and steady, which brought a peculiar joy and happiness to the closing years of Dr. Bresee's life. He visited the University regularly each week. It seemed to be his greatest delight to meet the students and come in touch with their work. Many will remember, when he made these frequent visits and gave his marvelous chapel talks, that, almost without exception, his first words would express his great joy in being permitted to see the students. He often said that he made his weekly visits in order to look into their faces and gather inspiration from them.

Dr. Bresee was a great educator, but he was far more than the term commonly implies. While he stood for the highest culture attainable, and while his ideal was to produce the very best scholarship, his deepest concern for the institution which he founded was that it might have the manifest presence of God. In his address on the opening day of the University, September 2, 1915, he said: "We mean for this atmosphere to be so pure and holy that some way it will just permeate men and women. To this end we have undertaken that our teachers and professors and all who are connected with this institution shall breathe out the very atmosphere of heaven; that there shall be such gentleness and love and righteousness and holiness and the divine breath of God in its sweetness and glory that men and women coming into this atmosphere shall thrive. The very atmosphere of our halls and our lecture rooms is to be impregnated with the divine glory and heavenly presence. All the branches of knowledge, God helping us, we purpose to teach men and women, in order that they may be at their best for God. We believe in language and rhetoric and oratory. We shall teach our young men and women the very best things that are possible, and then send them out to fill the earth with the highest ideals and the richest glory."

Our beloved leader and friend has passed triumphantly through the "Eastern Gate." But the work which he so nobly established shall continue on and on. Only eternity itself can ever reveal what the influence of this man has meant to hundreds of young lives and shall mean to those who shall come. Untold multitudes shall come and partake of the fountains of knowledge which this man has set flowing; they shall drink deep of the sparkling waters of the River of Life and then go forth into the barren waste of this world, that the "desert may blossom as the rose."

We are happy to be able to reproduce the Commencement address, "Regnant Manhood," which Dr. Bresee delivered on Commencement Day, June __, 1913. Herein we see vividly portrayed his

ideal of Christian culture and his purpose in establishing the Nazarene University. By the kindness of Brother E. A. Girvin we reprint it, as follows:

"Man is not always on the throne. He is sometimes in the prison cell. He does not always wear the diadem. Sometimes he wears the chain. It is not environment that makes man king or slave. He is crowned or bound in his very being. One of the finest little poems on liberty which I ever heard or read was written on the walls of a slave den in Charlestown, South Carolina, by a slave awaiting the auction block. He wrote of soul liberty, higher than prison walls, and though but a few days afterwards, in the effort to escape, he was torn to pieces by bloodhounds, yet his soul was free.

"There was a man in the first century who wore a chain of bondage, and yet at the same time wore the fairest and brightest diadem of any man of that time. The luster of its jewels was so bright that the atmosphere of this world in eighteen centuries has not been able to shake out its radiance. Men assume to occupy kingly places and to sway scepters, and yet their every movement clanks their chains.

"To be a man is a marvelous verity. A man is not a result achieved by matter and motion. There is but one tenable theory of his origin, which also somewhat defines his being, and that is in the Book of Wisdom: 'And God said, Let us make man in our image after our likeness.' So God created man in His own image, in the image of God created He him; male and female created He them.' A man, even in his physical being, is a marvelous creature, with sight and hearing and sensation; with unseen capacities of sensation and possibilities of pleasure and pain. To have measureless possibilities of the accumulations of knowledge, with a moral nature, with a sense of right and wrong, with a strong somewhat or someone within his being that always pronounces upon the rightness or wrongness of the choice of motives, with a mysterious capacity of communion with his fellows, and a still more mysterious capacity of communion with God — he is a very marvelous being.

"Kind David, the poet-prophet, in one of his times of deepest meditation looked upon man in wondering awe, and said, 'What is he? What is man, that Thou dost spend so much thought upon him; that Thou dost have so much care about him and visiteth him?' He expresses the greatest astonishment. He had been looking at the universe. He had traced system after system of worlds. He had looked upon Orion and Cassiopeia and Perseus, the wonderful suns and their systems. Then he looks at man, and sees a thousand times more attention and care bestowed upon him. Worlds and systems of worlds might be thrown off from the end of God's fingers, but here is a frail being upon whom constant and infinite care is spent, almost as if he would absorb the divine mind and heart. The thoughtful poet begins to go into careful research about it. He takes up the history of things. He says: 'Thou hast made him a little lower than the angels,' or 'for a little time lower than the angels.'

"I find myself doubly interested as I stand before this being so strangely affecting the Divine thought and ministry. In what or how was he lower for a little time than the angels? He was made in the Divine image and likeness; in that he was not lower. In moral purity he bore His image. We have no reason to think that in possibilities of thought or knowledge and affection man was made lower than the angels. For a time his sphere was closer, narrower; he was a denizen of much narrower quarters; his knowledge and intellectual grasp was much less, as was his power.

"We do not know how angels were when first created, in the babyhood of angelic existence; but when man was born angels seemed to have excelled in strength. 'Bless ye the Lord, ye His angels that excel in strength.' As with Sennacherib's army, 'The angel of the Lord went forth and smote in the camp of the Assyrians one hundred fourscore and five thousand, and when they arose in the morning they were all dead corpses.' He seemed to have been lower than the angels at this time in his great difficulties of environment as well as in the possibility for wrongdoing. In early angelic history, evidently there were no outside influences for evil. Whatever temptations were possible to them must have come from the eye or ear, or outer senses, directly to themselves or from themselves. But when man was created, evil spirits were already in the universe to tempt and press evil upon him. In this sense, for a little, at least, he was lower than the angels, but here the comparison ceases.

"There is nothing commensurate with the Divine grace pertaining to man. 'Thou crownest him,' — to invest with imperial dignity, peace and power. To be crowned is to be perfect in the state or type, the acme of his kind. God crowns manhood with perfection of glory and honor. It is this crowned or regnant manhood that we would consider this morning. I am about to speak of his crowning, of his excellence and perfection.

"We can properly consider man only as we regard him divinely accredited and crowned. Man without God can have no valuable excellence or glory. Atheism is necessarily pessimistic in reference to what is, and its own plans for something better are utterly futile. Nietzsche, an atheistic philosopher, says, 'It would be right and admirable to sacrifice all men actually existing, if it were possible thereby to organize a stronger species.' But, if there was no Divine being, no immortal life, this super-humanity would only see more clearly the misery and futility of existence. We rejoice to be able to consider man in connection with his Divine creation and coronation, in that God made man in His own image and likeness of thought, and volition, and moral nature, and sense of right and possibilities of glory; and, notwithstanding the awful incident of sin, God is not defeated, but the preparations for his coronation have been carried on just the same. The arrangements for his perfection and excellence have not been stayed. Man is before us with his marvelous powers, and the day of his coronation has come; the time and possibility of man's imperial glory are come — regnant manhood, not at the judgment, not in heaven, but now on earth, for this, for all worlds.

"It is with this crowning that we have to do. Man is Divinely crowned. Such a being, created in the Divine likeness, can never come to his excellence but by Divine power and glory. If I were to say of what this crowning glory and honor consists, I should say possibilities and opportunity. But when I have said that, I have drawn but a faint outline, scarcely that. I have but indicated the encircling but retreating horizon, that which enters into and makes up the landscape — hills and valleys and rivers, with forests and plains, with God-given light within the horizons of possibility.

"The crowning of manhood, the giving of royal excellence to a human soul, begins with the advent of Jesus Christ into the world. By the revelation and manifestation of His Divine power, by the Virgin conception and birth, taking upon Himself our nature, becoming not a being filled with God simply, such as John the Baptist, but a God-man, He took up into His Divine nature our nature, and began to open the wider, higher possibilities. This was wrought through His sacrificial death, by His triumph over death in the grave, by His resurrection and ascension. He took humanity up into a God-man, that might be filled with God. He took human nature by a new creation out of the old

in the womb of the virgin, uncontaminated by sin, that He might lift men out of sin. But not that alone, but that man might be filled with God. His coming in the Holy Ghost was man's coronation. By it man is filled with the Divine presence, and crowned with the excellence and glory of God. When we really see this we begin to see the landscapes, the mountains, the hills and valleys and oceans of human possibilities and opportunity.

"Man is crowned with glory and honor, the glory of transformed personality. Whatever really adds to the glory of a man must be Divine personality. Place, environments, laudations, coronets, scepters, waiting couriers, control of human forces — these do not glorify a man. They may only display his littleness and poverty of being. Many a man has been surrounded by the pomp and traffic of a throne, only to show how little and near a nonentity he was. Real men are not made by conditions. We prize little the momentary environments and conditions which surround a man, especially such temporary things as simply tend to earthly aggrandizement and power, which a breath of air may dissolve, or a stroke of the clock may end.

"Regal regency comes into personality; Divinely imparted regency comes only in the prescribed way of Divine personality. The crowning is the supernatural making a man pure and strong and luminous. The coming upon a human soul of the Holy Ghost is coronation. No diadem ever rested upon a human brow like the tongues of fire. Fading leaves, or the tinsel of rubies and diamonds, which seem to be fitting to the cold brow of a mummy or the ghastly skull of a skeleton, are naught. The man of whom we speak today, God crowned with glory and honor in his very being. He already reigns with Christ. He is come unto Mount Zion. In his unity with the risen Christ he is raised up with Him and made to sit in heavenly places with Christ Jesus.

"In all things, this regnant one, crowned with the glory of the indwelling Christ, is more than conqueror. Over against the enemies of the love of Christ there comes up the shout: 'For I am persuaded that neither death nor life nor angels nor principalities nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.'

"To this regnant man there is always the possibility of enlarged empire. For him are all things and to him all things come. For him the generations past have lived and labored. For him all noble words were spoken, and all heroic deeds done. For him Moses lived and wrought. For him three hundred perished at Thermopylae. For him Demosthenes spoke words of matchless eloquence. For him Columbus sailed the untraveled seas. For him Galileo gazed on the starry vault. For him the Savior died. For him poverty and difficulty and opposition and persecutions have lifted their heads that he might be lifted into the depth of greater love and lowliness and strength. The regnant soul is crowned with peace. To be kind, gentle and patient, to be buffeted and bear the burdens of men; to weep with them that weep, and love and care for them for whom nobody else cares; to come unto the woes of men and gaze into the heavens until he can see all the stars, until he ascends the throne of Christ's own standard of greatness — the servant of all.

Thus man is crowned with a diadem of brightest jewels, purity, humility, gentleness, patience, long suffering, faith, hope and love. His heart, his deeds, his words, fulfill the highest ideals of greatness. His heart bears the Divine image, and throbs with abundance of love. His deeds and words

are filled with the kindness and gentleness of Christ. As eloquence and rhetoric are trash, tenderness and love are regal. Thus the regnant man fulfills God's own ideal. He says: 'A man shall be as a shadow of a great rock in a weary land,' — a sheltering rock in the desert, a rock that makes a sheltered place, that makes possible a green place when all is fear — a garden in the desert. A man shall stay, or hold back the trend of a sin-cursed civilization, and make it easier for men to be good.

"Sin is a long, heavy drift, sweeping on, burying everything in its cursed course. But a man stands forth with the anointing of God, withstands the drift, and at last turns it aside. He is a shelter to some souls. Such was Abraham. He lifted his back to the idolatry of his forefathers, lifted his brow to Heaven, and worshipped one unseen God. When Judah was rushing down the hot steeps of politics, carried off by the two great powers, fear of death and greed to be on the side of the strongest, Isaiah turned his back to the drift and said, 'In quietness and in confidence shall be your strength; in returning and rest shall ye be saved.' When the tide of Judaism was about to sweep over the church so that even Peter and Barnabas and all of the apostles seemed to have been swept away, Paul stood up and turned back the drift. When the Roman empire, checked a little by the efforts of the reformers, gathered itself and rose in one awful front, cardinals, priests and rulers, to bury supernatural things forever, Luther arose and said, 'Here I stand. I cannot do otherwise, so help me God.'

"God's ideal is far more than this. It is not only or chiefly staying the drift of evil. This regnant man goes forth as a new creature to create in the earth the kingdom of God. He is as rivers of water in a dry place. He is not a reformer simply. He is the avenue of God for a new earth. The reformer has a great work. He is a grave-digger, and stands to welcome the superstition, errors, poisons, customs, tyrannies, and cruelties to bloody hands and ready graves. But this regnant man goes forth to recreate and make new. He is never a pessimist. He never blights the budding hopes or breaks the bruised reed. He lifts up the fainting heart. He pours oil and wine into the wounds of the poor pilgrims who have been wrecked by the devil on the journey from Jerusalem to Jericho. Such men wear the crown of the Lord."

BIOGRAPHY OF DR. P. F. BRESEE

By Gerald Todd

Phineas F. Bresee was born December 31, 1838 at Franklin, Delaware County, New York. His parents were simple, industrious country folk of noble Christian character. He began attending school when he was three years old, but as soon as he became old enough he was put to work on his father's farm, attending school whenever he could be spared. He often said that it was farm life and hard work that gave him a strong physique, enabling him to carry out the heavy tasks that he had to encounter during his life. He attended a little academy at Oneonta for two years, and later studied at the Franklin Institute.

When he was seventeen years of age a revival was held at the Methodist Church of which his parents were members, and he was converted. He was immediately filled with a great intensity to do Christian work. From his childhood he had felt a call to preach. He was now given exhorter's

license and filled several appointments, but owing to his exceeding bashfulness he failed to bring forth the best that was in him.

In 1857 he moved with his parents to Iowa, where he soon began to preach. He tells of his first text, "The bird has escaped out of the snare of the fowler," and of the accompanying results which established him forever in his career as a minister of the gospel. He had joined the Methodist Church some time before, and now, on the insistence of William Simpson, a brother of Bishop Simpson, he preached at the quarterly meeting. The sermon resulted in his appointment as a junior preacher on the Marengo circuit, a very large and difficult field.

In 1860 Dr. Bresee made a visit to his old home in New York and was married to Maria E. Hubbard, whom he had known in his boyhood. She was a young woman of pleasing personality and intense piety. Returning to his field of labor with his helpmeet, God blessed their labors and gave them a gracious revival. In fact, the record of his life is but the narrative of a continued revival.

His next charge was at Des Moines. During this pastorate he was made Presiding Elder. Up to this time he knew nothing of sanctification as a work of grace for his life. While holding a certain protracted meeting about this time he was made to feel his great need for this deeper work, and began asking God to supply his lack. His request was granted and from this time on he preached holiness, although he knew of no one else who had had the experience. The greatest revival of his life was held after this period, at Red Oak.

In 1883 Dr. Bresee and his family moved to Los Angeles, where he accepted the pastorate of the First M. E. Church. This church was the center of religious work in Southern California and stood for holiness, firm and definite. After a successful ministry of three years in this place he was called to the pastorate of the First M. E. Church of Pasadena. Great spiritual activity was aroused, and in his four years' stay at this place one thousand new members were added to the church. While here he led in the fight for prohibition, incurring the wrath of the liquor element, his effigy being burned in the public square. But prohibition won and Pasadena has remained "dry" since that time.

After leaving Pasadena Dr. Bresee held several large appointments, and was finally named conference evangelist. In this capacity he continued to preach "red-hot" holiness, and later founded the Church of the Nazarene. The work spread rapidly until now there are nearly eight hundred churches with a membership of over thirty thousand. In 1909 Dr. Bresee, after a time of prayer and waiting on the Lord, in answer to a long-felt need, founded the Nazarene University at Pasadena.

Dr. Bresee was now an aged man, but he continued to labor incessantly for his Master. His devotion and indomitable will were exhibited in his attendance at the General Assembly in Kansas City. Although ill and bearing the weight of seventy-seven years, he felt it his duty to be present in person. From this place he was brought home to die. For four weeks he lingered, but in spite of it all he gave out to many, statements concerning different phases of the great work which was so close to his heart.

On November 13, 1915, his triumphant life came to a close. What a noble and beautiful life he lived! He was a prince among men! A warrior of a thousand battlefields, with unflinching loyalty

to duty and truth he knew no defeat. The work he was enabled to launch shall never cease. Thousands shall rise to call him blessed, and the influence of his Godly life will be known only on that great day when all nations will be gathered before the Throne.

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

THE WORKING IDEAL

It was not by chance that "Loyalty to Christ and the Bible" was adopted as the motto for our institution; it is but the working out and crystallizing of the ideals of a great man's life. Dr. Bresee recognized that for men and women to be at their best for the responsibilities of life and the callings of heaven, they must be not only well trained intellectually, but they must also be properly exercised in their spiritual faculties. Only by due emphasis upon both of these features of education is true culture realized, thus making the man of God perfect, thoroughly furnished unto all good works.

This great ideal of Divine manifestation in human hearts and lives held such a prominent place in the mind of the doctor, that he was never satisfied unless he could see the ideal realized in the everyday life of his people, whether preachers, teachers or students. The influence of this ideal has been felt in every department of the Nazarene University. It was his constant desire that the chapel services should always be times "when the glory should be prayed down" and every student and professor should anew "be made luminous with Divine Personality." Truly our chapel services from day to day are but the expression of this ideal, for frequently the blessing of the Lord has been poured out, and every heart has felt the presence of the Divine Spirit.

This intense devotion has so settled down upon the students, until the voice of prayer can be heard from dormitory, dining-room, classroom, and campus. Prayer bands which meet every two weeks have been organized. These occasions have proved to be specially uplifting and helpful, and instrumental in maintaining the spiritual tone and atmosphere of the school.

It was the purpose of our beloved founder to keep here "a center of holy fire," out from which scores of young people should go to the uttermost parts of earth, with the story of full salvation. Many of our young men and women go out over the Sabbath to preach and sing, and God always honors and blesses their efforts. Numbers of our students have heard the Macedonian cry and are here preparing for the work in foreign lands. To all such the weekly meetings of the Missionary Band, where God always manifests Himself, are of special interest.

Thus in all our religious activities we endeavor to keep before us and work out in our lives the high ideals and holy desires of our late founder and leader.

CALLED OF GOD

Dedicated to the memory of Dr. P. F. Bresee, Founder of the Church of the Nazarene and Senior General Superintendent.

By Rev. J. P. Coleman

As Abram, called of God to roam,
A stranger in strange lands,
Dwelling in tents, his earthly home,
Often 'mid hostile bands —

This man walked out beneath the stars
To take his stand alone,
Nor feared to bear the battle's scars,
Nor travel paths unknown.

He found the old prophetic way,
Where heroes often trod,
The road that leads to endless day
Before the throne of God.

By faith he caught a higher view
Beyond this mortal sight,
And to the world he bade adieu
And pressed on in the light.

Peerless in strength, a master mind,
We felt his mighty sway;
His faith in God, with love combined,
Led to the better way.

We'll ne'er behold his like again
Among the sons of men
His mem'ry and his work remain
Till all of life shall end.

Servant of God, thy glorious fight
And warfare now are o'er;
Far from these scenes of sorrow's night,
At rest forevermore!

OUR DEPARTMENTS AND ORGANIZATIONS

By Mallelieu Wilson

Those who knew Dr. Bresee will remember how he loved companionship, and how he always had some friend or friends with him, if possible. In making his weekly visits to the University, he rarely failed to bring some visitor along. He often spoke of the necessity of human fellowship, and once illustrated it by one of his own experiences. When a boy in college he tried to economize by boarding himself, and as a result his health broke down and he was forced to quit school. We remember with what feeling he told of how he used to sit down in the damp basement, eating his cheese and crackers, while tears would run down his cheeks, not because he was tired of the crackers, not because he was uncomfortable in the dampness, but rather because his heart was hungry for the society of his fellow-beings. This same indescribable yearning of lonesomeness at times comes with more or less intensity to every student. It is one of the aims of our student organizations to provide for an association of the students that will help to answer this cry of the heart.

The first student organization ever formed was a literary society named in honor of Dr. Bresee. All of the students were members, but as God blessed the school it increased in size until one organization was no longer sufficient, and we now have three societies, with the probability of a fourth and fifth being organized soon. The societies have been a great blessing, not only in maintaining a feeling of companionship among those who have labored together in them, but also in enlarging our vision and helping us to realize that we are related to all mankind. They have been a broadening factor, not only in giving us more interest in each other, but in the whole outside world. A second feature is the class organization. With the present modern elective system, it often happens that two members of the same class do not have a single subject in common. These class organizations are, therefore, useful in keeping up a feeling of common interest and sympathy between these members.

But many of the lower classes are not yet organized, and since the members of these are not eligible to membership in the literary societies, the need has been felt of another organization. Again, there is a tendency among busy students to neglect the acquaintance of the students who do not happen to belong to their particular class or society. This deprives the younger students of the benefits of the experience of the older ones, and leads the older ones into a danger of becoming clannish and self-centered. It was to meet these conditions, and to provide for greater unity and co-operation among all the students that the Associated Students' Organization was formed two years ago. Our path has not always been free from difficulties, and we have had to learn some things by experience, but we have already accomplished much toward realizing our ideal. Let us ever remember that, though we may not always agree in all things, we are one and have a single aim and ideal — to do our part in making this school all that our late beloved founder so earnestly prayed and labored that it might be.

**LIFE SKETCHES OF TWO
GREAT RELIGIOUS LEADERS**

**GOD KNOWETH BEST
In Memory of Rev. W. C. Wilson
By F. M. Lehman**

He told the story well,
How Christ can save
The soul from death and hell,
The grave.

And now his race is run,
He passed away;
His work on earth is done
Today.

We cannot understand
The ways of God —
We kiss the Father's hand,
The rod.

The weariness and strife
Is overpast;
He wears the crown of life
At last.

Brave comrade of the cross
He speaketh yet!
Nor shall we e'er our loss
Forget

We bow our heads and say:
"God knoweth best."
The pilgrim is today
At rest.

**A TRIBUTE
By Howard Eckel, District Superintendent**

Brother W. C. Wilson was one of the cleanest and purest of men, a man who was very open and frank in all his deportment. He looked with disdain upon everything that savored of trickery or underhand dealing. His nay was nay, and his yea, yea. I think that, like Samuel, he could have

challenged the world with which he had to do, without fear of exposure, and say, "Behold, here I am; witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? or of whose hand have I received any bribe to blind mine eyes therewith? And I will restore it you."

I believe it is possible to live so clean and with motives so pure that no one will be able to say aught against us or rightfully accuse us of willful wrongdoing; and I believe that our brother thus lived. We were surprised and shocked when we learned of his sudden and, what seemed to us, untimely death, but let us be still, for, as the poet writes:

"Some time, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here has spurned,
The things o'er which we grieved, with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deepest tints of blue,
And we shall see how all God's plans are right,
And how what seems reproof was love most true."

LIFE OF REV. W. C. WILSON

By M. O. Childress

Our hearts have been doubly saddened; for not only has our Senior General Superintendent been taken from us, but the sickle has been thrust in the second time, and our Junior Superintendent has been cut down in the prime of his life and in the midst of his labors.

William Columbus Wilson was born in Hopkins County, Kentucky, December 22, 1866. His father, J. C. Wilson, was a captain in the Union army during the Civil War. After its close he settled on a farm in Hopkins County, but one year after his son, Columbus, was born he sold and moved ten miles north to an unimproved farm. Here the young boy, Lummie, or "Lum," as his associates called him, was reared to manhood. This community had poor school advantages, one term not lasting more than five months, so "Lum" attended school very little; in fact, his father needed him most of the time on the farm, as it had to be improved and paid for; thus most of his boyhood days were spent in the woods, clearing, chasing rabbits and getting acquainted with nature. He liked this quiet country life, and spent a great deal of his time alone. Although very contemplative, at school he was a leader among his associates, and was often called to settle disputes or to act as a judge in the trouble.

In some notes he had written on his young manhood he says: "From my early childhood I was very much impressed religiously, and was often under conviction. If anyone spoke about the judgment, or if there was a death in the community, or even public worship and religious songs, I was much affected." He further states: "I attended the summer meetings and wished to be saved, but as no one would speak to me about my soul I was not converted. I wanted to be good, I prayed a great deal, and tried to be good, but came short of doing so." At the age of sixteen he attended a meeting at the

Providence Church, near Hanson, Kentucky. The pastor, John King, spoke with him personally and said he was praying for him. This seemed to be the necessary encouragement, for soon the boy was at the altar, and after two days of earnest seeking he was converted. He says in his notes: "I received such peace into my heart, I thought I never would have any more trouble." He started out well by taking an active part in public services, but soon became discouraged on finding that there was still carnality in his heart, and before long he backslid; but at the end of the first year he was reclaimed and remained a true Christian the remainder of his life.

On October 30, 1886, he was married to Eliza Jones, a very devoted Christian and loyal companion. As she was a Baptist, he joined the same church to be with her. Around their family altar were reared four children, three girls and one boy, who by their beautiful Christian experiences showed and are showing the effects of their parents' careful and prayerful home training. Their father was not satisfied that his children should have mental culture alone, but wished also that they should have the best of spiritual training. Before his death Brother Wilson saw the desire of his heart fulfilled in his children. The two eldest, Guy and Bertha, are now engaged in evangelistic work, and one, Hallie, was waiting in Heaven to welcome her father home.

Early in his married life he was led to have public worship in his home on Sunday morning. From this he received an impression that some day he might have to preach. In the spring of 1888 a Holiness evangelist came to his community to hold a meeting. He was opposed by Brother Wilson's pastor, but kept sweet, shouted the victory, and continued to preach sanctification as a second definite work of grace, in spite of all opposition. This brought the people under conviction. One night Mrs. Wilson came home in trouble and asked her husband to pray for her. He says, "I wanted to pray more for myself." That night his wife was sanctified. This brought such conviction on him that in a few days he was seeking the blessing. On May 14, 1888, he was sanctified, and from this time his impression to preach was greater. It seemed to be the only way to tell the people about this wonderful blessing, but his opposition was great. He was not educated, so the devil told him that he could not preach, and it looked that way; yet he could get no relief from this impression. Accordingly, one day he announced to the people of the Methodist Church that he would preach there the next Sunday. So, in the Methodist Church in his home vicinity he preached his first sermon, from I Thess. 5:23. The Lord wonderfully helped him and blessed his soul to overflowing, and from that Sunday he never doubted his call to the ministry.

At the age of twenty-four the way opened for him to attend school. He spent part of a year at Bremen, Kentucky, when some trouble in the school broke it up, and he entered the pastoral work in the Methodist Church. His first charge was the Greenville circuit. He had three churches and organized the fourth. The first year he received \$180, had many souls converted, and added to the church; two boys of this number were called to preach. The next year he took the Vinegrove circuit, with eight churches, which were scattered over a large territory. Here he had to walk a great deal; this, with other exposures, greatly impaired his health, yet he had great success and the churches prospered under his ministry; for Brother Wilson was a minister of full salvation and never compromised, although he had much opposition. His preaching was not confined to churches, but he preached in homes, courthouses, tents, and wherever he had an opportunity. He was a man of sincere trustfulness, open-hearted and candid, with convictions and courage to stand by them. He was a holy man, a man of prayer, and a successful fisher of men. He preached with plainness and unction.

He was a fearless presenter of the truth, and did not shun to declare both regeneration and entire sanctification.

On September 11, 1893, his wife died, and at the end of the conference year he entered the evangelistic work, preaching mostly in cities and small towns. Sometimes a church would oppose him; if so he would secure a tent or engage the courthouse, for the people were anxious to hear this gospel wherever he went, and many souls were led to Jesus as he continued to present this full salvation. This traveling and change of conditions kept him in very poor health, consequently after about three years of evangelistic work he again entered the pastoral work.

On June 17, 1896, he was married to Miss Sarah Ragsdale, of Paducah, Kentucky. To this union five children were born, four of whom are still living. One little girl has gone to be with Jesus. In 1903 Brother Wilson joined the Pentecostal Church of the Nazarene, where he labored until his death. In April, 1905, he came to California. He had no place to preach when he arrived, but as he was a man who did things, he went to Long Beach, held a six weeks' revival, organized a church there and became the pastor. After the assembly he took the church in Upland, California, where he spent three very successful years as pastor. In 1911 he resigned his church at Pasadena, California, to enter the evangelistic work, when he was elected to the superintendency of the Southern California District, where he served with great efficiency for four years. In the meantime Brother Wilson was connected with our University as a member of the Board of Trustees, and showed much interest in the upbuilding of the institution. He seemed to have an insight into the need of education, and we often heard him encouraging the preacher boys to make a thorough preparation and then stand true to their calling, whatever it cost. In the last General Assembly, which met in Kansas City, September, 1915, he was elected one of the four General Superintendents. In this capacity he was serving when he died at his home in Pasadena, December 19, 1915.

All the members of the Nazarene Church and a host of outside friends mourn his death. He was yet a young man, just reaching a field where he could make himself felt for the Lord in His service. As Brother Cornell says, "That he was cut down in the prime of life, when we needed him so much, is one of the mysteries of Divine Providence, but God makes no mistakes." In this short career, having come as he did from the most humble walks of life, without many advantages or school training, he has given to God a life of usefulness and to us an example of a true Christian character. It could not have been so if he had not met with Jesus in his boyhood days and given his life and service into His hands. He that seeks first the kingdom of God and His righteousness shall have all these things added unto him.