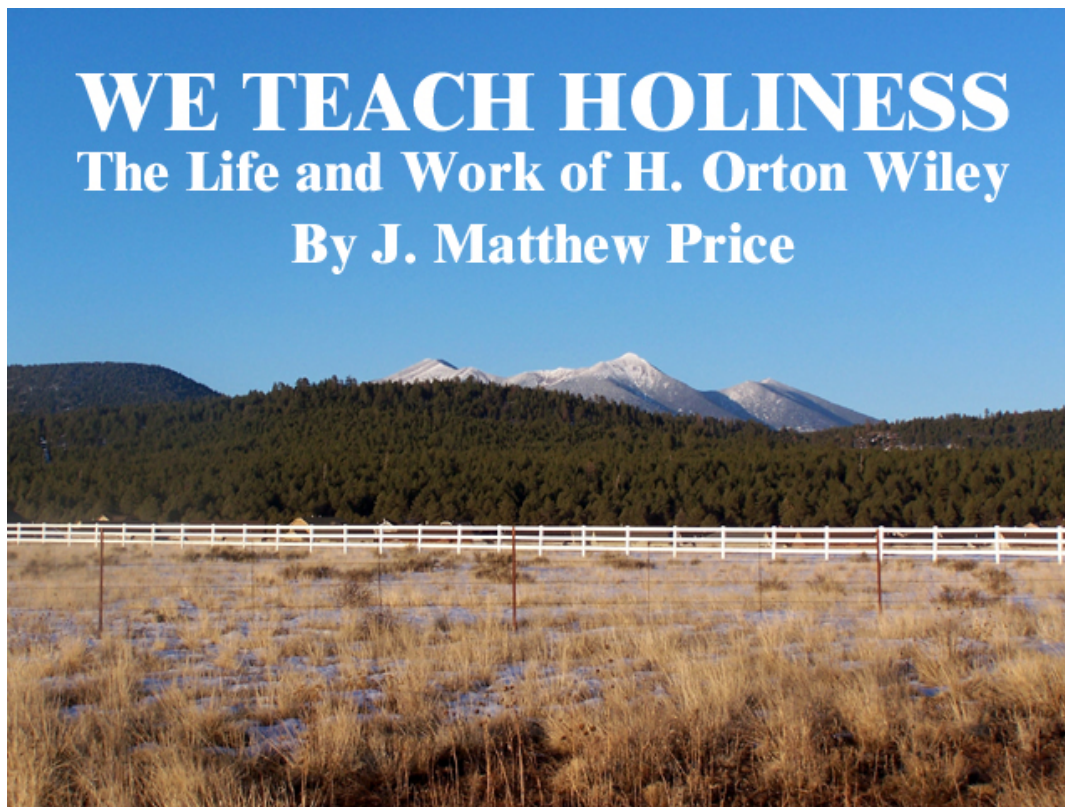


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**WE TEACH HOLINESS:
The Life and Work of H. Orton Wiley (1877-1961)
By J. Matthew Price**

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Chapter 1

Growing Up, Going West (1877-1895)

The Birthplace of H. Orton Wiley

The land lay flat beneath the green grass and textured crops. Billowing clouds sailed across a blue canopy. The air filled with the scent of earth. This was Nebraska circa 1877. The expansive plains held earthen dwellings that peaked over the cornstalks. The winter winds brought about an inch of snow followed by a mild, gentle rain along the Platte River during the two weeks of November 1877.¹ The *Hamilton County News* reported the births of twin girls to the Russell family, a boy to the Hendersons, and “also, in South Platte precinct, on Friday, the 16th, at J. Wiley’s, a dashing, young chap intended for breeches.”² Upon the prairies of central Nebraska, a young, pioneering couple gave birth to their first child, Henry Orton Wiley.

The Wileys Move to Nebraska

John Thompson and Alice (née Johnsen) Wiley moved to Nebraska from Iowa with at least four related families.³ “Colonies of families” were common among homesteaders traveling into the western plains in the nineteenth century.⁴ The Wiley family built a sod house, like many homesteaders of that time. Less than a month after arriving at their acquired property, a suitable dwelling could be constructed with the thick, rich sod. H. Orton Wiley entered the world soon after his family’s sod house was completed.

Once settlers arrived on the Nebraska prairie, including Wiley’s family, the painstaking process of clearing forest to build was unnecessary—there were no trees. The lack the trees also created a problem for building a house. The flat, grassy prairie challenged the first Eastern settlers moving into Kansas and

Nebraska. The early homesteaders' ingenuity made the best use of the available resources. They were surrounded by acres of firmly rooted prairie sod. The earth under their feet became the roof over their heads.

Sod dwellings were common on the Nebraska prairie in the late 1800's.⁵ Dugouts were easily built by burrowing into the side of a small hill or stream bed. A small entrance was covered with logs, wood planks, or a wagon covering. After a larger sod house was constructed, the dugout could be used as stable or storage area. Sod houses were constructed through a team effort. Two to three workers could construct a "soddy," as they were called, in about three weeks.⁶

The first task consisted of clearing a 16 by 24 foot floor for the dwelling. The team used a grasshopper plow or horse-drawn sod cutter to cut strips of grass sod. The eight-foot high walls included a door and possibly the added luxury of a window. The roof was made of wood planks, shingles, or another layer of sod. The ridgepole held all of these earthen materials together. It was constructed of the longest, straightest tree or wood plank found among the supplies. When put in place, the ridgepole spanned the house holding steady the forked support beams and fortifying the heavy sodden roof. A poorly hewn, misplaced, or weakened ridgepole could cause the whole structure to tumble down into a large muddy pile of sod and wood. A well-built sod house, however, lasted six to seven years without major repairs.

The materials needed to construct a sod house were extraordinarily inexpensive when compared to a wood-frame house.⁷ Affordability had a cost, though. The soil used to make the walls and roof could still be a home for field mice, snakes, insects, and other prairie creatures. Also, the earthen roof leaked easily when it rained. According to Everett Dick, "subsequent to a soaking rain the roof might drip for three days after the sky was bright and sunny."⁸ On the brighter side, the dwelling's sod walls protected against accidental fires and provided cool living in the summer and warmth in the winter. With characteristic imagination of the "sod-house-windmill-barbed -wire culture"⁹, the ingenious

settlers of Nebraska plastered the walls of their soddies with mud, papered the walls with old newspapers, and covered the ceiling with cheesecloth to keep out the “critters.”¹⁰ Nebraska settlers not only lived in sod houses, but like H. Orton Wiley, some were born there.

Hamilton County, Nebraska

The first homesteader settled in Hamilton County in June 1866.¹¹ Hamilton County became a regular destination for settlers migrating into Nebraska during the 1870s. Several settlements developed in this frontier country along the old Oregon Trail that ran along the southern part of the county. These frontier stations, most notably, Deepwell Ranch, Millspaw Ranch, and Prairie Camp, supplied military personnel and travelers heading west. Nearby, Briggs Fort was established in 1871 and supplied westward travelers, such as the “forty-niners” headed to California until the railroad replaced the covered wagon.¹² The population of Hamilton County almost doubled in the early 1880s.¹³ Only a few primary records have survived that depict the early years of white settlement in the county. B. G. Beamer recorded a few pages from the diary of a young Iowan named Frank Willis Karr.¹⁴ Karr’s diary offered a realistic perspective of what it must have been like for the Wileys to transplant from Iowa to Nebraska.

A Narrative of Life in Hamilton County: The Journal of Frank Karr

On August 9, 1882, Karr departed Wayne County, Iowa with three fellow travelers and made the 250-mile trek to Hamilton County, Nebraska. Although records do not exist of the Wiley’s journey from Iowa to Nebraska, one can surmise that a similar route was taken. Karr and his companions traveled west to Red Oak, Iowa, heading north from there to Omaha. It took nine days to reach Nebraska. Along the way, the young men, including Karr who was 23 years old, swam in the rivers, hunted and fished for food, alternated between riding the

mules and the wagon, and even attended a circus.¹⁵ The men worked odd jobs as farm hands to meet their needs.

By November, one of the men died, and only Karr remained in Nebraska of the four that began the journey from Iowa.¹⁶ Traveling in a family group, as the Wileys did, may have encouraged the settlers to stay in Nebraska despite the difficult conditions. Karr, the Wileys, and other Hamilton County residents experienced a harsh winter in 1882. The first entry in Karr's diary about his time in Marquette noted that a blizzard brought deep snow and subzero temperatures.¹⁷ Other weather-related crop (and human) hazards included too much rain that washed out crops, a cyclone (in Iowa) that tore up crops, and a dry spell that later dried up what little was left.¹⁸ The Wileys, living in the same conditions as Karr, would have had a difficult time making their land viable.

Karr worked at various jobs while relocating to Nebraska. He worked on the railroad, served as a farmhand, and became a farmer on his own land. As a farmhand, Karr worked to gather corn well into January. More than seven months after leaving Iowa, Karr purchased 80 acres of Nebraska land for \$800. Overhead costs in Nebraska and maintenance on his farm in Iowa forced Karr into debt. It is not surprising, in light of Karr's experience, that Wiley's father moved into the town of Marquette to begin a blacksmith business after only four years on the farm.¹⁹ The variety of jobs needed to maintain one's livelihood, the necessity of keeping a farm producing in an uncertain market, and the diversions of social dances and church activities collectively pulled Karr away from his roots and brought his full attention toward the venture in Nebraska. Karr's journal reflected the situation experienced by the Wileys when they moved from Iowa to Nebraska in the late 1870's.

The Beginning of Wiley's Education

The harsh elements of the prairie required a streamlined move westward. According to Everett Dick, antique furniture, family pianos, and other valuables

littered the 19th-century trails heading westward. Alice Wiley, a teacher by profession, must have viewed her collection of books as a necessity to carry with the family.²⁰ The books were not discarded as they headed westward. The education of prairie children was a priority for the Wileys as it was for many pioneer families.

Nebraska residents sought to become a “highly literate” people.²¹ Literacy may have been the primary goal, but rural schools in pioneer country also became community builders for travelers and transplanted families. The schoolhouse brought together the loose-knit pioneers and homesteaders to a common place where the ministers preached, politicians politicked, families gathered to celebrate holidays with dinners and dances, and children tested their knowledge through public spelling bees.²² The schoolhouse truly was the center of community life. In Hamilton County’s 15 precincts, there had been 100 school districts established, each district with one school.²³ In South Platte precinct in Hamilton County, birthplace of H. Orton Wiley, there were six school districts. The Pine Knot school in District #63 was the first school attended by Wiley.²⁴

The Pine Knot schoolhouse sat two miles south of Marquette along the Burlington and Missouri railroad tracks. Wiley began to attend the school at age four after his family moved into Marquette to be near Wiley’s grandmother and new step-grandfather, Rev. John W. Ward. There was already a school for Marquette residents, but Wiley volunteered to walk the four miles round trip with the new school teacher boarding with the family.²⁵

In 1872, the American Normal School Association proposed to create a multi-tiered system of preparing school teachers.²⁶ The “crown” of the system was placed upon the faculties of education at the state universities followed by a state normal school dedicated to training teachers and administrators and, finally, rural county schools for training elementary teachers. Locally, every county was expected to offer teacher training institutes. E. B. Barton, Hamilton County

superintendent of schools, promoted a Teacher's Institute held in the county seat of Aurora.²⁷

The Teacher's Institute convened during March 5-7, 1879, according to minutes printed in a later edition of the county newspaper.²⁸ Morning, afternoon, and evening sessions divided each day. The sessions were filled with a variety of programs, including recitations, discourse, and readings. Topics covered by the institute included English grammar, U.S. geography, history, mental arithmetic, algebra, and physiology. State Superintendent Thompson spoke on educational matters and was involved in the discourses. Some of the sessions included hymn and choir singing, a band concert, and a social hour. At the conclusion of the institute a committee of four instructors offered a series of resolutions to be adopted by the institute. The following resolutions point to the expectations placed upon subsequent teachers of Hamilton County including those who may have taught young Wiley. The resolutions appear as they did originally in the *Hamilton County News*:

We, the teachers of Hamilton county in convention assembled, deeming it a duty to express our wishes and feelings publicly; and in accordance therewith *Be it Resolved*,

That it should be made compulsory for teachers to attend a teachers' institute at least four days in each year, censuring those who do not attend.

2nd, That good moral deportment and language is undoubtedly the most essential qualifications of a teacher.

3rd, That it is the duty of the teachers of Hamilton county to sustain an educational column in a paper in the county.

4th, That we as teachers recommend the adoption of a uniform series of text books based on the system of orthography and punctuation of Webster's dictionary as a standard.

5th, That we return our thanks to Professor Thompson, our state superintendent, and Professor Olmstead, of Harvard, for their attendance, help and encouragement at the present meeting.

6th, That we appreciate the labors of our county superintendent, and return him our thanks for his effects in our behalf, not only in the institute, but during the school year.

7th, That we return our thanks to the *Aurora Republican* and Hamilton County News for the assistance given us through their columns.

T. B. Johnson, J. H. Smith, S. A. Miller, E. F. Simmons,
Committee.²⁹

When Wiley began formal education in 1882, his teachers were prepared by their attendance at the annual supplemental training institutes. The teachers of Hamilton county selected curriculum, informed the community about school activities, and expected teachers to be upstanding and “moral” examples for students and the whole community. Wiley’s later experience in higher education was characterized by similar expectations.

Teaching conditions were not always conducive to these lofty expectations. In some areas of the recently settled prairie, schoolhouses usually fell in order of importance below building one’s dwelling and plowing one’s fields. According to Elliott West, “when busy settlers got around to building their first schoolhouses, the results usually were more primitive than their own homes.”³⁰ Damp, abandoned soddies and makeshift, drafty tents comprised the extent of school architecture in some areas. In the case of Hamilton County’s Pine Knot school, the name implied a sturdy, wood frame building. Unlike other prairie schoolhouses, it was probably a showcase of the Hamilton county community. The Pine Knot school was built within 150 yards of the railroad two miles south of Marquette. Passengers on the first trains through Hamilton County

would have seen this school as a prominent feature on the landscape. The Pine Knot schoolhouse still exists as a storage garage on private property two miles southeast of its original location.³¹

Living on the Prairie

The rudimentary living arrangements offered by the prairie did not exclude an aesthetic view of life. In the *Hamilton County News* on February 22, 1879, advertisements for common needs included a horse veterinarian, a well drilling company, land surveyor, and loan company. A photo artist was also included in the column of advertisements—an East Coast luxury for maintaining the memories of the westward settlers.³² Nebraska pioneers shared in the comforts of home, as noted in a newspaper article on a “Tin Wedding” for a local husband and wife. The couple celebrated their 10-year wedding anniversary by receiving gifts from friends. Those gifts included a cake dish, a cake cutter, a tea canister, and a pickle fork.³³ These items were not necessary for surviving the cold Nebraska winters, but added a touch of home to the small communities of Hamilton County. The refinements of culture, however, included more than table settings and wall hangings.

For prairie settlers, their religious practices also followed them to the prairies of Nebraska. The *Hamilton County News* advertised the organization of a new Presbyterian Sabbath school equipped with “a large, new library, a good supply of papers and lesson helps, and a corps of well informed and energetic teachers.”³⁴ Churches were organized and supplied by a growing contingent of itinerant preachers from various denominations. One of those pioneer preachers had a significant influence on Wiley’s life—an energetic minister named John W. Ward.

J. W. Ward

John W. Ward (1821-1899), Wiley’s step-grandfather, became an

influential and consistent influence upon Wiley's early life, his decision to go into the Christian ministry, and the tendency to emphasize social expressions of holiness on a college campus. Ward's life intersected with Wiley's in Hamilton County.³⁵

Ward was born in Randolph County, Indiana on July 12, 1821. In 1847, Ward married Ohio native named Catharine Costlow. While living in Indiana, the Wards began to rear a family of seven boys and two girls. By 1867, Ward was a registered voter in Nebraska City, Nebraska located across the Missouri River from Iowa. Five years later, the family settled on a homestead in the Bluff precinct in northern Hamilton County, Nebraska.

In 1873, Ward operated a post office and trading store in Hamilton County. He leaned toward another vocation with pioneer spirit—itinerant preaching of the Christian message. Later that year, the Nebraska Annual Conference of the Church of the United Brethren in Christ appointed Ward to the Bulter county mission. Soon he was transferred to the Platte Valley Circuit, which included northern Hamilton County. Here Ward passed the first year reading course for ministers preparing for ordination. At the same time, Ward served as a circuit preacher with eight appointments of 67 members.³⁶ He earned \$10.00 annually for the assignment.³⁷

The United Brethren Church in Christ

The United Brethren Church in Christ (UBC) was an influential 19th century religious movement with a concern for social issues. The UBC denomination, largely comprised of German speaking immigrants, began in the United States in the later years of the 18th century. Philip W. Otterbein, a pastor in Baltimore, Maryland with the German Reformed Church, and a Dutch Mennonite named Martin Boehm conducted evangelistic meetings in the former British colonies in America. The two met in an evangelistic meeting in Lancaster, Pennsylvania. Their influence spawned small pietistic groups that propagated the

evangelical beliefs of this movement until a formal conference was held in 1789. In 1800, a general conference formalized the movement as “The United Brethren in Christ.”

The Constitution of 1841 adopted by the UBC General Conference became important to the church’s future. This platform aggressively established and promoted a continuing history of social and moral reform. Temperance was a central concern as early as the 1841 conference. The official statement of the church prohibited the distilling, vending, and use of “intoxicating beverages.”³⁸ The church also forbade members to support local liquor businesses. Finally, the use of fermented wines was restricted in sacramental services. In the 20th century, the last Sunday in November was named Temperance Sunday and pastors were encouraged to warn their congregations concerning the use and abuse of alcoholic beverages.³⁹ Ward preached temperance while in Hamilton County⁴⁰ and provided leadership toward making moral and social reforms.⁴¹ Tobacco, gambling, women’s rights, and slavery became social issues in which the United Brethren Church took progressive stands.⁴² One of the demands in the Constitution of 1841 later divided the denomination—that of requiring church members to not hold membership in secret societies, such as the Masons, collegiate Greek fraternities and sororities, and other organizations that required secret oaths and initiations.

The divisions within the church came to a head in 1889.⁴³ The majority “liberals” adopted a confession of faith that recognized, among other issues, membership in secret societies.⁴⁴ In 1968 this group later joined with the Methodist Episcopal Church to become the United Methodist Church. The “radicals” maintained the confession of faith of 1815 and the Constitution of 1841. Bishop Milton Wright⁴⁵ started what became known as the “Church of the United Brethren in Christ (Old Constitution).” Denominational headquarters were moved to Huntington, Indiana. The *Christian Conservator* became the official publication and mouthpiece for the “Old Constitution” group. Most churches in 1889 were rural, including those located in the Western states.⁴⁶ Ward’s alliances

leaned toward the “Old Constitution” group. Ward’s obituary, however, was printed in the *Christian Conservator* in 1900.

During the 19th century, the United Brethren Church formalized its social reforms into a focused, though splintered, movement by organizing its publishing, missionary, and educational efforts. The *Christian Conservator* became a flagship publication for the church. Missionary endeavors began with a “frontier” assignment of two preachers to the Oregon territory. The church’s commitment to educating its pastors and laity was represented by the founding of Otterbein University in Westerville, Ohio in 1847. The United Brethren emphases on publishing, missionary, and educational ventures continued through Ward’s step-grandson, H. Orton Wiley.

How Ward Crossed Paths with Wiley

1877 was an important year for Wiley and Ward. In Wiley’s case, it was the year he was born. Several events, including Wiley’s birth, would make this year significant for Ward. Until this year, Ward worked as probate judge, justice of the peace, and served as juror in Hamilton County.⁴⁷ This year, however, he experienced significant changes in his profession and family.

John Ward reached a significant goal in his ministry for the United Brethren Church. On August 16, 1877, Ward was ordained assigned to another district near Omaha.⁴⁸ The denominational leaders soon offered Ward a major role in the church’s social concerns by appointing him to the Nebraska Conference Committee on Moral Reform in 1878.⁴⁹ This circuit preacher was also recognized as a community leader through his responsibility as a probate judge for Hamilton County. His successes were tempered with heartache. The local newspaper reported the death of Catharine Ward writing “acquaintances will be pained to learn of the death of ex-Judge Ward’s wife.”⁵⁰ Ironically, this issue of the *Hamilton County News* was published on the same day H. Orton Wiley was born—November 16, 1877.

Proximity and circumstance may have led Ward to a recently widowed woman named Elizabeth A. Johnson in Hamilton County. On January 15, 1879, John W. Ward, 57, married Elizabeth (49), in the home of John T. Wiley, her son-in-law and father of the young H. Orton.⁵¹ In three years, Ward moved his extended family out of the sod houses and into a more populated area in Marquette adjacent to the railroad running north-south through Hamilton County. On the edge of town, “Judge Ward and Company” built a grist mill--a windmill for processing corn for animal feed.⁵² In many Nebraska towns, the grist mill served as the town center. The town of Marquette was eventually incorporated on May 29, 1884. J.W. Ward was listed as a trustee on the articles of incorporation.⁵³

By 1886, Ward decided to sell his property in Hamilton County. His extended family, including the Wileys, headed to Tulare, California.⁵⁴ The move was completed by the summer, since Ward was listed as a visiting minister on the minutes of the United Brethren Tulare County Circuit Conference quarterly meeting on June 19, 1886.⁵⁵ Eventually, the caravan of Wards and Wileys moved to Medford, Oregon. Ward’s death at age 78 was announced in an obituary in the *Christian Conservator* contributed by his son T.W. Ward.⁵⁶ In the obituary, Ward’s favorite Bible verse was recalled: “As in Adam all die even so in Christ shall all be made alive.”⁵⁷

J. W. Ward’s influence upon Wiley could be compared to the ridgepole of a sod house. Without Ward’s influence, much of Wiley’s life might have been considerably different. Wiley would probably not have moved to northern California and Oregon, interacted with folks interested in Christian holiness fueled by social concern and personal piety, or had been so willing to enter the ministry in the conservative, evangelical United Brethren Church in Christ.

Moving to California

Prairie settlers usually found it difficult to put down roots. When the Homestead Act was passed in 1863, 349 entries were made to claim 50,000 acres.

By 1900, homesteaders claimed 20 million acres through 150,000 entries. Only half of those land buyers were successful in converting miles of prairie grass into profitable living.⁵⁸ The grasshopper plague of 1874 chased away many farmers and railroad investors. During the early 1880's, settlers entered Nebraska in rapid succession. Land speculation peaked in 1887. Afterward, the asking price dropped sharply with the decreased demand.⁵⁹ Just prior to this sharp decline in land speculation, the Wards and the Wileys sold their property in Nebraska and headed for the promising land of California.

According to Ramquist, the idea to move originated with Grandfather Ward.⁶⁰ The families began the journey on the Union Pacific railroad in Central City and traveled the 1500 miles to Sacramento, California. The Wards and Wileys made the seven-day trek to California by immigrant train car, in which they provided their own bedding and bought provisions at whistle stops along the way.⁶¹

The families moved south of Sacramento to Tulare and bought a ranch.⁶² Here the curious, preadolescent Wiley collected rattlesnake skins. In two years, the families were on the move again to Coalinga in Fresno County to begin raising timber.⁶³ Without water, the business of growing trees was not possible. Grandfather Ward and Father Wiley attempted to dig a well to find water, a common and mostly successful task on the Nebraska prairie with its high water tables, which was not present among the foothills of the Sierras. Instead, "each time they struck oil."⁶⁴ Frustrated, they were without water and for little use for oil prior to the combustion engine. The families decided to raise hogs.

Young Wiley helped with the chores for meat preparation and tilling the fields. It was not uncommon, according to Elliott West, for children as young as twelve to work the fields and care for crops among frontier families.⁶⁵ When Wiley was 13, he was working a rough field with a horse-drawn plow. Something spooked the horse and it ran dragging Wiley behind it. The boy's leg was injured so seriously that he walked with a limp for the rest of his life.⁶⁶ Elliott West

suggested that pioneer children, such as Wiley, carried heavy, almost adult, work responsibilities, many times working alone, such as plowing fields or curing pork. Also, these children identified readily with new environments, such as his curious investigation of rattlesnake skins.

Along with work and chores, Wiley also attended school. Twelve-year old Wiley's student notebook from September 15, 1890 shows the course of curriculum. His studies ranged from Barnes' Primary History, Ward's Business Forms No. 2, Prang's Drawing No. 6, Slate Physiology, and History.⁶⁷ Most of Wiley's assignments seem to be repetitive drills in spelling, arithmetic, and a steady stream of notes and inspirational quotes from famous people.

One of his assignments was to make a scale drawing of his school. Wiley drew a layout of the Johnston School House as it looked on October 1888.⁶⁸ The rectangular, one-room schoolhouse had an exterior door entering a cloak room with two doors to the right and left entering the main room. The teacher's desk was just inside and centered along the wall. In front of the teacher's desk was a recitation bench. Along each wall were 17 desks, nine on one side, eight on the other. A stove seems to be drawn three-fourths of the way to the back wall in the middle of the room. Four windows on each wall provided light and fresh air. Wiley's grammar school environment and curriculum corresponded to the one room schoolhouses described by Elliott West, including multi-age classes, recitations, and subjects, such as reading, spelling, grammar, mathematics, drawing, physiology, and citizenship.⁶⁹

Still frustrated in not finding water on the timber ranch, the extended family moved to Red Bluff north of Sacramento. From here Wiley's uncle, aunts, and grandparents moved to Medford. Wiley's parents stayed in the northern valley of California. It could have been that Wiley's mother had placed him in a good school and wanted him to finish grammar school. Wiley's pragmatic and developmental view toward life tended to take shape early in his scholastic career. In an undated literature report on the Merchant of Venice and Julius Caesar,

Wiley wrote, “[These writings can be] compared to life in which people do good and are always fond at work striving to do the better things. It shows that we have power in our hands to mold our life and [make] it a success or failure.”⁷⁰ Wiley graduated from grammar school and the eighth grade on May 22, 1892, prior to moving to Medford, Oregon.⁷¹

Early Influences in Wiley’s Life

This overview of early influences in Wiley’s life illustrates the role that his environment play in his education. The environment was unduly harsh. Even in this harsh environment, communities attempted to educate their children. Wiley was an early beneficiary of these attempts at formal schooling in Hamilton county, Nebraska and Red Bluff, California. J. W. Ward, his grandfather, became a significant influence in Wiley’s religious development. Wiley would eventually become a United Brethren minister in northern California. Ward’s sensitivity toward social issues and reform would influence Wiley’s concerns about how a moral atmosphere could permeate a college campus. Wiley’s education as a child occurred not only in the classroom, but also at the hands of a plow or while exploring the wildlife on his parents’ land. In his remarks on Julius Caesar, an adolescent Wiley emphasized two characteristics of his emerging educational philosophy: “work [at] striving to do the better things” [i.e. developmentalism] and the “power in our hands to mold...life to [make] it a success or failure” [i.e. pragmatism].⁷²

¹ Hamilton County News, Friday, November 9, 1877, 2(2), Plainsman Museum, Aurora, Nebraska. Hamilton County News will be abbreviated hereafter as HCN.

² HCN, November 23, 1877, 2(3). Although the HCN reports the birth on November 16th, previous biographers, Grace Ramquist, The boy who loved school, (Kansas City: Beacon Hill Press, 1963), 5 and Ross E. Price, H. Orton Wiley lectures, 1985, I.3 report Wiley’s birth as November 15, 1877.

³ Grace Ramquist, The Boy Who Loved School, 1963, 7; Price, H. Orton Wiley lectures, 1985, 4.

⁴ Dorothy Weyer Creigh, Nebraska: A bicentennial history. (New York: W.W. Norton and Company, 1977), 98.

⁵ Dorothy Weyer Creigh (1977) and Everett Dick offer insights into sod house living. See Everett Dick, Conquering the Great American Desert. (Lincoln, NE: The Nebraska State Historical Society, 1975), 30-36, 41-42, 90. Also, Everett Dick, The Sod House Frontier: 1934-1890. (Lincoln, NE: Johnsen Publishing Company, 1974), 115-116.

⁶ Walter Croft in Past and Present of Adams County, edited by J.J. Lewis and William H. Burton (Chicago: S.J. Clarke Company, 1916), 328 as quoted in Weyer Creigh, 1977, 88.

⁷ Dick estimates the cost of materials for a wood frame house in Nebraska 1861 at about \$530. (1974, 78). By comparison, materials for a sod house in 1861 Nebraska with a glass window and wooden door would cost \$2.78. (1954, 112).

⁸ Dick, Great American Desert , 1975, 36.

⁹ Weyer Creigh, 1977, 6, 9. Weyer Creigh makes a reference to common but unique parts of prairie life: the sod house, windmill, and barbed wire. Each one of these made survival in the Great American Desert not only a reality, but a profitable existence by providing shelter, energy, and greater agricultural options for Nebraska homesteaders.

¹⁰ Dick, Great American Desert , 1975, 41-43.

¹¹ Bertha G. Beamer, Centennial History of Hamilton County 1867-1967, 20. Plainsmen Museum, Aurora, Nebraska.

¹² Beamer, 1967, 22-23.

¹³ Beamer, 1967, 62. In 1881, the resident population was 8,627. By 1885, over 13,704 people claimed Hamilton County as their home.

¹⁴ Beamer, 1967, 89-100.

¹⁵ Beamer, 1967, 93.

¹⁶ Beamer, 1967, 95.

¹⁷ January 20, 1883. Beamer, 1967, 95.

¹⁸ Wet rains during May and June 1884, Beamer, 1967, 96. A cyclone hits Iowa, July 14, 1885, Beamer, 97. And dry weather in July 1886, Beamer, 1967, p. 99. However, by December 1886, Karr sold 1600 bushels of corn and made \$288.00 on just a portion of his harvest. Beamer, 1967, 101.

¹⁹ Ramquist, 1963, 9.

²⁰ Ramquist, 1963, 7.

²¹ Weyer Creigh, 1977, 11.

²² David B. Tyack, The One Best System: A history of American urban education. (Cambridge, Mass.: Harvard University Press, 1974), 16.

²³ The school district map showing the location of schools by precinct in the order of establishment is posted in the Plainsman Museum, Aurora, Nebraska.

²⁴ Ramquist, 1963, 9; Price, 1984, 4.

²⁵ Ramquist, 1963, 9. In Appendix IV, see photographs of the former site of the Pine Knot School and the rail road tracks that Wiley followed to school.

²⁶ Richard J. Altenbaugh and Kathleen Underwood, "The Evolution of Normal Schools," Places Where Teachers Are Taught. Eds. John I. Goodlad, Roger Soder, Kenneth A. Sirotnik. (San Francisco: Jossey Bass Publishers, 1990), 148.

²⁷ HCN, February 22, 1879, 2(2).

²⁸ HCN, March 15, 1879, 2 (2).

²⁹ HCN, March 15, 1879, 2(2).

³⁰ West, 1989, 199.

³¹ According to John Green at the Plainsman Museum in Hamilton county, Nebraska, the schoolhouse was moved to another property on the "old Hebring place." The Christenson family farmed the old Hebring place and moved the old schoolhouse building to their property before their third son, Dolby, followed his two older brothers to the Pine Knot school. Dolby Christenson, now in his mid-50's, is the current owner of his family's property and the old Pine Knot school.

³² HCN, February 22, 1879, 2 (1).

³³ HCN, February, 18, 1881.

³⁴ HCN, February 18, 1881.

³⁵ Wilma O'Brien, letter to Debbie Rockhill, no date. "Ward" files, Plainsmen Museum, Aurora, Nebraska. A genealogical search by Debbie Rockhill, a descendent of Ward's, led her to the Plainsman Museum in Aurora, the county seat of Hamilton County. Wilma O'Brien, one of the researchers at this museum, conducted extensive research into Ward's migration to the Great Plains and his ministry in the United Brethren Church. The following is a synopsis of Wilma O'Brien's research on the Ward family.

³⁶ On the American frontier during the 18th and 19th centuries and continue in modern rural areas, circuit preachers traveled among several appointments or meeting places for a group of church members. The circuit rider, especially in Methodism, preached, administered the sacraments, performed marriages, and represented other spiritual offices. In the minister's absence, a lay preacher conducted worship services, but left the official responsibilities to the circuit rider. Brief descriptions of the tenacity of Methodist circuit riders are offered by Winthrop

S. Hudson and John Corrigan, Religion in America. Fifth edition. (New York: MacMillan Publishing Company, 1992), 145; Carl Bangs, Phineas F. Bresee. (Kansas City, MO: Beacon Hill Press, 1995), 19-21.

³⁷ Bernice Boilesen, Curator, Nebraska United Methodist Historical Center, Lincoln, Nebraska as quoted by Wilma O'Brien in correspondence with Debbie Rockhill, no date. "W" file, Plainsman Museum, Aurora, Nebraska.

³⁸ Bruce Behney and Paul Eller, History of the Evangelical United Brethren Church, (Nashville, TN: Abingdon Press, 1979), 163.

³⁹ Behney and Eller, 1979, 246.

⁴⁰ HCN, Jan. 11, 1878, p. 3(3)

⁴¹ Ward was appointed in 1878 to the United Brethren Church in Christ Nebraska Conference Committee on Moral Reform, according to a letter from Bernice M. Boilesen, curator, Nebraska United Methodist Historical Center, to Barbara Dunekacke, Lincoln, NE, September 29, 1989. Ward file, Plainsman Museum, Aurora, Nebraska.

⁴² Behney and Eller, 1979, 164-167.

⁴³ J. Steven O'Malley, "The Radical United Brethren Secession of 1889: German-American Contributions to the Search for American Evangelicalism," Wesleyan Theological Journal, (Fall 2000), 35:138-158.

⁴⁴ Three issues divided the church: "pro-rata representation, lay delegation in the general conference, and membership in secret societies." Behney and Eller, 1979, 182-184.

⁴⁵ Bishop Wright was the father of father of Orville and Wilbur, the first Americans to fly an airplane.

⁴⁶ Jane Mason, Archivist, United Brethren Archives, Church of the United Brethren in Christ, RichLyn Library, Huntington, Indiana as quoted by Wilma O'Brien of the Plainsman Museum, Aurora, Nebraska by Jane Mason. Also, see Randy Neuman, Associate Director of Library Services, Huntington College, IN, E-mail to author, April 26, 1999.

⁴⁷ History of Nebraska, 1882, 948 as quoted by O'Brien. Plainsman Museum, Aurora, Nebraska. Also see, HCN, May 25, 1877, 2(4). The meaning of "juror" is uncertain, but it may have been an appointed or elected role with public responsibility.

⁴⁸ Bernice M. Boilesen, curator, Nebraska United Methodist Historical Center, to Barbara Dunekacke, Lincoln, NE, September 29, 1989. Ward file, Plainsman Museum, Aurora, Nebraska. The ministerial orders included eldership plus the exhorter and class leader. Prior to 1900, ministers, male or female, could enter ministerial orders without college and seminary education, and in some cases, high school diploma. The pastor seeking ordination needed to complete three years in a course of study, examination by a bishop and election of the conference. Professors from the denomination's seminary guided pastors through the course until examined for ordination. See Behney and Eller, 1979, 232.

⁴⁹ Bernice M. Boilesen, curator, Nebraska United Methodist Historical Center, letter to Barbara Dunekacke, Lincoln, NE, September 29, 1989. Ward file, Plainsman Museum, Aurora, Nebraska.

⁵⁰ HCN, Nov. 16, 1877, p. 2(4).

⁵¹ O'Brien, Ward file, Plainsman Museum and Ramquist, 1963, 10.

⁵² Ramquist, 1963, 11; HCN, Feb. 13, 1882, 2(1).

⁵³ Hamilton County records, W file, Plainsman Museum, Aurora, Nebraska.]

⁵⁴ O'Brien, Ward file, Plainsman Museum, Aurora, Nebraska; Ramquist, 1963, 12.

⁵⁵ This information was from O'Brien at the Plainsman Museum as contributed to her by Jane Mason of the United Brethren Archives, RichLyn Library, Huntington, Indiana.

⁵⁶ O'Brien's notes, Ward file, Plainsman Museum, Aurora, Nebraska. The obituary was material from Barbara Dunekacke, letter to Jane Mason, September 17, 1989. Ward file, Plainsman Museum. T.W. Ward was also a United Brethren pastor assigned to charges in the Nez Perce Mission and to churches in Washington and Oregon.

⁵⁷ 1 Corinthians 15:22.

⁵⁸ Weyer-Creigh, 1977, 100.

⁵⁹ Dick, Great American Desert, 1975, 16; Weyer-Creigh, 1977, 100ff.

⁶⁰ Ramquist, 1963, 12.

⁶¹ Ramquist, 1963, 13.

⁶² Much of this paragraph is based on Ramquist, 1963, chapter four.

⁶³ Price, Lectures, 1984, I.4.

⁶⁴ Ramquist, 1963, 16.

⁶⁵ Elliott West, "Children on the Plains Frontier," Small Worlds: Children and adolescents in America, 1850-1950. Elliott West and Paula Petrik eds. (Lawrence, KS: University Press of Kansas, 1992), 28.

⁶⁶ Ramquist, 1963, 17; Alpin Bowes, a former student of Wiley's, personal conversation with author, Fall 1999.

⁶⁷ Elementary School Papers, Wiley Collection, Point Loma Nazarene University Archives, San Diego, California.

⁶⁸ Elementary School Papers, Wiley Collection, Point Loma Nazarene University Archives, San Diego, California.

⁶⁹ West, 1989, 199-201.

⁷⁰ Wiley's box on Elementary School Papers. Archives, Point Loma Nazarene University, San Diego, California.

⁷¹ Price, Lectures, 1984, 5.

⁷² H. Orton Wiley, "Literature Report on the Merchant of Venice and Julius Caesar." Undated. Elementary School Papers, Notes, Examinations, and Drawings, Wiley Collection, PLNU Archives.

Graduating Oration

H. Orton Wiley, Southern Oregon State Normal School, 1898
Ashland, Oregon.

History where rightly written is but a record of Providence and he who would read history intelligently must read it with his eye fixed on the hand of God. To the casual observer of Providence, or this ordinary reader of this world's history, the whole appears like a chaos, no system or form. No line of connection running through it. One course is seen here, another there. Kingdoms rise on the state of action one after another, become great and powerful then pass away. But viewed in the light of Providence, what before seemed so chaotic and disorderly now has the appearance of system and form. "Providence is the light of history." "God is in history and all history because God in it."

Unscroll the map of history where you please and you will meet portrayed before you the wonder-working Hand stretched out to protect his people, and to overrule men and events to the praise of his name and to the furtherance of his gracious plans.

In the first settlement of this country there are many things which indicate the grand design in its discovery. Follow his footsteps a moment and you will see. Social relations had become so deranged or unnaturally modified in the old world as no longer to affect a congenial soil for the growth of Christianity, or the progress of the world. Despotism was strangling the natal child of liberty. No hope remained that she should blossom into a beautiful maturity. Ecclesiastical domination had so monopolized and trampled down religious rights and freedom, that it seemed vain to expect that a religion pure and undefiled should flourish on such a soil. The time had arrived when God would enlarge the civilized world and for this purpose he had reserved a large and noble continent, -- a land fitted by its mighty rivers and lofty mountains, its vast prairies and inexhaustible mineral production to be a theatre for more extensive and gradual developments of the

scheme of redemption than had ever yet transpired. Accordingly, he caused a spirit of bold adventure to move upon the face of the stagnant waters of Europe which found no rest until it brought forth a new world. The discovery of this country happened at the precise time when the interests of liberty and Christianity demanded a new and enlarged field for their protection and the better development of their excellencies. America at this time had been sufficiently known and prepared to receive the charge which the Reformation then closing had prepared for her.

Since the new continent was to be reserved as a home of religious freedom, it was necessary that it be settled by a liberty loving class of people, and it was to the Puritans, bound by oppression, and hardened by persecution in the old world, that this lot fell. When we remember that America was discovered by a Roman Catholic and taken possession of and made subject to Catholic gov't, the wonder-working Hand which has turned and overturned, till this once Catholic country has been washed perennial (as the wants of reformed religion have required) from the domination of Rome and made the stronghold of the doctrines of the Reformation, the subject will present more [sic]. New England was early the object of desire for France. As early as 1606 De Mont" explored and claimed it for France," but hostile savages prevented its settlement. The decree had gone out that they should never rule this land of promise and it could not be revoked. Thrice in the following years was their attempt renewed, and twice were they driven back by adverse winds, and the third time suffered shipwreck. Again it was tried by Pourtrincourt but he was compelled to abandon the project, and at a still later time the French armament of 40 ships attempted its destruction but a tempest ensued in such a greater part of the flue was wrecked, the duke and his principal general committed suicide, many died of sickness and thousands were drowned.

On the other hand, it is worthy of remark how God made room for his chosen people before he brought them here. He drove out the heathen before them. A pestilence raged just before the arrival of the Pilgrims which swept off

vast numbers of the Indians. And the newly arrived preserved from absolute starvation by the very corn which the Indians had burned for their winter's provisions.

History also makes some singular developments in the respect to the retributive justice of God. It is interesting to read as we often may, the character and magnitude of the sin in the punishment which follows. Persecutors are persecuted; defrauders defrauded; covenant breakers are made the dupes of those as false and unprincipled as themselves and they who lightly esteem the character happiness or life or another are often left to have it meted out to them as they have measured it to others.

Nations, communities, families, and individuals furnish fearful illustrations that the "wicked is snared in the work of his own hand" and that "the way of the transgressor is hard." Wrong-doing, oppression and crime are by no means left only for future punishment but draw after them an almost certain retribution in this life. The transgressor may seem to prosper; he may revel in pleasure and shine in honor, yet somewhere there is a cankerworm gnawing at the very vitals of his happiness, --a blight somewhere upon all that he possesses.

The retributive justice of God never appears more merciful or terrific, or his wisdom more wonderful than where guilty nations are left to punish themselves for their own wickedness, or if they have been joined in the sin of other nations they are each left to mete out punishment to the other.

France and Spain were leagued together for the extirpation of Protestantism, and it is remarkable with what awful exactness, the severities which they inflicted on the Protestants were visited with dreadful usury on their own heads, and finally how they were made mutually the executors of Divine justice on each other. Where is there another such a heart-sickening drama as the French Revolution. Yet its cold blooded murder and disgusting carnage were but a re-enacting of the dreadful scenes of St. Bartholomew's Day, or the heartless cruelties of Louis XIV.

Gilded Spain was stained with the blood of martyrs, and the persecutions and oppressions which took place about the 15th and 16th centuries are dark pages in her history. Under the reign of Philip II she was at her height, and, enriched by the spoils of eastern nations and the exhaustless mines of America with territory covering half of Europe, and one of the finest armies in the world, she only needed the approbation of Heaven to make her the strongest nation on the earth. But she disobeyed the heavenly decree, and what is she now? Probably the most imbecile and contemptible nation on the earth, the strength and glory that might have been hers, being reserved for those more worthy. A voice from the throne of retributive justice has pronounced her doom. "How much she glorified herself and lived deliciously on the earth, so much torment and sorrow gives her."

Henceforth we find Spain afflicted with the most singular succession of national calamities. Hand in hand, France and Spain were the two great persecuting powers of the world. Now France under Napoleon turns upon her old ally, and during seven years waged a bloody and vindictive war against Spain. The French in their march through the country left complete devastation, and at Saragossa, the streets and houses were inundated with the blood of Spaniards. Thus was Spain made to expiate all this religious blood spilled on her soil, and France once her ally became her tormentor. And what we must not overlook, Spain in her turn became the scourge and tormentor of France for "it was," said Napoleon. "That unhappy war in Spain that ruined me." This unfortunate war proved a real wound and was the first cause of many misfortunes in France.

So God has always shaped the destinies of nations to suit the prosperity of his people turning the hands of kings, princes, and people to favor them as their needs require or blotting out of existence the nation that should dare to raise its hand against the Lord's anointed ones. Beautifully have all things from the beginning been brought into subservience to this end. Political changes and state revolutions; wars and peace; plenty and famines; the virtues and vices of mankind, and all the minute and mighty movements of man are under the control

of an invisible and Almighty hand, which without breaking in upon the established laws of nature or in entrenching on the freedom of human action makes them all subservient to the purposes of his infinite wisdom and perfection in the progress of the great work of human redemption. Here all opposition, however, skillfully concerted is unavailing. No weapon ever formed against the truth has prospered. Its victories have been as certain as they have been triumphant and glorious. The rage of persecution is either restrained or overruled for good. "However furiously the troubled waters have beat against the ark of the true Israel, however madly dashed against the rock of our salvation., that ark, that rock has remained immovable as the everlasting hills."

Chapter 2

Country Preacher to College President (1895-1910)

In 1892, when H. Orton Wiley was fifteen years old, his family followed his uncle's family and grandparents to Medford, Oregon. It was here that Wiley attended and graduated from Medford High School. Wiley acquired a considerable amount of practical experience through various endeavors between his 1895 high school graduation in Oregon and the beginning of his career in higher education at a small Bible college in southern California fifteen years later. Wiley first considered pharmacy as a career prior to attending college at the University of California at Berkeley. He also ministered in various venues from small rural churches to urban missions. During this time, he married, started a family, expanded his professional experience, and persisted in his academic studies. Wiley also gained the attention of a visionary church leader with an interest in building a church college. Much happened in Wiley's life between 1895 and 1910, as this "country preacher" developed into a college president.

Going to College

Wiley attended high school after moving to Medford, but there are no documents detailing his experience until his senior year. During his last year of high school in 1895, H. Orton Wiley, now age 17, began working in Strang's Drug Store, a pharmacy near his family's home in Medford, Oregon. Within two years, Wiley passed the required battery of tests to become a fully certified pharmacist earning the Oregon's State Board Diploma. Still ambitious, Wiley moved to Ashland, Oregon and enrolled in the Oregon State Normal School (now, Southern Oregon University).¹ According to one biographer, Wiley "could not be satisfied unless he was studying."² Wiley completed the nine-month teacher certification program and returned to Medford and his job at Strang's Drug Store. He was now 20 years old.

According to Ronald Kirkemo, Wiley was feeling “unsatisfied with pharmacy and restless spiritually and intellectually.”³ Finally, at 23 years of age, Wiley left home and family and traveled south to Berkeley, California to enroll at the largest state university in the region in order to begin his college career. He roomed in Oakland and rode his bicycle down Telegraph Street to attend class.⁴ His ride to school took him by the Peniel Mission, a small evangelical Christian church led by a motivating preacher, C. W. Ruth. Ruth later became a prominent leader in the fledgling Church of the Nazarene. Wiley regularly attended worship services at Ruth’s urban mission.

During these months, Wiley learned more about and experienced for himself the central doctrine of the American holiness movement--entire sanctification.⁵ By the end of the spring semester, Wiley’s parents moved to Berkeley, to be closer to their son, and buy a partial interest in a small general store.⁶ Wiley worked part-time at the store during his sophomore year at Berkeley, but dropped out to help his parents full-time.⁷ One day while Wiley was working, a young woman named Alice House entered the store. She invited Wiley to a young adult Sunday School picnic.⁸ It was 1902. By the end of the year, the 25 year old Wiley was married to Alice, licensed to preach within the United Brethren Church, and within the same month preached his first sermon on the United Brethren Church’s Feather River Valley circuit north of Sacramento.⁹ These events set the stage for Wiley’s intellectual and professional career as an educator and leader in Nazarene higher education.

“A Country Preacher from a Poor Circuit”

On November 8, 1952, Alice and H. Orton’s fiftieth wedding anniversary, Wiley gave a brief historical sketch of his entrance into marriage and the ministry. A recording of this gathering was taped in Pasadena, California. The following is a synopsis of Wiley’s personal record of events.¹⁰

On November 8, 1902 at 8:00 p.m., Alice House and H. Orton Wiley were wed at the home of Jacob House in Berkeley, California. It was a double wedding with a relative of Alice (possibly her sister) also getting married. Rev. E. A. Girvin, pastor of Berkeley Church of the Nazarene and close friend of Phineas F. Bresee, conducted the wedding ceremony. That night the young newlyweds stayed at the home of Rev. G. Bromley Oxnam, a local Methodist pastor and later bishop, and attended a worship service the next morning since it was Sunday.

The Wileys rented a three-room apartment in Berkeley for a month. For a short period of time, Wiley was employed in non-church work. By December, he was offered pastorates in the Methodist and United Brethren denominations. Wiley said, “Since our people were United Brethren and I was president of the Christian Endeavor Society at the First United Brethren Church in Oakland—we chose the latter.” Wiley’s grandfather and his experience in the United Brethren Church remained influential into Wiley’s adult years. Wiley was offered and accepted a three-church circuit in Gridley, Live Oak, and Bangor, north of Sacramento only a few days after his was licensed as a UBC minister.

After five months, Wiley was transferred to Berkeley and then to the Esparto circuit northwest of Sacramento. They stayed here for three years. The parsonage was not yet built. After Wiley finished their home, Alice and their daughter, Pearl, came to live in Esparto. Two years later, while still in Esparto, Lester their second child was born. In 1905, the presiding elder suggested to Wiley that he finish his seminary work. Wiley began seminary classes through commuting by rail to Berkeley each week from Esparto.

During his seminary studies, Wiley preached at Berkeley Church of the Nazarene, served at the time by E. A. Girvin who had married the Wileys. Girvin often traveled to Sacramento and Los Angeles as a clerk for the California

Supreme Court.¹¹ Girvin, as pastor of the second Church of the Nazarene¹², was also involved in successful attempts to consolidate and expand the young denomination with other church groups.¹³ Wiley was asked to serve as an associate pastor, and at times interim pastor, at Berkeley Church of the Nazarene in 1906. It was here that Wiley endured a “time of stress” from two major events—the San Francisco earthquake on April 18 and the birth of their third child, Ward, a year later.¹⁴ Bresee asked Wiley to minister in a new church project in San Jose in 1909. Wiley then entered headlong into the ministry of the Church of the Nazarene and also welcomed Ruth, his youngest daughter, into the family.¹⁵

Phineas F. Bresee

Phineas F. Bresee was born in upstate New York in 1838, and was deeply influenced by the Methodist Episcopal Church. In later years, he wrote, that the Methodist church was the “church of his fathers.”¹⁶ Bresee entered the Methodist ministry as a teenager on a small rural circuit in Iowa and eventually led large urban churches in southern California. Bresee was noted for his evangelical fervor in promoting the Wesleyan spiritual experience known as entire sanctification and for his commitment to higher education.

After serving as a pastor and presiding elder in the Methodist church from 1857 to 1866, Bresee returned to the pastorate in Chariton, Iowa, a small town south of Des Moines. It was in this congregation that Bresee experienced what he referred to in later years as entire sanctification. Bresee’s account of this experience was recorded, in part, by E. A. Girvin.¹⁷

There came one of those awful, snowy, windy nights, such as blow across the Western plains occasionally, with the temperature twenty degrees below zero. Not many were out to church that night. I tried 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 any one. 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 the 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.¹⁸

Carl Bangs noted that Bresee's memory explained the experience of entire sanctification within the context and language of the American Holiness Movement. Phrases particular to the holiness movement need to be explained, particularly, "altar," "carnality," "baptism with the Holy Ghost." Kneeling at the altar rail was a common practice of the Holiness Movement. Methodist churches usually had an altar rail for receiving Communion. The communicant approached the altar at the front of a sanctuary and knelt for prayer. Holiness preachers encouraged persons responding to an evangelistic message to kneel at an improvised altar, using an empty bench placed near the pulpit. These "mourner's benches" and altars became places for persons to make decisive public religious commitments.¹⁹

One of these decisive commitments was known as the "baptism with the Holy Spirit," a phrase sometimes interchanged with entire sanctification. Although these theological phrases are not strictly synonymous, Bresee focused upon the "victory" over the "flesh" (or carnality and tendency toward sin). This-worldly temptations and sins were overcome through the "indwelling of the Holy Spirit."²⁰ Bresee displayed a "Victory" banner over the altar rail in the front of the

sanctuary at the First Church of the Nazarene.²¹ In 1917 and 1952, Wiley cited *Divine Power*, a sermon by Bresee, to emphasize the work of the Holy Spirit in relation to this inner spiritual victory. Wiley quoted Bresee:

The baptism of the Holy Ghost is the baptism with God. It is the burning up, of the chaff, but it is also the revelation in us and the manifestation to us of Divine Personality, filling the being...It is true then,--there is a baptism of fire...no man [or woman] can have the baptism of God which means the entrance of the Divine Presence into the soul as its abiding King, enthroned for two worlds, who does not receive the heart of infinite fire into his being. Oh, no; he who needs that needs all; he who could desire it does not know the billows of glory which His fulness of presence is.²²

The baptism of the Holy Spirit is understood by Wiley to be subsequent to an evangelical conversion that “makes love sole and supreme” in a Christian’s life.²³ According to Bresee’s testimony, a moral, and not just an intellectual, doubt hindered the experience of entire sanctification and living in the Spirit. Bresee’s view of higher education reflected this emphasis on moral and spiritual needs.

Bresee served on the board of trustees for Simpson College in Iowa and the University of Southern California. Both were church-related schools sponsored by Methodists. In his last report as general superintendent of the Church of the Nazarene, Bresee expressed his concern for the moral and religious development of youth. He wrote:

While the evangelization of men [and women] 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...Higher education is of such a nature, that the church which turns such work [of religious and moral education] 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.²⁴

In his last educational address, Bresee further crafted the image of a Nazarene college student's spiritual education. He extended the educational emphasis beyond moral training, but conceptualized religious education as a time when students experience the depth of relationship with God that precedes ethical understanding or moral action. Bresee wrote, "A man [or woman] is far better off as a child of God without any culture than he is with all the culture that all the schools can give him without being a child of God."²⁵ The building of a spiritual environment that was "pregnant with the divine glory and heavenly presence" later suited the educational vision of H. Orton Wiley, one of Bresee's protégés.

Wiley gained the attention of Bresee, who was looking for someone to build a respectable liberal arts college out of a small, struggling Bible school in Pasadena, California. Wiley was soon invited to be the Dean of Nazarene University and later elected its president at the age of 36. This "country preacher from a poor circuit"²⁶ soon took on the task of shaping young lives. According to Bresee's educational vision, Wiley's task was to "care for young life...and young personality" and "all ambition and all love . . . made pure" through a spiritually-focused means of higher education.²⁷ Bresee was only one influence in Wiley's professional life, the other was his intellectual development at the Pacific Theological Seminary.

From College Student to College President

H. Orton Wiley left Oregon to enter college. During a break from classes at the University of California, he met Alice House, the woman who later became his wife. He continued his studies, even while entering the ministry of the United Brethren church and beginning a family. It was in Berkeley, California, where Wiley came into contact with the Church of the Nazarene. Soon, he was serving in a local church while finishing his Bachelor of Arts degree at the University of the Pacific and Bachelor of Divinity degree from the Pacific Theological Seminary. Wiley's work with Nazarenes led him into contact with Phineas F.

Bresee, founder of the first Church of the Nazarene congregation in Los Angeles. Bresee became a lifelong mentor-figure for Wiley and the one who offered him the opportunity to begin a career in higher education.

¹ Ross E. Price, H. Orton Wiley: The man and his ministry. The Wiley Lectures, January 31-February 3, 1984. Point Loma Nazarene College. Unpublished manuscript, 145; Ramquist, p. 21: "Southern Oregon State Normal at Ashland"; "This is Your Life Dr. H. Orton Wiley," November 11, 1959, author unknown: "Ashland Normal State Teacher's College." All of these institutional names identify the same institution: Southern Oregon University (SOU).

² Grace Ramquist, The Boy Who Loved School: The story of H. Orton Wiley. (Kansas City: Beacon Hill Press, 1963), 21.

³ Ronald B. Kirkemo, For Zion's Sake: A History of Pasadena/Point Loma College. (Point Loma, CA: Point Loma Press, 1992), 68.

⁴ Ramquist, 23.

⁵ Entire sanctification is a central doctrine of the 19th century American holiness movement, including the Church of the Nazarene, originating with John Wesley who was an Anglican priest, evangelist, scholar, and founder of Methodism. Entire sanctification is a gracious work of God in the life of a Christian believer in which one's life is set free from the power of original sin and completely devoted to God and neighbor through perfect love in heart and life. Wiley's definition is found in Christian Theology, (Kansas City, MO: Nazarene Publishing House), 2:466-467.

⁶ Ramquist, 24-25.

⁷ Ramquist, 25.

⁸ H. Orton Wiley. Reflections and Reminiscences on Bresee and Early History of the Church of the Nazarene. Audiotape. Nazarene Theological Seminary, October 14, 1958. Nazarene Archives, Kansas City, Missouri. Catalogue location #1170B-64.

⁹ Ramquist, 29; Kirkemo, 69; Price, 1984, 7.

¹⁰ "Our 50th Wedding Anniversary Record." Recorded audio tape. NNU Archives, Nampa, Idaho.

¹¹ Smith, 1962, 112.

¹² The first Church of the Nazarene was founded in Los Angeles by Phineas F. Bresee.

¹³ Carl Bangs, Phineas F. Bresee. (Kansas City: Nazarene Publishing House, 1995), 206, 251, 253, 274.

¹⁴ Wiley mentions the experience of being in this earthquake in a personnel file for Nazarene Headquarters in the H. Orton Wiley files, Nazarene Archives, Kansas City, Missouri.

¹⁵ Price asserts that Wiley was ordained as an elder in the Church of the Nazarene in 1906 by Phineas F. Bresee. Price, H. Orton Wiley: The Man and His Ministry, 1984, 145.

¹⁶ *Daily Christian Advocate* 12, no. 2 (May 3, 1982): 54 as quoted in Carl O. Bangs, Phineas F. Bresee. (Kansas City: Beacon Hill Press, 1995), 19.

¹⁷ E. A. Girvin's description of Bresee's experience were cited by later biographers. Donald P. Brickley, Man of the Morning: The life and work of Phineas F. Bresee. (Kansas City, MO: Nazarene Publishing House, 1960), 74-75; Bangs, 1995, 71-73.

¹⁸ E. A. Girvin, Phineas F. Bresee: A Prince in Israel. (Kansas City, MO: Nazarene Publishing House, 1916): 51-52.

¹⁹ Bangs describes the use of altars in holiness churches in Bangs, 1995, 30-31. An overview of the Holiness movement is aptly portrayed by Winthrop S. Hudson and John Corrigan, Religion in America. Fifth edition. (New York: MacMillan Publishing Company, 1992), 330-332.

²⁰ This last phrase is Wiley's in reference to Bresee in Nazarene Messenger. Official Bulletin of Northwest Nazarene College. October 1917, 1(3). The Nazarene Messenger hereafter cited as NM. For a concise discussion about baptism with the Spirit and entire sanctification, see J. Kenneth Grider, *Entire Sanctification* (Kansas City; Beacon Hill Press, 1980), 58-90, 141-144.

²¹ NM, October 1917, 5(3). A photograph of the church's interior can be found in the H. Orton Wiley Collection at Nazarene Archives. The photograph is reprinted in Bangs, 1995, 224.

²² The sermons "Divine Power" and possibly "Consuming Fire" by P.F. Bresee are quoted by H. Orton Wiley in the NM, October 1917: 1(3). The first part of this statement is also quoted in H. Orton Wiley, Christian Theology. Volume 2. (Kansas City, MO: Nazarene Publishing House, 1952): 468; and, Wiley, NM, October 1917: 1(3).

²³ Wiley, CT, 2, 476.

²⁴ Minutes, Fourth General Assembly of the Pentecostal Church of the Nazarene, Kansas City, Missouri (Sept. 30 to Oct. 11, 1915), 51 as quoted in Brickley, 1960, 218-219.

²⁵ Phineas F. Bresee, "The Educational Work of the Church of the Nazarene," Pasadena College Chapel, September 2, 1915. Pamphlet. File 305-49. Nazarene Archives, International Center of the Church of the Nazarene, Kansas City, Missouri.

²⁶ H. Orton Wiley, A study of the philosophy of John Wright Buckham in its application to the problems of modern theology. Graduate Lectures, Nazarene Theological Seminary. Kansas City, MO. October 20-23, 1959. Unpublished monograph, page 10.

²⁷ Phineas F. Bresee, "The Educational Work of the Church of the Nazarene." Pasadena College Chapel, September 2, 1915. Pamphlet. File 305-49. Nazarene Archives, International Center of the Church of the Nazarene, Kansas City, Missouri.

**THE VALUE OF A COLLEGE EDUCATION
BY H. ORTON WILEY**

From the *Nazarene Messenger*,
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Our young men and women should be encouraged to rest in nothing short of a college education. They should understand that God requires of them, not only all that they are, but all that they may become through growth and development as stewards of the grace of God.

Under the old dispensation Malachi, the last of the prophets, in an arraignment of the Jews of his time said, "If ye offer the blind for a sacrifice, is it not evil? and if ye offer the lame and the sick, is it not evil? offer it now to thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." Mal. 1:8. This is the test, offer it now to thy governor, will he be pleased with thee? The young people of the world in order to fill positions of responsibility and trust spend years in study and research, and shall young people who have devoted their lives to God do less? If earthly interests demand such extended preparation, should not the interests of the kingdom of God demand still greater? Will the Lord be pleased if He is offered that which an earthly ruler would not accept?

We seek therefore to impress upon young men and women not only the personal benefits to be derived from a college education, great as they may be, but also the obligation resting upon them. If a physician must spend much time in preparation before being considered competent to minister to the bodies of men how much more those who are preparing to minister to immortal souls destined to spend an eternity in heavenly bliss or outer darkness? We desire to offer the following for the serious consideration of those who feel called to the various lines of Christian activity.

Personal Benefits

The college period is one of self-discovery and is full of significance to every young man or young woman. It is the time when the horizons lift and the vision is enlarged—when new fields of usefulness come into view, when the widened horizon gives proper perspective and distance sets things in their proper relations. It is during this period that the student forms a proper standard of judgment, both as to the relative value of the many interests which clamor for recognition and of his own peculiar fitness or lack of fitness for certain undertakings. "Whatsoever they hand findeth to do, do with thy might" may better be rendered "Whatsoever thy hand findeth to do with thy might.—do that." Much of the dissatisfaction of life is due to the fact that people have not found their work,—that which calls out into activity, their whole being.

The Christian college provides for the symmetrical development of the whole person, spiritual, moral, mental and physical. A well-balanced college curriculum awakens new powers and discovers new fields of thought to the earnest student. Every subject is valuable,—literature, the classics, science, mathematics, history and philosophy,—all these to him who knows God, are but sources of communion with Him and from communion comes strength. "The people that do know their God shall be strong and do exploits." As knowledge increases and the horizons widen, the truly Christian student sinks into greater humility as he perceives himself but a speck in the infinitudes about him, and with this realization of his own insufficiency comes the sufficiency of God.

The college not only awakens a student to a knowledge of his powers, but its discipline puts him in possession of himself. With powers awakened and disciplined, with a proper symmetry of character and a just estimate of the values of life, there is more of the person to think, to feel and to walk. In the supreme tests of life when moments are of infinite worth, the man who has so disciplined himself that he can bring to the situation his clearest thinking, his deepest feeling and his highest volition, is the man of the hour,—one who is able to lead the people to new conquests or voice public sentiment in great sorrows or exigencies.

Should we not better appreciate the demands which are upon us when those who are best educated continually affirm that their preparation is altogether inadequate?

The college course, earnestly pursued, gives the student an appreciation of the hard work necessary to success. He soon comes to realize that it is not by "sudden flight" but by nights of patient, plodding toil that the great heights are to be reached and kept. It begins to dawn upon him that he should not look for an "afflatus" or a short and easy method.—rather that he should adopt the method of the great Dr. Johnson, who when asked how he could best receive the inspiration for producing a great work replied, "Sit down doggedly." With this insight into the history which lies back of the truly great, he gives up the vain hope of easy success and settles down to "develop his genius by hard work."

The college not only gives a love for knowledge but also a love for good books. Like the saintly Fletcher, the student views his books as his truest friends and most constant companions, and this love for them he carries into his work, using them like the bee does the flower, extracting the sweetness with which to build up his own life and satisfy the needs of others. Many fail, especially in the ministry because they lack freshness and sweetness. Many might succeed, would they but learn to study,—the habit of prolonged and close attention to a subject until it is understood both in itself and in its relation to other subjects.

Objections Considered

We desire also to encourage those who have hesitated before what they consider a great undertaking. Perhaps the most serious obstacles in the way of securing a college education are the following,—at least these are the objections which are most often put forward.

First, the limited amount of time. The student often feels that the "limited amount of time" which he has at his disposal demands a briefer course than that

outlined in the regular work of the college. In many instances this is a valid objection. For young people of proper school age it is never valid, but grows rather out of a failure to properly appreciate the preparation necessary to meet the demands of life. Perhaps no single utterance, of the sainted Dr. Bresee was more often repeated to the student body than this.—"Were I a young man, called to the ministry and knew that I had but ten years in which to live and preach, I would take five years for preparation and with the added skill, would be enabled to accomplish more in the remaining five than in the entire period without that preparation."

Secondly, the desire to earn money. The "money-earning power" or the "bread and butter" test of an education is one which every young person must face. The glitter of gold has lured many a young person away from college to a circumscribed life and a hard lot for the remainder of their days. No severer test of true worth was ever made than this, "Take no thought, saying "What shall we eat? or What shall we drink? Or Wherewithal shall we be clothed?" For after these things do the Gentiles seek." It is the fruit of the materialistic education of the day and the essence of worldliness. True worth will seek the spiritual things of the kingdom of God.

Lastly, the lack of financial support. The most commonly urged objection is the lack of financial support. This is no excuse at all. God who calls to the work, calls also to its preparation, and will provide for every need. The lessons of faith and obedience must be learned somewhere, and if not learned during the college period, will likely never be learned. An educator of note, and of wide experience in dealing with young people, not long ago said, there not a young person who cannot make his way through practically any college or university in this country if he but make the attempt. The hesitancy comes in making the attempt,—after this there is greater assurance. And it there should prove to be many difficulties, and such there will be, the tact and perseverance necessary to

succeed in college, will form one of the most important elements of success in after life.

THE PSYCHOLOGY OF CONVERSION

Lecture notes from Wiley's Psychology of Religion course. Miscellaneous Lecture
Notes in the Wiley Collection, Point Loma Nazarene University Archives.
Undated.

1. Various Kinds of Conversion
 - a. Intellectual Conversion. (J.S. Mill converted through a study of Wordsworth's poetry. This is a good illustration of the fact that conversion is a movement confined within the limits of the ideas in the mind of the person converted.)
 - b. Moral Conversion. A deeper conversion than that of the intellect in which man is driven by the compulsion of his moral nature to seek peace with God. Cf. Carlyle in Sartor Resartus. Also Tolstoy in "My Confession."
 - c. Christian Conversion. This is more than an intellectual conversion or a moral reform. It is the passing from a condition of estrangement and indifference to one of friendship and trust in God. It is a change in the personal relation of the individual to God. This brings about a moral revolution but this moral revolution must be considered more as the result of conversion than as conversion itself. The fundamental experience is union with Christ, but this union has two phases; (1) a new relation to God's favor; (2) a new spiritual life in the sinner himself, this new life being obtained by a new relation to the Holy Ghost.
2. The Correlation of Christian Experience with the Moral Nature

The only adequate explanation of duty is that it is the reflection of the personal will of God. Conscience is the voice of God in the soul. To make conscience an impersonal communication of an impersonal law would argue an impersonal God and leave duty an orphan. But if duty is thus personal and conscience revelatory, there must be some relation here to Christ the personal Revealer of God. This then is the relationship of Christ to conscience without which it would be impossible to reconcile our Christianity with our psychology.

There is, however, an element in regeneration which is not felt in the ordinary processes of life, a sense of divine support and of spiritual communion which lifts the soul into purer atmosphere. Conversion raises the whole content and detail of life into spiritual and personal relations with God. Obedience to duty becomes obedience to God; the behests of conscience become the promptings of Christ. It is difficult to overestimate the importance of this difference between the merely moral life and the regenerate life* ([J. W.] Buckham) Cf. John 5:5 The teaching of this verse is that there must be a new birth, a birth which begins with repentance and is accomplished by the power of the Holy Spirit.

3. The Human Side of Conversion

- a. Repentance. "Repentance is a personal sorrow for personal sin as against a holy God,"
- b. Faith. "Faith is a personal venture by which we create that confidence in an ideal which is necessary to satisfy our entire being."

Note: In normal faith the person makes the venture with a satisfied mind, he never lets go of reality for an instant. In presumption the mind is never satisfied, a man of presumption being determined to have his own way if he does violence to every fact in the universe. A man of faith wants nothing at the expense of reality

but he does believe that reality is vast enough to thoroughly satisfy an entire man, heart as well as intellect.

Note: There are two things which differentiate one kind of faith from another, relation to conscience, and the nature of the ideal object.

4. An Analysis of the Work of Conversion

The word "conversion" is a term usually applied to the entire work wrought in the heart when the sinner turns from sin to righteousness. It is the work by which he is transformed from a sinner to a Christian. There are three phases of the work included in the term: "conversion."

- a. Justification. This is the legal phase of the work and is concerned with the forgiveness of sin and restoration to righteousness. It is strictly an act in the mind of God and is done for the sinner when he "believes in Christ.
- b. Regeneration. This is the subjective side of the work and takes place in the sinner's heart. It is the renewal of the heart which corresponds to the new state. He is declared righteous in justification; he is made righteous in regeneration. "There is a real as well as a relative change." (Wesley). It is the impartation of a new life, which when the soul is subsequently cleansed from sin, becomes supreme.
- c. Adoption. This is the social phase of the work by which we become members of the family of God. It especially emphasizes our personal relationship to one another, as justification represents a new attitude, and regeneration a new motive.

It will be perfectly evident that regeneration is the only phase of the work with which psychology is immediately concerned.

5. The Scope of Conversion

Conversion is concerned with the person, i.e., with personality rather than individuality.

It is exceedingly important that we make the distinction between personality and individuality. Conversion is concerned with personality only. Sanctification is concerned with individuality.

Note: "Before a babe come to self-consciousness he has a fundament of being with a complex of characteristics, some physical and some psychical. The sum total of these characteristics is the individuality of the child. This individuality is developed and even modified as the child grows.

Indeed the whole complex of native characteristics is at last treated from the standpoint of self-consciousness. And the ultimate man is, as I have said before, "the individual personalized by the self-decisive rejection and endorsement of original traits." (Curtis, p.200)

This basal individual life of man is inorganic; this is the psychological explanation of depravity. The native characteristics are a clutter of items as unrelated as the odds and ends found in an attic. No organic man was ever born. Every man comes inorganic into the world. Depravity is therefore: (1) universal; (2) inherited. Personality is the result of volition and can never be repeated or transmitted. But the individual has his complex of traits under the law of heredity. Individuality is a racial matter. Personality is not.

6. A Psychology of Regeneration

(1) The Motive. When a repentant sinner comes into union with Christ there is a twofold relationship. Christ has a place in the affections and in the conscience of the sinner. There is a heart interest in Christ and a sense of obligation toward Christ. This introduction of Christ into the motive life is an event of large psychological possibility.

(2) The Vitalizing of the Motive. The Holy Spirit takes this new motive and vitalizes it, and organizes the sinner's entire motivity, his entire range of interest about it to this extent, that in every full mood of self-consciousness the regenerate man cares more for his Lord than for all other things. The whole being is not yet organized but the whole plan of the new manhood is established and the center of this plan is loyalty to Jesus Christ, (Cf. "Faith is trustful, heart-loyalty to God." Dr. Bresee)

(3) The Permanence of the Vitalized Motive. This new plan of organization kept vital in the heart of the believer by the actual indwelling of the Holy Ghost. When a sinner is actually united to Jesus Christ, then the Spirit of God makes his home in that man, and it is the Holy Spirit who completes the union with Christ, and vitalizes the new motive, and remains in the man sending pulses of power through his whole being. (Scripture References: Rom.8:9; Gal.4:19; 2.Cor.5:17; Eph.4:25-24; 1.Pet.1:23; 1.John 5:1; 2:29; 3:9; 4:7.)

(4) Regeneration Defined. "Regeneration is the primary reorganization of a person's entire motive-life by the vital action and abiding presence of the Holy Spirit so that the ultimate motive is loyalty to Jesus Christ."

PERSONAL HOLINESS

1. A Psychology of Personal Holiness

- a. Holiness is much more than perfection in motive. It is personal holiness because it is holiness from the standpoint of self-consciousness and self-determination. It is holiness in personality.

- b. The Transformed Motive. This is the key to the problem. In regeneration the being was organized around the motive of loyalty to Christ. But this motive was not a simple motive. Loyalty is made up of two elements, love and duty. These elements are both in the consciousness but usually duty is paramount, the common remark of the regenerated man being, "I will be true, I will not deny my Lord," seeking to do his duty in every typical situation.

- c. This loyalty is different from that of morality, for it is loyalty to a person, and it is grounded in personal affection. Yet it has the same weakness, for duty always implies a conflict, a civil war. The moral ought is a bugle call intended to call the person to battle, and while this battle is great, it is less than the highest mood.

- d. As long as duty is paramount in the consciousness, even the most noble sense of duty, the personal task is done under fear, and fear is never an organizing motive. In personal holiness this motive of loyalty is transformed into the simple motive of pure love. All the ethical quality is there, but the whip of the ought is gone. The holy person does things because he loves to do them. His being is now fully organized for the

entire self-conscious mood is filled with love, and all the person's motivity is nothing but love in a variety of shapes. There is no antagonism in his personal life, no civil war whatsoever. He may be tempted but not by his own depravity. It is not the vastness of love, but love entirely filling the self-conscious mood that marks the state of personal holiness.

2. The Possibility of Falling from Personal Holiness

If the motives are exhausted, is it possible to fall away from this grace? No man falls in the same way that a regenerated person does by yielding to a motive that springs out of individuality into consciousness in antagonism to the moral ideal. Holiness is spiritual self-assertion, and out of this there may come motives which may bring on the struggle with a possibility of personal defeat.

- a. Spiritual Discouragement. There is a sort of spiritual discouragement which grows out of love to Christ. We are in a world where Christ is not triumphant but there is great peril in giving place to a mood of discouragement because of this.
- b. Spiritual Pride. No person is beyond this temptation. This was peculiarly the temptation by which Satan assailed our Lord.
- c. Spiritual Ambition. A person may have an ambition to be a great worker in the Church or in the kingdom, and this may have grown out of pure love to Christ. This ambition may become so interesting that it stands over against the very love which created it. There may come such a turn of affairs that will be compelled to choose between his ambition and his Lord.

THE CONSUMMATION

1. The Personal and Individual Elements

The personal and individual elements are both recognized in the consummation of religion. Religion is intended to satisfy not only the personal or assertive side of our nature, but also the individual or quiescent side. There is in the individual, deeper than any self-consciousness, an instinctive craving after God; and as the moral person craves an active relation to God, to know him and to serve him, so the individual wants to have a passive relation to him, to be nothing in him, to rest in him forever.

2. The Final Union with God

When the individual life is thoroughly personalized, the probational struggle is over, and the person's motivity has become such that he can and does yield his whole being to God. There is a series of decisions and yet there is a final commitment. "In all the eternities, a man will never cease to be his own personal self; he will never come to be precisely like any other creature in the universe. In individuality the man is conjoined with God; in personality he is separate in self-consciousness and yet also conscious of his union with God."

"As a mote floats in the sunbeam, so this bit of manhood quietly rests in God; but he rests there as a person who has deliberately chosen his everlasting home. True it is he will remain, that "he shall no more go out"; yes, true it is that he must remain, not because he is established by coercion, but because he himself has freely exhausted every motive to go, and nourished every motive to stay. And even his present establishment in rest is personal and not automatic, for it throbs with the supreme joy of self-consciously choosing to live forever in God. In this

manner, the two antipodal features of man's nature find at last their harmonious coincidence. Absolute personal unification with the Infinite God, this is the consummation of religion." (Curtis)

Chapter 3

Molded by Personalism

(1905-1916)

While ministering on a three-church circuit in Esparto, California, H. Orton Wiley commuted by passenger rail to Berkeley to attend classes at the University of the Pacific and the Pacific Theological Seminary (later the Pacific School of Religion).¹ He finished two degrees in three years, achieving concurrently the Bachelor of Arts and the Bachelor of Divinity.² By the end of the summer, Wiley began his long career in higher education.

On August 23, 1910, Wiley responded to an invitation sent by the Board of Trustees at Nazarene University, two members being Phineas F. Bresee and Ernest A. Girvin, to serve as dean and faculty member of the liberal arts college. Fred C. Epperson, another university board member, acknowledged Wiley's positive response with a note saying, "expect to see you and get to business next week."³ After three years of building a liberal arts curriculum around a Bible college, Wiley, the college dean, was unanimously elected to the "chair of President" and to the faculty as "teacher of Philosophy and Education" in 1913.⁴

During his seminary work, Wiley completed his academic studies under the tutelage of John Wright Buckham. Richard M. Vaughn wrote that "Personalism has no more persuasive exponent than Professor Buckham."⁵ To understand Wiley's career as an educator, one must also understand the philosophy of personalism as it developed throughout the 20th century.

Personalism truly influenced the theological thought and educational practice of H. Orton Wiley. Attention will be given to the development of the philosophy of personalism in the United States, especially in the writings of Wiley's intellectual mentor, John Wright Buckham. Also, Wiley's personalistic influence upon his own students has been conducted through a brief review of two

baccalaureate sermons from his first presidential tenure at Nazarene University and a case study of his interaction with an outstanding student from this period.

“This Thing Called Personalism”

Personalism can be defined as “the philosophy that gives priority to the personality, regarded as constituting the chief reality and highest value.”⁶ The terms personality, person, and self generally refer to the same central construct of reality—the person. Wiley defined the person as “a dynamically integrated Self, striving toward an ethical-social Ideal, having ultimate Value-Reality, and a conscious or semi-conscious relation to the Supreme Person.”⁷ Selfhood and Individuality are components of the whole Person in which the knowledge finds its meaning. Personalism is a distinct form of Christian education—the middle road between empirical methods and neo-orthodox modes of instruction.⁸ The philosophy of personalism attempts to bridge the ideal with the real, the spiritual with the material, the monistic with the pluralistic, and the value of self with the value of community. Personalism is the culminative thought of various theologians, philosophers, and educators. A brief overview of the development of personalism will clarify the principal thinkers, origins, and connection of this philosophy to Wiley and Nazarene higher education in the United States.

The Development of the Philosophy of Personalism

Personalism emerged as a philosophical system from several intellectual sources. The breadth of these sources are beyond the scope of this chapter; however, there are literature reviews written about personalism. In the early 1920’s, John Wright Buckham⁹ and Edgar S. Brightman¹⁰ gave brief overviews concerning the content and etymology of personalism, respectively. Later, Ralph T. Flewelling founded and edited the *Personalist* journal in 1947.¹¹ The *Personalist* published articles that gave a succinct overview of Personalism’s main proponents and concepts. Borden Parker Bowne, however, is the personality

“most definitely identified with [Personalism] as a system of philosophy.”¹²

Bowne’s *Personalism*, written in 1908, is considered one of the first methodological explications of personalism.¹³ Bowne’s work was followed by Brightman, Buckham, and Flewelling who approached personalism in three distinct ways. They wrote from the perspectives of an etiological word study, a philosopher, and an intellectual historian, respectively.

Brightman’s review focused primarily on the English use of the word “personalism.”¹⁴ “Personalism,” according to Brightman, is “far from being classical,” since it is relatively absent from dictionaries, encyclopedias, histories and introductory texts of philosophy published previous to 1922. Brightman admits that “personalism” is a relatively new word, and is fighting for recognition,” although the concepts found in personalism may have deeper roots in philosophical history.

Personalism, according to Brightman, is a word used in three distinct ways: the logical, ethical, or metaphysical.¹⁵ The logical use coincides with a “humanistic” understanding of “pragmatism” in which “the personal life with all its needs” replaces “reason alone” as a “guide to truth.” Ethical uses of personalism refer to the ethics of “personality,” “self-realization,” or “perfectionism.” Later in the 20th century, theologians from various schools of thought have co-opted the term for developing a distinct view of spirituality and morality.¹⁶ Finally, personalism is used most frequently when describing a metaphysical approach to philosophy and theology. George H. Howison, Mary W. Calkins, and Borden Parker Bowne were the first American philosophers to use the term as an identifier for a philosophical school of thought.¹⁷ Howison’s theory of personal idealism and Calkin’s view of absolutistic personalism are not only attempts at metaphysical explanations of the universe, but a beginning point for ethical discussions.¹⁸ Calkins and Bowne used the term concurrently between 1906 and 1908 in public discourses.¹⁹ It was John Wright Buckham, a

contemporary of Howison, Calkins, and Bowne, who viewed personalism as a metaphysical philosophy.

Buckham's theological tone further expounds Brightman's search for a definition in an article aptly entitled "An Outline of a Philosophy of Personalism."²⁰ Buckham's personalism explains reality as the construct of persons that "experience, perceive, conceptualize, relate, and unify."²¹ A person may only consciously know what may be known about the world and the self. The self constitutes reality in that "[E]verything else is less real than the self by whom it gets its place and meaning in the realm of reality."²² The central theme of self as personal reality is organized around three major characteristics of self-activity (will), self-expression (creativity), and self-worth (value). Persons are "self-directive" and seek "to project into the outer from something of the wealth of its inner content" giving the personal self a sense of value, or "personal worth." Buckham states that "personality [is] ... in the making," or that a person progressively develops as guided by "the eternal Creative Person," or Divinity.²³

Flewelling's historical study identified three geographical sources for personalism: German, French, and American. According to Flewelling, personalism gained momentum with Berkeley and later English Personalists. The German influence upon personalism came through Leibniz who "might be conceded as the source of German Personalism,"²⁴ and continued through contributions from other German scholars, including Kant, Hegel, and Lotze. Hermann Lotze has the most direct influence upon American personalism, since he taught Bowne in Germany during the 18th century.²⁵ France contributed to personalism through Charles Renouvier (who also taught William James), Felix Ravaisson, and Henri Bergson. An example of Ravaisson's approach to personalism is found in the assertion that "mechanism could never explain organism."²⁶ In other words, mechanistic philosophies and science, unlike personalism, can not make sense of complex and rational organisms, such as human beings. Only humanity can make sense of reality, which is similar in

thought to Buckham. Bergson replaced reason with feeling, or intuition, as a means for understanding the universe.²⁷ Bergson's philosophy also had social implications. Flewelling claims that Bergson's personalism was behind a "democratic movement [in France] based on the value of the Person and opposed to every type of totalitarianism, Facist, Nazi, Marxist, or Clerical."²⁸ German and French influences were complementary to a personalistic school of thought that emerged in the United States in the first decade of the 20th century. Flewelling mentioned the importance of Bowne and the "St. Louis School," including the influential idealist George H. Howison.²⁹

How Personalism Moved from the East to the West Coast

Bowne taught at Boston University from 1876 to 1910 and served as dean of the Graduate School beginning in 1888. His writings include 17 books on philosophy and theology, as well as 133 articles written for popular religious and scholarly periodicals.³⁰ Bowne wrote that his work was essentially a philosophical rebuttal of Comte's positivism with a more theological approach to the study of knowledge and presenting instead a basis for a personal metaphysics.³¹ Bowne's teaching provided the basis for what later became known as Boston Personalism.³² There were, however, other thinkers outside of Boston and Bowne's influence that were also developing similar notions of personalistic thought.

As a young mathematics professor at Washington University in St. Louis, George H. Howison came upon "a large number of German intellectuals; and he was soon in the midst of zealots, the very breath of whose nostrils was German speculative ideas."³³ He developed several friendships in St. Louis, including William T. Harris³⁴, the leader of the Kant Club, a small and informal group of philosophers, and later U.S. Commissioner of Education, writer Bronson Alcott, and writer/poet Ralph Waldo Emerson. Howison eventually made his way to

teaching stints at the University of Michigan, Harvard University, and the Massachusetts Institute of Technology.³⁵

It was, however, in smaller venues at the Concord School of Philosophy and the Chestnut Street Club, where Howison gained the attention of William James and Thomas Davidson. These friendships led Howison to the Mills Chair of Mental and Moral Philosophy and Civil Polity at the University of California in Berkeley. The importance of gaining an endowed chair rested upon “its own [financial] foundation and could not be overturned in some chance haste for economy” as was his former position at Massachusetts Institute of Technology.³⁶

Howison preferred the intellectual connections he had in Boston, but took in stride the move to Berkeley. He soon made his mark as a professor of philosophy with a personalistic bent. George M. Stratton, a former student and biographer of Howison’s, wrote, Howison “saw young men and women in need of becoming, first of all--not economic factors given to producing, distributing, and consuming marketable things; nor as learners of some liberal profession--but of becoming, or of being transformed into, something more humane.”³⁷ Professor Howison dealt “with the whole person before him...with his power to act morally by treating himself and all his fellows as of eternal worth...He saw himself as a teacher of persons possessed of power to observe, to think, to enjoy beauty, to devote themselves to the great community of persons, of which the greatest of all is God.”³⁸ Howison’s concept of Personal Idealism³⁹ was explicated at various times, such as the lectures presented to the Philosophical Union in Berkeley,⁴⁰ where Howison’s influence made an impression upon his colleagues, such as J. W. Buckham.⁴¹

Buckham, like Howison, was a New Englander transplanted to the West Coast.⁴² Buckham’s conception of personalism originated in Boston under Bowne’s influence and became ingrained in Berkeley with Howison’s friendship.⁴³ Buckham contributed a dialectical approach to a personal understanding of self, especially in the tension between personality and individuality.⁴⁴

Buckham's dialectical understanding of personalism included "the *individual* with his [or her] physical composition and racial inheritances, [who] is born, matures, decays, and dies, ...[and] the *person* within the individual [who] can neither be born nor grow old and die."⁴⁵ There is a developmental scheme at work in order to "actualize" the individual into a person that finds an impetus in an "awakening" or "rebirth" to a "higher self."⁴⁶ According to Buckham, four influences shape the "person-to-be"⁴⁷ (or self) into a person (or higher self).⁴⁸ Psychophysically, "heredity and temperament" shape potential persons. The environment operates to form the person within the social context. Destiny also plays a vital role in guiding the person's development whether one refers to that form of guidance as providence or fate. The self, however, has freedom, or the "power of choice," among alternatives in taking the initiative to become the ideal of person. Personal freedom allows persons to "lay hold of the external, the past, the distant, the determined and makes these his [or her] own and out of them fashions the new."⁴⁹ Personality and individuality comprise the progressive tension inherent within the self.⁵⁰

In *Personality and the Christian Ideal* (1909), Buckham initially explained the dialectic tension between personality and individuality.⁵¹ Personality refers to the "potency" of "character" in tension with the "possession" of "natural endowments" of individuality. Individuality refers to the accumulation of naturally endowed "talents." Character is to personality what talent is to individuality. Whereas talent refers solely to finite "natural endowments," character reveals "the spiritual uniqueness" of persons. The principle of "Spiritual Uniqueness", according to Buckham, differentiates "personality from individuality."⁵² And it is "the struggle for character [that] is the supreme struggle of one's inner life."⁵³ Wiley melded Buckham's thought with his own in the following statement: "By a series of free selective, self-determining acts of the self, it enters the moral and spiritual realm and becomes a person."⁵⁴

H. Orton Wiley chose Buckham as his major professor and adviser.⁵⁵ Fireside chats after a homemade dinner at the Buckham's home highlighted Wiley's seminary days.⁵⁶ Wiley spent three years with Buckham studying Dogmatic Theology, while earning a Master of Sacred Theology in 1917 and Doctor of Sacred Theology in 1929.⁵⁷ Wiley reminisced, "While I understood but little of his teaching during my earlier seminary years, I am now increasingly conscious of the debt I owe him."⁵⁸ It was with Buckham, whether in the classroom and in the living room, that Wiley allowed personalism to enter into his philosophical and educational thought and practice.

Personalism in Wiley's Development as an Educator

Wiley entered professional life as a pharmacist. He was tested in scientific and vocational knowledge until certified in 1897 as a professional by the State of Oregon.⁵⁹ Vocational education and subsequent qualification for a viable occupation did not satisfy Wiley nor did his classification as a producer of "marketable things" (see Howison above). Instead, Wiley sought to develop his personhood through a liberal arts education at the University of California. Wiley's life thus posed as an example of the tension between vocational and liberal education in the United States of the late 19th century.⁶⁰

H. Orton Wiley considered liberal arts to be the "best possible preparation for the great work to which God has called them," and this being all students, not just those seeking a ministerial education.⁶¹ In the same article, Wiley cautions students to avoid the desire to earn money as the main motive for attending college. Rather, students should pursue an education that offers, "true worth [that] will seek the spiritual things of the kingdom of God." For Wiley, a liberal arts campus was the best place to develop personal worth and encourage a vital spirituality.

From the beginning, Wiley believed the liberal arts college needed to establish a place for students to "cherish and enfold the mentality with which God

has endowed us in loyal relation to the Divine.”⁶² The students’ relationship with God was of primary importance. The liberal arts curriculum not only made this connection to the Divine, but also developed the whole person. Traditional biblical ideas about personality stemmed from ancient Hebrew and Greek concepts of body, mind, and spirit. Instead, Wiley used the modern psychological language of “spiritual, moral, mental and physical.”⁶³ The college experience provided students with a balanced, or “symmetrical,” development of personality. Education answered the “dissatisfaction” of modern life, which failed to activate the operations of the “whole being.” Instead of teaching a person a single skill set to accomplish a repetitive task, a liberal education provided a well-rounded body of experiences that awakened and challenged the totality of students’ knowledge and abilities.

Wiley conveyed the importance of liberal arts education in his first position as academic dean (1910-1913) and president (1913-1916) at the Nazarene University (NU) in Pasadena, California. He sought to balance the Bible school emphasis with a liberal arts education. Wiley’s purpose and practice seemed divergent, however. In a college address given early in his career, Wiley states,

The emphasis upon development in the study of biology, the evolutionary hypothesis in philosophy, the educational ideal of a religious nature inherent in the child to be unfolded and developed, of depravity as a theological dogma no longer tenable, -- all these and many others, combined to weaken the faith of the student in the fundamental doctrines of grace, and to minify the importance of a definite and conscious experience of salvation from sin.

Yet, he sought to widen the perspective of Nazarene college students by introducing a liberal arts curriculum into a college what had been solely a Bible school. NU based its course of study on a “group elective plan, affording a wide and consistent choice of electives” in music, history, science⁶⁴, education, philosophy, archeology, and foreign languages.⁶⁵ It should be noted that extracurricular activities were limited to practical ministry experiences, literary

societies, and outdoor sports, like hiking and swimming. Athletics and Greek societies were deemed to carry the “spirit of boisterousness and rowdyism.”⁶⁶

In defining the role of higher education, Wiley tended to incorporate the language of holiness theology with a personalistic ideal. During a 1914 baccalaureate sermon, Wiley proclaimed,

Let us make Christ our Truth; truth not as a logical abstraction but a divine personification; ...Christ in every truth until it becomes an apocalypse of glory. Oh for that waking! to come forth into that sunrise! Out of all our darkness and weakness, our numbness and deadness, into that light, the glow, the power and the glory of that beatific Christ-Shine. In the outstreaming of God, the divine halo, to exercise intuition, reflection, faith, worship. God shining all about you and in that shining to behold and believe; God's warmth within you, and in that warmth to feel; God's love flooding your soul, in that love, to love.⁶⁷

This was Wiley's goal for higher education. Wiley further conveyed his educational aim for Nazarene college students: “When [students] thus come to know God, every discovery in the created world, whether in science, or history, or philosophy, of mathematics or music only leads them to greater adoration of God.” In Wiley's educational philosophy one can see the influence of Buckham's Personalism, Bergson's Intuitionism, and American holiness theology.

The confluence of the ethical dimension of personalism and holiness religious experience was also conveyed in the following quote from the next year's baccalaureate sermon in 1915.

We come to see God in this aloneness [of individualization] we view our lives against the moral background of God's righteousness and see ourselves and the true quality of our lives for the first time. Then it is that there comes such an awakening as we never expected. We see the qualities of our being for the first time and behold the sinfulness of our being.⁶⁸

Christian education for Wiley combined the personalistic ideals of his intellectual mentors as well as the influence of his religious experiences in the American holiness movement.

Wiley made a distinction between Christian and secular education throughout his life. Later in his career, Wiley asserted, “Christian education means more than merely placing the Bible in the school and surrounding the students with a spiritual atmosphere...Christian education means a radical change in viewpoint, and more or less change in method.”⁶⁹ Christian college curriculum is not the Bible surrounded by other similar supporting subjects, but a balance between “divine revelation and human acquisition,”⁷⁰ or, stated another way, as a balance between the Bible and a liberal arts curriculum. Wiley did not want only to make preachers and other Christian practitioners, but to offer a well-rounded “education of Christian young men and women” with “moral character and worth.”⁷¹ One of Wiley’s students exemplified his attempt to provide a thorough Christian liberal arts education.

Wiley recalled his first interaction with this young student. He wrote:

I first met Esther Carson at the corner of Lake Avenue and Washington Street in Pasadena, at the opening of the first semester in 1910...We were waiting for the college bus--there was no city transportation to the college then--and as dean I was opening the first sessions of the college on the new Pasadena campus...I asked her what year she would be in, and she replied, “A freshman.” She then asked me what year I was in, and so we became acquainted. This was the beginning of a friendship between dean and student--a friendship that was to reveal one of the most brilliant students that ever graced the college campus.⁷²

Esther Carson wrote an extracurricular essay as a college sophomore that was later found in Wiley’s personal files. Entitled “The Chemistry of Human Life,” she translated the interaction of human personalities and relationships in the scientific jargon of chemistry. A brief example from her paper describes her analogy.

We have noted the crystalline structure of people whose characters are cubes, solid throughout and foursquare in every way; -- others are like prisms, reflecting every color of the rainbow; others of rhombic design, beautiful but not symmetrically developed; and

still others whole mental make-up is altogether asymmetric, having no plan of symmetry whatever.⁷³

Carson enveloped her scientific knowledge within a personalistic structure. She wanted to convey that the self is more than a mechanism. Carson followed Wiley and other Personalists in affirming the primacy of the person over a mechanistic view of humanity. In the words of Ravaisson, “mechanism [can] never explain organism.” Commenting on the law of the conservation of energy, Carson writes, “But the crowning marvel of this great chemistry of human life is the way elements and compounds [analogies for humans and their relationships] are changed and purified by the wonderful processes of the great Chemist.”⁷⁴ In Carson’s case, the organism explains scientific processes in an unmechanistic and idealistic fashion. Wiley’s student had caught the idealistic notions of personalism. Carson was only a college sophomore when she penned this essay.

Esther Carson originally thought about college teaching as a profession. She was later offered a position by Wiley teaching Spanish at Northwest Nazarene College. Before she could begin, Carson went to the mission field to become one of the pioneering missionaries to Peru where she taught an illiterate people how to read. Moreover, she translated the Bible into the Aguruna dialect. This dialect had no written form until Carson put the language into writing. Tragically, Carson died during the birth of her second child and was buried at the top of a hillside outside the first Nazarene preaching point in Peru. Carson was an example of a student who had taken advantage of a balanced liberal arts education with an emphasis on a personalistic vocation⁷⁵ under the educational leadership H. Orton Wiley.

Summary

From 1905 to 1916, Wiley ministered in rural and urban churches, taught college classes, and presided over two Nazarene colleges. He married and had a family of four children. Within a decade of being ordained in ministry, Wiley

moved into a national leadership role within the Church of the Nazarene. During this time, Wiley managed to earn four postsecondary degrees. He established a philosophical perspective for his spiritual and educational commitments. By this time, Wiley spent five years in academic leadership at Nazarene University as dean and president. In 1916, Wiley assumed full-time responsibilities at NNC after one year in Berkeley. Wiley was saturated in personalistic thought as he took the reigns of leadership at Northwest Nazarene College.

¹ H. Orton Wiley. "Our 50th Wedding Anniversary Record." Recorded audiotape. November 8, 1952. NNU Archives.

² Biographers generally concur as to when Wiley completed his academic degrees. Timothy L. Smith, Called Unto Holiness, Vol. 1 (1962), Ronald Kirkemo, For Zion's Sake (1992), Grace Ramquist, The Boy Who Loved School (1963), and "This is your life" (1959) are sources that confirm that Wiley received his Bachelor of Arts and his Bachelor of Divinity degrees in 1910. Wiley, however, did not complete his master's in sacred theology until 1917. Over ten years later, Wiley was conferred the doctorate of sacred theology in 1929 based on his masters' thesis on the Prologue to the Gospel of John and his experience in educational leadership according to the diploma in the Wiley Collection, Point Loma Nazarene University Archives (also see Kirkemo, 1992, chapter seven). In a lecture series from 1959 (A study of the philosophy of John Wright Buckham, NTS, Oct. 20-23, 1959), Wiley confirms that he completed academic work at Pacific Theological Seminary in three years and earned his Masters of Sacred Theology and Doctor of Sacred Theology from Pacific School of Religion (page 2). Pacific Theological Seminary Board of Trustees decided to change the name of the school to the Pacific School of Religion in April 1916 in order to emphasize the "undenominational" character of its faculty, students, and educational partnerships (Harland E. Hogue, Christian Seed in Western Soil: Pacific School of Religion through a Century. (Berkeley, CA: Pacific School of Religion, 1965), 92-94.

³ Fred C. Epperson. letter to H. Orton Wiley. 25 August 1910. PLNU Archives. Wiley's response to the Board's invitation is mentioned by Epperson in this letter as being dated August 23.

⁴ Jack F. Sanders. Letter to H. Orton Wiley. 12 May, 1913. PLNU Archives. Note: Wiley's salary for the positions of President of the College and as a faculty member was \$1500.

⁵ Richard M. Vaughn, The Significance of Personality. (New York: The MacMillan Company, 1930), p. 290 footnote. Vaughn, a former student of Buckham's, thanked Professor Buckham for reading the manuscript of the book (Preface).

⁶ H. Orton Wiley, A Study of the Philosophy of John Wright Buckham, Nazarene Theological Seminary Lecture Series, October 1959, 44.

⁷ Wiley, 1959, 43.

⁸ See Christian Educational Philosophies in Appendix II. Wayne R. Rood, Understanding Christian Education. (Nashville: Abingdon Press, 1979), 169, 255, 351, 391.

⁹ John Wright Buckham, "A Personalist's View of Reality," Personalist, Vol. III, No. 4, October 1922, 244-253.

¹⁰ Edgar S. Brightman, "The Use of the Word 'Personalism'," Personalist, Vol. III, No. 4, October 1922, 254-259.

¹¹ The Personalist was published quarterly from April 1920 until October 1979 through the University of Southern California. Ralph T. Flewelling was the founder of the Personalist and the editor for its first 40 years. In 1979, the journal changed its title to the Pacific Philosophical Quarterly. However, it was only one of 15 personalistic journals published in 11 different countries. Ralph T. Flewelling, "'This Thing Called Personalism,'" Personalist 28 (Summer 1947): 229-236.

¹² Flewelling, 1947, 233. Also see Borden Parker Bowne, Personalism. (Boston: Houghton Mifflin Company, 1908) and Albert C. Knudson, The Philosophy of Personalism: A study of the metaphysics of religion. (New York: The Abingdon Press, 1927, 1969).

¹³ Brightman, 1922; Knudson, 1927, 1969; Flewelling, 1947; Paul Deats and Carol Robb (ed.), The Boston Personalist Tradition in Philosophy, Social Ethics, and Theology. (Macon, GA: Mercer University Press, 1986).

¹⁴ Brightman, 1922, 254-255.

¹⁵ Brightman, 1922, 257-258.

¹⁶ Prudence Allen, "Analogy and human community in Lublin existential personalism," Toronto Journal of Theology. (Fall 1989), 5:236-246. Allen reviews the personalism of Lublin University in Poland, especially as developed in the thought of the former ethics professor, the current Roman Catholic pope, John Paul II. A related work is a response to the papal encyclical *Veritatis Splendor* from Michael E. Allsopp and John J. O'Keefe, eds. Veritatis splendor: American responses. (Kansas City, MO: Sheed and Ward, 1995). For a critique of Western (Catholic) and Eastern (Orthodox) Christianity, see Georges A. Barrois, "Two styles of theology and spirituality," Saint Vladimir's Theological Quarterly 26 No. 2: 89-101 (1982). Barrios distinguishes Augustinian essentialism (based on Genesis 1-2) from Eastern Trinitarian personalism (based on the Prologue of John's Gospel as basis for discussing theological and spiritual issues (p. 97). Personalism has been useful in discussing issues related to bioethics, see Paul Ramsey, Ethics at the edge of life. (New Haven: Yale University Press, 1978) and James W. Walters, What is a person?: An ethical exploration. (Chicago: University of Illinois Press, 1997).

¹⁷ American poet Walt Whitman used the term in his work "Democratic Vistas" and Bronson Alcott used the term to identify his brand of theism. Flewelling, 1947, 233.

¹⁸ John Wright Buckham and George Malcolm Stratton, George Holmes Howison: Philosopher and Teacher: A selection from his writings with a biographical sketch. (Berkeley: University of California Press, 1934), 129. P. Magg, "The Personalism of Mary Whiton Calkins," Personalist, Vol. 28, No. 1, Winter 1947, 48-49.

¹⁹ Flewelling, 1947, 233; For more elaboration on how Calkins and Bowne used the term personalism, see Brightman, 1922.

²⁰ Buckham, 1922, 244.

²¹ Buckham, 1922, 245.

²² Buckham, 1922, 245.

²³ Brightman, 1922, 246, 248, 252, 253.

²⁴ Flewelling, 233.

²⁵ Francis John McConnell, Borden Parker Bowne. (New York: Abingdon Press, 1929), 37, 115.

²⁶ Flewelling, 1947, 231.

²⁷ H. Orton Wiley, Lecture Notes, "Philosophy 110, Bergson and other contemporary tendencies," Pacific Theological Seminary, June-July 1914. Wiley Collection, Point Loma Nazarene University Archives, San Diego, CA. Buckham noted Bergson's emphasis upon "intuitive empathy," an intellectual or spiritual tendency that has roots in ancient writings from Lao-tzu, the Bhagavad-Gita, Socrates and Christian thinkers, such as Augustine, Pascal, Schleiermacher, and American thinkers like Edwards and Emerson. From John Wright Buckham, Christianity and Personality, (New York: Round Table Press, 1936).

²⁸ Flewelling, 1947, 235.

²⁹ Flewelling, 1947, 233-234.

³⁰ McConnell, 282-286.

³¹ Borden Parker Bowne, Personalism (Boston: Houghton-Mifflin Company, 1908). Boston Personalism emphasized the connection between philosophy (reason and coherence) and theology (faith and confidence), the importance of critical rationalism along side sense experience, and ideals such as personal freedom, teleological concerns in philosophical discussion, and ethics, especially social ethics through former students such as Martin Luther King, Jr. Deats and Robb, 1986, 7-12.

³² Flewelling acknowledges the influence of teaching at a theological school because students saturated this philosophical thought through their sermons and church leadership. (1922, 233).

³³ Buckham and George M. Stratton, George Holmes Howison Philosopher and Teacher. (Berkeley, CA: University of California Press, 1934), 49(-52).

³⁴ William T. Harris (1835-1935) served as the Superintendent of the St. Louis Public Schools and later became the United States Commissioner of Education. For more information on Harris's educational philosophy, see *American Hegelians and Education* (<http://www.geocities.com/Athens/5079/hegedu.html>). According to this page, the Hegelian influence on American education should not be overlooked. Harris viewed elementary school as the thesis, high school as the antithesis (reflective stage), and colleges/universities as the synthesis of educational development.

³⁵ Howison also spent two years in Germany sitting under the teaching of Michelet, the scholar and professor who followed Fichte and Hegel at the University of Berlin (Buckham and Stratton, 1934, 66-69).

³⁶ Buckham and Stratton, 73.

³⁷ Buckham and Stratton, 15.

³⁸ Buckham and Stratton, x.

³⁹ Buckham and Stratton edited and published again, the article "Personal Idealism," on pages 125-138. Personalism Idealism rejects Absolutism of monism and "puts forward a Pluralism, an eternal or metaphysical world of many minds, all alike possessing personal initiative, real self-direction, instead of an all-predestinating single Mind that alone has real free agency" (p. 127). Not to be confused with Individualism which asserts "the dissolution of reality into a radically disjunct and wild 'multiverse'" (i.e. William James' terminology), but rather "the universe of final harmony which is the ideal of our reason." (p. 127) Howison's thought, by his own admission, is guided by Aristotle, Berkeley, Kant, and Leibniz. Howison is described as the "moving spirit" of the Philosophical Union (Hogue, 1965, 69-71).

⁴⁰ Buckham and Stratton, 10.

⁴¹ Buckham was "strongly effected" by Howison as well as Bowne. Hogue, 1965, 82.

⁴² John Wright Buckham, "The Septuagenarian 'Atlantic'," The Personalist, Vol. IX No. 4, October 1928, pp. 251-257). He relishes the memories of the East Coast after receiving the complete bound editions of the *Atlantic Monthly* periodicals at his home in California. Buckham, a Congregationalist minister who chose his first parish in New England "as much for the mountains nearby as for the people," arrived at Pacific Theological Seminary in 1903 as professor of Christian theology. Buckham's father was President of the University of Vermont. Hogue, 1965, 81.

⁴³ Buckham cites Howison, Bowne, the Philosophical Union, and his students as the major influences upon his own personalistic philosophy Personality and the Christian Ideal. (Boston: The Pilgrim Press, 1909), vi.

⁴⁴ This dialectic tension is found later in a short chapter by Jacques Maritain, "Education at the Crossroads," Classic and Contemporary Readings in the Philosophy of Education, edited by Steven M. Cahn. (New York: MacGraw-Hill Company, 1997), 456-460, especially 459-460.

⁴⁵ Buckham, 1909, 37, italics added.

⁴⁶ Buckham, 1909, 109, 111.

⁴⁷ Buckham, 1909, 65.

⁴⁸ Buckham, 1936, 60-61.

⁴⁹ Buckham, 1936, 64-65.

⁵⁰ Buckham's dialectic owes its structure to Hegel's progressivism (thesis, antithesis, synthesis).

⁵¹ Buckham, 1909, 34-37.

⁵² Buckham, 1936, 86.

⁵³ Buckham, 1909, 67.

⁵⁴ Wiley, 1959, 26. It is not clear whether Wiley was quoting Buckham or relaying his own thinking.

⁵⁵ Wiley, 1959, 2.

⁵⁶ Wiley, 1959. "The intimacy of campus life made possible close and lasting friendships, and these relationships were often between faculty and students." Hogue, 1965, 88.

⁵⁷ Price, 1984, 145.

⁵⁸ Wiley, 1959, 2.

⁵⁹ Price, 1984, 145. Wiley received his diploma from the Oregon State Board of Pharmacy on March 9, 1897. The original diploma is in the Wiley Collection, PLNU Archives.

⁶⁰ College curriculum veered away from liberal arts toward vocational specialization at the end of the 19th century. See Christopher J. Lucas, Crisis in the Academy. (New York: St. Martin's Press, 1996), 129.

⁶¹ H. Orton Wiley, "The Value of a College Education," Nazarene Messenger. January 1918.

⁶² Nazarene University Catalogue (1912-1913), page 14. File #367-29. Nazarene Archives, Kansas City, Missouri. File #367-29. This document was written and edited by H. Orton Wiley, dean of the university.

⁶³ Wiley, "The Value of a College Education," NM January 1918.

⁶⁴ Wiley may have verbally and personally disagreed with biological developmentalism and the evolutionary hypothesis. However, due to his commitment to building a liberal arts college, he later hired a physicist named Phil Carlson, a Ph.D. from the University of Washington, who introduced "an acceptance of geological evolution" into the science department. (In Kirkemo, 1992, 146-147.)

⁶⁵ "Our University a Necessity," a college address by H. Orton Wiley. Undated (Early Papers from Nazarene University and Pasadena University, File (1), Wiley Collection, PLNU Archives.

⁶⁶ Wiley, "Our University a Necessity," Ibid.

⁶⁷ Wiley, Baccalaureate Sermon, Class of 1914, Nazarene University, Pasadena, CA. Wiley Collection, Early Papers, Nazarene University/Pasadena College, File (10). The cover page reveals that this sermon was preached to the “first class graduating with full four years in college.”

⁶⁸ Wiley, “Baccalaureate Sermon, Class of 1915.” Pasadena College (Nazarene University). Wiley Collection, Early Papers, Nazarene University/Pasadena College File (12). PLNU Archives.

⁶⁹ Wiley, letter to Professor Louis A. Reed, Pasadena University, 31 March 1921. Wiley Collection, PLNU Archives.

⁷⁰ “Christian Education,” Keynote Address delivered at the Third Educational Conference, Church of the Nazarene, held at Pasadena College, Pasadena, California, October 17-19, 1951.

⁷¹ Wiley, “Our University a Necessity,” Wiley Collection, PLNU Archives. Moral character and worth should be read in light of Buckham’s notion of Spiritual Uniqueness and not the superficial, individualistic renderings of character or worth as determined by American university admissions policies in the early 20th century. Harvard and Columbia were accused of limiting the number of Jewish minorities through admission policies based on appearance, background, extracurricular achievements and character as judged by alumni and admissions officers. See Helen L. Horowitz, Campus Life: Undergraduate cultures from the end of the eighteenth century to the Present. (Chicago: University of Chicago Press, 1987), 103-106.

⁷² H. Orton Wiley, “Personal Recollections of Esther Carson Winans,” Carol Gish, editor, Letters of Esther Carson Winans. (Kansas City: Beacon Hill Press, 1951), 11.

⁷³ Esther Carson, The Chemistry of Human Life, (Read at the Phineas Literary Society, May 31, 1912 in the Early Papers, Nazarene University/Pasadena University, PLNU Archives, Item 16. Carson’s paper reminds me of another article by Frederick Marsh Bennett, “Is Spirit a Chemical Reaction?,” The Personalist. Vol. 3 No. 2 (April 1922), 106-111.

⁷⁴ Carson, “The Chemistry of Human Life,” unpublished manuscript, 1912. Wiley Collection, PLNU Archives.

⁷⁵ Thomas O. Buford, In Search of a Calling: The college’s role in shaping identity. (Macon, GA: Mercer University Press, 1995), 165-190. Located in chapter 7, “Educating for a Calling.” 165-190.

GOD AS PERFECT PERSONALITY

By H. Orton Wiley,

Excerpt of Chapter 13, *Christian Theology*, Volume 1,
published by Nazarene Publishing House, 1940, pages 290-291

We have considered God as the Absolute in the sense of the ground of all reality, and as the Infinite in the sense of efficiency; it remains now for us to consider God as Perfect Personality, *first*, in the sense of a completion or perfecting of the two previous aspects; and *second*, as furnishing the reason or purpose of all things. The Christian conception of God must therefore include the idea of Absolute Reality as the ground of existence, His Infinite Efficiency as its cause, and His Perfect Personality as the reason or end of all things.

We have seen that false conceptions of the Absolute and the Infinite have led to grievous errors respecting the true nature of God, so also a false conception of personality has led many to maintain that there is an inconsistency in ascribing personality and personal attributes to the Absolute and the Infinite. One of the outstanding problems of modern philosophy and theology, therefore, is this question of personality. At no point perhaps have philosophy and theology had such a direct contact, nor has philosophy done more to shape the theological conceptions of God, than in these conflicts which have arisen over the being and nature of God.

Origin and Meaning of the Term. The idea of personality has been dominant in thought from the earliest times, but by a strange coincidence the word itself came into use only in modern times. The earliest Greek conceptions of the Deity were personal even if polytheistic, but the attributes of goodness and truth were not applied to them. Far earlier than this was the Hebrew conception of a personal God, with all the attributes which we ascribe to human personality. It was Boethius, however, in the earlier part of the sixth century who gave the definition of personality which has been current in the church until modern times. This definition is, *Persona est naturae rationalis individua substantia*, or a "person is the individual subsistence of a rational nature." A person then, was characterized in a twofold way — an individual as being separate and distinct from others; and a common rational nature of which each individual was partaker.

Thomas Aquinas in his *Summa Theologica* defines a person as "that which is most perfect in all nature, as subsisting in rational nature." He argues then, "that the term *person* may be applied to God, since His essence contains in itself all perfection, but not in the same way it is given to His creatures, but in a more excellent way, as other names that are given to creatures are ascribed *via eminentiae* to God." It is evident that St. Thomas is thinking more of personality as

being *in* God than as applied to God. The Trinitarian controversies had been carried on under the prevailing influence of Platonic Realism, and the tendency was to subordinate the individual to the universal. This was noticeable in the earlier Greek concepts of religion. The gods of the polytheistic pantheon were too personal, in the sense that their finiteness was subversive of their universality. The word "person," therefore, was thought of in the sense in which we commonly use it in its application to the Trinity, while the unity of God was expressed by the word "substance" or "essence." Thus we have the Greek word *hypostasis* and the Latin word *substantia* which as the equivalent of *hypostasis* should, to be more exact, have been translated *subsistence*, instead of *substance*, the former denoting a distinction within the ultimate substance, rather than the substance itself. Thus God was personal in the sense of the Trinitarian distinctions, but to the ultimate and unitary being of God the more abstract term of *essence* or *substance* was applied. This failure to apply the term "person" to the whole being of God gave rise to the modern controversies between philosophy and theology concerning the nature of personality; and further, to controversies within theology itself respecting the nature of the Trinity. Out of these has come a firmer and wider grasp of the meaning of personality. It is seen to apply now, not only to the hypostatic distinctions of the Trinity, but to the whole conception of God as both Unity and Trinity. It has proved to be the ultimate reality, through which alone the Absolute can be understood. The world-ground is therefore personal, and the infinite efficiency of the first cause is likewise personal. Reserving the trinal nature of God for a later discussion, we shall trace the development of this wider concept of personality, presenting *first*, the Psychological Argument from the nature of self-consciousness, and *second*, the Metaphysical Argument from the nature of personality itself. The first argument is stated in the most able manner by Dr. William G. Shedd in his *Dogmatic Theology*; the second is best represented by Lotze in his discussion of the nature of personality.

The Psychological Argument for Personality. Personality is marked by self-consciousness and self-decision. Dr. Olin A. Curtis in his *Christian Faith* defines it as "the power of self-grasp, self-estimate, and self-decision," or more concisely "the power of self-conscious decision." Consciousness implies the duality of subject and object — a subject to know and an object to be known. Without this, consciousness is impossible. Self-consciousness is a higher form of consciousness, in which the subject and object are identified. The duality remains but the human spirit, in the act of self-cognition furnishes both subject and object in one being or substance. It

has the power of setting itself over against itself, and thereby duplicating its own unity as subject and object. Man, therefore, not only thinks, feels and wills, but he knows that he thinks, feels and wills. It is this power of self-consciousness and determination that constitutes him a personal being. Dr. Shedd states the position as follows: Self-consciousness is (1) the power which a rational spirit or mind has of making itself its own object; and (2) of knowing that it has done so. If the first step is taken, and not the second, there is consciousness but not self-consciousness; because the subject would not, in this case, know that the object is the self. And the second step cannot be taken, if the first has not been. These two acts of a rational spirit, or mind, involve three distinctions in it, or modes of it. The whole mind as a subject contemplates the very same whole mind as an object. Here are two distinctions or modes of mind. And the very same whole mind also perceives that the contemplating subject and the contemplating object are one and the same essence or being. Here are three modes of one mind, each distinct from the others, yet all three going to make up the one *self-conscious spirit*. Unless there were these two acts and the three resulting distinctions, there would be no self-knowledge. Mere singleness, a mere subject without an object, is incompatible with self-consciousness. And mere duality would yield only consciousness, not self-consciousness. Consciousness is dual; self-consciousness is trinal (Cf. Shedd, *Dogmatic Theology*, I, p. 183ff). Self-consciousness, being the most perfect form of consciousness, is applicable to God as the Supreme Being or Perfect Personality. But we must make a distinction here. Man has both consciousness and self-consciousness. By consciousness he is related to the objective world through sentiency. There is in him the sensuous consciousness of the animal and the blind agencies of physical appetite. The animal is impressed by external objects which are no part of itself, but apparently is never impressed by itself. It experiences heat and cold, pleasure and pain, but cannot duplicate its own unity and thus become aware of the subject which experiences them. An animal is not a person and cannot have self-consciousness. Man has this sentient consciousness also, but it differs in this respect, that it is capable of being scrutinized and converted into self-consciousness. On this lower plane, man may think, but he does not think of what he thinks; or he may feel, and not direct his attention to the character and quality of those feelings. It is one of the effects of conviction by the Holy Spirit," says Dr. Shedd, "to convert consciousness into self-consciousness. Conviction of sin is the consciousness of self as the guilty author of sin. It is forcing the man to say, 'I know that I have thus felt, and thus thought, and thus acted.' The truth and the Spirit of God bring sinners to

self-knowledge and self-consciousness, from out of a state of mere consciousness" (Shedd, *Christian Dogmatics*, I, p. 180). Dr. Olin A. Curtis emphasizes this same fact but gives more attention to the volitional than to the intellectual and affectional aspects of personality. He regards self-decision as the most important feature of the entire personal process because it is the culmination. "Whenever we will anything, supremely conscious of self, that volition is self-decision." "Whenever a man sees himself out there," he says, "as an existing, isolated, peculiar individual, and then in the flash of that vision of self, wills anything, that volition is self-decision. The person first makes himself the clear, full objective of his own thought, and then makes that definite point of his person the original initiative of his choice. And so the significance of self-decision becomes tremendous because the decision is charged with the conception, with the entire valuation, which the man has of himself" (Curtis, *Christian Faith*, pp. 23, 24).

Self-consciousness belongs to God. It is evident; however, that God like man cannot have consciousness apart from self-consciousness. *First*, sentiency cannot be attributed to God. God is Spirit (John 4: 24). According to the creedal statement He is "without body, parts, or passions." Here a sharp distinction is made between spirit and matter. Matter has bodily form, and must have parts and passions. A body is divisible and therefore capable of being destroyed. A body is capable of passions in the etymological sense of the term, that is, it can be wrought upon from without by material substances. Spirit being a unity can have no parts and is therefore indestructible. God as the Absolute Spirit is a unity and therefore can stand in no passive and organic relations to that which is not Himself. When the creed states that He is without "passions" it means that He is not operated upon or moved from the outside, but that all His activity is self-determined. The divine movement is all from within, that is, *ab intra* as over against *ab extra*. His personal decisions are always self-decisions of the highest possible type. His knowledge and affections are always the expression of His infinite and eternal worth. *Second*, there can be no growth or development of consciousness in God. Man comes to self-consciousness gradually through the increasing complexity of the relationships existing between the self and the objective world. As he develops physically from infancy to manhood, so he must develop in his mental and moral life. Like the Word incarnate, he increases in wisdom and stature, and like Him he should increase in favor with God and man. We cannot think of God as having blind and unreflecting mental processes. His reason is not discursive but intuitive. His is

ever "self-conscious, self-contemplating, self-knowing and self-communing." He is indeed cognizant of the universe which He created, but this knowledge is not mediated through the senses as in man, and consequently is never partial or imperfect. Here we hear the breaking of the great deep on the infinite and eternal shores of God's omnipresence, His omniscience and His omnipotence.

The Metaphysical Nature of Personality. We have presented some of the psychological aspects of personality as found in the nature of self-consciousness; we must now consider more carefully its metaphysical characteristics. Pantheistic thought asserts that personality cannot be conceived without finite limitations. For this reason it has always objected to the application of the term personality to God. Personality according to the Hegelians and Neo-Hegelians consists in the contraposition of self to another object, a nonego by which it is limited. This limitation of the self by the cosmical ego is the cause of consciousness reflecting upon itself, thus giving rise to self-consciousness or personality. Infinite personality, then, according to this type of thought would be a contradiction in terms. But does personality depend upon this limitation? Theists reply in the negative. They maintain that this limitation may be the occasion but not the cause of personality. The root of personality lies in its nature before there is any contraposition to other subjects, and consists in the peculiar constitution of the subject as a finite spirit. The contraposition, therefore, is not the essence of personality, but only an inherent consequence of its nature.

The philosophical argument of the Hegelians against the Personality of God has been ably met on philosophical grounds by Hermann Lotze (1817-1881), whose writings have profoundly influenced theology. His chief works bearing upon this are the *Microcosmos* and his class lectures on the *Philosophy of Religion*. Lotze approaches the subject of personality from the opposite angle, affirming that perfect personality belongs to God only, and that the necessity finite personality has of thinking itself over against a not-self is due to the limitation of finiteness rather than personality. He begins his argument by an analysis of personality which he finds yields two features, *first*, that the subject possesses an image of cognition or representation of what it is, by which it distinguishes itself from others; and *second*, that this image is unique, in that it cannot be contrasted with any other image in the same sense, that the other image may be contrasted with a third. The uniqueness and distinctness of this image he holds to be fundamental to personality. While our knowledge of personality may come from experience in the sense of

mental development, it is not merely the orderly arrangement of ideas according to some system, but the ego standing in direct opposition to every nonego. Thus he finds that self-consciousness always implies the existence of a fundamental self-feeling which is its most essential element. Lotze also denies that personality is occasioned by the ego's activity being "reflected" back from a nonego. This he asserts is a "mere supplement of thought devoid of all basis." Such a process he says, would not distinguish the 'I' from "thou" or "he," our own personality from that of others. This distinction, he maintains, is not affected by means of pure ideation, but by the power of the self to combine its experiencing of feeling with its ideas. It is this combination that enables us to distinguish a personal state as our own. "The smallest capability for the experience of feeling," he says, "is sufficient to distinguish the one who experiences it from the external world, but the highest intellectuality apart from this capability, will not be able to apprehend itself as an ego over against a nonego. This is to say, once again, that personality presupposes feeling or self-feeling and cannot be subsequent intellectual construction only."

Lotze in denying limitation as the essence of personality, lays a firm foundation for belief in the personality of God. "What justification is there," he asks, "for attributing the term personality to its incomplete form in man, and grudging it to the Deity completely endowed with it?" Finiteness, then, according to Lotze, is the limitation rather than the expression of personality, and only in the infinite is there the truest and highest personality. "So little, therefore, is the idea of God's personality contradicted by His infinite greatness and perfection," says Christlieb, "that, on the contrary, it is precisely by reason of them that He must be personal" (Christlieb, *Modern Doubt and Christian Belief*, p. 170).

We must draw our argument for the personality of God to a close. We have seen that the infinity of God, instead of placing Him outside the reach of human knowledge as agnosticism declares; or denying to Him personality as pantheism maintains, is instead, the very presupposition of His personality. And further, the idea of the Absolute can be maintained only as it posits an absolute Subject, that is, the absolute Personality. Thus the Absolute instead of being a contradiction of personality, can be explained only in the light of personality. The self-consciousness of the Absolute Personality does not need to limit itself by a not-self outside. God created the universe and gave it the position it holds, so that if we consider it a limitation in any sense of the word, it must be a self-limitation. This necessarily involves a belief in freedom. If we deny to God the freedom to create a world of finite existence apart from Himself, this very

limitation would be a denial of His absoluteness. Thus the Christian concept of God preserves it from pantheism. On the other hand, it is maintained that one person can be distinguished from another, only by the multiplicity of powers which characterize him. Thus agnosticism holds that the Absolute, being by abstraction outside the realm of attributes, cannot be known. The Christian concept of God is that these powers are not abstracted from personality, but function in it as a unity instead of a multiplicity. Knowledge, feeling and will may be distinguished in finite personality, and exercised in some degree of independence, but this is not true of the Absolute Personality. Personal powers may correspond to certain objective distinctions in God, but it is His whole being that knows and feels and wills, and this in such a manner that their exercise does not break the absolute unity of His being. But apart from the philosophical significance of the term personality as applied to God, there is a religious significance to the term. As a personal Being, self-conscious and free, God stands in ethical and spiritual relations to mankind. As personal, God is Absolute reality in relation to the ground of all existence; as Infinite Efficiency, He is the Cause of all existence; so also as Perfect Personality, He is the reason or purpose of all existence.

PERSONALITY AS THE FINAL CAUSE OF FINITE EXISTENCE

We have shown that Perfect Personality is the completion of the process, which includes the concept of the Absolute as the ground of all reality, and the Infinite as the cause of all finite existence. We must now show that there is a sufficient reason or final cause of the universe, and this we find in Perfect Personality also. So far we have dealt mainly with the philosophical aspects of absoluteness, infinity and personality. But the term personality has a richer content than that given to it by metaphysics alone. To self-consciousness must be added self-determination. Perfect Personality involves perfection of intellect, feeling and will. There is therefore within the cosmos itself, a teleology or purpose which is derived from its Author. Dr. Dörmér has shown that Spirit expresses something positive, a peculiar Being transcending Nature and its categories, which is not merely in degree of higher worth than all finite good things, but which is also the absolute final end. In this higher something, or in God as Spirit, the principles will be found of all those ideas of which the world forms the mere finite manifestation or type, the principles of Measure, Design and Order, of Beauty and Harmony. God, as Spirit is the

original seat of the "eternal truths"; they have in Him their absolute being. . . . For how can absolute Being, which is to be necessarily thought of as the real and original possibility, both of existing things and of knowledge, be such a possibility if it is not essentially spiritual? (Cf. Dorner, *System of Christian Doctrine*, p. 284). God as Perfect Personality satisfies, therefore, the religious nature of man, not only in its intellectual aspects, but in its moral and ethical demands as well.

Nature and the Personal Spirit. Perfect Personality lies only in the realm of spirit. Spirit, therefore, must give meaning to nature. The spiritual sphere is the only sufficient explanation of nature, without which its contradictions for rational thought must ever remain an unsolved riddle. "It is no tragic accident," says Dorner, "that without exception, every individual thing or every natural good passes away. It lies in the nature of the case." Nature must be permeated by the spiritual sphere, so that all its processes are taken up and made subservient to higher ends. This is the argument of St. Paul in his First Epistle to the Corinthians. *There is, he says, a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly* (1 Corinthians 15: 44-49). Here it is clearly declared that the end of nature is the spiritual, and that it is inherent in Christianity as a philosophy of life, that the natural must be spiritualized, that nature must be made to serve spiritual ends. The transient nature of finite existence, or the consumption of nature, is not therefore irrational, since it serves a permanent purpose and comes to fuller expression in something higher than the finite, thus serving an infinite end.

Personality and Its Positive Spiritual Content. But the spiritual realm not only transcends nature and becomes its end in a general way; there is a positive content to the term Spirit. It signifies not merely a higher degree of worth than nature, but a unique, personal being, transcending nature and its categories, and is in itself the Sufficient Reason of nature, its absolute and final end. It was Athanasius (296-373), the great champion of the Trinitarian conception of God who declared that "he who contemplates Creation rightly is contemplating also the Word who framed it, and through him begins to apprehend the Father" (Athanasius, *Discourse Against*

the Arians, I, p. 12). Here we approach the deep and unfathomable mystery of the adorable Trinity. But it is impossible to discuss the question of Perfect Personality without anticipating the distinctly Christian conception of God as Trinal Spirit or Triune Being. Why are the principles of truth, right, beauty and harmony in the world? Do they not force us immediately to the belief that there is a principle of order in the world? And can there be order without wisdom? And can wisdom be less than personal? Here we have reached the inspired declaration of the Prologue to the Fourth Gospel: *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made* (John 1: 1-3). Here it is specifically stated that the world was created by the Word, that is, according to a rational order, and after principles absolute in the personal Word which later became incarnate in Christ. It was just because the *Logos* was personal and creative, that Christ became the Redemptive Person. In Him was manifested the fullness of grace and truth. It is then in God as Spirit, that we must find the original seat of mercy and truth, strength and beauty (Psalm 96: 6). It is in the *Logos* as the Eternal Word that they have their absolute and unoriginated being. These principles did not originate in will; they are true in themselves and are therefore eternal within His essence as Spirit. They are the categories which presuppose Divine Intelligence. Whether finite or absolute, there can be no true end apart from intelligence, nor can there be either beauty or harmony without it. Only as there is a synthesis of the mind within nature and the mind within man can there be any understanding of nature by man, or any communication of man with man. It is because of the eternal *Logos* which precedes and underlies the very structure of creation, constituting it a cosmos and not a chaos, that we have our world of order and beauty. And further still, it is because the Christian conception of the *Logos* given us by St. John is both personal and creative, that we are preserved from pantheism, which on the one hand would merge everything into God, or on the other, regard the world as an emergence or emanation from God. St. Paul in his address on Mars' Hill declared to the Athenians that God is not *worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things*; and passing directly from the creative aspect, he presents the ethical as the great goal of human personality, *that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being*

(Acts 17: 25- 28). A firm grasp upon the fact of personality forever prevents thought from becoming pantheistic.

THE PRINCIPLES OF RATIONAL INTUITION

What are these absolute principles, eternal in the Godhead and peculiarly the property of the Divine Logos, which form the archetypal ideas of the world, the rational principles of order in the universe? The ancient philosophers expressed these norms in the familiar classification of the true, the beautiful and the good. Dr. Samuel Harris in his *Philosophical Basis of Theism*. (p. 180ft) thinks this classification inadequate. Starting with Kant's questions, "What can I know? What shall I do? What may I hope?" he divides the last into two; which he finds to be "What may I become?" and "What may I acquire and enjoy?" He thus finds four norms instead of three, which he regards as ultimate realities, known through rational intuition. These are (1) the *true*, which is the rational standard or norm of what a man may know; (2) the *right*, which is the norm of human activity; (3) the *perfect*, which is the norm of what a man may become; and (4) the *good*, which is the norm of what a man may acquire and enjoy. A brief discussion of these will give us some idea of the richness of Perfect Personality, which forms the spiritual goal of finite human beings and the supreme end of all things.

The First Ultimate Is the True. By the "true" we mean those universal truths or primitive principles of the mind which regulate all knowing. These truths of the reason have objective reality as principles or laws of things, in that they are the constituent elements in absolute reason. There can be no truth apart from the reality of the world-ground, just as there can be no laws of nature apart from the Author or Creator. "By truth," says Dr. Strong, "we mean that attribute of the divine nature in virtue of which God's being and God's knowledge eternally conform to each other" (Strong, *Systematic Theology*, I, p. 260). Thus as a Divine Perfection we must regard truth as an absolute correspondence of revelation with reality. Dr. Samuel Harris approves of Plato's position in regard to archetypal ideas, when touched, as he says by Christian theism. These archetypal ideas of the true, the right, the perfect and the good exist eternally and archetypally in God the Supreme Reason. These and all other forms and ideals compatible with them were in the mind of God as an ideal universe before they came to existence in the physical universe as we now perceive it. To these He gives expression in time and space, and under other limitations of finite beings. He also created men as finite rational beings which in their normal development

come not only to know themselves, but to know themselves in the light of Another, and thus arises the moral and ethical system in which God gives expression to even higher archetypal thoughts.

Truth as it is applicable to God is usually classified as verity, veracity and faithfulness or fidelity. The two latter may be considered attributes in that they represent transitive truth manifested to His creatures. The former must be regarded as immanent truth, and not merely an active attribute. It is the exact correspondence of the Divine Nature with the ideal of absolute perfection. While this ideal can be only partially comprehended by finite beings, it is fully known to God in all its excellence, and to this supreme excellence His whole nature corresponds. It is in this aspect that the Scriptures call Him the true God, as indicated in the following references: *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent* (John 17: 3). Since truth is reality revealed, Jesus is the Truth because in Him are revealed the hidden qualities of God. This is given further statement in 1 John 5:20 where the writer declares that *We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.* In both of these passages the word ἀληθινόν is used which describes God as genuine or real as distinguished from ἀληθής, a term used to express the veracity or truthfulness of God. When, therefore, our Lord speaks of himself as the Truth, He means not merely that He is the truthful One, but that He is the Truth and the source of truth. His truth is that of being and not merely that of expression (Cf. also 2 Chronicles 15: 3, Jeremiah 10: 10, 1 Thessalonians 1: 9, Revelations 3: 7).

As to the veracity and faithfulness of God, the Scriptures abound in both references and illustrations. Since God's knowledge is perfect He cannot be mistaken; since He is holy there can be no disposition to deceive; and since His resources are infinite He is under no necessity of failure. His law being a transcript of His nature is unchangeable and exactly adapted to the character and condition of His people. It becomes, therefore, the ground of adoration and praise. *Thy righteousness is an everlasting righteousness, and thy law is the truth. Thy word is true from the beginning; and every one of thy righteous judgments endureth forever* (Psalm 119: 142, 160). The Scripture writers delight in meditating upon the faithfulness of God as the foundation for faith and hope and love. If God were not true in all His promises and faithful in all His engagements, religion would be impossible. Hence we have such references as the following:

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? (Numbers 23: 19). He is a Rock, his work is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and right is he (Deuteronomy 32: 4). Thy truth reacheth unto the clouds (Psalm 108: 4). The truth of the Lord endureth forever (Psalm 117: 2). Thy faithfulness is unto all generations (Psalm 119: 90). In the New Testament we have such references as the following: *God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord (1 Corinthians 1: 9). If we believe not, yet he abideth faithful: he cannot deny himself (2 Timothy 2: 13). Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning (James 1: 17).* Other references must be reserved for treatment in relation to the specific attributes of God.

The Second Ultimate Is the Right. Here the principles of rational intuition are known as laws, in that they are regulative of energy or power. These apply in every realm—the physical, the moral and the spiritual. The term right is used to express conformity of action to the principles of reason regarded as law. This is applicable to both intellect and will. By the term "ought" is meant the action of a free rational being in response to the demands of reason. Law in its bare intellectual form is merely observed sequences, and as it concerns physical power is conformity of action to the laws of the physical realm. In duty, however, a new reality arises which must be considered in relation to free will and thus becomes moral law. Like the other intuitions of reason this law is operative in a practical way before it is formulated in thought. As man reflects, he comes to see that whatever he knows as true in the reason, becomes a law of action. Hence there develops a sense of oughtness, and duty takes on a new and intense meaning. He sees himself under an overmaster or Lord, and in conscience he knows himself along with, or in the light of, Another. Kant in his *Metaphysics of Morals* represents conscience as conducting a case before a court and gives his conclusion in these words: "Now that he who is accused by conscience should be figured to be just the same person as the judge, is an absurd representation of a tribunal; since in such an event the accuser would always lose his suit. Conscience must, therefore, represent itself always some one other than itself as Judge, unless it is to arrive at a contradiction with itself." He finds, also, that conformity or lack of conformity to the law as right results in two conflicting types of character. To the one he applies the term virtue and to the other vice. More remotely, however, he finds the one to be holy and the other sinful, and this in

direct relation to the Overmaster, known and felt in conscience. God as Perfect Personality must, therefore, be both holy and righteous, and as such demands both holiness and righteousness in His subjects. "Holiness," says William Newton Clarke, "is the glorious fullness of God's moral excellence, held as a principle of His own action and the standard for His creatures" (Clarke, *Outline of Christian Theology*, p. 89).

The Third Ultimate Is the Perfect. By perfection is meant the correspondence of outward action with the inner rational standard. When the mind imagines a perfect object, that creation of the imagination is called an ideal. Ideals, therefore, are not obtained by imitation, or the copying of observed objects, but are creations of the mind itself. Beauty and harmony are not dependent upon material altogether, but may be pure spiritual images. Beauty is primarily and originally pure form. It does not arise from matter, but is a form impressed upon matter. Material things as we find them in nature become beautiful through the interworking of these forms. Furthermore, this formative principle must be capable of being fixed in thought, not merely as outward law of beauty or harmony, but as a principle of the Essence itself. The law of the beautiful, of harmony and order, of perfection must therefore belong to the nature of God and be a part of the absolute Essence. As God is the Supreme Being, or the Being of beings, so His perfection is a supreme perfection, or a perfection of all perfections. It belongs therefore to God to impress the stamp of His own being upon all the divine works, and consequently His works are perfect. It was for this reason that Augustine loved to think of God as primary beauty and harmony. "God," he says, "is lovely as the beautiful, for we can only love the beautiful; but the truly beautiful is the supersensuous, is immutable truth." As applied to God, perfection is usually regarded in theology as the principle of harmony which unifies and consummates all the divine attributes, thus preventing the sacrifice of one attribute to another, and bringing each one to its supreme manifestation. Perfection in God is not the combination of many qualities, but only, "the undivided glory of the several rays of the divine character." It is the harmony of absolute freedom from inner contradictions. Beauty is therefore directly connected with holiness, and we are commanded to *worship the Lord in the beauty of holiness* (Psalm 96:9. Cf. 1 Chronicles 16:29, Psalm 29:2, 2 Chronicles 20:21, Psalm 110:3).

But the Divine Life as perfect, is not merely one of freedom from inner contradictions, it is also one of positive content. It is filled with inner divine potentialities, and all these potencies are in harmonious equilibrium. It becomes, therefore, essentially a Self-purpose. The Scriptures

recognize this beauty and harmony which characterize the Divine Perfection, as it recognizes truth and righteousness as belonging to the Divine Nature. The psalmist declared that *Out of Zion, the perfection of beauty, God hath shined* (Psalm 50:2); and again, *Thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain* (Psalm 104:1-3). When Jesus in His Sermon on the Mount enjoined upon His disciples the principles of perfection, saying, *Be ye therefore perfect, even as your Father which is in heaven is perfect* (Matt. 5: 48), He could have referred to nothing short of that freedom from inner contradictions which constitutes a holy being, and the possession of those positive potencies which in harmony with the divine nature stamped themselves in beauty upon all His works. The perfection He enjoins upon His disciples is not the absolute perfection of the Divine Being, but that in human personality which corresponds to the divine nature. It is the deliverance of the soul from the inner contradictions brought about by sin, or inherited depravity, and its restoration to purity of heart and simplicity of purpose. And, furthermore, this perfection implies in man as it does in God, a correspondence between the outer activities of life and the inner harmony of being. Perfection in this sense is intensely ethical, in that it includes both inner holiness and outward righteousness. *It is the fulfillment of the oath which he aware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life* (Luke 1: 73-75).

The Fourth Ultimate Is the Good. The good is the last and highest in the series of ultimates which constitute the norms of finite human existence. In its ultimate and absolute sense, our Lord applies the term to God only, *there is none good but one, that is God* (Matt. 19: 17). In this sense it is to be interpreted as the divine sentiment which wills the good of all creatures as such. Thus there is seen to be a distinction between the perfect in the sense of a conformity to the norms of truth and right, and the good in the sense of the useful. A thing may be either a means to something else, or it may be an end in itself. In the former sense, its value is estimated only in relation to that other thing and not for its own sake. This determines it as useful. "The fitting, the useful, the convenient, depend on something else," says Augustine, and "cannot be judged by themselves, but only according to that relation to something else." On the other hand, a thing may be willed for its own sake instead of another, and through its own inner harmony and beauty become an end in itself or a good. It should be observed that the good as the

highest in the series of norms involves each of the others in an order of precedence and dependence. Truth in itself appears to be foundational and presupposes no truth, and right is such, only by conformity to truth as a law of action. The perfect presupposes both the ideas of truth and right; while the good not only involves the experiences of joy and sorrow, but presupposes the true, the right and the perfect as the norm or standard by which to discriminate the sources of joy and the pursuit of pleasures worthy of a rational being. The good is then the rational.

The good, therefore, is the rational end or object of acquisition, possession and enjoyment. It presupposes the truth, the right and the perfect; it is that in which they culminate. Here we come to the province of ethics, and the necessary investigation of the realm of ends, which shall constitute a full and sufficient reason for life itself. It is this reality known by reason, which opens to knowledge the whole sphere of teleology or final causes. But while the good may be defined as that which has rational worth, the question arises immediately, "What is this good? What is it which has in itself some worth as estimated by reason; which is everywhere and always worthy of human acquisition and possession, and everywhere and always worthy to be the source of happiness to a rational being?" This, Harris defines as "the perfection of his being; his consequent harmony with himself, with God the Supreme Reason, and with the constitution of the universe; and the happiness necessarily resulting" (Harris, *Self-revelation of God*, p. 271).

It will be seen, then, that perfect personality is not only the highest philosophical concept of the Divine Being, but it becomes also the supreme end of finite existence. The essential good is primarily the perfection of the being in personality. The good is itself the realization of the truths, laws and ideals of reason. In so far as man attains the perfection of his own being, he attains the end which reason declares to have true worth. This is an end worthy of pursuit and acquisition, not only for ourselves but for all moral beings. The steps in this process of development must begin in the acquisition of a right moral character. Character begins in choice, and from thenceforth the will is a characterized will. Each succeeding choice develops, confirms or modifies this character. The moral law requires of its subjects, love to God as supreme, and love to our neighbor equally with ourselves. Love is therefore the fulfilling of the law. It is the essential germ of all right character.

But the good not only includes harmony within the individual person, in the sense of a character unified and motivated by perfect love, it includes also the perfection of all the powers

and susceptibilities of the person progressively unfolding according to the law of love. This tends toward the discipline, development and refinement of the individual, but implies also a correspondence of finite reason with the Supreme Reason, the finite will with the infinite will of God. Holiness, as we have pointed out, is "the glorious fullness of God's moral; excellence, held as the principle of His own action and the standard for His creatures," and therefore the Supreme Good for all of God's creatures. Furthermore, we must regard harmony with God's universe as involved in this Supreme Good. The universe, both physical and spiritual, is the expression of the archetypal ideas of God, and was brought into existence through the Divine Word or Logos (John 1:3). The individual cannot work out his own good apart from the universe. He belongs to a universal system of which God is the Author, and in which His wisdom and His love are evermore coming to harmonious expression. His well-being consists in a proper and harmonious adjustment to the system of which he is a part, and which was designed by the Supreme Reason for his progressive good. Here is the deep and profound meaning of the words, *All things work together for good to them that love God, to them who are the called according to his purpose* (Romans 8: 28). Then again, the good must include happiness. This follows as a consequence of the perfection of the person and his harmony with God and the universe. Happiness can have no separate existence. It is always inseparable from that in which it has its source. Thus joy springs out of right character and action and is inseparable from it. This is the meaning of Jesus who said to His sorrowing disciples, *I will see you again, and your heart shall rejoice, and your joy no man taketh from you* (John 16: 22). The personal, therefore, must ever be the true end or object of acquisition, possession or enjoyment. It is only in personality that the ideas of the true, the right and the perfect culminate. God as Perfect Personality is the only worthy object of human choice, and love to God the fulfilling of the law. With perfect love to God and man, the soul must forever unfold in the light of this Supreme Good, and at every stage of its progress will embrace enlarged conceptions of the true, and the right, the perfect and the good.

THE CHRISTIAN CONCEPTION OF GOD

In our discussion of the Divine Names and Predicates, we pointed out in a preliminary manner, some of the Scripture predicates of God as used by our Lord and His apostles. Among these were the terms *Spirit, Life, Light and Love*. Having now presented the philosophical aspects of God as the Absolute, the Infinite and the Personal; and having shown the necessity of a

personal God to meet the ethical and religious demands of finite personality, we turn from philosophy to discuss the religious concept of God. Christianity holds that the true concept of God is that which Christ revealed, or more specifically, which God himself revealed through Christ. We shall therefore endeavor to fill up in some measure the outline already presented, by a further discussion of Christ's concept of God, enlarged and interpreted by those additional concepts given by Him to the apostles through the inspiration of the Holy Spirit.

* * *

THE TRINITY

Christian Theology, Volume 1, pages 393-395

The evangelical doctrine of the Trinity affirms that the Godhead is one substance, and that in this one substance there is a trinity of persons. Perhaps the simplest statement of this truth is found in the Nicene Creed which declares "There is but one living and true God. . . . And in the unity of this Godhead there be Three Persons, of one substance, power and eternity: the Father, the Son, and the Holy Ghost." The doctrine of the Trinity is one of the deepest and most sacred in the Christian system. Stearns points out that St. Augustine in beginning one of the books in his treatise on the Trinity breathes the following prayer: "I pray to our Lord God himself, of whom we ought always to think worthily, in praise of whom blessing is at all times rendered, and whom no speech is sufficient to declare, that He will grant me both help for understanding and explaining that which I design, and pardon if in anything I offend" (*De Trinitate*, v. i, 1).

Whether or not God would have revealed Himself as Trinity, if man had continued sinless, we need not inquire. We do know that it is in the mystery of redemption that this truth comes into clear vision. Reason may have suspected it, but only in the redemptive Christ has it been made visible. Nor can we enter into this most sacred sanctuary of the Christian faith by way of human knowledge, but only through Christ who is the Way as well as the Truth and the Life.

The Experiential Basis of the Doctrine. The doctrine of the Trinity is in the Bible as humid air. The cool wave of reflection through which the church passed, condensed its thought and precipitated what all along had been in solution. While there are philosophical views of the

Trinity, yet philosophical analysis probably never could have produced, and certainly did not produce it.

It arose as an expression of experience, and that too, of an experience which was complex and rich. The doctrine is an attempt at simplification, stating and summarizing briefly what is given more at length in the New Testament. It was religion before it was theology, and in order to be effective must again become in each of us, religion as well as theology.

The doctrine of the Trinity is not, therefore, a merely theoretical or speculative one. It is intensely practical. With it is bound up our eternal salvation. It is revealed historically in close connection with redemption, and not merely as an abstract metaphysical or theological conception. God the Father sent His Son into the world to redeem us; God the Son became incarnate in order to save us; and the Holy Spirit applies the redemptive work to our souls. The Trinity, therefore, is vitally involved in the work of redemption, and it is from this practical and religious aspect of the doctrine that the truth must be approached. Because of its bearing on human conduct and destiny, it has been necessary to define it metaphysically in order to prevent its perversion by speculative thought. The doctrine, while receiving contributions from the various systems and types of philosophy, does not owe its origin to any of them, and can never be fully explained by them.

The experience of the apostles and early disciples was intensely religious, rich, luxuriant and all-compelling. The Epistles of St. Paul which form an open gate-way to the thought and life of the New Testament, reveal a full-fledged organized religion, a Church living in the ardent belief that Christ as the divinely glorified Son of God, was giving His life to it by the Holy Spirit. But later Judaism into which this new religion came was also a fully organized religion, aflame with faith in one God, the revealed law of God, and the coming of the kingdom of God. It held at least some belief also, in a Messiah who should be connected with the Spirit of the Lord, and by this means inaugurate the new kingdom. What happened between these two viewpoints must furnish the clue to a solution of the problem. *First*, Jesus had appeared in a ministry like that of the old prophets, had later been recognized as the Messiah by some of His disciples, had then claimed the title at Jerusalem, was then regarded with religious awe by His disciples, discredited and put to death by the rulers, leaving behind Him an utterly discouraged and desolate following. *Second*, there had followed immediately many appearances of Jesus risen and glorified, and these had turned the testimony of the disciples into one of triumphant joy. *Third*, after a brief

period of tarrying in Jerusalem, there had been the bestowal of the Holy Spirit according to promise; and this had issued in confident and successful missionary effort. These facts were sufficient to bridge the gap, and accounted for the success of the gospel ministry through a continuation of the mystical presence of Christ in the Church. Increasing attention was of necessity given to Christ in the thought of the Church. He was proved to be the Messiah by the resurrection from the dead, and the bestowal of the Divine Spirit. Hence He was invoked in prayer, and without sharp personal distinctions was called God.

Chapter 4

Trouble in Pasadena

Wiley's election to the presidency in Nampa was announced in the July 26, 1916 edition of the *Herald of Holiness*, the national periodical for the Church of the Nazarene.¹ During the same year, Wiley completed graduate studies at the Pacific School of Theology in Berkeley, California during the 1916-1917 school year. In the meantime, G. Arnold Hodgkin, a close associate of Wiley's, served as Dean and acting President.² By accepting the presidency at Northwest Nazarene College (NNC), Wiley exchanged the challenge of leadership at one struggling school for another. This move was unexpected since only a few months earlier, Wiley expected to stay at Pasadena.

Wiley's correspondence from January 1916 to April 1916 revealed the progression of his decision to resign from the college in Pasadena. Wiley received a telegram from President E.F. Walker at Olivet Nazarene College in Bourbonnais, Illinois. The telegram stated that since there may be a change coming in the presidency at Pasadena, Wiley was invited to a faculty position at Olivet College.³ Wiley admitted in his response to Walker that he did not know who expected for him to leave, although "there are some people here it seems who might wish it true."⁴ Trouble and tension brewing at Pasadena University for years finally came to a boil.

It started in 1911 when Seth Rees arrived as the flamboyant pastor of the University Church of the Nazarene in Pasadena. He was driven by an

emotionally-charged religion and traveled the country as a revival preacher. Wrongdoing and sin, according to Rees, stifled a revivalistic environment. Ronald Kirkemo, a PNC historian, asserted that Rees was a “man of unforgiving character and vigorous action” who “was adamant in purging any corrupting influence from his church.”⁵ According to Kirkemo, Rees’ aggressively pursued and expelled wayward church members with his “autocratic” style. The University Church building served as a meeting space for university classes and as the university chapel. Therefore, Rees’ actions as the pastor of the University church influenced much of what occurred at the University.

Rees’ turned his aggressive and polarizing tendencies toward the University and those associated with it. Prior to Wiley’s tenure there, Rees was partially responsible for forcing E. P. Ellyson out of the presidency because of an alleged indiscretion. Ellyson apparently put his arm around a student secretary. Though the incident may have been innocent, the student told Rees about it. Not long after this incident, Rees chaired the board of trustees meeting that asked Ellyson to resign. Tensions were later stoked when Rees turned his attention to other church members and college officials, including members of the Board of Trustees. The tensions turned into divisions in the young denomination when the 1915 General Assembly elected E. P. Ellyson to the general superintendency.⁶ At the same time, a theological dispute threatened Wiley’s leadership at the University.

Wiley's theological views conflicted with those of A. J. Ramsey, the dean of the Bible College at the University. Ramsey supported a Calvinistic view of "imputed" righteousness, meaning a person undergoing religious conversion only changes in God's view, not experiencing a real, inward transformation. Wiley came from a Wesleyan perspective, which viewed righteousness as "imparted," denoting a subjective change within a person during a religious conversion. The semantic difference was slight, but important enough to attract the attention the young college president.⁷ The dispute was also a denominational issue, since Wiley assumed he, and not Ramsey, was supporting a theological position that represented the "statements of doctrine as found in the Manual of the Pentecostal Church of the Nazarene."⁸ To clarify his theological views, Wiley presented a series of chapel talks on the standard doctrines of the Church of the Nazarene.⁹ At one point during a chapel talk, Ramsey took Wiley to task publicly.¹⁰ In light of this public challenge to Wiley's views, the Board of Trustees and a faculty committee found Ramsey's views to be without fault. Kirkemo asserts that the Board of Trustees and some faculty members may have sided with Ramsey, only because Rees was suspicious of Ramsey's teaching. Wiley began to edge closer to Rees, since it seemed like Rees was one of the few campus leaders still supporting his presidency. During classroom lectures, Ramsey continued to critique Wiley's chapel talks. The dissension on campus mounted, though Wiley wanted to "allow honest differences and should do all things in the spirit of love, but such goings over as the classes have had after my talks [by Ramsey] have not been helpful."¹¹

The theological tension, combined with opposition within the Board of Trustees to Wiley's alliance with Seth Rees, led to a major rupture between Wiley and the college leadership.¹² Wiley's correspondence with E. F. Walker, the elder president of Olivet College and a former general superintendent, helped him sort out the tensions present among the college leaders. It was Walker who helped Wiley through this difficult situation. Wiley wrote to Walker, "I am sorry to trouble you with my troubles, but will appreciate a letter from you. I know that you understand the conditions and will appreciate your advice."¹³ There is no written evidence that Walker responded. The results of his counsel could be construed from Wiley's subsequent actions.

Within a month, Wiley submitted two scholarly papers to Central University in Indiana. Wiley may have hoped to gain admission to this university or at least receive a degree by correspondence. Two of his research interests were the history of philosophy and the Logos doctrine of John's gospel and letters.¹⁴ These interests were later pursued during his graduate studies at the Pacific Theological Seminary (PTS) in Berkeley, California. Soon, Wiley wrote his parents suggesting that he thought he would be retained as President at Pasadena if he wanted to be, but he "wanted to take a year off for school work."¹⁵

Wiley also replied to offers to work elsewhere, either to a Nazarene church as pastor or a Nazarene college as a professor and president. During February, Wiley received a call from a district superintendent in Oregon to minister in a church. The district superintendent expected Wiley to be leaving the

college, but Wiley responded, “There must be some mistake, however, in regard to a change of the presidency here this year.” The president even goes so far to insist that “I would be doing them an injustice to leave at this time.”¹⁶ Wiley also received another inquiry about returning to pastoral ministry in Berkeley, California. He responded to this inquiry:

As to the conditions on which I would come I would state that in order to be able to make the change this year it will be necessary for me to be able to state that I am granted the privilege of taking some graduate work, an opportunity which I have desired for some time. You will understand that I have been practically in charge of this institution for the past six years and as I am so widely known over the United States [in Nazarene circles], and my name has been so closely associated with the Nazarene University, it would be doing them an injustice to drop out without being able to make such a statement and I feel that I would not like to leave them under any other condition. Anything else would raise questions in the minds of the people [church members] and might harm the institution which we all love so well and which has such bright prospects.¹⁷

Wiley, however, must have thought his time in Pasadena was drawing to a close. The Board of Trustees restricted his administrative role over financial and faculty-related decisions.¹⁸ Wiley wanted administrative control over these financial and personnel decisions, instead the Board of Trustees asserted their role as administrative equals to the President. The Board operated as one half of a “double-headed administration” by hiring a business manager that answered to the Board of Trustees, and not to the President. Further, they supported Ramsey, a faculty member who openly divided with President Wiley, himself a theology professor, on key theological issues.¹⁹ Wiley was in the midst of this struggle as he approached the conclusion of his sixth year at PNC. The desire for a sabbatical

of study during the 1916-1917 school year lured his attention toward the possibility of leaving the college, if only temporarily, to pursue a master's degree.

Wiley wanted to continue his educational work, while hoping for a sabbatical, but fully expected the Board of Trustees to resist his desire for more control as President. He knew he needed an income if he pursued a graduate degree. The possibility of working in pastoral ministry while he studied seemed to be the best option. A pastorate would provide office space to organize his studies outside of his home now abuzz with four young children and an opportunity for fulfilling an ordained ministry to the Church of the Nazarene.²⁰ The Berkeley Church of the Nazarene where he once served as an associate pastor, searched for a new pastor during this time. Wiley responded to an inquiry from a church member about a temporary role as supply pastor. Wiley suggested he might respond positively to a call to minister there. He reasoned that, regardless of his future at PNC, he would make plans to pursue graduate studies during 1916.²¹ Since Wiley desired more educational work, it was an ideal place to serve as a minister because of its close proximity to the Pacific Theological Seminary. He assured a cautious church member that he would give proper attention to the church along with his studies.²² Wiley intended to ask the Board of Trustees to “grant [him] a leave of absence or accept [his] resignation.”²³ The latter of two possibilities soon became a reality. Wiley and the college parted ways in the spring of 1916.

Wiley Resigns from Pasadena

The Board of Trustees accepted Wiley's resignation at the annual board meeting on April 6, 1916.²⁴ Wiley asked for the Board to meet a set of conditions before he would agree to stay at the college for another year. Wiley began his letter of resignation by reminding the Board that his leadership was sought in strenuous times for the college, even though the student enrollment increased in six years from 79 to 320 students. Wiley wrote, "While I came to this institution prematurely, not having completed my course of study, and the work of administration was thrust upon me, much against my wishes in the matter,--yet in the blessing of God the institution has rapidly developed." Wiley would remain in his position on two presuppositions: (1) The institution would seek to meet "approved standards of [other] leading educational institutions"; and (2) the President would be given "general supervision over all that in any wise pertains to the administrative work of the institution."

Wiley gave five conditions, which he thought made him the "President of the University in fact as well as in name."²⁵ The first condition was the power to retain or expel faculty—referring to Ramsey. The second condition was the power to nominate faculty and administrators to the Board for hire. The third condition was that a Prudential Committee should be established with the President as chair and five to seven Trustees as members. This committee would oversee the finances and general administration of the college. The fourth condition asked that the Business Manager be "separate and distinct" from the Financial Agent as well

as be accountable to the Prudential Committee and the President. The last condition asked for the term of office of President be extended to three years to ensure “continuity of development and strength of government.” The college did not accept the conditions, and Wiley’s resignation went into effect at the end of the 1915-1916 school year.

In June 1916, Wiley was invited to become president of the Idaho Holiness School, later, to become Northwest Nazarene College, in Nampa, Idaho. He asked for a five-year contract following a year to minister and study in Berkeley. The Board of Trustees in Nampa offered Wiley a ten-year contract and the year of study. After one year, Wiley moved to Idaho and took on full-time duties as president of Northwest Nazarene College.

¹ Ross E. Price, H. Orton Wiley: Servant and Savant of the Sagebrush College. (Kansas City: Nazarene Publishing House, 1968), 41.

² Riley, 1988, 51.

³ Kirkemo quotes a formal letter from Olivet in January offering Wiley a position, probably as professor of theology and philosophy. Ronald B. Kirkemo, For Zion’s Sake: A History of Pasadena/Point Loma College. (San Diego: Point Loma Press, 1992), 43.

⁴ H. Orton Wiley. Letter to Dr. E.F. Walker, Olivet, Illinois. 4 December 1915. Box 87-A. NNU Archives.

⁵ Kirkemo, 1992, 34.

⁶ Ellyson declined the result of the election. W. C. Wilson, the district superintendent in southern California, was elected in the reelection. This incident is recorded by Kirkemo, 1992, 35-42.

⁷ Kirkemo, 1992, 41.

⁸ Wiley, Letter to E. F. Walker, 4 December 1915. Wiley Collection, PLNU Archives.

⁹ These sixteen lectures defending the Wesleyan slant of Nazarene doctrine were later printed in issues of the Herald of Holiness, April 12 to September 16, 1916. Wiley’s views

depicting a Wesleyan holiness doctrine became the standard for the development of Nazarene holiness theology. John T. Sanders, Pentecostal Nazarene Publishing House, Kansas City, Missouri. Letter to H. Orton Wiley. 4 February 1916. Box 87-A. NNU Archives; Kirkemo, 1992, 376, footnote #15.

¹⁰ Kirkemo, 1992, 43; Wiley, Letter to E. F. Walker, 4 December 1915. Wiley Collection, PLNU Archives.

¹¹ Wiley, Letter to E. F. Walker, 4 December 1916.

¹² "Row Splits Nazarene College." *Los Angeles Times*. March 4, 1917. Northwest Nazarene University Archives; Smith, 1962, 283-286; Kirkemo, 1992, 43-52. The NNU Archives has a box labeled "Seth Rees." This box contains professional and personal correspondence relating to the Rees controversy. Although Timothy Smith (1962) and Ronald Kirkemo (1992) have documented accounts of affairs surrounding Wiley and the Rees dissension, this material asks for more in depth study and could coalesce into a case study of the strengths and weaknesses of church-related colleges.

¹³ Wiley, Letter to E. F. Walker, 4 December 1915.

¹⁴ H. Orton Wiley. Letter to Central University, Indianapolis, Indiana. 20 December 1915. Box 87-A, NNU Archives.

¹⁵ H. Orton Wiley. Letter to his parents. 3 January 1916. Box 87-A. NNU Archives.

¹⁶ H. Orton Wiley. Letter to Rev. L. Milton Williams. February 8, 1916. Box 87-A. NNU Archives.

¹⁷ H. Orton Wiley, Letter to H. W. Krag, church secretary, Berkeley Church of the Nazarene, 23 February 1916. Box 87-A. NNU Archives.

¹⁸ Kirkemo, 1992, 45.

¹⁹ Kirkemo, 1992, 45.

²⁰ H. Orton Wiley, Letter to H. W. Krag, church secretary, Berkeley Church of the Nazarene, 23 February 1916. Box 87-A. NNU Archives.

²¹ H. Orton Wiley. Letter to Mr. D. McColl, Berkeley, CA. 21 February 21, 1916. Box 87-A. NNU Archives.

²² H. Orton Wiley. Letter to Mr. H.W. Krag, Berkeley, CA. 23 February, 1916. Box 87-A. NNU Archives; H. Orton Wiley. Letter to Sister Cornwell. 23 February 1916. Box 87-A. NNU Archives.

²³ H. Orton Wiley, Letter to H. W. Krag, church secretary, Berkeley Church of the Nazarene, 23 February 1916. Box 87-A. NNU Archives.

²⁴ Quotations in these two paragraphs are citations from the following: H. Orton Wiley. Letter to the members of the Board of Trustees of the Nazarene University. Pasadena, California. 6 April 1916. Box 87-A. NNU Archives.

²⁵ Kirkemo also gives a summary of Wiley's resignation letter. Kirkemo, 1992, 45.

THE BIBLE PLAN FOR A COLLEGE

By H. Orton Wiley

Originally published in the *Nazarene Messenger*, Official Bulletin of
Northwest Nazarene College, January 1919

God does not leave us in the dark concerning the important subject of the education of our youth. The Bible gives us a beautiful picture of an ideal college society, outlining and distinctly emphasizing the essential elements in any true education system.

**But thou, a man, mine equal, my guide, and mine acquaintance; We
took sweet counsel together and walked to the house of God in company.
Psalms 55:13-14.**

True education can be effected only by personal means. The character of the men and women who compose the faculty is the strongest single force of education. A great man in a college faculty means more to young men and women than great libraries or laboratories.

In the lower grades it is true that the distance between the teacher and the learner is wide but this distance becomes less and less until it becomes a climax where education becomes "guidance in cooperation."

"Earnest personal duty, individual labor, guided, stimulated, tested by more advanced minds.—that is the ideal higher education to which we are slowly but surely coming."

Mine Equal

There must be a degree of equality between master and student. They must dwell on the same mental and moral zone. The ideal companionship which the Psalmist portrays grows out of a general agreement but with a marked difference which always occur in strong personalities. Good men dwell at opposite poles of thinking. This is too evident to be denied. Between such persons there never can be a strong companionship. But it is equally impossible to form the highest

friendships between those who are exactly alike, for in such cases neither of the friends have any contribution to make to the other and friendship dies for lack of something to feed upon.

In college life it is impossible to develop the best scholarship without the clash of minds which stimulate thought and forces the student to master the subject in order to state and defend his position. Nothing is so delightful to the true teacher as to find a learner who is able to maintain his position in opposition to the teacher's own views.

"He helps me most who compels me at the same time to sympathize with his position and to maintain my own. The result will be, not a compromise which is always a makeshift, something feeble and colorless, which neither party has any heart for, but the larger and richer truth.

My Guide

Youth needs guidance. In the November issue of Education, a prominent teacher makes the following criticism of the present day educational system.

"Youth is left too much to itself these days. The result is a crude, new god of its own making, an impetuous, youthful Demos, seen in fullest sovereignty among the undisciplined hundreds of thousands in our great colleges, but reaching down to the younger class, too, with its pernicious influence. It knows no reverences, this young Demos, no respect of God, for parents or teachers, or the aged. It recognizes no superiorities. It has its own code of "Good Form," of which politeness is not an element. Its slogan is, "Be a good sport." Sober and plain people are to it "dubs" and "simps." He would set up any check to its riotous chase of pleasure as a detestable "spoil sport." Father, a convenient person to supply funds, is "the old rabbit."

Mine Acquaintance

Not the least of the blessings of college life are the lasting friendships formed. To have been associated with those who are to be the future pastors, missionaries and workers, is not at first appreciated by students. How interesting the work of missions becomes when a classmate is in India, another in Peru and still others in Japan, China and Africa.

Eleanor R. Larrison, in an article on "The Association of Boys and Girls in the Teens" gives another phase of the wholesome association in co-educational institutions and some of the grave problems which are arising through the lowering of the standards in American high schools. She says, "Gardeners tell us that if we want fine large pansies we must pinch off all the buds of the first year. How can our guides of youth prevent the soiling of the delicate beauty and the squandering of an infinitely precious life force, in the social intercourse of boys and girls during the period of the teens? How may we balk nature of her tendency to try her apprentice hand on puppy loves; so that the mating of the twenties may be a richer, more glorious thing." The problem is to keep our boys pure and our girls modest, and still preserve that comradeship which we Americans have so prized, so believed in. Free association, much mutual knowledge, many friendships, no love-making—this is what we wish for them; but we cannot ignore the many indications that things are not here as they once were."

The only solution to the grave problem is that given us in the text. There must be a bond of confidence established between teacher and learner, an acquaintanceship which shall make possible the guiding of youth through the critical adolescent period. The advice of godly parents and teachers avails but little if the environment is unwholesome. Parents who desire to see their young people grow up in the nurture and admonition of the Lord, will go to great lengths in sacrifice to place their young people in an institution where the atmosphere of prayer and faith prevails.

Sweet Communion

"We took sweet counsel together." The emotional element must enter into any ideal communion. The philosophy of the present age has ever insisted. "Beware of feeling, it bewilders and misleads." To this an eminent philosopher replies,— "to deny feeling its place is to shut up one of the avenues of truth, to darken the light upon which the moral sense depends and to paralyze the will. True feeling, the feeling that issues forth from a pure and holy soul, has a discerning power often beyond the ken of the intellect."

"Counsel becomes sweet by filtering between two human souls." "Struggling to get itself expressed in terms of life, truth overlaps all merely logical forms; it beams from the eyes, it curves the lips, it swells the tones, and assumes all the charms of personality." "Through the mist and storm of Gennesaret, John was the first to recognize Jesus because he loved him best."

We Walked to the House of God in Company

The ultimate end of all knowledge is to lead men to God in deeper fellowship.

This seemed to be the dominant note of the learning of the earlier days of this republic. Princeton College was founded as the result of a deep religious conviction. President Whipperspoon, one of the founders, made the following statement as the doctrine of Nassau Hall: "Cursed be all that learning that is contrary to the cross of Christ; cursed be all that learning that is not coincident with the cross of Christ; cursed be all that learning that is not subservient to the cross of Christ."

GOD'S GUIDING PROVIDENCES

By H. Orton Wiley,
(Originally published in the *Nazarene Messenger*, the Official Bulletin of
Northwest Nazarene College, January 1921)

A Sermon by the President of Northwest Nazarene College
on Sunday, October 16

"Thou shalt remember all the way which the Lord thy God led thee."

These words from part of the address made by Moses to the Children of Israel, when after forty years of wandering in the wilderness they again faced the Promised Land.

The author reviews the history of the past, and with the prophetic insight of a seer, draws lessons from this history which he presents to Israel as principles to guide them when they shall have entered upon their inheritance.

An analysis of the context reveals these principles and furnishes lessons which were applicable to the Israel of ancient days and also to God's Israel of all times. Here are some of these lessons.

1. Time is an element in the trial of all men. "The Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no.

2. God uses hardships to prove the worth of men. "And he humbled thee, and suffered thee to hunger."

3. God delivers his people in mysterious ways to prove his wisdom and the infinite resources of his grace. "And fed thee with manna, which thou knewest not, neither did thy fathers know."

4. God has a supreme lesson to teach all men. "That he might make thee to know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live."

We stand today as a College in somewhat the same position that Israel stood centuries ago. Behind us is a brief history of preparation, with its uncertainties, its wanderings, its perplexities and its problems; before us a New Era is dawning. The light is already bursting across the eastern hills, and western mountain peaks are crowned with the glory of the morning. It may be well for us to pause a moment to review the past, that we may set before us afresh, the larger mission which shall be ours when we enter fully into this new day in the history of our institution. And we can do no better than to consider this past in the light of God's own plan which he has given us in this Scripture.

I. Time is an element in testing the lives of men. God says of us all, I have proved thee through time that I may know what is in thine heart. — Deut. 8:2

It has been but six years since the sage brush was pulled off the campus where now stands this institution which God was so greatly favored. It has been but eight years since the first Grammar School classes were held in an unused Mennonite Church. It has been but a short time, since we waded the mud from the college to the church in winter times, and waited on the banks of the slough for a wagon to come along, or some one with rubber boots to carry the students across. There are many here still who sang the "sage brush chorus" as a part of our literary programs, and one of our professors dates his arrival at this place from the time when the college was only "a lively hope."

So rapid has been our development however, and so great has been God's mercy toward us that we registered this year as many in our college of Liberal

Arts as we registered in the entire school the first semester that we came; and so richly has the blessing of God been upon us, that college is known throughout our entire movement as a place of great revival power and spiritual blessing. Looking out upon the changing conditions about us, it would seem that we cannot long sing the "sage brush chorus" with the same enthusiasm that it was sung by the earlier students, for this country is rapidly becoming a place of beautiful orchards and lovely stretches of green alfalfa fields, and the desert is already beginning to blossom as the rose.

(a) Time is essential however, in order to true success, for it is necessary in order to assimilate the ideals and purposes which God has given us. We have no desire for a great institution from the standpoint of numbers. The lust for numbers is dangerous, whether in college or church. Our ideal is the greatest percentage of successful men and women in the work of the Lord on both home and foreign fields. We want a body of young men and women who have caught the vision of spiritual things and who have embraced it as a life ideal. We want men and women who will dare to brave the hardships, and press the battle to the gates; who will recognize no obstacle or know no defeat; who have learned the secret of faith, which turns weakness into strength, stops the mouths of lions, quenches the violence of fire and turns to fight the armies of the aliens. Oh sir, my heart cries out for a body of young men and women who have joined the sheep skin and goat skin brigade, upon whom the clouds of witnesses look down from the balconies of the skies in wonder and admiration, and for whom they are already preparing to rise up in a storm of plaudits and hallelujahs when the line shall have been crossed and the goal shall have been reached.

(b) Time is essential to the formation of the hallowed associations which bind the people of God together in a common work. For forty years, the children of Israel pitched their tents together. They gathered manna from the same fields every morning, they joined together in a common sacrifice every evening, and from their tent doors they watched the pillar of cloud by day and the pillar of fire

by night. They had learned to stand together, and this was supremely necessary in order to the conquests before Canaan should be fully theirs.

This is true of our college. For six years our Board has borne great burdens, but in all the time that I have been here, there has never been a dissenting vote. We have always all voted "yea" or all voted "nay." Many Board meetings are seasons of stormy strife or bitter protest, but not so here. Our faculty are not hirelings. This institution is a part of their being. We have had some members of our faculty who have given more to this college than they have received for their labors. So interested are they in the work of God, that they have gladly paid for the privilege of teaching in a holiness college. Our students love this institution as they love their own lives. They have stood by in times of hardship, they have given of their meager supplies, they have prayed with mighty, wrestling prayer for the salvation of their fellow students, and for the needed financial support.

These hallowed associations mean much. No young person preparing for the work of the Lord can afford to miss such associations. We look out on the fields where those who have gone are heroically bearing the burdens and fighting the battles successfully, and we remember that they were in our classes, we studied out of the same books, prayed over the same things, mingled our voices in prayer and praise in the chapel services. How small the world is becoming! India seems but a few steps with Miss Walter, Brother and Sister Beals, Brother and Sister Anderson, Brother and Sister Jackson and Brother and Sister Blackman on the field, and Miss Grebe and Miss Mangum here to plead their cause. Africa is next door neighbor with Miss Robinson there. Her letters are like her testimonies. Distance seems obliterated. And how precious China has become with Professor and Mrs. Sutherland there and Miss Himes on the way. Japan is very dear to us with Miss Williams and our precious Japanese students about us, and many familiar faces on the fields—Bro. and Sister Goodwin, Bro. Nagamatsu, Bro. Hiroshi and Bro. Tsuchiyama, Bro. Hada whom our own Sunday School has been supporting and many others. South America has become a part of our very

existence with Bro. and Sister Winans on the field. We have rejoiced with them in their victories, and we now mourn with them over the loss of their little one, Nedra Jedonne. And even here, in Sister Winan's note telling of the death of the precious little one, there flashes out the same hallowed association, for she says "She reminded me so much even though she were but an infant of Lola Blessing, and even now I suppose Lola has had her in her arms. And there is Brother and Sister Rademacher in Peru, Sister Phillips in Central America, and Bro and Sister True on the way. It has been but yesterday since Bro. True graduated from College but now he is on the field.

(c) Time is necessary to test the endurance of men. The saddest incidents in sacred history are the records of men who started well but who failed in the test of time. Some among the most humble men the world has ever known have become haughty and proud when success was attained; and some having been well, have under hardships and persecution, or under long drawn out effort, relinquished their grasp and given up the fight.

Our hearts are made sad as we look back into the past for a moment at those who have run well for a season; but when the mud got deep, and the coal was low; when the bread was scarce and the clouds hung low; then it was that they failed under the pressure when they were on the eve of greatest victories. How long will it take us to learn that God always gives victory when things look the darkest! God has told us that he proves men through long stretches of time that he may know what is in the heart of men. If there is any tendency toward discouragement, the test will bring it out; if there is a thought of not going through, the pressure will prove it.

II. God uses hardships to prove the worth of men.

I was walking across the campus one day when the pressure was peculiarly heavy. There was no coal in the bunkers and the clouds indicated an approaching storm. I remember looking up and saying, why is it, Lord, that the

holiness work everywhere seems always suffering financially? And like a flash God spoke to me through his word and said "that the trial of your faith being more precious than gold." I said I see it. God has given me a new sermon. God give his people the very best, and God's best is not silver and gold though it be tried in the fire, but the calling out through faith of those qualities of personal life and service that shall cause angels to wonder, and saints to shout, when our Lord shall lift them up as an ensign upon the land, or plant them as a jeweled crown upon his brow.

You will remember that Zechariah said. "When I have bent Judah for me as a bow, and filled it with Ephraim as an arrow, and raised up thy sons, O Zion, against thy sons, O Greece and made thee as the sword of a mighty man."

You will remember that also how, when we were boys we made bows and arrows. The first thing we did was to secure a green stick. Dry sticks are worth nothing in the kingdom of God. And having secured a good green stick, we shaped it and then laid it on the shelf to season. After awhile we took it down and strung it up, and again laid it on the shelf to season a little longer.

This is the process that God uses with us. He takes us as green sticks, with but little seasoning and no strength and shapes us up through a keen cutting process and then lays us on the shelf to season. O how hard it was to be laid on the shelf through some sickness, or some fault, or some inefficiency, but God knew what was best. And one day he took us down and strung us up, and bent us, until it seemed that every fibre of our being was being strained to its limit, and we cried out in the midst of the trial that we could bear no more. But God knows just how much we can stand and with every trial makes a way of escape. Then we said all of our trials are over. We shall never know such a severe test again. But how little we knew. In a few days there swept across our lives a trial we little dreamed would ever come to us. And in the midst of it, we cried out, that all former trials were nothing as compared to this; but God was seasoning us for battle. He was toughening our fibres; he was teaching us the very difficult lesson, to bend

without breaking. O Sir, I tell you this morning, that God has a process of seasoning us, and if we will but hold steady in God's hand he will bring us to the place where we can bend double and never snap. Then, and then only will we be able to hurl the arrow of truth and to do valiant service for our King. Then and then only shall we know what it is to triumph over our adversary and to be victorious in every conflict.

III. God delivers his people in mysterious ways to prove His wisdom and the infinite resources of His grace.

God is never behind time. He delivers his people on the brink of apparent failure. He loves to turn seeming defeats into triumphant glories. The life of faith is not an uninteresting life. The man of faith walks on the edge of a mighty precipice, with one foot over the brink. He is always falling, that God may always lift him up. It is this that the apostle meant when he said, "We have the sentence of death in ourselves, that we should not trust in ourselves but in God who raiseth us from the dead."

I well remember when Bro. Herrell and myself started out on our first Victory Campaign trip. Something must be done. The needs were crushing us. To do nothing was to die. We gathered what little money we could together, packed our suit cases and started out—about as disconsolate a pair as was ever seen. We stopped at Brother Emerson's for a little counsel as to where best to go and after a hurried consultation changed our plans and went to the station buying our tickets for another locality. That was our beginning, and a poor one it seemed to be, but we went forward in faith, and God honored every step of our journey. Before that trip was completed we had secured the plan and the endorsement which enabled the Victory Campaign Party under God, to raise \$100,000 in subscriptions, payable in two years.

And when the pressure again became heavy, because subscriptions were coming due and unpaid, God in answer to prayer laid his hand upon Brother Little and called him into service. How marvelous are his leadings! When God lays his hand upon a man, that man succeeds, because God is with him. Brother Little's account of his work is filled with inspiration and touches the hearts of the people. We have now old pledges renewed, and in new pledges over \$60,000.00 and our territory is not yet covered. God is with us and we are going on in the same spirit of faith and dauntless courage.

IV. God has a supreme lesson to teach every man. It is that man shall not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

To live a life of complete dependence upon God; to grasp all the promises with a living faith; to lean upon the Word when in trial and affliction; to take no anxious thought for what we shall eat, or what we shall drink, or wherewithal we shall be clothed—this is the supreme lesson of life. How marvelous are the lengths, and breadths and heights and depths of the love of God; how unspeakably precious is He in whom are hid all the treasures of wisdom and knowledge.

Chapter 5

Northwest Nazarene College (1916-1926)

A New School in Nampa, Idaho

The Shoshoni tribe called their homeland “Ee-dah-how.” Their Native American language painted in words the view from the valley between the Wasatch and Owahee mountain ranges. “EE” means “coming down”; “DAH” means “sun or mountain”; and “HOW” denotes a sense of surprise similar to the English exclamation point. The Anglicized form “Idaho” could also be translated as “Look! The sun coming down the mountain!” The Shoshoni used the expression to greet the new morning much like the phrase “Rise and shine!” In a similar fashion, a new day was about to dawn for Nazarene higher education along the Snake River valley in southwestern Idaho.¹ The story began with a lay person.

Eugene Emerson entered the lumber business in Idaho. In the midst of a successful enterprise, he also underwent a profound religious experience in a gathering of holiness people. From that point, Emerson desired to build a place for his children to be educated in a social atmosphere that represented the values of pious Christians. Emerson’s initiative and investment in a new school in Nampa, Idaho evolved into Northwest Nazarene College (NNC).²

On December 26, 1913, Emerson and other Nazarene laypeople signed the charter for the Idaho Holiness School.³ The school met in a modest wood-frame building on Fifteenth Avenue and Sixth Street in Nampa. It became known as the “house for God” that Emerson built. A writer in *The Oasis*, a NNC student yearbook, noted, “We praise God for the real sanctified men and women who are willing to lay down their lives in order that boys and girls may be fitted to carry the story of Christ to the uttermost parts of the earth.”⁴ An oil and canvas painting displayed in the campus library depicts these pioneering families, though some of the faces cannot be identified as those originally involved in starting the school.

The school was envisioned from the beginning as a grammar school for the children of families interested in a Christian education from the perspective of the holiness tradition.⁵ John Riley quotes from an article from the *Nampa Leader-Herald*, August 5, 1913 about the opening of the new school:

*The college, although under the direction of the Nazarene Church, will be open to all denominations. It will commence with teaching only practical academic courses as are taught in the public schools, except that it will teach the Bible. Later it will develop into college work with a view toward enlarging into a college of recognized standing.*⁶

That is exactly what happened once Emerson asked H. Orton Wiley to become president of this fledgling school situated among the sagebrush.

A New President for the School in Nampa

After graduating from the Pacific School of Theology (PST) in May 1917, Wiley began his presidency full-time. Wiley challenged himself in an intellectually and theologically diverse environment while in Berkeley in order to complete a master's degree in sacred theology from PST. He also met his future Vice-President—Olive Winchester, also a student at PST. In Nampa, Idaho, Wiley discovered a college willing to give him the title of President with all of its responsibilities and burdens.

Wiley invited Seth Rees, Wiley's ally in Pasadena, to speak at a series of camp meetings during Wiley's first semester at NNC. Rees was still at the center of the controversy in Pasadena in which the University Church was disbanded and separated from the Nazarene University.⁷ The disruption at Pasadena also challenged the authority of the general superintendents to disband local churches. The camp meeting in Nampa consisted of an extended period of revival meetings led by Rees who was preaching daily followed by a closing address by General Superintendent H. F. Reynolds.⁸ Although Reynolds was wary about speaking at the same event as Rees, since the controversy was still thick in the air, he nevertheless decided to speak at the meetings.

This camp meeting was the capstone of Wiley's attempt to bring reconciliation within the denomination over the Seth Rees affair. Wiley had built a network of support for Rees at the 1917 District Assembly in Nampa during the previous summer. Wiley's attempt at reconciliation encouraged a cautious

constituency to continue to support the denomination and the fledgling college in Nampa. Rees, however, left the Church of the Nazarene to begin another church that grew into the denomination known as the Pilgrim Holiness Church. Wiley's attempt to bring healing and draw support from Nazarenes in the Northwest helped him during a difficult ten-year tenure as NNC struggled financially while it grew spiritually and educationally.

"Building a College Alone for Jesus"

A grammar school and Bible college comprised the core of the school when Wiley arrived in Nampa. Wiley sought to build a solid liberal arts curriculum. He initiated the process of changing the name to Northwest Nazarene College and incorporated a broad range of liberal arts courses including the sciences.⁹ Wiley also hoped to build a campus with California Spanish architecture similar to the campus of Stanford University.¹⁰ The challenges were great for Wiley at NNC, but he remained undaunted. A year before beginning at Nampa, Wiley wrote, "I am more than ever convinced that it is possible to have higher institutions of learning without any diminution of spiritual life and power."¹¹ One of Wiley's closest associates in Nampa wrote an inspirational song used in early fundraising campaigns. It seemed to mirror Wiley's experience in trying to build a college among the sagebrush of southwestern Idaho. N.B. Herrell wrote (and usually led the singing for) the following chorus:

Building a college alone for Jesus,
Building a college alone for Jesus,

Where heavenly fire may fall
 In classrooms and in halls,
 Building a college alone for Jesus.¹²

Wiley built a base of financial support through fundraising campaigns while encouraging a notion that the college had a spiritual as well as educational basis for its existence.

Creating a Spiritual Environment

Wiley was known for balancing intellectual formalities with emotional religious practice.¹³ The educational environment Wiley wanted to create at Nampa tended toward an orderly and tempered rather than spastic, overly emotional religion. Price wrote that the Rees' supporters, who sought emotionally charged religious practices, followed Wiley to Nampa after the crisis in Pasadena. Wiley allied himself with Rees based on the implications involving church polity, and not from an allegiance about worship styles. At times, zealous students interrupted classroom lectures with prayer and shouting. Wiley attempted to intervene on behalf of irritated faculty members and students. Wiley's orderly approach to their religious fervor eventually led the faculty and students taking these emotionally charged religious practices to the other denominations.¹⁴ Wiley simply desired that these people pray aloud in sequence and not all at once—to maintain order in their worship in chapel, classroom, or dormitory.¹⁵ Wiley acknowledged later that the reputation of the Church of the Nazarene tended to be

“highly emotional.”¹⁶ Prescott Beals, a 1919 graduate, remembered Wiley’s influence mainly in chapel services, as well as the classroom:

He led the chapel services, and he somehow or other had the knack of holding things steady—staying away from fanaticism on the one hand and cold formality on the other...[in] time of intense spiritual revival...he held to the middle of the road.¹⁷

For Wiley, spirituality gained an important role in education but not as a replacement for higher learning within the educational structure of the school. The spiritual emphasis was intended to “create a spiritual atmosphere where young people could discover themselves and find God.”¹⁸ The college’s spiritual structure became central to Wiley’s approach to the education.

Chapel and a Spiritual Environment

For some NNC students, their most significant spiritual experiences occurred during the daily chapel services. Fairy S. Chism described her experience in chapel every Tuesday and Wednesday:

“Frequently President Wiley gives practical talks which strike at the fundamentals of holy living. These talks will never be forgotten; and their influence on our lives will be as undying as life itself.”¹⁹

Wiley’s lectures on the biblical book of Job and his view of entire sanctification were published in the *Nazarene Messenger*.²⁰ Thursday was known as Students’ Days when a student preached the chapel sermon. A student noted that “it is unusual that one [of these days] should slip by without someone finding Jesus.”²¹ Friday was reserved for prayer and “waiting on the Lord.” In a letter to a former

student Esther Carson Winans, Wiley wrote about the significance of Friday's prayer service:

This is our day for prayer, - we still keep up our custom of coming to the altar on Friday for special prayer, and we have had remarkable seasons of waiting upon God. Am intending [to] ask the students to remember you and the work of God in Peru, and reading portions of your letters to them. They are always delighted to hear from 'their missionaries.' Pardon this brief note. May the Lord give you both physical and spiritual strength, and guide you in all your ways.²²

For Wiley and his students, the daily chapel services, being discontinued in other colleges and universities,²³ remained a source of community-building and spiritual support for the educational structure of students and alumni.

The Constituency and a Spiritual Environment

The school advertised its emotionally-charged spirituality. An early edition of the *Nazarene Messenger*, the college newsletter, stated that spiritual encouragement was more influential "for good than days of grinding over musty books."²⁴ A 1938 history of NNC describes several stories of dramatic spiritual experiences.²⁵ One story reported that a female student was healed after being diagnosed with tuberculosis. The dining hall turned into a regular place of worship during evening devotions. The basement of the Administration Building formed a gathering place for some of the male students to pray.²⁶ Chapel speakers were often interrupted by students wanting to describe their latest religious experience.²⁷ Parents, pastors, financial donors, and other constituents were well-informed of the spiritual activity on campus.

The Faculty and a Spiritual Environment

Fervent spirituality created, in the opinion of its constituents, an ideal environment for the students. Riley describes a Nazarene Board of Education report in 1921 that suggested limitations for athletic sports and drama unless these activities “minister to the spiritual advancement of students.”²⁸ Student activities needed to have a spiritual end, but the most important conveyors of that spiritual environment were thought to be the faculty members themselves.

In a *Nazarene Messenger* article, Wiley offered a “picture of ideal college society” based on Psalms. 55:13-14: “But thou, a man, mine equal, my guide, and mine acquaintance; We took sweet counsel together and walked to the house of God in company.” This verse depicts an ideal Nazarene college teacher. Wiley further comments that “true education can be effected only by personal means. The character of the men and women who compose the faculty is the strongest single force of education.”²⁹ These statements were to be a challenge to faculty, an encouragement to parents, and a recruiting tool for new faculty. It should be noted that this article was published during a time of financial hardship. Wiley may have been trying to encourage faculty members to stay with the college when salaries were meager.

Stringent Discipline in a Spiritual Environment

The 1919 *Oasis* student yearbook portrayed student life on campus. Each morning a daily prayer time was followed by a quiet hour. The students' rooms were inspected each morning for "cleanliness in both inner and outward life." But students were asked to not study on Friday nights—to spend at least one evening away from the rigors of academic work. According to a former student, "stringent discipline" was considered an accepted part of student life.³⁰

A senior student Prescott Beals writing in the yearbook explained the personal responsibility and discipline expected of NNC students.³¹ Physical education is not competitive, but for mutual exercise. "Dancing, card-playing, and theater going" are "strictly tabooed." Social manners are taught in the dining hall so that "a student may not feel himself a misfit among cultured people." Intellectually, the student with a philosophical tendency should not fear "to find at the end of his college course that his faith in God has been shipwrecked." As for spiritual living, a holiness college education gives a student a "well rounded, symmetrical character" in which the "Holy Ghost is honored by teacher and student, where every class is opened by prayer, where the daily chapel services are times of refreshing as well as of salvation." Fifty-five years later, Beals compared NNC students of the mid-1970's with his former classmates. Today's students "are interested in learning where as it seemed to be years ago they seemed to be giddyish, and they almost had to have strict discipline to make them learn much."³²

Ross Price, a former NNC student, later noted that students not striving toward the social behavior standards of NNC could be dismissed.³³ Former students James Jackson and C. S. Cowles also highlighted the fact that some students who broke the campus rules repeatedly were expelled from campus by semester's end.³⁴ The Point Loma Nazarene University still has a copy of a booklet entitled "Pasadena College Standards" written during Wiley's tenure there. It stated that "students who flagrantly or persistently violate these standards will be allowed to withdraw without formal charges." Wiley possibly wrote these standards and even acted as the disciplinarian on campus.³⁵ Wiley's grandfather J. W. Ward was a strict social reformer for the United Brethren Church, especially in the area of temperance.³⁶ Wiley may have gathered his passion for social holiness and reform from Ward.

The learning environment at NNC and Wiley's leadership there reflected the 19th century notions of "en loco parentis." Colleges became a nurturing ground for pre-adults. The spiritual side of nurturing reflects the tendency to categorize Nazarene college students as spiritual babes still maturing into responsible adult Christians. Phineas Bresee, one of Wiley's mentors, borrowed maternal language to describe the ideal college environment: "The very atmosphere of our halls and our lecture rooms is to be pregnant with the divine glory and heavenly presence."³⁷ Wiley intended to follow this ideal to create a spiritual environment through his leadership on the NNC campus. Meanwhile,

students were being readied to use their college education outside the protective environment of the college campus.

The Missionary School

Wiley desired to make NNC into a training ground for Nazarene missionaries. The work of the college, in Wiley's mind, was "inseparable from missionary work." On this point, Wiley related a story concerning his mentor Bresee.³⁸ Wiley wrote:

It seems that [Bresee] desired to make an address on education in one of the holiness camp meetings, but was refused the privilege. He was told however that he might speak on missions and laughingly reported the matter as follows: -- 'I began my missionary address,' he said, "with this introduction: 'First, there is great need of missionary work; Secondly we must have trained men and women to carry on this great work; Thirdly, we must have schools in which to train our workers; and then proceeded to deliver my educational address.'

Mission work and education were considered synonymous among early leaders in Nazarene higher education.

Wiley intended to make NNC into a school committed to Nazarene missionary work. He did so by establishing mission bands. Mission bands were student-led groups named after particular continents like South American, India, and Africa. Students would learn about these cultures, meet regularly to pray about these world areas, conduct chapel services, and promote the cause of missionary work. Wiley also invited Dr. Thomas E. Magnum to begin the Missionary Sanitarium and Institute, a medical clinic and school to train medical

missionaries.³⁹ By 1922, at least thirteen alumni were serving as missionaries in places like South Africa, China, and India.⁴⁰ An article in the *Nazarene Messenger* stated, “How interesting the work of missions becomes [to students] when a classmate is in India, another in Peru and still others in Japan, China, and Africa.”⁴¹ There is only one indication that readily suggests a reason for his keen interest in other countries or cultures. Grace Ramquist noted that Wiley’s curiosity was first piqued by the presence of Chinese immigrants at the train depot in Sacramento when Wiley and family moved to California.⁴² Other than this incident, no other evidence explains Wiley’s commitment to international mission work other than the general evangelistic thrust of the holiness movement.

Wiley corresponded regularly with the former NNC students working in other countries. The college president wrote to missionaries every Sunday morning prior to attending Sunday School and morning worship services.⁴³ Through letter writing, Wiley stayed in contact to every NNC-trained missionary every two weeks out of a “religious duty.”⁴⁴ Wiley’s correspondence with Nazarene missionaries who studied at NNC included Esther Carson-Winans, Louise Robinson-Chapman, and Faith Chism.

Esther Carson

Esther Carson was pictured as one of three outgoing missionaries in the 1918 *Oasis*.⁴⁵ Carson studied with Wiley at Pasadena College. She contemplated graduate studies, when Wiley invited her to be a Spanish instructor at NNC.⁴⁶

Before getting situated at NNC, Carson was assigned as a Nazarene missionary to Peru. Carson's correspondence from South America was hand-written, and she shared often about personal matters. One letter in particular conveys the impact Wiley had on this young student and missionary. Carson wrote, "I remember one such [difficult] time especially when God, in your whole personality seemed to stand before me, as if you were present, and gave me encouragement when for the moment things had been almost too much for me."⁴⁷ Carson offers news about what it is like to teach children from another culture, enter a debate with a Roman Catholic priest about the legitimacy of her mission work, endure a beating from local villagers, and care for a child of another missionary who died in childbirth (within seven months the child died too). This information was very personal and, at times, painful. Yet Carson openly conveys her concerns describing awful stories in these letters, "since you [Wiley] wanted me to write freely to you."⁴⁸ The young missionary obviously respected and trusted Wiley enough to share such personal information. Eventually, the missionaries in Peru received a mimeograph machine and Carson's letters became more generic and provided church-related news and not much on personal matters.

Louise Robinson

Louise Robinson wrote a letter to her former professor and president from a hut in South Africa. Dealing with a variety of cross-cultural challenges, she confides, "I am so glad for my college work...I believe too that Jesus can use [a

person] much more [with a college education].”⁴⁹ When her college friend, Fairy Chism arrived in Africa seven years later, she discovered Robinson as the president of a ministerial school with 83 students, pastor of a church with 200 members, and a farmer of 50 acres.⁵⁰ Robinson’s education with Wiley imbued in her a dedication to educate the people as well as evangelize them. After two decades in Africa, Robinson returned to the United States and wrote several books about Africa and missionary work, traveled widely as a prominent speaker at churches and conventions, and later married J. B. Chapman, a Nazarene General Superintendent.⁵¹

While sitting on top of unpacked boxes, Robinson batted away gnats and wrote letters back to home to Wiley. During their college years she and Chism wanted to “show people [especially women] could accomplish things when the Lord called them to do it.”⁵² When Robinson celebrated her 100th birthday in 1992, she was present at the establishment of the Louise Robinson Chapman Scholarship at the Nazarene Bible College in Colorado Springs, Colorado for women ministerial students, especially those sensing a call to mission work.⁵³ Robinson’s career alone could serve as an encouragement to women entering a challenging and uncharted life path.

Fairy Chism

Fairy Chism graduated from NNC with a major in sociology and psychology.⁵⁴ She wanted to be a school teacher in the United States, but instead

served as a missionary for 20 years (1928 to 1948) in Africa only returning the the U. S. for one two-year furlough. Although Chism early was “prejudiced against women preachers,” she was eventually sought after to speak in churches during her college years. Chism’s pastor at Nampa First Church of the Nazarene, J.T. Little, gave a local preacher’s license to her during her last year of college.⁵⁵ After graduation, she ministered in two churches in Oregon for five years in the mountain towns of Halfway and Baker. In 1923, H.F. Reynolds ordained her as an elder in the Church of the Nazarene. The 1928 General Assembly assigned her as a missionary to Africa to work with Louise Robinson.⁵⁶ In 1940, when Robinson left Africa, Chism inherited full responsibility for a missionary station and 20 outstations in Swaziland.⁵⁷ She later preached as a traveling evangelist when she returned to the United States.

Chism admits “that her real major” was studying and modeling the lifestyle and teachings of Wiley her professor. His life profoundly affected her during school years; and throughout her life when she wanted a definition of holiness, other than scriptural, she says: ‘Holiness is Dr. Wiley.’”⁵⁸ Regardless of how one defines holiness, textbooks could not convey what holiness was without the personal example of someone who lived that kind of lifestyle. Wiley’s legacy was conveyed through his continuing influence on students even more than through his books, writings, or academic responsibilities. Wiley expected to have an educational impact on his students. He also expected the same of the teachers who taught at his college.

Criteria for NNC Teachers

To teach at NNC was supposed to be a calling. Wiley wrote early in his presidency that no sacrifice is too great for the highest calling of “Christian education of men and women.”⁵⁹ *The Oasis* student yearbook describes the selection of faculty according to two standards: “spiritual life and educational efficiency.” Furthermore, the writer adds, “The men and women, therefore, who compose our faculty are called of God to the ministry of teaching in the same well-defined sense that the pastors of our churches are called to the ministry of preaching.”⁶⁰ The prerequisites for teaching could be found on the teaching application.

The NNC Teacher’s Application form asks sixteen questions to the potential college teacher. The first three asked for general information. Questions four through eight ask the applicants to describe their teaching experiences and completed educational experience including graduate work. Questions nine through twelve require the applicants to respond to direct questions regarding their personal spirituality. For instance,

*When were you converted? When were you sanctified wholly? And do you know enjoy this experience? Are you in sympathy with a radical and aggressive type of holiness work?... Will you give yourself to the religious work and spiritual life of the college, faithfully attending the chapel and other religious services unless hindered by providential circumstances?*⁶¹

Wiley believed that the spiritual and educational experience of students should be complementary. *The Oasis* suggested the faculty’s role be “a high

spiritual standard” and “should not detract from but further the status of the educational work.”⁶² The last question summarizes what Wiley wanted to know about potential faculty: “Do you intend to make teaching a life profession?”⁶³ Teaching was viewed as a calling and commitment, especially when the college entered severe financial straits.

One of the last issues of the *Nazarene Messenger* during Wiley’s tenure provides an apt description what NNC professors experienced. Teachers had to:

work with insufficient funds, without equipment, without recognition, and without constituency, and build up a work to the present status and proportions—this could not be accomplished without constant labor and sacrifice under the divine blessing.⁶⁴

Wiley vented his frustration at not meeting the needs of the professors. Wiley wrote in the *Nazarene Messenger* only three years later:

With such an opportunity for service, why are our colleges struggling with debt, our professors limited in books and equipment, and our administrators all but disheartened? Is there any answer to this question other than that given by our Master, - ‘the children of this world are wiser in their generation than the children of light?’ Doubtless the heart of Jesus was deeply grieved over this condition of affairs, and our fear is, that only when those now bearing the burden have broken under the load, will the people be aroused to see the importance of this work. If there was ever a time for real prayer and supplication in regard to our educational work, that time is now.⁶⁵

Only within this context of inadequate resources and deep spiritual commitment can the heavy teaching load of Wiley and his faculty be fully appreciated.

Wiley the College Teacher

During Wiley's NNC years, he also taught a regular schedule of classes. In his first year in Nampa, Wiley taught courses entitled History of Philosophy, Metaphysics, Philosophical Bases of Theism, Medieval Philosophy, Hebrew Wisdom Literature, Psychology of Religion, and Social Psychology.⁶⁶ By 1922, Wiley decreased his total amount of hours taught, yet still maintained four classes per school year on theological and philosophical subjects.⁶⁷ Wiley also demanded much from his students. To earn an "A" for a course, a student needed to read a minimum of 1,000 pages of collateral reading.⁶⁸

Content may have dominated his classes, but Wiley did not lose his students' attention through inadequate methodology. One former student remembers that Wiley sometimes veered from his lecture notes to engage students in dialogue.⁶⁹ Two of Wiley's most memorable phrases best summarized his teaching method. *The Oasis* of 1922 shared these common quotations: "'We are getting on now' and 'I'll tell you, it's just like this.'"⁷⁰ The first phrase captures his energy in light of his discourse with students. The second phrase denotes Wiley's intention to teach the content, and not allow discussion to devolve into a mess of theological misinterpretation. Wiley the teacher "allowed you to think for yourself, but he could probe your 'think-muscle' with his questions."⁷¹

C. S. Cowles, currently teaching at Northwest Nazarene University, recalled his only class with Wiley in an interview. Cowles was in his first year of graduate studies at Pasadena Nazarene College in 1956-57. Wiley was teaching

theology classes as president emeritus at the time. Cowles remembered Wiley's presence in the classroom:

He was one of the most scintillating, energetic teachers I've ever had in the classroom. Even in his mid-80s [Wiley would have been 79 or 80 during this school year], he never sat down. He never stood very long in one place. He moved about. He had a piece of chalk in his hands and he was always writing on the board, just writing stuff and drawing pictures and lines and connecting names and dates and stuff and it just flowed out of him. And I was far more enamored with him than I was with whatever he was talking about, most of which I'm sure I couldn't remember if my life depended on it.⁷²

Cowles, however, spoke later in the interview about theological schemes that he first learned from Wiley four decades ago. Wiley's energy brought copious lecture notes off of the page and into the students' imagination and life.

Most of Wiley's lectures have been preserved at the Point Loma Nazarene University Archives. Wiley's 1912 class "The Psychology of Religion" provided an early example.⁷³ The lecture notes were intertwined with graphs, charts, and other graphic organizers. A large sidebar was given for student notations and occasional highlights from the lectures. These notes were mimegraphed and distributed to students much like a textbook.⁷⁴ The notes were not recited by Wiley, however, but presented in a way that engaged the students. One NNC student notes that "Dr. Wiley is very careful to teach simply, and to carefully explain all principles, for he tells us, 'One can never overestimate the ignorance of his audience.'"⁷⁵ Overcoming the "ignorance of the audience," however, could be interpreted as a Wiley's depiction of students' inferior capabilities. In this light, the remark could be seen as snide and belittling. On the other hand, this

remark may refer to Wiley's sense of his own responsibility to engage students in meaningful dialogue without neglecting weighty content. The second interpretation is consistent with the flavor of Wiley's writings and student recollections.

Unlike the growing influence of Christian Fundamentalism,⁷⁶ Wiley's course content brought into his classroom both historical theology and "modern" science. Wiley's course on the "Psychology of Religion" has two lectures entitled, "The Theory of Attention in the History of Sin" and "The Psychology of Conversion."⁷⁷ Wiley uses the theory of the attention to describe the progression of sin from temptation to transgression. When a person's attention is averted to that which is good, the probabilities of sinning lessened, and vice versa. Psychology's role in Christian theological belief is made overt. Wiley wrote, the "introduction of Christ into the motive life [of a person's soul, or psyche] is an event of large psychological possibility...[that] remains in the [person after conversion] sending pulses of power through his whole being."⁷⁸ The union of science and theology was not lost to Wiley's students. One student thanked Wiley for averting their fear of "philosophy and science," because this person "left NNC with a sincere respect for the philosophies of others, with a regard for scientific research, and with a faith steadfast and sure which all the doubts of a materialistic age cannot overthrow."⁷⁹

Wiley's students expressed their gratitude for their president and professor throughout his career. The students routinely gathered at the Wiley home to

recognize his birthday on November 15 and the anniversary of his marriage to Alice on November 8.⁸⁰ Upon his resignation, his students presented a well-crafted wristwatch inscribed with “H. Orton Wiley, from the students of N.N.C.” Ross Price found this gift among Wiley’s personal items upon his death.⁸¹ The wristwatch, a gift from his students, remains in the Wiley Collection at the Point Loma Nazarene University Archives.

Teachers Mentored by Wiley

Several students followed into Wiley’s career track into college teaching and administration. Floyd W. Nease graduated in 1917 in the first class of four-year college graduates from NNC. Of the five students, two were women and three were men. Nease eventually became president of Eastern Nazarene College in Wollaston, Massachusetts.⁸² Nease was preceded by Fred J. Shields who was a student of Wiley’s in Pasadena and, for a short time, a professor at Nampa. Ross Price was a student of Wiley’s during the last years of his tenure at NNC, and later Dean of the Graduate School of Religion at Pasadena Nazarene College. Olive Winchester was a classmate of Wiley’s at the Pacific Theological Seminary, and later served as professor of Biblical literature and Vice-President in Nampa and Pasadena. Wiley maintained significant collegial relationships and personal friendships with all of them.

Fred J. Shields

Fred Shields graduated from the Bible Department of Nazarene University in Pasadena. He later entered and graduated from the College of Liberal Arts, receiving his education, in part, from Wiley, professor, dean, and later president. When Wiley arrived on campus in 1917, one of his first actions as president was to hire Shields as the new professor of theology.⁸³ Shields was later joined by Esther Carson, another Nazarene University graduate, to become a faculty member at NNC.⁸⁴

Shields was remembered for offering a course in “sermonizing.” The three-year course involved mainly practical theology. As one student put it, “All knowing comes by doing; and while textbooks are concerned with the message we are to give to the world, it is in the sermonizing class that practical experience in preaching and leading meetings is secured.”⁸⁵ Shields practical bent was characteristic of Wiley’s protégés in college teaching.

Shields spent the summer of 1919 doing doctoral work in philosophy at the University of Chicago.⁸⁶ True to his practical leanings, he also served as pastor to a Nazarene church in the Chicago area. At the end of the next school year, Shields was elected as president of Eastern Nazarene College (ENC). It was during his presidency from 1918 to 1923 that he moved the campus from Rhode Island to Wollaston, Massachusetts, its current location.⁸⁷ While in the Boston area, Shields was “closely associated” with Harvard University in the fields of psychology and biblical literature.⁸⁸ Shields returned to work with Wiley at

Pasadena before going back to ENC. Shortly after retirement, he died from complications of a stroke while preaching a Sunday morning sermon.⁸⁹ Wiley performed the funeral in Pasadena, California. Their collegial relationship is confirmed by Wiley's words at the funeral, "for about forty-four years we have lived together in close fellowship."⁹⁰ Their fellowship consisted of helping two colleges survive difficult financial times—Wiley at NNC and Shields at Eastern Nazarene College—and a commitment to the preaching ministry.

Ross Price

Ross Price first met Wiley as a freshman at NNC. Price later became a close associate of Wiley's at Pasadena.⁹¹ He wrote two books about Wiley and edited two compilations of Wiley's sermons.⁹² Price sometimes eulogized Wiley when he wrote about him. In a description of his mentor, Price wrote, "he towered among us as a mountain monument of what God's grace can do for a man whose mind is keen, whose heart is warm, and whose vision grasps realities supreme."⁹³ The first meeting between teacher Wiley and student Price illuminates the reason for such affectionate words. Price first met Wiley as just another freshmen at NNC. Here is Price's depiction of that first interaction.

I first met H. Orton Wiley in November of 1927, when one day on business in Nampa, Idaho, he took time to come down into the heating plant of Northwest Nazarene College where I, as a freshman and 'rookie fireman,' was working. My clothing was soiled with ashes and coal, but he shook my callused hand and greeted me warmly. Little did I realize how providential a meeting it was for me. It was the beginning of a wonderful friendship that became increasingly rich in mutual

understanding and fellowship, until the day I watched him breathe his last, closed his steel-grey eyes, and folded those hands, that had typed out thousands of pages of notes for his students, over his silent form.⁹⁴

Price was the only friend of the family with Wiley when he died in 1961.⁹⁵

Ross Price followed Wiley as the Dean of the Graduate School of Religion. Reflecting his own personal experience, Price called Wiley a “friend of every student.”⁹⁶ For Price, that phrase summarized his teacher-student relationship with Wiley--a mentor and friend.

Olive Winchester

Olive Winchester was Wiley’s classmate at the Pacific Theological Seminary (which later became the Pacific School of Religion (PSR)). They both graduated with their master’s degrees on May 3, 1917.⁹⁷ Winchester’s college education began at Radcliffe College in Massachusetts from which she graduated cum laude in 1902. She majored in Semitic languages and history. She then traveled to Scotland where she was the first woman to graduate with a Bachelor of Divinity.⁹⁸ Later, after coming to NNC, Winchester also became the first woman to earn a Doctorate of Theology at Drew University, a Methodist school in New Jersey⁹⁹.

She began her ministry in preaching engagements in New England and across the ocean in Scotland. Martha Curry, an early Nazarene evangelist, invited Winchester to preach in revival meetings and raise funds for the Pentecostal Collegiate Institute in Rhode Island.¹⁰⁰ This small school eventually moved to

Wollaston, Massachusetts and became Eastern Nazarene College. At some point, she moved westward to attend PSR. She earned an “A” average with 48 hours of theology with John W. Buckham.¹⁰¹ Her academic interests resided in biblical languages of Hebrew, Greek, and Latin.¹⁰² In fact, a promotional piece written about NNC faculty remarked, “She also teaches Greek and Hebrew languages for pastime.”¹⁰³

Winchester funded her studies with an inheritance from her great-uncle Oliver Winchester, owner of the Winchester Rifle Company.¹⁰⁴ She helped fund the education of her students as well. When called upon, Winchester paid the salaries of college professors and selections for the college library.¹⁰⁵ She even lent Wiley the funds necessary to build his home during the difficult years in Nampa. When the school could not cover the loan, Winchester sued Wiley in hopes that the school would not default on the loan. Since the college could not pay for the loan, Wiley and Winchester agreed to donate the house to the school.¹⁰⁶ Winchester could also raise funds. J. A. Clayville heard Winchester speak at Ustick Nazarene church. The person was motivated by her message about Nazarene higher education and gave a \$100 to the school. The donation came from someone who did not consider himself or herself a church member or even a believer in the Christian faith.¹⁰⁷

Wiley asked Winchester to come to NNC. She became the professor of biblical literature, academic dean, and vice-president. She rejected the fundamentalist notion of premillennialism, but held to the instantaneousness of

entire sanctification.¹⁰⁸ *The Oasis* of 1919, introducing the new professor, recognized her as “an authority in Biblical subjects and has a language preparation for exegetical work unexcelled by any one in our movement”¹⁰⁹ Beyond technical skill, Winchester believed that biblical interpretation begins in “spiritual experience” and is enhanced by “acquired” knowledge from the liberal arts and sciences.¹¹⁰

Winchester was a demanding college teacher. For a three-hour course, she required each student to build an index card file of well-researched answers to questions outlined in the syllabus. A 25-page thesis paper and three book reports were additional requirements for students. One of her students wrote that “the student always felt he [or she] had earned whatever grade he [or she] made for the course.”¹¹¹ Her classroom style combined proper formality with a boisterous sense of humor. She would address students as “Mr. Jones” or “Miss Smith.” Students readily recalled Winchester’s “heartly laugh pointedly punctuated with, ‘and so forth.’”¹¹²

In 1935, Winchester again joined Wiley when she became Dean of the Graduate School of Religion at Pasadena Nazarene College.¹¹³ Ten years later, she died suddenly on February 15, 1947 at 67 years of age, one week after being diagnosed with cancer. Wiley wrote about her three days following her death. He wrote, “We have worked together in educational work for 31 years and I shall miss her very much.”¹¹⁴ Wiley was not a mentor as much as a colleague to Winchester. However, he played a role in allowing women to become visible role

models for female and male students in Nazarene higher education.¹¹⁵ Rebecca Laird wrote about Winchester's contribution to Nazarene higher education: "In an era when women's roles were highly defined...women [like Winchester] exemplify how compelling an inner sense of calling can be when combined with powerful gifts."¹¹⁶ During the early 20th century, Wiley encouraged women like Winchester to move into leadership roles that were not traditionally held by women.

Student-Faculty Interaction in a Spiritual Environment

College teachers at NNC participated in non-academic pursuits with the students. Winchester used to sponsor the Senior Sneak for a rugged weekend in the sagebrush hills.¹¹⁷ Wiley and Winchester spoke at the 1925 Junior-Senior Banquet held in Wiley's residence on campus.¹¹⁸ The school choirs sang on the Boise radio station KFAU. They performed a mixture of religious and popular tunes, such as "Don't You Cry My Honey" and "Mista Booga Man."¹¹⁹ Physical exercise, or "culture," took place on alternating mornings led by the anatomy professor. NNC offered a well-rounded educational experience.

Elsie Hazelwood wrote a letter to "Dear Doctor Wiley" from the Assiniboine Reservation in Montana. She wanted to relay her gratitude for the medical training she received. She was primarily a teacher, but she helped a Native American child through a bout with pneumonia, which established the community's trust in her.¹²⁰ Marciano Encarnacion, a NNC graduate, wrote a

letter from the Philippine Islands to his alma mater: “This college is small before the eyes of men but I know that it is great before the eyes of God and His precious children.”¹²¹ A 1925 graduate wrote “Some Last Words by A Senior” about his experience at NNC. This unidentified NNC senior wondered: “Am I prepared? Just how much has my college education done in fitting me for life?” The writer responded to the rhetorical question: “A danger for every college student is . . . [to] blindly and unquestionably accept solutions and answers to life’s problems [from] . . . text books, from professors, from associates, rather than independently work them out for himself [or herself].” This student was grateful for NNC’s “experimental religion.” This student believed,

I have actually experienced the efficacy of the religion of Jesus Christ. My faith has been augmented and clinched by practical results in my own life...I am thankful that I have found a reasonable basis for my religion...I violate no principle of good scholarship in accepting Christ’s conclusions regarding the fundamentals of life.¹²²

Students appreciated the spiritual environment, missionary focus, practical experience, and college teachers who also served as mentors that buttressed a college education in this small school in the Snake River valley. Wiley contributed to students’ personal growth and professional readiness during the decade that he served as president and professor at Northwest Nazarene College.

Wiley’s Days Well Spent in Nampa

H. Orton Wiley moved to Nampa, Idaho in the midst of intense political strife in Pasadena. The political and theological struggles turned to more practical

concerns of dealing with a lack of funds and building a solid faculty. Wiley spent ten years at NNC teaching students to educate character as well as gain skills to go beyond the small Idaho town to make a difference the world.

¹ Nazarene Messenger, no date (probably an issue published at the conclusion of 1921--Wiley's fifth year at the college). Northwest Nazarene University (NNU) Archives, Nampa, Idaho.

² Timothy L. Smith, Called Unto Holiness: The story of the Nazarenes: The formative years 1908-1932. (Kansas City, MO: Nazarene Publishing House, 1962), 281-282.

³ John E. Riley, From Sagebrush to Ivy: The Story of Northwest Nazarene College 1913-1988. (Nampa, Idaho: Northwest Nazarene College, 1988), 41.

⁴ The Oasis, student yearbook (Nampa, Idaho, 1918), 24.

⁵ The grammar school was maintained until the 1950's. Riley, 1988, 49.

⁶ Riley, 1988, 48.

⁷ "Row Splits Nazarene College," Los Angeles Times, March 4, 1917, no page number. Kirkemo's History Project Files, PLNU Archives.

⁸ Smith, 1962, 280.

⁹ Wiley worked on the catalogue on his own. He wrote to G. Arnold Hodgin: "I am writing on the catalogue now and want to get it completed as soon as possible." Wiley was writing Hodgin to encourage him to act as president for the 1916-1917 school year while Wiley studied in Berkeley. Wiley wanted Hodgin because "you understand what kind of an institution I want." That kind of institution was a four-year liberal arts college, which may account for the desire to change the name from the Idaho Holiness School to Northwest Nazarene College. In fact, this letter has a type-written heading which reads, "Northwest Holiness College," which already reflects Wiley's desire to lead a college and not a secondary school. H. Orton Wiley. Letter to Rev. G. Arnold Hodgin. 17 June 1916. G.A. Hodgin. Faculty Files. NNU Archives.

¹⁰ Riley, 1988, 51. Wiley is already seeking early in his tenure at NNC to isomorphize, or transform, NNC into a legitimate environment for higher education by seeking to standardize the school through accrediting agencies (see Kirkemo, 1992, 45 and Wiley, "Letter of Resignation," 1916. Northwest Nazarene University Archives.) and by building a campus to resemble a major research university like Stanford. According to Meyer and Rowan, isomorphism is the tendency for organizations to gain legitimacy from external organizations in order to enhance the commitments of internal participants and external constituents. John W. Meyer and Brian Rowan, "Institutionalized Organizations: Formal Structure as Myth and Ceremony," American Journal of Sociology, 1977:340-363.

¹¹ H. Orton Wiley. Letter to Rev. L. Milton Williams. 8 February 1916. Box 87-A. NNU Archives.

¹² N. B. Herrell, "Building a College Alone for Jesus," Victory Songs, (Nampa, ID: Herrell and Horst Publishing, 1919), 14 as quoted in Price, 1968, 19.

¹³ Riley, 1988, 58.

¹⁴ Price, 1968, 15. Price wrote: "After Wiley arrived in Nampa, reverberations of the religious crisis he left in Pasadena began to appear among the staff [and students]."

¹⁵ Price, 1968, 15.

¹⁶ H. Orton Wiley. A study of the philosophy of John Wright Buckham in its application to the problems of modern theology. Written monograph of Graduate Lectures, Nazarene Theological Seminary. Kansas City, MO. October 20-23, 1959, 6.

¹⁷ Prescott Beals, interview by Dr. Culver. Homecoming 1974. File: Reminisces about Nampa, Early NNC, and Wiley. Box 87-E. NNU Archives.

¹⁸ Northwest Nazarene College: Twenty Five Years of Progress:1913-1938, 1938, 28.

¹⁹ Fairy S. Chism, The Oasis, 1922, 78-79.

²⁰ Price, 1968, 24; H. Orton Wiley, "The Wesleyan Doctrine of Entire Sanctification," Nazarene Messenger, March 1923: 2-3; H. Orton Wiley, "Modern Truths from an Ancient Book: a series of studies from the Book of Job," Nazarene Messenger, January-March, 1924.

²¹ The Oasis, 1922, 79.

²² H. Orton Wiley. Letter to Esther Carson. 10 January 1919. Box 87-D. NNU Archives.

²³ In the 19th century, the University of Illinois expelled a student for missing a mandatory chapel service. At Ohio State University, college trustees said they would vote against a president for neglecting chapel services. These practices were short-lived into the 20th century. The University of Wisconsin, however, ended mandatory chapel as early as 1869. William C. Ringenberg, The Christian College: A history of Protestant higher education in America. (Grand Rapids, MI: Christian University Press, 1984), 21, 24

²⁴ Nazarene Messenger. August 1917: 50. NNU Archives.

²⁵ Northwest Nazarene College: Twenty Five Years of Progress, 1938, 29-30.

²⁶ Prescott Beals, interview by Dr. Culver. Homecoming 1974. File: Reminisces about Nampa, Early NNC, and Wiley. Box 87-E. NNU Archives.

²⁷ General superintendent Goodwin attempted to lecture on the biblical book of Acts, but a female student from Indiana kept wanting to testify and the "fire fell." Dr. Goodwin laid his Bible down on the pulpit and said, "Oh well, what is the difference? This is that." Northwest Nazarene College: Twenty Five Years of Progress:1913-1938. (Nampa, Idaho: 1938), 30.

²⁸ Wiley was the secretary of the Nazarene Board of Education that oversaw policy for Nazarene higher education. Riley, 1988, 71.

²⁹ H. Orton Wiley, "The Bible Plan for a College," Nazarene Messenger, January 1919: 1.

³⁰ The Oasis, 1919, 11.

³¹ Prescott Beals, "The Value of a College Education in a Holiness School," The Oasis, 1919: 40-41.

³² Prescott Beals, interview by Dr. Culver. Homecoming 1974. File: Reminisces about Nampa, Early NNC, and Wiley. Box 87-E. NNU Archives. Beals' comments compare favorably with observations about college students in the 1970's made by Helen Horowitz. Horowitz wrote: "They all connect their ability to earn [money] with their college marks." Therefore, these students, she called the New Outsiders, "give grades the ultimate value." Horowitz, Campus Life, (Chicago: University of Chicago Press, 1987), 267, 255, 269, 258. College in Beals' experience of the 1920's was an extension of adolescence, while the campus culture of the 1970's promoted the experience as entrance into adult life.

³³ Price, 1968, 49.

³⁴ James Jackson, Oral History Interview. H. Orton Wiley Collection. Nazarene Archives, Kansas City, Missouri. Audio recording and transcript; C. S. Cowles, Oral History Interview. Nazarene Archives, Kansas City, Missouri. Audio recording and transcript.

³⁵ Jackson, Oral history Interview. H. Orton Wiley Collection. Nazarene Archives. Kansas City, Missouri.

³⁶ Ward's involvement on the UBC committee on Moral Reform. See Chapter II.

³⁷ Phineas F. Bresee, "The Educational Work of the Church of the Nazarene." Pasadena College Chapel, September 2, 1915. Pamphlet. File 305-49. Nazarene Archives, International Center of the Church of the Nazarene, Kansas City, Missouri.

³⁸ H. Orton Wiley, "Wiser Than the Children of Light," Nazarene Messenger, November 1923:1-2.

³⁹ Smith, 1962, 287.

⁴⁰ Smith, 1962, 287.

⁴¹ Nazarene Messenger, January 1919, 1.

⁴² Grace Ramquist, The Boy Who Loved School (Kansas City: Beacon Hill Press, 1963), 13-14.

⁴³ H. Orton Wiley. Letter to Louise Robinson. 22 May 1921. Box 87-D. NNU Archives.

⁴⁴ H. Orton Wiley, Letter to Esther Carson, Peru, South America. 9 February 1919. Box 87-D. NNU Archives.

⁴⁵ The Oasis, 1918, 33. Carson, South America, is pictured with Myrtle Belle Walter, India, and Marion Benton, Japan.

⁴⁶ The Oasis, 1918.

⁴⁷ Esther Carson, Pacasmayo, Peru, letter to H. Orton Wiley, Nampa, Idaho, 30 September 1918. Box 87-D. NNU Archives.

⁴⁸ Esther Carson. Pacasmayo, Peru. Letter to H. Orton Wiley. 4 December 1918. Box 87-D. NNU Archives.

⁴⁹ Louise Robinson. Letter to H. Orton Wiley. 28 May 1921. Box 87-D. NNU Archives.

⁵⁰ Fairy Chism. Piggs Peak, Swaziland, South Africa, Letter to H. Orton Wiley. 18 October 1928. Box 87-D. NNU Archives.

⁵¹ Laird, 1994, 77.

⁵² Louise Robinson, Sabie Transvaal, South Africa. Letter to H. Orton Wiley. 10 December 1920. Box 87-D. NNU Archives.

⁵³ Perkins, 1994, 77.

⁵⁴ Carol Gish, Touched by the Divine: The story of Fairy Chism. (Kansas City: Beacon Hill Press, 1952).

⁵⁵ Perkins, 1994, 41.

⁵⁶ Gish, 1952.

⁵⁷ Perkins, 1994, 42.

⁵⁸ Gish, 1952, 40.

⁵⁹ Nazarene Messenger, August 1917, 3.

⁶⁰ The Oasis, 1919, 10.

⁶¹ Northwest Nazarene College, Nampa, Idaho, Teachers' Application Blank. Box 84. NNU Archives.

⁶² The Oasis, 1918, 5.

⁶³ Northwest Nazarene College, Nampa, Idaho, Teachers' Application Blank. Box 84. NNU Archives.

⁶⁴ Nazarene Messenger, March 1926, 2 as quoted in Price, 1968, 53.

⁶⁵ H. Orton Wiley, "Wiser Than the Children of Light," Nazarene Messenger, November 1923. Box 87-A. NNU Archives.

⁶⁶ Price, 1968, 22.

⁶⁷ Nazarene Messenger, September 1924; Price 1968, 22.

⁶⁸ Price, 1968, 43.

⁶⁹ Price, 1968, 22.

⁷⁰ The Oasis, 1922, 97.

⁷¹ Price, 1968, 43.

⁷² C. S. Cowles, Oral History Interview. H. Orton Wiley Collection. Nazarene Archives, Kansas City, Missouri. Audio recording and transcript.

⁷³ H. Orton Wiley, "Psychology of Religion." Lecture Notes. 1912. The Wiley Collection. Point Loma Nazarene University Archives.

⁷⁴ Price, 1968, 22.

⁷⁵ The Oasis, 1922, 98.

⁷⁶ During the early 20th century, a movement known as Fundamentalism made inroads into mainstream Christianity. A rejection of modernistic science has been identified as one of the main tenets of Fundamentalists. For more on this subject, see George M. Marsden, Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism, 1870-1920 (New York: Oxford University Press, 1980); George M. Marsden, Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism (Grand Rapids, MI: Wm. B. Eerdmans, 1987); Ernest R. Sandeen, "Toward a Historical Interpretation of the Origins of Fundamentalism," Church History 36 (1967) as quoted in Betty A. DeBerg, Ungodly Women: Gender and the First Wave of American Fundamentalism. (Minneapolis: Fortress Press, 1990).

⁷⁷ H. Orton Wiley, "Psychology of Religion." Lecture Notes. 1912. The Wiley Collection. Point Loma Nazarene University Archives.

⁷⁸ H. Orton Wiley, "Psychology of Religion." Lecture Notes. 1912. The Wiley Collection. Point Loma Nazarene University Archives.

⁷⁹ The Oasis, 1926, 12.

⁸⁰ Price, 1968, 43.

⁸¹ Price, 1968, 44

⁸² Riley, 1988, 59.

⁸³ The Oasis, 1917, 18.

⁸⁴ The Oasis, 1918.

⁸⁵ The Oasis, 1918, 28

⁸⁶ Nazarene Messenger, June-July 1918, 8.

⁸⁷ Mendell L. Taylor, "Handbook of Historical Documents of the Church of the Nazarene," Mimeographed, Nazarene Theological Seminary, Kansas City, Missouri, undated., 161.

⁸⁸ H. Orton Wiley, Funeral sermon for Fred J. Shields. Box of Miscellaneous Manuscripts and Sermons. Wiley Collection. PLNU Archives.

⁸⁹ H. Orton Wiley, Funeral sermon for Fred J. Shields. Box of Miscellaneous Manuscripts and Sermons. Wiley Collection. PLNU Archives.

⁹⁰ H. Orton Wiley, Funeral sermon for Fred J. Shields. Box of Miscellaneous Manuscripts and Sermons. Wiley Collection. PLNU Archives.

⁹¹ See Kirkemo, 1992.

⁹² Ross Price, "H. Orton Wiley: The man and his ministry." The Wiley Lectures, Point Loma Nazarene College. January 31-February 3, 1984. Unpublished manuscript; Ross E. Price, H. Orton Wiley: Servant and Savant of the Sagebrush College. Kansas City: Nazarene Publishing House, 1968; Ross E. Price and Oscar F. Reed, Faith in These Times. (Kansas City, MO: Beacon Hill Press, 1961): 11-20; H. Orton Wiley, The Harps of God and other sermons. Kansas City, MO: Beacon Hill Press, 1971.

⁹³ Price, 1968, 18.

⁹⁴ Price, 1984, 2.

⁹⁵ Price, 1984, 22.

⁹⁶ Price, 1968, 49.

⁹⁷ Price, 1968, 14; Rebecca Laird, Ordained Women in the Church of the Nazarene, (Kansas City, MO: Nazarene Publishing House, 1993), 94. See transcript from Radcliffe College. Box 82. NNU Archives.

⁹⁸ Laird, 1993, 92. See transcript from the University of Glasgow. Box 82. NNU Archives.

⁹⁹ Riley, 1988, 72.

¹⁰⁰ Laird, 1993, 92.

¹⁰¹ Grades Earned at the Pacific School of Religion. Berkeley, California. Box 82. NNU Archives; see Ross Price, "More notes about Olive M. Winchester," sent prior to a letter from Edith E. Lancaster, Head Liberian. NNC, 24 November, 1986. Box 82. NNU Archives.

¹⁰² Laird, 1993, 92. Martha Curry and Olive Winchester are highlighted in this book.

¹⁰³ A.E. Sanner, Nazarene Messenger, July 1923: 2.

¹⁰⁴ Laird, 1993, 92 and footnote 32 on page 159.

¹⁰⁵ Laird, 1993, 95. Ross Price, "More notes about Olive M. Winchester." Box 82. NNU Archives.

¹⁰⁶ Laird, 1993, 95-96. I stayed in this house, now called the Wiley Alumni House, while doing archival research on the Nampa campus in November 2000.

¹⁰⁷ J. A. Clayville, letter to Olive M. Winchester. 29 December 1921. Box 83. NNU Archives.

¹⁰⁸ Price, "More notes about Olive M. Winchester," Box 82. NNU Archives; Laird, 1993, 94. Premillennialism is a view of Christ's Second Coming held by 20th century evangelical Christians, e.g. Hal Lindsay's "Late Great Planet Earth." Christ would return prior to a 1,000 year reign on earth. Entire sanctification, the process of persons being made holy by God, could be viewed as a gradual process of being made holy by God throughout one's life, or as an instantaneous action of God followed by further growth in relationship to God.

¹⁰⁹ The Oasis, 1919, 19.

¹¹⁰ Olive M. Winchester, "Qualifications of an Interpreter," Nazarene Messenger, November 1921: 5, 11.

¹¹¹ Price, "More notes about Olive M. Winchester," Box 82. NNU Archives; Laird, 1993, 96-97.

¹¹² Price, "More notes about Olive M. Winchester," Box 82. NNU Archives; The Oasis, 1922, 97.

¹¹³ Laird, 1993, 96.

¹¹⁴ H. Orton Wiley. Letter to Ross Price. 18 February 1947. Box 82. NNU Archives.

¹¹⁵ Wiley recruited another female teacher while at NNC. Bertha Dooley became a professor of English and Greek. She first taught in the grammar school and high school, later earning a master's at the University of Washington. She taught at NNC until 1951. Riley, 1988, 60.

¹¹⁶ Laird, 93, 98.

¹¹⁷ Price, "More notes about Olive M. Winchester." Box 82. NNU Archives.

¹¹⁸ Nazarene Messenger, June 1925:2.

¹¹⁹ Nazarene Messenger, May 1925.

¹²⁰ Nazarene Messenger, November 1925:2

¹²¹ Nazarene Messenger, March 1922.

¹²² "Some Last Words by A Senior," Nazarene Messenger, May 1925: 1-2.

THE MORNING WATCH

By H. Orton Wiley

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In the Orient there is a relationship between teacher and pupil which is peculiarly close and sacred. The pupil wholly submits himself to the teacher as one who knows and from whom he would learn. In Christ's time, the multitude gave Him the title of "Rabbi" or "teacher." Many of the scribes and Pharisees who had struggled to attain this distinction openly protested, but the people persisted in applying the title to Him, for He taught them as "one having authority and not the scribes." His was a note of finality which issued from perfect experience and its deep authoritative tone compelled a recognition which was never given to the Jewish teachers who droned out traditions in a manner which they considered orthodox.

Christ as Our Teacher

We dishonor Christ when we regard Him as an impersonal Presence. He is the great Teacher. True it is that He is not limited to time and space as we are, but He is a Person and craves a personal appointment with all who desire His instruction.

Jesus commanded His disciples to go "into all the world and make 'learners' of all nations." The true Christian will ever take the place of a "learner." Men will travel for thousands of miles at great expense; they will submit to privation, hardship and uncongenial surroundings in order to avail themselves of the instruction of a great master. Jesus is the Great Teacher, —why should we not place ourselves under His tuition in order to learn from Him, the things which are fundamental to true success?

The Importance of This Program

When through the revelation of the Spirit, the Christian realizes that the Master is alive and accessible, the possibilities of such a course of study with Him, becomes a matter of supreme importance. The enthroned Christ becomes the great treasure house, in whom are hid all the treasures of wisdom and knowledge, and the Holy Spirit comes as a Spirit of Truth to conduct us into ever deepening channels of heavenly wisdom. Then it is that the devout soul, seeks to meet Him alone, when there are least interruptions, and when the mind is clearest, to receive and retain the wonderful words of wisdom which fall from the lips of Him who spake as never man spake.

The Morning Watch

The mind is clearest and most alert in the morning hour. It is then that men do their best thinking. This early hour should at any sacrifice be secured for the instruction of the great Teacher. It is the Master's hour and should be spent in His presence for personal edification.

The morning watch, or the "quiet hour" as it is usually termed in our colleges, must not be kept in a desultory manner. Laziness and carelessness are great enemies not only to intellectual attainments, but to spiritual progress. One never expects to make much progress studying while laying in bed, or dozing between paragraphs, or studying in an aimless or listless manner. Yet many people expect to make spiritual progress by using such fruitless methods as this. It would not be tolerated by an earthly teacher; it is an affront to the Master.

In the Orient

John R. Mott, the great student leader, tells of his visit to the Orient in the following words: "On our recent journey around the world we were deeply impressed by the large numbers of young men and women who entered into the covenant to keep the morning watch. All the men and women who have gone out

from the universities of America and Britain to lead the Christian movements among the student of India faithfully observe this watch. In Ceylon we were impressed not so much by the beautiful and luxuriant tropical vegetation, nor by the heathen shrines and temples, as by the sight which greeted our eyes very early one morning of Tamil students walking under the palms with open Bibles in their hands, and their lips moving in silent prayer. We visited one college in the Levant where, according to the last report, over two hundred boys and young men keep the morning watch. We knew of no college in Christian lands of which this could be said. There are ten great student movements in the World Student Christian Federation, but that of China is the only one of them of which we could say last year that practically all of its active members began the day with Bible study and prayer. It was while visiting a college, not in America, or England, or Scandinavia, but in Japan, that we were awakened over an hour before daybreak, and taken through the city, across the valley and to the crest of the famous Flowery Hill, to meet with the members of the Christian Association of that institution for special prayer, as was their custom."

A Practical Question

If such is the value of the "morning watch" or "the quiet hour" why should we not at any sacrifice arrange to give the first hour of the morning to a personal appointment with the Great Teacher? Why should we not come to religiously regard the early hour of the day as the Master's Hour?"

Chapter 6 Building a Depression Era College: A Study of Educational Survival at NNC

The Financial Cost of Building a College

Financial needs plagued Northwest Nazarene College (NNC) from its inception. Nazarene churches stretched sporadically through the northwestern states from Minnesota to the Pacific coast. Only one college represented this geographical area, and many constituents did not want their college in Nampa, Idaho. An unnamed “early friend of the college” admitted that “We had to pry open the doors everywhere in order to get a hearing at all. You can see that with no endowment, no other financial support, with a growing institution of many needs, and no thoroughly sold constituency, there were difficulties.”¹ The young President Wiley met these financial challenges by establishing educational “zones” of financial support within the denomination when he was a member of the General Board of Education. While NNC’s president, Wiley traveled through the educational zone to build an enthusiastic and supportive constituency.

Dealing with Finances Administratively: General Board of Education and Denominational Policy Concerning Higher Education

In the summer of 1918, the General Board of Education for the Church of the Nazarene considered new policies for the educational interests of the young denomination. The seven members included Wiley who was secretary-treasurer. The *Nazarene Messenger* reported that one of the major responsibilities delegated to Wiley involved the decision to classify Nazarene schools as four-year liberal arts colleges.² For the next decade, Wiley spearheaded the effort to standardize and accredit Nazarene higher education institutions as liberal arts colleges. In one of his first actions in denominational leadership, Wiley wrote an article on educational policy as the editor of the official Nazarene periodical, the *Herald of Holiness*. In “Standardizing Our Colleges” (1928), he admonished the general

Church of the Nazarene to meet state standards and requirement of regional accrediting institutions in order to legitimize the preparation of Nazarene young people for ministry and service.³ The legitimate college, in the minds of these early leaders, deserved to be supported by its constituency, in this case, the denominational membership. Of the Nazarene colleges in operation in 1918, the last was finally accredited in 1969.⁴

Wiley's responsibilities as a member of the General Board of Education also included raising funds nationally to support regional colleges. In 1922, the Board asked for every Nazarene district to contribute \$2.00 per member to support higher education.⁵ At the same time, the General Superintendents continued the call to raise funds nationally for regional colleges to pay their debt and to meet educational standards.⁶ The General Superintendents' address at the 1923 General Assembly admitted "we cannot hope to have our schools self-supporting."⁷ To enable a college to receive enough support, the United States was divided geographically into six educational zones.⁸ Each college could actively recruit and raise funds within its particular educational zone. Attempts were made to raise funds within the denominational church structure.

A nationwide Education Day for the Church of the Nazarene became one of Wiley's first attempts to make higher education a denominational priority. The first day focused on education was advertised as May 4, 1924.⁹ However, denominational records showed that general church expenses for educational work was only 1.99 percent of the total funds raised for all purposes by the denomination.¹⁰ Allowing regional colleges to be supported by regional constituencies was effective, since all six colleges assigned to regions have survived to this day.¹¹ However, the earlier decision in 1918 to restrict colleges efforts at fundraising and recruitment to certain geographical areas led to inevitable conflict between institutions.

The trustees of Pasadena University, the college located within the Southwest educational zone,¹² submitted a letter of "protest and request" to the

alignment of the six educational zones.¹³ According to the letter, two recognized Nazarene institutions of higher education were not given equal geographical territory. The letter asked why the two oldest universities (Pasadena University and Olivet College) should not have equally divided territory. The trustees argued that Olivet College should have received the territory east of the Mississippi River, and that Pasadena University was entitled to the land to the west of the River. No other colleges, they asserted should have been allotted an educational zone. The trustees suggested that Pasadena University deserved the largest portion of land, because it was the “real university” of the denomination founded by Bresee. However, they suggested that they might settle for equal distribution but only with Olivet Nazarene College.

The underlying issue, however, was revealed in the suggestion that an alternative realignment be made. The suggested allotment offered by the Pasadena trustees suggested that the Southwest educational zone¹⁴ assigned to Pasadena University was permitted to raise funds and recruit over the entire West Coast. The Northwest educational zone and Northwest Nazarene College in Nampa would have been allotted only Idaho, Montana, North Dakota and Canada. The Pasadena University trustees maintained that their college, being one of the oldest Nazarene institutions and dearest to the denomination’s founder, deserved an education zone with a larger population for recruiting and fundraising.

The General Board of Education, argued the Pasadena trustees, had given NNC (the youngest school at the time) a definite advantage for becoming financially stable, while located in a zone with a population three times greater than that assigned to Pasadena. This was the crux of the disagreement. The trustees noted that the General Board of Education Report in the *Herald of Holiness* (November 27, 1918) did not list Canada as part of the Northwest educational zone and was therefore “misleading.” Pasadena was allotted the smallest educational zone in terms of actual population and felt “discriminated against,” although it was the original Nazarene University established by “our

much loved and honored founder, Dr. P. F. Bresee, and for which he gave his life.” Furthermore, since Pasadena University was not consulted, the trustees felt that the General Board of Education “arbitrarily” took part of its constituency away. The Board’s action was characterized as “unfair,” “unjust” and “not in harmony with the holiness we profess.” In other words, the trustees of Pasadena College thought there was “no need of taking from us our original territory and limiting our expansion” and assigning the larger territory to “the younger institutions.”

Therefore, the trustees of Pasadena College hoped that the General Board of Education would reconsider its action “prayerfully” for an issue that “vitally affects the interests” of Pasadena, “but also of the whole denomination.” The letter, addressed to Wiley, as secretary of the General Board of Education, goes on to say,

The leaders of Pasadena University desire an opportunity to carry out the God-given Vision for this institution of our sainted founder, Dr. P.F. Bresee; and in order to accomplish this end they should be given as free a hand as possible to secure students and funds, and not have our success needlessly abridged by other younger institutions, which have come into existence against the wishes of the founder of our denomination, thus entailing an unnecessary burden upon us all.

Pasadena University trustees declared that they wished to remain in harmony with the General Board of Education in its attempt to “standardize our schools and limit the number.” But they wanted “the priority of our more important schools of learning be recognized,” weighing the importance of each school by its commitment to the denomination’s mission to “spread...scriptural holiness.” These faithful institutions, such as Pasadena University, should be given “first consideration and opportunity in the distribution of territory” and other vital matters. The letter was signed by seven of the trustees including A. O. Hendricks who replaced Wiley as president at Pasadena University two years earlier.

On behalf of the General Board of Education, Wiley responded to the

trustees at Pasadena University.¹⁵ Wiley offered several responses to their complaints concerning the territorial allotment for educational zones. First, he explained, Olivet Nazarene College had enough population to draw financial support and student recruits. Secondly, the Board of Trustees did not consider the possible establishment of new schools in each zone. Thirdly, Canada was not included in the Northwest educational zone, because a new college began in Canada the week after the General Board of Education met. “We [meaning NNC] never made “any extensive canvass of the territory.” The number of NNC students from Canada, Wiley considered, would change as the new college took root in Canada. The NNC educational zone had 3,834,133 people and 2,800 Nazarenes. The Pasadena University educational zone had 2,837, 153 people and 4,000 Nazarenes. The Northwest educational zone may have been more populous, but there were about 25% more Nazarenes in the Southwestern United States. Fourth, location of the colleges was only one factor in determining educational zones; other factors included the number of church members, geographical location, commercial interests and social issues. And lastly, Northwest Nazarene College may have been the youngest school, but Wiley argued that its location in Nampa did not restrict its influence upon churches on the West coast to only Oregon and Washington. Wiley hoped the trustees at Pasadena University would discuss the matter again “for the best interests of all of our schools and colleges.” Wiley then offered his assistance and assured them that having solid schools would put Nazarenes “in a good light” before other people. The General Board of Education maintained its position on the boundaries for each educational zone in spite of the pressure from the trustees at Pasadena University to change the Board’s policy for supporting the denomination’s colleges.

Wiley’s role on the General Board of Education helped focus the financial abilities of a small denomination so that the colleges could become financially and academically viable—to be without debt and to meet accrediting standards. The General Board of Education helped the younger institutions of Nazarene

higher education to focus on a particular goal, namely, to receive the “hundreds of young men and women [who] are seeking an education in an institution where the spiritual atmosphere is wholesome. The Church of the Nazarene must care for them.”¹⁶

Dealing with Finances Spiritually: Road Trips and Prayer Meetings

In addition to his policymaking, Wiley frequently traveled on behalf of NNC, especially during December between the semesters. Ross Price mentions that Wiley usually missed Christmas Day celebrations with his family while traveling for the College.¹⁷ One such event was a fundraising tour that took several college officials and students to a church convention in Ontario, Oregon.¹⁸ Wiley traveled continuously as he built a constituency to support the college. *The Oasis* in 1918 describes the welcome Wiley received upon returning from a long road trip:

February 8th, The dean and groups of students were up in the middle of the night to welcome the late night arrival of President Wiley from a fundraising trip.

As the 4:10 train pulled in the crowd drew closer. A weary, wayworn traveler descended into the midst of a crowd of young people lustily singing the college yell, ‘Hallelujah, Amen, Hallelujah, Amen.’ Hearty handshakes followed, and after warmly expressing his appreciation, President Wiley was escorted to an auto and driven out to the school. A bountiful breakfast was served in the college dining room after which our beloved president led the morning worship, which was a time of great spiritual blessing and uplift. Truly the windows of heaven were opened and showers of blessing descended. All were melted together in divine love and there was shouting and crying and rejoicing all over the room. It was a time long to be remembered for we all felt that ‘It was good to be there.’¹⁹

Though traveling was sometimes lonely and difficult, the young president personally experienced the overtly spiritual expression of the students’ gratitude upon his return from the long road trip.

The relationship between finances and spirituality were made explicit during Wiley's presidency. One story relates how Wiley became concerned over the diminished supply of coal for the campus heating plant. As he walked across campus, he reportedly said, "Lord, why is it that the holiness schools are always on the ragged edge of things financially?"²⁰ These kinds of questions were responded to in prayer meetings attended by administrators, faculty, and students. One story described the drama with which the coal bins were kept full:

One day in the dead of winter the school was out of coal. Faculty and students gathered in the chapel with coats and wraps to keep warm. All knelt down and called upon the Lord to supply their needs. While they were on their knees a dray drove up to the coal bin, and the shoveling of coal began. What a praise meeting followed!²¹

Other financial needs were met accordingly. Another story noted the need for \$10,000 to pay a bank loan without any viable means to meet the need. A student suggested during a chapel service that they ask the Lord to provide the necessary funds. Wiley doubted it could happen, but they prayed anyway. Later that week, a layperson in Boise, Idaho donated property worth \$10,000 after hearing about the need during a service in a Nazarene church.²² Sometimes needs were reportedly met as they prayed:

On another day, ten in the forenoon was the final hour given us for the payment of a certain note, and the College did not have the money. Dr. Wiley called the faculty and students together at nine, and what a prayer meeting we had! While we were on our knees, a man who had not been approached personally went into the bank and paid the bill at ten o'clock [for] a thousand dollars!²³

Times of prayer sometimes went late into the night in the offices of the President and his Bursar. These stories have similar strands. Whether they are apocryphal or authentic, it is clear that the financial burdens of the college were interwoven into the spiritual fabric of this small Nazarene liberal arts college. The indebtedness of the college intensified the financial concerns during the college's first decade. To

surmount this hardship, Wiley and the administration launched a campaign to decrease its indebtedness and test the generosity of the college's constituency.

Victory over Indebtedness

In 1918, Wiley initiated a "Victory campaign" to raise funds to clear the college of outstanding debt. The financial needs were listed in the *Nazarene Messenger* as \$5,000 for indebtedness, \$2,000 for improvements to the campus, \$3,000 for a temporary endowment to provide for operations and salaries and to keep student costs low.²⁴ During one Sunday morning service at Nampa First Church of the Nazarene, \$4237 was received in subscriptions and pledges.²⁵ By April, \$12,000 in pledges had been tallied from the educational zone supporting the college.²⁶ The *Nazarene Messenger* and Wiley, as its editor, stated, "It is the policy of the college to build only as money or subscriptions are received. We do not propose to go in debt."²⁷ With the promised funds, building more facilities was now a possibility.

The Oasis printed an advertisement for the Victory campaign noting the \$10,000 goal along with photographs of Wiley and N. B. Herrell, the Nazarene superintendent for the Idaho-Oregon district.²⁸ The college and church were united with strong bonds. The churches sent students and support, while the college offered a spiritual environment in which to educate their children. During the Educational Rally at the Idaho-Oregon District Assembly, people marched around the campus praying for proposed building sites. The *Nazarene Messenger* printed a headline that read: "Shouting the Walls Up." Within the week, pledges were given to build the necessary buildings, and Wiley was offered an increase in salary.²⁹ The battle over indebtedness was now won. The possibility for "building a college for Jesus," and keeping it open, were now in view. The Victory campaign of 1918, however, was to be a precursor of multiple attempts to raise enough funds to avoid the uncertain financial challenges that lay ahead.

The Influenza Epidemic of 1918-1919

The “School Notes” section of *The Oasis* of 1919 carried only two stories from the previous school year. First, in September, a two-week series of revival meetings uplifted the faculty, staff, and students at the college. Secondly, during October, the college was hit with the nationwide influenza epidemic. There were about 200 cases of flu reported on campus. Only twenty-five older students did not show symptoms. The students who remained healthy followed the directives of Dr. Magnum in the Medical Sanitarium and provided care for those who were sick. No persons associated with the college campus died of the illness.³⁰

“Nazarene nurses” were on-call from the college to assist with local cases of influenza. Those students living on campus were quarantined for six weeks.³¹ The school remained closed until January, because of the contagious sickness.³²

The influenza outbreak caused a serious financial strain on the college. Another Victory campaign was launched in January 1919. Wiley’s goal for this fundraising campaign hoped to collect ten times more revenue than the previous one. Under the supervision of the President, the Board of Directors, and the Nazarene District Superintendents, the campaign sought to raise \$100,000 for constructing new facilities on campus without incurring debt. The rallying cry became “sending forth workers into His great harvest field.”³³ Wiley united his dream to build a school for training missionaries with his drive to raise the funds needed to build without costly loans.

The Idaho-Oregon district superintendent N. B. Herrell penned a song entitled “Victory Campaign” to be sung at fundraising rallies. The song makes the point that the President is intellectually fit to lead such a large fundraising campaign. One of the verses reads:

Like Elisha in the school long ago,
 Doctor Wiley is our man, all aglow,
 Trusting in the Lord,
 he’s wide awake and sane,
 By faith they’re in the ‘Victory Campaign.’

Herrell's admonition was not enough for some residents of Nampa.

The *Nazarene Messenger* printed an article headlined, "Crazy Nazarenes." The article described a Nazarene who overheard a local Nampa resident say, "These crazy Nazarenes give away all they have and shout while they are doing it."³⁴ However, the college newsletter indicates that two persons not professing to be Christian believers donated \$100 to campus improvements. According to the same college newsletter, churches visited by the campaign gave on average \$113.30 per member. The giving was tremendous for a small constituency supporting a small college, but the financial strain still remained for the rest of Wiley's tenure at NNC.

Joseph E. Janosky

Wiley's fundraising efforts were not conducted alone. Church leaders and college trustees encouraged and participated in the campaigns each year. Joseph E. Janosky was given the responsibility to organize the financial records of the college and to balance the budget while paying the bills. Janosky was first listed as a Bookkeeping faculty member in 1922.³⁵ Janosky, however, did not graduate with a Bachelor of Arts degree until 1925. Eventually, Janosky became the Bursar who was heard "late into the night" praying with President Wiley as the college faced difficult financial situations.³⁶

Janosky, by taking on the responsibilities as the college's first Bursar, systematized how the college handled its finances. His position symbolically reflected the college's commitment to avoid debt and operate the college with fiscal responsibility. The "Bursar's Page" became a regular feature in the *Nazarene Messenger*. The monthly report offered financial statistics in the following outline: "What We Own; What We Owe; Who Owes Us; Whom We Owe; What We Have Earned; What We Have Spent; The Gain or Loss; What We Are Worth."³⁷ The next year, however, Janosky reported in the Bursar's Page that

“every bill, salary, and expense has been paid. Thank God!”³⁸ NNC’s openness about its financial picture could have been an encouragement to potential donors.

Janosky also traveled with the fundraising campaigns. The Christmas campaign in 1924 offered a glimpse of Wiley’s fundraising efforts that had begun eight years earlier. Setting out for Washington on December 27th, the group traveled from church to church through the beginning of January. Janosky, Wiley, and the “Quartet,” comprised of student singers, including Wiley’s outstanding religion student Mildred Bangs, traveled through the Northwest District from Oregon to Portland, north through Washington to Seattle, finishing at Everett. Wiley conducted lectures on Hebrews during their stay in Seattle. He also spoke at the churches they visited in each town. The traveling band joined with Martha E. Curry, an evangelist from Boston and friend of Olive Winchester’s, during her evangelistic meetings in Washington at Kirkland, Mukilteo, and Tacoma. Wiley and the student quartet were invited back in March 1925 to take up a larger offering than they did on their first tour.³⁹ Student involvement in representing the college and raising funds became a consistent factor in Wiley’s plan to make the college financially viable.

The College Quartet

The college quartets were the musical side of a fundraising team, which also included a speaker. The singers were usually students, and the speakers were usually college administrators or church leaders. In the summer of 1919, one of the first teams set out to raise funds and represent the college to the constituency—donors and potential students. N. B. Herrell, the Idaho-Oregon district superintendent, led the student singers, Grace McHose, Ethel Shern, and Harold Hart. The speakers were Wiley, Olive Winchester, and Herrell.⁴⁰ By 1923, there were two quartets, a male quartet called the Ortonians and a female quartet called the Olivians.⁴¹ In the summer of 1923, two sets of speakers joined these quartets and covered the entire educational zone for NNC.

According to the *Nazarene Messenger*, Wiley helped cover the educational zone by speaking at three district assemblies stretching thorough Idaho, Oregon, and Washington. He was joined by a student singing quartet, J. T. Little, a Nazarene church leader, and Mrs. DeLance Wallace, a Nazarene evangelist, in ministering and raising support for the college. Another student quartet joined Little as they later traveled to the eastern boundary of the NNC educational zone through Montana, the Dakotas, and Minnesota. Wiley added, “The college quartets did some excellent singing which greatly added to the interest and pleasure of these rallies.”⁴²

Home Mission Bands joined in representing the college on trips that were not specifically for raising funds, but for building awareness of the college through student ministries. In one particular incident, a student speaker and singing quartet traveled with a district superintendent during a weekend in the spring of 1923. During that weekend, the group sang and the speaker preached in two local churches, the State Penitentiary, and a Japanese Baptist Sunday School Convention. During the 1922-23 school year, Home Mission Bands conducted 260 services with 60 (mostly student) workers and reported 129 seekers at the altar. Students were maintaining eight preaching appointments each weekend through these traveling bands.⁴³ One student described the experience of Home Mission Bands as the practical side of Nazarene education: “We are not only getting the theory, but also the practice... We learn to do by doing.”⁴⁴

Wiley traveled as much as possible with these traveling bands,⁴⁵ although he attempted to maintain his family responsibilities as much as he could. During one extended trip to Seattle and Spokane, Wiley was able to return in time to see Ward, one of his sons, graduate from the grammar school at NNC.⁴⁶

During his travels, Wiley became a popular Bible study leader and speaker. A 1924 issue of the *Nazarene Messenger* advertised an upcoming Camp Meeting for the Idaho-Oregon District during the summer. Evangelist J. A. Kring and the new district superintendent A. E. Sanner were listed as speakers, former

students and current pastors, Fairy Chism, as the children's worker, and Harold J. Hart as song leader. Wiley was advertised as "widely known as one of the foremost educators and teachers of the holiness movement." During the camp meeting, he delivered a daily lecture series on the Book of Hebrews.⁴⁷ During a recent conference of Nazarene Sunday School teachers I attended, one of the eldest teachers in the room responded simply, "Camp meeting," when Wiley's name was mentioned. She immediately recalled Wiley's involvement in Nazarene camp meetings at Beulah Park, near Santa Cruz, in the 1930's, '40's, and '50's.⁴⁸

Putting Faith Before Finances

Wiley worked hard to make solvent the educational institutions he served. From the Victory Campaigns of Northwest Nazarene College to the Troubadours traveling student group of Pasadena Nazarene College, Wiley gathered people and ideas to pull these colleges out of indebtedness and essentially made higher education possible in times of financial uncertainty. When the financial situation looked bad, Wiley relied on his spiritual faith. Faith is a human response of trust in self, others, and the Ultimate in times of adversity. For Wiley, faith was experienced as more than a theological doctrine; faithfulness was a reality of life.

Faith in the midst of financial doubt became a dominant image throughout Wiley's career. Wiley spent most of his career asking for people to give money to a project or plan for education that some of donors would never actually see the results or directly reap the benefit for their gifts. Faith, trust, and giving became intertwined in Wiley's theological teaching. An example of this practical and theological congruence can be found in Wiley's description of the doctrine of the Holy Spirit, the third person of the Christian teaching about the Trinity.

For Wiley, Pentecost was a Jewish feast during which the Holy Spirit came to early Christians, as recorded in the Acts of the Apostles. Wiley wrote, "The Pentecostal gift was the gift of a Person."⁴⁹ The personality of the Holy Spirit was the "Gift and the Giver."⁵⁰ The Holy Spirit, according to Wiley, is "the

Gift of the glorified Christ to the Church, and abides within it as a creating and energizing Presence.”⁵¹ The creative and energizing responsibility of the Holy Spirit could be depicted as an “administrator of redemption.”⁵² The image of “Giver” is prominent throughout Wiley’s career as a source of survival and continuance for his vocation within the church as a college administrator and professor. In the same way, Wiley used the imagery of giving to describe the Holy Spirit and the presence of redemption and justification within the Christian experience.

For Wiley, the human response of trust, faith, and giving occurs not just individually, but within a community. According to Wiley,

God did not create men as a string of isolated souls, but as an interrelated race of mutually dependent individuals; so also the purpose of Christ is not alone the salvation of the individual, but the building up of a spiritual organism of interrelated and redeemed persons.⁵³

The “spiritual organization of interrelated and redeemed persons” also included the Christian college. Wiley believed that during one’s time in college, a sense of vocation developed. What kind of vocation? “The Holy Spirit as the Agent of Christ, makes known His divine purpose for the salvation of the world, through a Proclamation...known as the Vocation or Call”⁵⁴ that is available to all persons. Giving was one of the dominant images of Wiley’s life. This divine image of giving extended also to the Christian community that supported Christian higher education.

Building a College and a Legacy

The financial struggles at NNC, though harsh, were not a detriment to Wiley’s legacy at the college. From 1917 to 1924, the student tuition at NNC doubled from \$25.00 per year to \$50.00.⁵⁵ Nationally, the ability to pay for the rising cost of education was listed as the “most critical determinant” for students choosing to attend college during the 1920’s.⁵⁶ However, at NNC, enrollment

doubled from 1917 to 1924 (166 students to 328).⁵⁷ It was not a secret that professors subsisted on “poverty-level salaries.” The General Assembly report of 1923 by the General Board of Education noted that the “sacrifices by faculty and students will go down in history as one of the great assets of our movement.”⁵⁸ Although attendance dropped off from 1923-25, attendance rose again to 317 students in the 1925-26 school year. Wiley’s ability to gather a team of individuals and create an atmosphere of common purpose made possible the continued existence of NNC in the face of difficult financial circumstances.

Wiley’s contributions to financing Nazarene higher education included the assistance of colleagues and students. Traveling bands of students projected a positive image of the college to its constituency and advertised the school to potential students. Church leaders helped raise awareness and funds through local church ministries and district assemblies. Wiley’s contribution also included developing new policy for the educational structure of the denomination. By the end of his tenure at NNC, Wiley more than doubled enrollment and built five wooden-frame buildings, including an administration building, grammar school, club building (dining hall, kitchen, music studios, heating plant, storage room and printing press (later a gym), and two student dormitories. Wiley eventually left NNC in 1926 to return to Pasadena Nazarene College once again as its president.

¹ Northwest Nazarene College: Twenty Five Years of Progress, (Nampa, Idaho, 1938), 16. This quotation is also used by Ross Price, H. Orton Wiley: Servant and Savant of the Sagebrush College, (Kansas City: Beacon Hill Press, 1968), 29.

² Nazarene Messenger, June-July 1918, 6.

³ Herald of Holiness, August 1, 1928, page unknown.

⁴ Mendell Taylor, Handbook of Historical Documents of the Church of the Nazarene. Unpublished manuscript. Nazarene Theological Seminary, Kansas City, Missouri, 156. The accreditation schedule was as follows: Northwest Nazarene College 1937; Eastern Nazarene College 1943; Pasadena/Point Loma College 1945; Bethany/Southern Nazarene College 1956; Olivet Nazarene College 1956; Trevecca Nazarene College 1969.

⁵ NM, March 22, 1922, 9.

⁶ NM, October 1923, 1.

⁷ NM, October 1923, page unknown.

⁸ NM, October 1923. The six colleges were Trevecca Nazarene College, Nashville, Tennessee; Olivet Nazarene College, near Chicago; Bethany-Peniel College, near Oklahoma City, Oklahoma; Northwest Nazarene College in Nampa, Idaho; and Pasadena College in southern California.

⁹ NM, April 1924, 1

¹⁰ NM, April 1924, 1.

¹¹ Bresee College in Kansas and a small academy in Missouri did not remain solvent.

¹² Early records use the term “district” to denote the territories allotted to each college. For the sake of clarity, I will use the term, “educational zone.”

¹³ Board of Trustees, Pasadena University, a letter to H. Orton Wiley, secretary-treasurer, General Board of Education, 1 March 1919. File 1010-19, Nazarene Archives, Kansas City, Missouri.

¹⁵ H. Orton Wiley, Secretary-treasurer, General Board of Education, letter to F.A. Runquist, Board of Trustees, Pasadena University, 29 March 1919. File 1010-19, Nazarene Archives, Kansas City, Missouri.

¹⁶ An advertisement for the General Board of Education in The Oasis, 1922, 104.

¹⁷ Ross Price, H. Orton Wiley: Servant and Savant, 1968, 23-24.

¹⁸ Nazarene Messenger, December 1917, 6.

¹⁹ The Oasis, 1917, 47, 49. The Oasis was the annual yearbook of the school edited by students.

²⁰ Price, 1968, 30-31.

²¹ Prescott Beals, interview by Dr. Culver. Homecoming 1974. File: Reminisces about Nampa, Early NNC, and Wiley. Box 87-E. NNU Archives.

²² NM, August 1917, 3; Price, 1968, 31.

²³ Twenty-five years of progress, 1938, 26; Grace Ramquist, The Boy Who Loved School, 1963, 33.

²⁴ NM, January 1918, last page.

²⁵ NM, February-March, 1918, 1.

²⁶ NM, April-May, 1918, 1.

²⁷ NM, April-May, 1918, 1.

²⁸ The Oasis, 1918, 31.

²⁹ NM, June-July, 1918, 1.

³⁰ Twenty-five years of progress, 1938, 27.

³¹ The Oasis, 1919, 61

³² NM, January 1919, page unknown.

³³ NM, January 1919, last page.

³⁴ NM, February-March, 1919, 4.

³⁵ The Oasis, 1922, 15.

³⁶ Price, 1968, 35; Twenty-five years of progress, 1938, 26-27.

³⁷ NM, August 1922, 5.

³⁸ NM, December 1923, page number unknown.

³⁹ NM, February 1925, 1.

⁴⁰ Price, 1968, 33.

⁴¹ Price, 1968, 33. The female quartet included Mildred Bangs (Wynkoop) who would later become an influential Nazarene theologian, professor, and dean at Trevecca Nazarene University in Nashville, Tennessee.

⁴² H. Orton Wiley, "The College and the Assemblies," NM, June 1923, page unknown.

⁴³ NM, March 1923, 4. Holiness and evangelical preachers encouraged persons responding to an evangelistic message to kneel at an altar along the front of the church sanctuary. In Nazarene churches, altars are sometimes used to receive the sacrament of Holy Communion and also became the place for persons to make decisive public religious commitments

⁴⁴ The Oasis, 1922, 81-86.

⁴⁵ Price, 1968, 23-24.

⁴⁶ H. Orton Wiley, letter to Louise Robinson. June 19, 1921. Box 87-D. NNU Archives.

⁴⁷ NM, July 1924, page unknown.

⁴⁸ Personal communication with the author, TEACH Conference, Sacramento, California, January 27, 2001.

⁴⁹ Wiley, Christian Theology, (Kansas City: Nazarene Publishing House, 1941), 2:312.

⁵⁰ Wiley, Christian Theology, 2:315.

⁵¹ Ibid.

⁵² Wiley, Christian Theology, 2:316.

⁵³ Ibid., 2:239.

⁵⁴ Wiley, Christian Theology, 2:334. James Fowler suggests finding one's vocation is the primary goal of adulthood. Vocation, according to Fowler, is defined as "the response a person makes with his or her total self to the address of God and to the calling of partnership." James W. Fowler, Becoming Adult, Becoming Christian: Adult development and Christian Faith, (San Francisco: Harper Row Publishers, 1984), 95; See also, Thomas O. Buford contends that vocation is the goal of Christian higher education. Thomas O. Buford, In Search of a Calling: The college's role in shaping identity. (Macon, GA: Mercer University Press, 1995).

⁵⁵ Price, 1968, 29.

⁵⁶ David O. Levine, The American College and the Culture of Aspiration, 1915-1940. (Ithaca, NY: Cornell University Press, 1986), 212.

⁵⁷ John Riley, From Sagebrush to Ivy, 1988, 75.

⁵⁸ NM, March 1926, 1; Price, 1968, 53.

CHRISTIAN EDUCATION

By Dr. H. Orton Wiley, President Emeritus, Pasadena College

(Keynote Address delivered at the Third Educational Conference, Church of the Nazarene, held at Pasadena College, Pasadena, California, October 17-19, 1951.)

I. INTRODUCTION: THE ANCIENT HEBREW LEGEND

There is an ancient Hebrew legend that Enoch, who walked with God and was not for God took him, being forewarned of God that the world would be twice destroyed—once by water and once by fire—caused two pillars to be erected upon which he had written "all the knowledge that had been revealed to or invented by men. These pillars became the center of learning—the first university of the world and an ancient landmark. Kings and princes came to study and to learn, and as a consequence peace reigned on earth for two hundred and fifty years. When the flood eventually came and had receded, it was found that the pillars still stood. Two things are here set forth: first, the wisdom of divine revelation, and second, the wisdom acquired by human experience. Evidently the purpose of Enoch, at once a great scientist and a great teacher, was to elucidate and convey both divine revelation and human acquisition, and in this he set the goal for all future religious education. These pillars, like those of the ancient temple, should have their place at the gates of every Christian college and university.

II. THE CHURCH AS THE MOTHER OF COLLEGES

It is well known that the church is the mother of colleges, and that religion has furnished the motive for all true education.

1. The earliest Christian schools were catechetical. Later there grew up those great schools at Alexandria., Antioch, Caesarea, Nisibis, Edessa, Constantinople, and Athens.

2. Higher education in our own country began under the auspices of the church. Harvard College began with one hundred men and was founded because the people dreaded the thought of an illiterate ministry, when their present ministry had passed on. The motto of Harvard College at this time was "For the Glory of Christ." It has been significantly stated that before the first baby boy born in the new world was twenty-one years of age, they had a college ready for him.

3. Yale was founded at Newtown, the governing board consisting of twelve men of whom Thomas Jefferson was one. A company of ministers marched around a table, each laying a few books upon it, saying, "I bequeath these books for the founding of Yale College." For some time four-fifths of the students at Yale College were preparing for the ministry, while in New Haven, it was interesting to learn that the green where the old churches stand was definitely specified to be held in trust as a meeting place for the saints when our Lord should come.

4. Columbia was founded for the dissemination of religious truth and its courses were specifically stated to be open to men of all denominations. In the earlier days of the University of South Carolina, the students were required to take examinations each Monday morning on the sermons of the previous Sunday.

5. Of the first 119 colleges founded in this country, 104 of them were church colleges. In 1860, less than a century ago, there were 250 colleges

in the United States, and only 17 of these were state institutions. Then began the process of the secularization of learning until the state colleges and universities have taken the lead in numbers and material equipment, but not in the true purpose of education. As to the church colleges, Dr. Van Dusen in a recent article in *Religion and Life* points out that most of these have sloughed off the last vestiges of ecclesiastical control, and the remainder find themselves greatly embarrassed and uncomfortable in their present circumstances.

6. What is the cause of this secularization of education? The author cited above, Dr. Van Dusen, attributes it to the following causes:

- (1) The rapid expansion in the numbers of students, tenfold in the last forty years.
- (2) The multiplication of courses—in the universities, a multiplication of divisions; in the colleges, a multiplication of departments.
- (3) Specialization which stunts large-mindedness and threatens any comprehension of truth as a whole. Against this multiplication of courses Professor Whitehead says, "The increasing departmentalization of universities during the last hundred years, however necessary for administrative purposes, tends to trivialize the mentality of the profession," and Dr. Van Dusen adds, "but hardly less by contagion and reflection, the mentality of those who are taught. "

Dr. Van Dusen has this significant paragraph. "The present day curriculum in many universities reminds one of nothing so much as a lavish cafeteria, where unnumbered tasty intellectual delicacies are strung along on a moving belt for each student's choice, without benefit of dietary or caloric balance. 'The bargain counter theory of education,' someone has called it." He says: "I have myself confronted a transcript from a respectable state university which testified to the student's competence as a Bachelor of Arts, to pursue postgraduate in philosophy and theology, by the fact that he had successfully completed courses in Band,

Military Science, Folk Dancing, Swimming, Animal Husbandry, and Mortuary Science. The prevailing assumption plainly testified by the structure of the curriculum and the manner of teaching, even when *not* openly avowed, consists of countless fragments of truth, spread forth higgledy-piggledy, to be savored or swallowed like so many morsels of miscellaneous pabulum. And the result in the mind of the student? All too often, obesity or mental indigestion; *or* it may be malnutrition and even pernicious intellectual anemia." (Van Dusen, Religion and Life, Summer. 1951)

7. Dr. Louis Evans in a recent address attributed the causes of secularization to the following:

- (1) To the French infidelity that early pervaded the colleges of this time, until there was at one time but one professed Christian in Yale College.
- (2) To the German conception of colleges and universities, i.e., the multiplication of courses until the worth of the institution was judged by the thickness of its catalogue. Majors and minors, he continued, hopped about like grasshoppers without any pretense at unity. Everything became superficial. The underlying spirit was gone and only the form remained. One student spent three years studying the proboscis of a mosquito. They taught many things but they did not teach the distinction between right and wrong. The moral quality being gone, the B. A. could well be interpreted, "Builders of Alibis."

III. THE TASK OF THE CHURCH COLLEGE

Since the worldly colleges and universities have secularized knowledge, it is evident that the first task of the Christian college is to set forth and maintain a spiritual view of life. Like the pillars of Enoch of old, its purpose is, first, to cherish and preserve knowledge; and second, to convey this knowledge to others. It must then gather into great libraries what the church has gained from men of wisdom and experience through the past ages. Following this it must adopt means for conveying this knowledge. In the first instance it becomes a great elucidating and establishing agency; in the second, an equally great evangelistic and missionary agency. The church college is thus at the opposite pole of the Communistic line which is first of all to break with the past, destroy all the old books, and substitute in their stead the new and untried ideologies. The schools and libraries thus become institutions for propaganda. Only the Church stood out against these false teachings, and be it said to the honor of these with a deep and abiding spiritual experience, they stood firm, esteeming the reproach of Christ better than life itself.

Dr. Keppel on the Difficulties of the Task

The difficulties of maintaining a spiritual view of life in the face of present world conditions are ably set forth by Dr. Keppel as follows:

1. The task of interpreting truth in a time when ingenious, vicious, and poisonous propaganda, the world over, poses in garments of truth.
2. The task of teaching life, when the present philosophy is a philosophy of death.
3. The task of guiding the growth of personality in a time when personality itself is apparently the object of annihilation.

4. The task of building a cooperative commonwealth of nations, when as in no other time the world's peoples are torn asunder by suspicions, hatreds, and atrocities.
5. The task of educating for peace when today all the world appears to be a school for war.
6. The task of helping to build a Christian world order when the foundations upon which the structure is to be built is nothing but pagan quicksand.
7. And the most baffling task of all, that of attempting to surmount the barriers by helping today's youth to become a leaven that will permeate and raise the world-culture, when as a matter of fact educational institutions are very largely becoming places where there are no youth who desire to become the subjects of such leaven. There are some of the appalling tasks which sober and humble educational as well as the spiritual leaders of the land.

IV. MISCONCEPTIONS OF CHRISTIAN EDUCATION

Before attempting to define the nature of Christian education, it may be well first to give attention to some of the misconceptions concerning this important subject.

First, Christian education does not consist in a multiplication of courses in the Bible and cognate religious subjects. That there has been too little emphasis upon these subjects and too few of them offered we freely admit; and we take pleasure in the fact that our colleges are enlarging and strengthening their curricula along these lines.

Second, it does not lie wholly in what is termed "religious environment," College catalogues have long boasted of this "religious influence" without being able to clearly define it. Its importance, however, cannot be overestimated; and any firsthand knowledge of Christian students coming from worldly institutions must recognize their appreciation of this wholesome environment. No, the seeds of decay are in the system of education itself, and given time it will destroy the holiest of environment and lead to moral degradation. On the other hand, a true Christian education, even in situations which are not conducive to its welfare, will eventually purify and mold its own environment. This has ever been the history of Christianity in its onward spiritual progress.

IV. THE NATURE OF CHRISTIAN EDUCATION

We shall now attempt to set forth the more positive aspect of this important subject. By Christian education we mean the complete overhauling of the educational system itself, and its establishment upon the sound basis of Christian principles, interpreted in both their spiritual and intellectual character. Any true system of education must recognize the moral and spiritual character of the intellectual processes. Its primary purpose is to shape character while it furnishes the mind with truth, and its ultimate goal is to bring the student to the full Christian consciousness of duty and privilege.

Perhaps a quotation from the words of our Lord may serve to give us a proper point of view. He said to His disciples on one occasion, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so with you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20:25-28). Here it is perfectly clear that Christ makes service to men, rather than authority over them, the true standard of greatness. The present turmoil and strife

in the world is a struggle for authority and power. It is born of a false conception of greatness and is anti-Christian in the extreme. Totalitarianism by subjecting its people to false ideological standards makes them slaves of the government, destroys human freedom, and contains within itself the seeds of its own destruction.

As in the governmental realm, so also [it is] in the realm of education. Colleges and universities which were the outgrowth of spiritual motives and based upon sound Christian principles have only too often, in their desire to advance the standards of education, allowed the emphasis to change from the sincere Christian desire to serve, to the worldly ambition of maintaining high standards regardless of their effect upon those they should serve. Christian education then, we may say, is first of all an emphasis upon service rather than authority, whatever the nature of this authority may be—governmental, ecclesiastical, or scholastic—and it rests ultimately upon the character and mission of our Lord himself, who came, not to be ministered unto, but to minister and to give His life a ransom for many.

VI. THE SCOPE OF CHRISTIAN EDUCATION

Closely related to this emphasis upon service is the fact that Christianity demands the surrender, not only of the intellect, but of all the powers of redeemed personality. "Thou shalt love the Lord thy God with all my heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark: 12:30-31). Christian education, therefore, must deal with every aspect of personality. To exalt one of these to the disparagement of others is to fall short of Christian standards. In particular, our danger is rationalism, which exalts the intellect to the detriment of the affections and the will. Hence the student on entering college is greeted with a barrage of tests, battery after battery. If he

succeeds he is rated high, while his brother with less intellectual ability but with far more character and worth must take a lesser place, if admitted at all. What is the result? Intellectual giants and moral pygmies. One of our leading educators recently wrote: "We have now educated man to the place where he can destroy the world; perhaps we should begin to educate women to save it." We have no objections to tests insofar as they serve to help individuals; we strongly object to them when they become masters instead of servants.

The danger of course lies in the fact that the tests are one-sided, emphasizing generally mere intellectual ability, and too often only in particularized fields. Only last week, President Purkiser in a chapel address, unique and informing, called attention to Reuben, the first-born son of Jacob, who was "excellent in dignity" and "excellent in power," but, being unstable as water, he could not excel. Likewise Issachar was quick of perception; "he saw the goodness of the land," and also saw "that rest was good." But he was weak in that he bowed down between two burdens, and became a servant unto tribute. Of Joseph, on the other hand, it is written that he was a fruitful bough by a wall, whose branches ran over the wall; and of Judah, that the scepter should not depart from him, "nor a lawgiver from between his feet, until Shiloh come" (Gen. 49: 10). I think one of the keenest disappointments of an instructor is to find that too frequently his brilliant students are "unstable as water" and fall hopelessly; while others less gifted intellectually have qualities of heart and life that make for the greatest success. True Christian education destroys egotism with humility, and superficiality with inherent worth.

VII. THE CHALLENGE OF CHRISTIAN EDUCATION

Christian education depends, further, upon the challenge with which it confronts its students. Our Lord recognized the differences in ability found in men, but He made a challenge to all. To one He gave five talents, to another two, and to another one, with the instructions to improve the gifts bestowed upon them.

One gained other five talents and received words of commendation. Another gained two talents and received the same words of commendation. Who will say that had the man with one talent gained one other talent he would not have received the like commendation? The point is, all were given an opportunity, and all were rewarded according to the progress made.

In our commendable struggle for higher standards and more efficient service, should we not guard against the danger which has overtaken so many church-related colleges—that of losing our earlier vision of service to all, especially the lowly? Was not this what St. Paul meant when he said, "Mind not high things, but condescend to men of low estate"? Our Lord chose His twelve apostles from the common class of ordinary workmen. They were called "ignorant and unlearned" solely because they had not received instruction in the rabbinical schools. And St. Paul also drew a lesson from the history of the early Church for our instruction, when he wrote: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and the things which are despised, hath God chosen, yea, and things which are not, to bring to naught the things that are; that no flesh should glory in his presence" (1 Corinthians 1:26-29).

Still further, we are Nazarenes and, as our name implies, were called out to minister to the lowly. No Christ-redeemed young man or woman should be denied entrance to our schools and colleges. The all-important entrance test should be, Are these young people in hearty sympathy with the moral and religious standards which we maintain? If so, we are to challenge them as did our Lord and, through our ministry in things intellectual and spiritual, seek to bring them to the highest levels of which they are capable. The humble men whom our Lord chose soon filled the world with the knowledge of the Son of God and the

good news of full salvation. Who knows but that among these lowly ones there may be an Uncle Buddie Robinson or a Harmon Schmelzenbach.

VIII. THE STANDARD OF OUR FOUNDERS

We have a right to be justly proud of the educational principles set forth by our worthy founders. Not only did Dr. Phineas F. Bresee stand as a tower of strength for those who suffered from the appellants of the doctrine and experience of holiness, but the fact that he had served on the governing boards of colleges and universities led him to see the futility of much that passed for higher learning. We sincerely hope that our educational institutions will never deviate from the goals set by our founders, nor ever allow themselves to become the means for the dissemination of false doctrines in the churches. The statement to which we refer is as follows:

"The promoters of this work recognize that the training of the intellect is not the sole function of an educational institution. They recognize the greater importance of the true culture of the heart, which is the fundamental principle upon which any system of true education must rest; that the true and legitimate purpose of education is to cherish the mentality with which God has endowed us in loyal relation to the divine. On every school, on every book, on every exercise shall be stamped, "Loyalty to Christ and the Bible." The great need is for an institution where spirituality is at the front, and where it is clearly seen that an intense and enthusiastic devotion is a help instead of a hindrance to intellectual development." This emphasis upon the development of a symmetrical Christian character and a fervency of devotion to Jesus Christ was born out of a deep concern for the propagation of the gospel, and is exceptionally broad and farsighted. May the principles and purposes here stated be our guide as we seek to make our colleges and our seminary the sources of increased service to the church.

Chapter 7

Years of Transition (1926-1933)

H. Orton Wiley left Northwest Nazarene College (NNC) in 1926 after completing a ten-year contract with the school. He returned to Pasadena Nazarene College (PNC) as president. During the summer of 1926, Wiley assumed administrative responsibilities at PNC, the same college he left ten years earlier. Unfortunately, PNC was not in better financial condition than NNC. The depression years of the late 1920's and early 1930's financially strapped the college and its students. However, PNC established itself with the denomination as a highly-regarded educational institution. Wiley envisioned the institution to be more than a training ground for future ministers. After he returned to PNC, the college fully adopted a commitment to liberal arts with the intention of preparing students intellectually as well as spiritually.

The Return to Pasadena Nazarene College (1926-1929)

Wiley returned to Pasadena Nazarene College (PNC) in 1926. With his presidential leadership, the college took on a more “academic” and less “sectarian” atmosphere. Wiley’s “broader perspective and flexibility” assisted the college in building a diverse library and adding new faculty with progressive views. Ronald Kirkemo offered the example of Wiley’s hiring of Lester Ketchum, a psychology professor, who encouraged his students to read William James and also added John Dewey’s educational books to the library.¹ The hiring of Ketchum began the broadening of the curriculum to include scholars outside of sectarian boundaries. According to Kirkemo, PNC reflected a suspicious atmosphere prior to Wiley’s return that was quite conservative intellectually. This situation attracted a constituency that did not trust a more scientific, progressive worldview.

Wiley's first challenge included the liquidation of outstanding debt and to raise funds for capital campaigns. During his first year as president, he reassured the college's constituents that the college intended to operate on sound principles and undertake a progressive plan for getting out of debt. In a published advertisement, Wiley laid out the "Principles of Administration" for his return to PNC.² The college, he assured readers, would continue to keep "spirituality at the front" and maintain the "evangelizing agency of the liberal arts college" in preparing young church leaders and ministers. In doing so, Wiley acknowledged that technical training and professional graduate studies were not part of his mission for PNC. That, according to Wiley, was left to "state" institutions. For a church-related college like PNC, the mission was to surround young people with prayer "during the formative period of life."

For the benefit of the church's young people, Wiley proposed to raise \$60,000 in 10 subscriptions of \$2,000 and 15 subscriptions of \$1,000, plus numerous smaller amounts to make the balance. Wiley promised that "no public appeals will be made unless especially desired by the churches" and "no subscriptions will become valid until \$40,000 has been collected." Seven church leaders and officials wrote letters of recommendation for the business manager that appeared in the promotional piece.³ These assurances alleviated the concerns of the church constituency with the introduction of another fundraiser. The last line of the two-page promotional piece sums up the concerns of a college in debt: "Give the new administration a chance."

Although debt was reduced and curriculum modernized, the campus was left without new buildings since Phineas F. Bresee, the college's founder, presided over the campus. According to Kirkemo, the dilapidated buildings were cramped and even embarrassing to the city of Pasadena. "The city, in fact, was threatening to condemn the buildings unless they were remodeled and brought up to code."⁴ There were no funds for building or remodeling. The task of building the college was left to one of Wiley's former students—Orval J. Nease, a graduate

student and pastor, and also one of Wiley's "favorites" from his first term as a college president in Pasadena. Wiley continued his duties as President, even submitting the President's report in September 1928, while managing his responsibilities with the magazine.⁵ On January 31, 1929, the Board of Trustees elected Nease as the new President. It was about six months since Wiley had accepted the surprising and significant invitation to become the editor of the denomination's flagship periodical, the *Herald of Holiness*.

Herald of Holiness (1928-1936)

In 1912, the Church of the Nazarene began publishing *the Herald of Holiness* as the official publication for the denomination.⁶ Originally sixteen pages, the publication was enlarged to thirty-two pages in 1925; yet the cost to readers remained the same. According to a 1928 report, the denominational publisher took a single substantial loss of over \$6,700.⁷ The number of subscriptions fluctuated over four years with an average of 21,100 with J. B. Chapman as editor. After Chapman was elected as a general superintendent, the highest elected office of the denomination, the General Assembly began the process of electing a new editor.

The delegates elected Wiley to be the new editor. Having recently returned to Pasadena College, Wiley hesitantly accepted the results of the election. The General Assembly minutes reported Wiley's decision:

Dr. H. Orton Wiley announced his decision with regard to accepting the election as Editor of the *Herald of Holiness*. He stated that with the necessary time allowed to make proper adjustments, he would undertake the work. This announcement was greeted with enthusiastic applause and the Assembly rose to it feet showing its appreciation of and respect for Dr. Wiley.⁸

The standing ovation emphasized Wiley's growing reputation as a denominational leader. After having spent his entire professional life in higher education, Wiley, now 51 years old, extended his influence beyond the college campus. Wiley served as editor for the *Herald of Holiness* for eight years (1928-1936). Wiley

moved to Kansas City in 1929, so he could oversee the production of the periodical at the offices of Nazarene Publishing House.

The first issue of the *Herald of Holiness* after Wiley's election, and prior to his move to Kansas City, emphasized his concern for higher education and reflected his hesitancy to move into editorial responsibilities at the *Herald*. The 1928 report of the general superintendents may have been the source of Wiley's hesitancy to leave the work of higher education. They reported:

It is a well known fact that all churches begin their spiritual degeneration in and through their educational institutions...as the schools furnish men and women the church needs and demands for her perpetuity and divine idealism, [the denomination's colleges] will be loved and supported by the people.⁹

In his last article as the departing editor, Chapman stated that the election was unanimous for this man "who for many years has been on the prevailing side of every problem, a school man, a scholar as well as a gifted preacher."¹⁰ Another respected Nazarene leader wrote: "to mention Pasadena College was in the same breath to mention Dr. Wiley."¹¹

Less than a month after becoming editor, Wiley reiterated the purpose of the Church of the Nazarene and the focus of his editorship by writing, "we have but one great purpose--to preach the gospel to the world and press people into the fullness of the blessing of the Christ." and "to fulfill the great commission given to us by our Lord Jesus Christ."¹² In light of this affirmation of the church's purpose, Wiley used the *Herald of Holiness* to voice his concerns for the denomination to consider more issues in the areas of education and theology.

By the end of the summer in 1928, Wiley wrote articles on higher education and the doctrine of entire sanctification. Wiley voiced his concern that Nazarene colleges seek accreditation in an article aptly titled, "Standardizing Our Colleges." Wiley explained the "primary work" of a Nazarene college was not "education but evangelization."¹³ Therefore, undergraduate liberal arts education superceded professional graduate studies because adolescent minds of eighteen to

twenty-two year olds were considered more susceptible to conversion experiences than older adults.¹⁴ Nazarene higher education was evangelical education—a place for religious conversion and nurture as well as intellectual growth. In the same issue, an article by Wiley discussed technical theological ideas about the objective and subjective aspects of the doctrine of entire sanctification. The article, like many others written by Wiley, read more like one of his college lectures in theology only in written form.¹⁵ Although the periodical was designed for popular consumption, Wiley assumed that its readers would also appreciate mature discussion of issues related to his professional concerns.

From Wiley's first issue as editor, his commitment to education was evident. Wiley wrote, "The work of education lies at the foundation of all progress and will be given the attention it deserves."¹⁶ In September 1928, as colleges began in the fall semester, Wiley added two articles on higher education. Wiley also returned to his roots by publishing articles written by one of his mentors, Phineas F. Bresee.¹⁷ During his years at the *Herald of Holiness* office in Kansas City (1929-1933), Wiley also co-authored two books on lay teacher-training with E. P. Ellyson, director of church school publications and former president at Nazarene University.¹⁸ However, a former student of Wiley's noted that Wiley was not adept at editorial work. W. T. Purkiser wrote, "Many of [Wiley's] editorials, while a delight to the scholarly, tended to be above the heads of the majority of his readers."¹⁹

The circulation of the *Herald of Holiness*, however, increased during the first four years (1928-1932) with Wiley as editor.²⁰ The circulation jumped from 14,535 to 38,211 in less than one year. Church membership also increased substantially from 68,000 to 102,000 members.²¹ When the number of subscriptions began to slip during the last few months of the quadrennium, Wiley decided to decrease the subscription cost from \$1.50 to \$1.00. The "outstanding achievement" of Wiley's first term on the job was a matter of arithmetic. The

lower subscription rate and higher church membership combined to give wider circulation of the periodical during the years of 1928 to 1932.

During the Wiley's second term as editor from 1932-1936, paid subscriptions hovered around 32,316.²² The large circulation could be attributed to the 40% increase in church membership during the same period.²³ However, four years after Wiley left the editorship, the fully paid subscriptions tallied 36,990, an increase of about 4,000, while church membership increased by 31,134.²⁴ During Wiley's editorial responsibilities at the *Herald of Holiness* from 1928-1936, circulation of the periodical increased by 65% (21,100 to 32,316) compared to a 52% increase in church membership (approximately 68,000 to 130,000). In 1936, Wiley was again elected to edit the *Herald of Holiness*, instead he decided to return to Pasadena College once again as president.

Wiley's report as the executive secretary of the General Board of Education in 1936 may have hinted as to why he wanted to return to college leadership. Wiley reported that enrollment in liberal arts colleges almost doubled from 1932 to 1936 (697 to 1,210 students).²⁵ The report also suggested that \$600 be given from the General Budget of the denomination to each college for students preparing for ministry. Furthermore, Wiley recommended that \$1,000 be given to each college for an "endowment" fund for student loans.²⁶ However, the dominant reason for the college's Board of Trustees to ask Wiley to return to Pasadena was the fact that the school once again incurring debt for more than \$82,000.²⁷ James Jackson, a former student and colleague of Wiley's, provided insight into why Wiley returned to Pasadena for the third time: "When he came back the last time, they had built a new building—an administration building—and a big debt. Like [Wiley] said, he cleared the debts and then when the college got back into trouble, they'd call him back."²⁸

Called Back to Pasadena College

In 1933, Wiley was called back to Pasadena Nazarene College. Wiley's commitment to higher education had continued during his two terms as editor of the *Herald of Holiness* (which he continued until 1936). When he left Pasadena in 1928, Wiley was not easily forgotten by the students, faculty, and administrators in Pasadena. In the year he left Pasadena to take the editorship in Kansas City, the 1929 *La Sierra*, the student yearbook at PNC, highlighted the campus' appreciation of his dedication to higher education. The dedication was written by the student editor:

Dedication to: Dr. H. Orton Wiley whose years of sacrifice and toil has paved the way for higher standards in Christian Education, and whose Godly life and Holy Example has inspired us to build Christian Character and live lives of usefulness, we gratefully dedicate this thirteenth volume of *La Sierra*.²⁹

The student editor was Lester Wiley, Dr. Wiley's son who was a senior that year at PNC. Clearly, Wiley was missed by more than family members, especially as the College once again slipped into indebtedness. Orval J. Nease followed Wiley in 1929 as President of PNC. Nease stayed long enough to build a new administration building and a new load of indebtedness.

Orval J. Nease

When Wiley began his move out of the presidency at PNC during the last half of 1928, he encouraged a transition of leadership through the hiring of a Vice-president. Orval J. Nease, an influential pastor and "favorite" former student of Wiley's, was asked to fill the vacancy.³⁰ One of Nease's first tasks was to begin building a new administration building.

The new administration building was not so much a luxury, but a necessary addition to a cramped campus. The city of Pasadena actually threatened to condemn parts of the campus unless improvements were made.³¹ The building

project began during the national financial crisis of 1929. Subscriptions pledged toward the project went unfulfilled.³²

Although Nease helped pay down \$60,000 of previous indebtedness, the new, fireproof administration building incurred of more than \$83,000.³³ By 1932, despite difficulties in the fundraising process, Nease reduced the debt to \$64,000. A little too late for the Board of Trustees, Nease was asked to resign in 1933.³⁴ However, Nease continued to support the College upon his resignation. After his election to the general superintendency, Nease toured the Southwest educational zone raising funds for PNC.³⁵ Wiley replaced Nease as president at PNC while retaining his responsibilities for the *Herald of Holiness*.

Summary

In 1926, Wiley returned to Pasadena Nazarene College to tackle their growing financial and academic challenges. In only two years, Wiley had pulled the college out of debt. However, in 1928, he was elected to serve as the editor for the *Herald of Holiness*. During the next eight years, Wiley gave much publicity to two issues he thought dear to the denomination: the support of higher education and a careful explanation of entire sanctification, its central doctrine. In 1933, while still editing the *Herald of Holiness*, Wiley returned to Pasadena to replace his former student, Orval J. Nease, as president at PNC. In face of growing indebtedness and a shrinking enrollment, Wiley returned to the college while editing and writing for the denomination's newspaper. Wiley considered it necessary to return to Pasadena and accept again the challenge of his mentor, Phineas Bresee, to "stand by the college."³⁶

¹ Ronald B. Kirkemo, *For Zion's Sake: A History of Pasadena/Point Loma College*. (San Diego, CA: Point Loma Press, 1992), 95.

² H. O. Wiley (President) and J.C. Henson (Business Manager). Indebtedness and Principles of Administration. 1926. Wiley files, Kirkemo files. PLNU Archives. The publication in which this piece appears is unclear, probably the Clarion, the college newsletter.

³ It is noteworthy that no letters of recommendation given for Wiley and may have been viewed as unnecessary to build constituents' trust in a person most of the constituents already thought of as trustworthy because of his work at NNC.

⁴ Kirkemo, 1992, 113.

⁵ Kirkemo, 1992, 368, footnote 2.

⁶ Timothy L. Smith, Called Unto Holiness, volume 1. (Kansas City, MO: Nazarene Publishing House, 1962), 265.

⁷ Journal of the Seventh General Assembly of the Church of the Nazarene, Memorial Hall, Columbus, Ohio (June 13-25, 1928): 300.

⁸ Journal, 1928, 125.

⁹ Journal of the Seventh General Assembly, 1928, 45.

¹⁰ Herald of Holiness, July 4, 1928, 26. Herald of Holiness will be abbreviated HH.

¹¹ Ibid.

¹² HH, July 25, 1928, 4.

¹³ HH, Aug 1, 1928, page unknown.

¹⁴ E. P. Ellyson and H. Orton Wiley, The Study of the Pupil. (Kansas City, MO: Nazarene Publishing House, 1930): 107-108, 128. Conversion is a major event during early adolescence (12-14), while choice of vocation is a major concern during late adolescence (18-21).

¹⁵ Other titles suggest Wiley's commitment to using the HH to educate church members through written means, including "Baptism of the Holy Spirit," HH, Aug. 8, 1928:2-3; "Salvation through the Blood," HH, August 29, 1928:2; "Sanctification Work or Development?," HH, September 9, 1930: 2-3; "The Nature of Depravity," HH, September 13, 1933; "The Election of Grace," HH, May 5, 1934:2-3; "Christian Perfection and Moral Fallibility," HH, April 11, 1936:2-3. Also, Wiley published a series of articles on "second blessing holiness" written by C.W. Ruth, the evangelist who preached at the church service in which Wiley claimed that experience of entire sanctification during his days in Berkeley as a young college student. See Ross E. Price, H. Orton Wiley: The man and his ministry. The Wiley Lectures, January 31-February 3, 1984. Point Loma Nazarene College. Unpublished manuscript, I, 6; and HH, July 25, 1928. Wiley's gave a lot of space in the Herald of Holiness to explicate the doctrine of holiness. In eight years, Wiley wrote 45 articles on the subject that he published in the periodical. Ivan A. Beals, 75 Years of Heraldizing Scriptural Holiness By the Editors of the Herald of Holiness. (Kansas City, MO: Nazarene Publishing House, 1987): 127.

¹⁶ HH, July 25, 3.

¹⁷ Phineas F. Bresee, "Our Educational Interests" and "The Educational Work of the Church of the Nazarene," HH, September 19, 1928, 2-5.

¹⁸ H. Orton Wiley and E. P. Ellyson. A Study of the Pupil. (Kansas City, MO: Department of Church Schools, Church of the Nazarene, 1930); H. Orton Wiley and E. P. Ellyson. The Principles of Teaching. (Kansas City, MO: Department of Church Schools, Church of the Nazarene, 1931).

¹⁹ W. T. Purkiser, Called Unto Holiness, volume 2. (Kansas City, MO: Beacon Hill Press, 1983):99.

²⁰ "Department of Publication," Journal of the Eighth General Assembly of the Church of the Nazarene, The Forum, Wichita, Kansas, (June 12-24, 1932):240-248.

²¹ Journal of the Eighth General Assembly (1928) reported 68,612 members in 1928. In 1932, the total church membership was reported as 102,018 members. The Journal of the 1936 General Assembly reported 102,000 members in 1932. Journal of the Ninth General Assembly of the Church of the Nazarene. Ararat Temple, Kansas City, Missouri, (June 21-29, 1936): 229. It could be surmised that the dramatic increase in subscriptions to the Herald of Holiness was correlated to the increase in church membership.

²² Journal of the Ninth General Assembly of the Church of the Nazarene, Ararat Temple, Kansas City, Missouri, (June 21-29, 1936): 330.

²³ In 1932, church membership was reported as 102,018 with an increase to 130,353 by 1935. Journal of the Ninth General Assembly of the Church of the Nazarene, 1936.

²⁴ Short-term subscriptions accounted for an extra 19,000 subscriptions above the 36,990 full year paid subscriptions. Journal of the Tenth General Assembly of the Church of the Nazarene. Municipal Auditorium, Oklahoma City, Oklahoma. (June 16-24, 1940): 231, 364.

²⁵ Journal of the Ninth General Assembly of the Church of the Nazarene, 1936, 347.

²⁶ Journal of the Ninth General Assembly of the Church of the Nazarene, 1936, 349.

²⁷ Precisely, Pasadena College was in debt \$82,253.41. Journal of the Ninth General Assembly of the Church of the Nazarene, 1936, 348.

²⁸ James Jackson, Oral History Interview. H. Orton Wiley Collection. Nazarene Archives, Kansas City, Missouri. Audio recording and transcript.

²⁹ "This Is Your Life," manuscript, College Chapel, Pasadena College, November 11, 1959. Miscellaneous file, Wiley Collection, PLNU Archives.

³⁰ Kirkemo, 1992, 114.

³¹ Kirkemo, 1992, 113.

³² Kirkemo, 1992, 126-129.

³³ Journal of the Eighth General Assembly, 1932, 257.

³⁴ Kirkemo, 1992, 126.

³⁵ Kirkemo, 1992, 134.

³⁶ H. Orton Wiley. Letter to Hardy C. Powers, General Superintendent, April 26, 1957. Correspondence files, Wiley Collection, PLNU Archives.

Herald of Holiness

The following articles represent a sample from the biweekly periodical during the years that Wiley was the editor. They are of particular interest because there is an element of interaction between the readership and the editor about theological issues concerning the doctrine of holiness. Wiley the editor maintained the role of educator, and the Herald of Holiness became a printed “classroom.”

HONEST INQUIRIES ON HOLINESS

(Originally published on October 9, 1929, *Herald of Holiness*)

In our editorial column last week we published a letter asking for information concerning certain phases of the doctrine of entire sanctification, the three specific requests being:

1. That scriptural proof be given that the Lord's prayer for the sanctification of His disciples was fulfilled at Pentecost;
2. That Bible proof be advanced showing that the baptism with the Holy Ghost and entire sanctification are synonymous; and
3. That we make clear the difference in relationship which the Holy Spirit sustains to the regenerated believer, and to one who is entirely sanctified.

It will be noted that these questions are all closely related to each other and grow out of a failure to clearly apprehend the nature and offices of the Holy Spirit. The first question concerns the nature and import of the gift of the Spirit;

the second has reference to a distinction in the offices of the Spirit and is concerned with the relation of His work in the baptism to His work in sanctification; while the third has reference to the distinction between the work of the Holy Ghost as a life-imparting Spirit, and as a purifying, hallowing flame.

It is evident that if our inquirer could bring himself to fully believe that the words "sanctification" and "baptism" both had reference to cleansing or purification, much of his difficulty would vanish. This he himself admits when he says, "I know that there is a teaching prevalent through all current holiness literature that 'baptism' means 'cleansing,' and hence it would be correct to say that the baptism of the Spirit means the cleansing of the Spirit. Now if this is a fact it would be a strong argument to me and would settle the question, but I have looked and asked in vain for a number of years for the positive proof that 'baptism' means 'cleansing.' No dictionary that I have consulted so says. I should like very much to know how this conclusion is reached."

On reading this, we turned immediately to our office dictionary, Webster's New International, and looked up the definitions given of the words "baptism" and "baptize," and also "sanctification" and "sanctify." Here is what we found. "Baptism" is an act or experience by which one is purified, initiated, named or the like, as in baptism by water, as, formerly the ceremony of blessing and naming a bell or a ship; hence any purifying or sanctifying experience or ordeal." Under the same head the Jewish Encyclopedia is quoted as follows, "A religious ablution signifying purification or consecration." The word "baptize" as a verb is defined as follows, "To submerge in or to overflow, cover or affect with, something after the manner of baptism with water, or so as to cleanse, purify, initiate, etc.; hence, to cleanse; to purify;" and the following Scripture reference is quoted in this connection, "John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

We turned to the word "sanctification" and this is what we found, "Act of sanctifying, or state of being sanctified; esp. Theol. the act or process of God's

grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God; also the state of being thus purified." The verb "sanctify" according to the same authority means "to make free from sin; to cleanse from moral corruption and pollution; to purify," and quotes the following Scripture verse from the very chapter in question, John 17:17, "Sanctify them through thy truth."

The word "sanctification" therefore, has reference more to the nature of the work accomplished, that is, purified from sin and made holy; while the "baptism" with the Holy Ghost is Christ's means of accomplishing this end. We are sanctified by the baptism with the Holy Ghost; and this is accomplished in answer to simple faith in the all-cleansing blood of Jesus.

It should be borne in mind also, that the Holy Spirit has various offices, conveniently arranged in three main divisions, (1) the baptism; (2) the sealing; and (3) the anointing. The first term alone, the baptism, "has reference to his purifying work, and is used by the glorified Christ himself, and also by the apostle Paul; the second is especially a Pauline term and has reference to the establishing of Christ's ownership of those whom He has sealed by His Spirit, and this "sealing" by the gift of the Spirit becomes an "earnest" of our inheritance which stretches on out to the time of the resurrection wherein our bodies shall be glorified and we ourselves be brought into the fullness of our inheritance; and the term "anointing" is especially a Johannine term, and signifies the abiding presence of the Holy Spirit as an authoritative Teacher and Guide into all truth, as well as an empowering Spirit.

In future articles it is our purpose to discuss, (1) The Fulfillment of Our Lord's Prayer; (2) The Baptism with the Holy Ghost and Entire Sanctification; and (3) The Offices of the Holy Spirit. It is our purpose also in a future article to discuss the "Twofold Gift of the Holy Ghost" and make an effort to present term "baptism" is not applied to Jesus as indicative of the power conferred upon him by the Father. It is recorded that God anointed Him with the Holy Spirit; and Jesus

declares of Himself, "that the Spirit of the Lord is upon me, because he hath anointed me to preach." Jesus was not "baptized" with the Spirit because He had no sin from which to be purified; He was anointed with the Spirit and in this power went about doing good while on earth, and in the same power offered Himself without spot to God. When, therefore, he refers to the gift of the Spirit as empowering His disciples to witness for Him, he omits the term "baptism"—a term which he uses only in relation to the sin question.

Even the casual reader can scarcely fail to notice that in our Lord's discourses with His disciples, as recorded in the first chapter of the Acts, He twice mentions the gift of the Holy Spirit—once a backward look in which He places the baptism with the Holy Spirit over against John's baptism; the other a forward look in which the Holy Spirit is viewed as empowering the disciples for authoritative witnessing. Since the work of Jesus is twofold, the work of the Holy Spirit likewise must be twofold, for the Spirit originates nothing of Himself, but carries into effect the provisions of Jesus. As Jesus made atonement for sin, so the Holy Spirit brings this atoning work to its spiritual perfection in the life of the believer; and as Jesus lived a life of obedience in the flesh, so He secures for the believer the same Holy Spirit to dwell as a Paraclete, enshrining His own life in us and enabling us to authoritatively witness to our risen Lord.

SANCTIFICATION AND THE BAPTISM WITH THE SPIRIT
(Originally published on January 15, 1930 issue of the *Herald of Holiness*)

The question is sometimes asked, "What is the distinction between sanctification and the baptism with the Holy Spirit? Are these terms identical in meaning and do they represent the same experience in grace?" In the general sense of securing to the believer an experience of holiness in heart and life, they may be considered identical; but more specifically, sanctification has reference to the act by which we are made holy, while the baptism with the Holy Spirit refers

to the means by which this act is accomplished. We are, therefore, sanctified by the baptism with the Holy Spirit and brought into a state of holiness—all this being accomplished through faith in the meritorious blood of Jesus.

We make the above distinction in an attempt to clear away some of the confusion which has arisen concerning the technical use of these terms. The relation of sanctification to the baptism with the Spirit is a question not only troublesome to individuals, but it marks the dividing line between certain great schools of theological thought. The holiness movement, following the Wesleyan teaching concerning entire sanctification, has ever regarded the baptism with the Spirit as purifying the heart from inbred sin and making it holy. In Wesleyan terminology, however, the term baptism is not given the same prominence which attaches to the word sanctification. What is commonly known as the Keswick teaching held in this country by the Moody schools and others of a more or less Calvinistic trend, regard the baptism with the Holy Spirit as an endowment of power for service bestowed upon Christians subsequent to their conversion, but not as eradicating the inherited depravity of the heart. This school, therefore, overlooks one important phase of the Spirit's operations, and further it confuses the minds of the people by associating the idea of power with the word "baptism," rather than with the term "anointed" as used in the Scriptures.

As a result of this confusion of terms, there has grown up a "pentecostalism" in which the term "baptism" is given special prominence, but which invariably is used to denote a gift of power, rather than a work of grace. While its general tendency is toward the Keswick position of suppression rather than eradication of the carnal mind, there are a few who in an attempt to preserve the experience and the term "sanctification" makes the "baptism" a third epoch in the experience of the believer. Where pentecostalism is associated with what is commonly called "the tongues" the baptism is sometimes regarded as a second work of grace, and sometimes as a third, but in either case, the power to speak in tongues is regarded as the evidence of the "baptism."

ERRORS RESPECTING ENTIRE SANCTIFICATION
(Originally published on February 19, 1930 issue of the *Herald of Holiness*)

Many of the errors respecting entire sanctification have their foundation in wrong views of regeneration. There are some who err in regarding regeneration as the creation of a new spiritual essence, and this leads them to inquire how God can permit imperfection in this new creation. Others regard it as a change of heart in the sense of an organic or constitutional change in the nature of the soul, and therefore fail to understand why it should not be total. Those who maintain either of the above positions generally find it difficult to understand the doctrine of entire sanctification as a second work of grace. As a consequence, their false theories respecting the doctrine and the deeper experiences of their hearts are always at variance. Truth as found in the Word and truth as revealed in human experience always agree.

Regeneration is neither a literal creation of a new spiritual essence nor an organic change in the constitutional nature of man, but as the name indicates, a reproduction of spiritual life—the life which originally existed in man at his creation but was lost through transgression and sin. Man lost none of the constitutional powers of his being in the fall; he lost communion with God through the Spirit. He still possessed the essential powers of personality—intellect, feeling and will—but separated from God his intellect was darkened, his affections alienated, and his will perverted. No possible mode of restoring spiritual life remained except that which would reunite the soul to God. It was for this reason that Christ became incarnate, bringing spiritual life back into the race in His own Person, and therefore, became the Prince of Life to all who by faith should be united to Him.

Regeneration is the reproduction of spiritual life—the reuniting of the soul with the Author of all life. The soul, still retaining its natural powers, submits its

dead spiritual powers to God that they may be brought to life through Jesus Christ. Supposing, then, that by an act of faith the soul is again established in communion with God through his Son, Jesus Christ, what takes place? With, the intellect formerly darkened by sin, man now apprehends God as His Father with his affections once alienated, he now feels and enjoys the presence of the Spirit; while with his will he now turns from sin and cleaves with purpose of heart to God. No new spiritual essence has been created, no change in the organic constitution of the soul, and yet life quickens the whole being. The soul has been reunited with God, and divine energy, as a life current, again pervades the soul of man. God's life has been imparted to the soul. The regenerated man has become a partaker of the divine nature. God has become his Father by a spiritually generative act, and therefore the same spirit toward the Father which is possessed by the Eternal Son is given to the spiritually regenerate, awakening in them the consciousness of sonship. The new birth, therefore, is the culminating fact in real conversion.

But as life and the quality of that life are distinct and separate things; so also is life and the conditions under which that life exists. No one will maintain that life is extinct in the natural body because disease exists; neither will any maintain that because life exists the body is always free from pain. These things are distinct and separate. To the impartation of life; theologians apply the term regeneration; to the treatment of the quality of that life the term sanctification. This is easily understood when it is borne in mind that man is a twofold being—at once an individual and a member of a race. Sin must therefore be two-fold—an act and a state of existence.

As an individual, man is a sinner and is under the sentence of death. The first step, therefore, in his redemption is deliverance from the condemnation of sin, wrought through the blood of Christ which was shed for the remission of sins; and with the removal of the death penalty man is restored to justification of life. Justification, or the forgiveness of sins is a judicial act—something done for us;

while regeneration is something done in us as a result of the changed legal relationship. And because the sentence of death is removed, God sends the Spirit of His Son—the very spirit of sonship—into our hearts by which we cry, "Abba, Father!" This consciousness of sonship is wrought by the same Spirit which dwelt in Jesus Christ; and this new life emanating from Him who is holy is necessarily holy. Being pure, this new life is likewise purifying in its effects, and man becomes holy throughout the entire sphere in which this new life operates—that is, the range of his individual responsibility.

But man is more than an individual, he is a member of a race and as such is a partaker of the depravity of a fallen race. There is in him the pollution of original sin, which as defined by the creed is, "the corruption of the nature of every man that naturally is engendered of the offspring of Adam." Although it is the current fountain from which all overt acts of sin flow, it cannot be forgiven because man as an individual is not responsible for it. It is the disease of his nature by virtue of his connection with a depraved race, and must be cleansed or healed, rather than forgiven. When therefore the individual is justified by faith in Jesus Christ and the condemnation of sin is removed; when as a concomitant experience he is regenerated and spiritual life is restored, this new life must coexist with inbred sin until the latter is purged away by the blood of Jesus. What else could the apostle have meant when he drew the allegory of Isaac and Ishmael? "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scriptures? Cast out the bondwoman and her son for the son of the bondwoman shall not be heir with the son of the freewoman" (Galatians 4:28-30).

Regeneration is the impartation of life, not the destruction of inbred or original sin; and this life communicated by the Spirit is a holy life. Since sanctification has to do with the quality of life, it has long been customary to assert, and very properly so, that the converted are partially sanctified. This,

unless the nature of regeneration is clearly understood, leads the honest inquirer to ask, "Why is not the work all done at once?" The word "partial" as applied to primary sanctification may itself lead the inquirer to understand some sort of a sliding scale or an inclined plane by which a portion of the work only is completed without any definite line being drawn between primary and entire sanctification. But both of these works are complete in themselves, and the line between them is natural and easy to be discovered. Thus it accords with both the Scriptures and with the experience of believers that primary sanctification is the cleansing of the heart from acquired depravity which attaches to overt acts of sin; while entire sanctification as a subsequent work is the cleansing of the heart from original or inbred sin.

WHY ARE TWO WORKS OF GRACE NECESSARY?
(Originally published on February 26, 1930 issue of the *Herald of Holiness*)

Only recently we received another communication concerning entire sanctification as a second work of grace with a request that we reply to certain questions. Evidently there is much confusion in the minds of our people concerning this great doctrine. One of the points of confusion seems to be, Why is entire sanctification a second work of grace; why is the work not completed by a single act of divine power? Last week we endeavored to show that much of the confusion concerning entire sanctification arises from false views concerning regeneration. We are continuing this discussion, this time giving a brief statement from Bishop Peck's "Central Idea of Christianity," which we regard as one of the clearest presentations of this subject in print. In discussing the essential difference between regeneration and sanctification he says:

"Just as natural life and the condition of the living being are distinct, spiritual life and the moral condition of the spiritually alive are distinct. Certain invariable coincidences between these two things in no respect interfere with their

essential difference. Now, two things so entirely distinct, as the fact of spiritual life and the normal state of the spiritually alive, ought to have different names.

"Regeneration appropriately designates the former, sanctification the latter. The first term includes "both the sign and the thing signified. Generation denotes the production of natural life, regeneration, the production of spiritual life. Now the force of the illustration is seen in the following particulars: (1) The soul in its natural state is dead, 'dead in trespasses and in sins.' It is so, because 'to be carnally minded is death.' (2) Natural life is the product of divine power alone, and spiritual life must be also. Generation expresses the operation of this power in the one instance, and regeneration in the other. A similar relation exists between the ideas represented by the words creature, and 'new creature', 'born' and 'born again.' (3) Generation and birth produce new natural powers and functions, which demonstrate the omnipotence of their Creator; regeneration and the new birth produce spiritual powers and functions, which demonstrate equally the divinity of their origin. (4) The result of generation is natural life with its accidents, the result of regeneration is spiritual life with its accidents; the degree of health may be mentioned as an accident of the former, the degree of sanctification or holiness as an accident of the latter. The word sanctification just as appropriately denotes certain treatment of the soul, which God has brought to life, as regeneration does the fact of bringing it to life. Sanctify is from *sanctus*, holy, and *facio*, to make. Sanctification is literally the act of making holy, and this is its essential meaning in systematic divinity.

"Now here are two things totally distinct from each other, as much so as a fact and a quality of a fact, a thing and an accident of a thing can be; and here are two terms of entirely different import, completely adapted to represent these two things respectively—regeneration, the production of spiritual life; sanctification, the treatment of the soul spiritually alive—neither of which can, without violence to the laws of language, perform the office of the other. We humbly submit, therefore, that they ought not to be used interchangeably, and that attempts to so

use them have caused nearly all the confusion which has embarrassed these great points in theology.

"The experience of Christians amply sustains the distinctions we have made. It is generally if not universally: (1) That, in conversion, they receive a new life, manifesting powers and functions entirely spiritual, and different from any they have before exhibited; as before this they have proved that 'to be carnally minded is death,' they now prove that 'to be spiritually minded is life and peace.' (2) That with regeneration they have received but an imperfect sanctification; or, in other words, that God has commenced to sanctify the souls which he has regenerated, making the progression and completion of the work depend upon conditions which he has clearly revealed. 3) That, so far from being identical, regeneration may be truly affirmed of those who are in all stages of sanctification, and only a few profess or believe that they are sanctified wholly, whereas all Christians claim to be and really are regenerated. (4) That the great business and chief difficulty of all regenerate men is to secure their entire sanctification. This is the great question between them and God on the one hand, and Satan on the other; and too, generally, it takes nearly the whole of probation to settle it. Now the strength of this argument is in the circumstances that it is of the nature of fact and utterly undeniable."

THE OFFICES OF THE HOLY SPIRIT
(Originally published on May 7, 1930 issue of the *Herald of Holiness*)

The Holy Spirit is the birthright of every true believer. He is the Paraclete or Comforter who comes as the promise of the Father and gift of the risen and exalted Christ. To receive Him by faith and to apprehend Him in all of His offices is the only true way into the fullness of Christian privilege. Many, we fear, receive Him in some of His offices but fail to apprehend him in others; and as a

consequence they are weak at those points in the Christian life where they fail to apprehend Him or to appropriate the grace which He stands ready to bestow. As a convenient method of classification we may say that there are four things essential to a victorious Christian life—(1) to be made holy; (2) to grow in wisdom and knowledge; (3) to be established in grace; and (4) to be empowered for service. The entire work of grace is wrought in the soul by the Holy Spirit, and in His varying offices He becomes (1) Sanctifier, (2) Guide, (3) Paraclete or Comforter, and (4) the Anointing.

We are always in grave danger, as holiness people of apprehending the Spirit only in His office as Sanctifier, and failing to apprehend Him in those other offices which belong more specifically to the life of holiness. We need Christ, not only as a Priest of Atonement but as a Priest of Intercession. He not only atones for our sins, but He is a Priest of Life, and the life of holiness can be perfected only through His priestly intercession. Too often the sanctified person, overlooking this important phase of Christ's priestly intercession, sets out by dint of human effort to accomplish what he conceives is the will of God for him. He fails to grasp the power of simple faith and overlooks the offices of the Holy Spirit as Guide, Paraclete and the Anointing Presence. Success does not come by mere human effort or power—not even by sanctified human power, but by simple faith in Him who dwells within the sanctified heart. How often is a mistake made at this point! Filled with a desire to know more of His Lord, he attempts to explore the realms of grace; finding himself in a world of opposing forces, he musters all of his redeemed powers in resistance and seeing the great need all about him, goes forth in his own strength to do battle for his King. What is the result? Instead of increasing in wisdom and knowledge, he finds himself becoming lean in his soul and formal in his testimony. Words which once glowed with meaning seem by constant use to be emptied of their content and rendered powerless. Instead of becoming established in grace and thereby able to meet the tests and trials of life victoriously, he finds himself mourning in secret over his

failures or poorly won victories. Instead of triumphing gloriously on the battle field, he finds himself wounded and bleeding when he should be joyous and confident. He earnestly desires to win precious souls for the Master, but his ministry is barren and fruitless and there are no trophies to lay at the feet of Jesus. Where does the trouble lie? What is the secret of victory? Then it is that the blessed Comforter comes to the help of the humbled and chastened believer, and he begins to see what formerly he had overlooked, i.e., that Christ ministers the Spirit in every office necessary to perfect the life of holiness and that he must by a definite act of faith receive the Spirit in all of His offices.

When we take into consideration how closely self-righteousness clings to our souls, and like chaff to the wheat can be separated only by the flail, we can understand with what difficulty the Spirit brings us to the place of perfect surrender, where by simple faith we apprehend Christ and receive the Holy Spirit in His office as Sanctifier. So also does the Spirit often find it necessary to strive with us in order that we may apprehend Him in His relation to the life of holiness. We repeat, it is not by human power, even sanctified human power, that we are enabled to live the life of holiness, but by simple faith in Him who dwells within the sanctified heart.

Let us then study to comprehend this important truth, that the Holy Spirit comes first in His sanctifying power; and having purified the heart He continues to administer His offices in relation to the Christian life, as Guide, Paraclete or Comforter, and Anointing Presence. In order then to grow in wisdom and knowledge we must apprehend the Holy Spirit as our Guide and rely upon Him by a definite act of faith to unfold and make living the truth of God. We should understand also that we are established in grace by a like definite act of faith in the Holy Spirit as Paraclete and Comforter. Only as we look to Him as Paraclete to solve the perplexities and unravel the tangled skeins; only as we trust the Comforter to give the oil of joy for mourning and the garment of praise for the spirit of heaviness, will we be brought to a place of security and permanence in

the life of holiness; and only as we apprehend the Holy Spirit as the Anointing Presence, and by a definite act of faith rely upon Him for success, will we be enabled like our Master to go about doing good to the bodies and souls of men. Let us claim our full privileges in grace.

THE ABIDING ELEMENT OF PENTECOST
(Originally published on June 18, 1930 issue of the *Herald of Holiness*)

The inaugural signs which accompanied the advent of the Holy Ghost in his official capacity as Paraclete served their purpose as marking a new era in the history of redemption and then passed away. These signs were not arbitrary displays of divine power, but carried with them a significance for all time in revealing the nature of the dispensation which they ushered in. The dispensation of the Spirit was to be characterized by the mysterious forces of spiritual power which like fire should purify and animate the souls of men. The life of Christ was to be imparted to men by the Spirit, and His ministry was to be continued through an enlarged body composed of the redeemed who should be joined to their Lord as the Living Head. This body was to be formed by the Holy Spirit in His charismatic power who sets the members in the body as it pleases Him, imparting to each his distinct office and binding all together into an organic unity. This body he was animating with life. and by His anointing power qualifying for service under the direction of its living Head.

The permanent element of Pentecost, therefore, is the gift of the Holy Ghost as an abiding Presence. "They were all filled with the Holy Ghost." The real significance of Pentecost lies in the inner spiritual experience which the waiting disciples received, and this gift remains as the heritage of every disciple, the birthright of every child of God. Just what the subjective work of the Spirit is in the heart of the believer is given in an analytical way by the apostle Paul in this

remarkable statement, "Now he which establisheth us with you in Christ, and hath anointed us, is God; who also hath sealed us, and given the earnest of the Spirit in our hearts" (2 Corinthians 1:21, 22).

Here the work is analyzed and presented to us as (1) establishing in Christ; (2) the anointing; (3) the sealing; and (4) the earnest or pledge of future bestowment. In his letter to the Ephesians, the same apostle seems to more closely identify the "sealing" and the "earnest" in these worlds, "ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Ephesians 1:13, 14). It is evident, therefore, that the work of Christ carried on through the Spirit pertains to the past, the present and the future. First, he baptizes us with the Holy Ghost, purifying our hearts from all sin and establishing us in Christ; secondly, He anoints us with the Spirit who comes as a Paraclete or an Abiding Presence, an ever present Comforter; and lastly, He seals us with the Spirit, this Spirit at once marking us as the people of God and abiding as an earnest of future and final redemption. Marvelous fullness of the Spirit of grace remitting the sins of the past, purifying us from the defilement of original sin and by a spiritual baptism establishing us in Christ; abiding with us as a present Comforter, the security of a better covenant, by which we are enabled always to triumph; and sealing us unto the future redemption of the purchased possession, dwelling within us as the earnest of our eternal inheritance.

WHAT CONSTITUTES A HOLY LIFE? (Originally published on August 6, 1930 issue of the *Herald of Holiness*)

Wrong standards inevitably lead to wrong conclusions. With false standards before them as to what constitutes a holy life, many timid souls have labored under self-condemnation, or have been entrapped into seeking impossible

experiences. Unless right standards are preached, holiness people will be misjudged as to what they do or do not profess. It is important, therefore, that we have clear ideas as to what the grace of entire sanctification does for those who are its happy recipients.

Let it be noted that the deliverance which we find in Jesus Christ is that of freedom from the law of sin and death, which may be aptly illustrated by the vine and the branches. Let the branch lie separated from the vine and it soon withers and dies because it has been brought under the law of separation and death. But if before it entirely loses its vitality it is grafted into the vine, it will live and take on the freshness and vigor of a healthy branch. The reason is that it has been revitalized by its connection with the vine. It has been brought under the law of life. This is an illustration of what takes place in human life. Separated from God the sinner is under the law of sin and death. But if, before he is finally sentenced, he avails himself of the atoning merits of Jesus Christ, he may be engrafted into the True Vine. He thus becomes free from the law of sin and death, and is made a partaker of the law of life in Christ Jesus. In order to bring this life to its greatest capacity for fruit-bearing, the divine Husbandman purges it, thus cleansing it from the disease of original sin, so that the life of Christ may flow freely through it. It is thus that the soul receives Christ in the fullness of His redemption and this divine renovating becomes the measure of his sanctification. Then it is that the believer becomes a Christian in the truest sense of the word—a healthy branch filled with the succulence and fruit-bearing power of the True Vine.

While entire sanctification delivers the soul from the law of sin and death, there are some things from which this grace does not deliver.

I. HOLINESS DOES NOT FREE ONE FROM PERSONAL PECULIARITIES.

This is clearly brought out in the Apostle Paul's illustration of the olive tree. When a scion is grafted into a tree it becomes a partaker of the life of the tree, but the character of the fruit is always determined by the nature of the graft. If a plum

branch be grafted into a peach root, the fruit will be plums, not peaches. We recall having seen a single cherry tree grafted so as to bear red, white and black cherries. Failure to grasp the significance of this truth was the occasion of the first great controversy in the apostolic church. Some of the apostles held that the Gentiles must become Jewish proselytes before becoming Christians, but Paul maintained that if the Gentiles were engrafted into Christ they became Christians, although the fruit might be of Gentile complexion. He further maintained, much to the resentment of the Jews, that Gentile fruit could be as truly Christian as Jewish fruit, provided it drew its life from Christ. We fear that too often missionaries have made the mistake of attempting to convert the East to Western ideas instead of to Christ. The application of this truth in individual life is important. A person of choleric temperament may be sanctified, but will lie of a choleric temperament still; and if of the phlegmatic type, this type will prevail after sanctification. A man may be sanctified and have a logical or a poetical mind; he may lie quick or slow in his physical reactions; but whatever the type, all of his powers are devoted fully to Jesus Christ. Sanctification will not change a man's natural characteristics, but it will purify them from sin and exalt them to the service of Jesus Christ. There is always a beautiful naturalness and a wide variety of mental and spiritual types among genuine holiness people.

II. HOLINESS DOES NOT DESTROY ANY OF THE NATIVE APPETITES OF THE BODY OR ANY OF THE CONSTITUTIONAL POWERS OF THE SOUL. Having been delivered from all sin, the apostle Paul still found it necessary to keep his body under subjection. He does not here speak of the *sarx* or flesh in the sense of the carnal mind, but of the *soma* or physical body with its appetites and instincts, the term sometimes being widened to include also the propensities and passions of the rational soul. In themselves these things are neither good nor bad, but take their moral complexion from the purpose which they are made to serve. All the powers of body and soul are to be brought under

the dominion of grace. When the heart is cleansed from sin, these powers are made to serve the higher interests of the spiritual man, and their lawful gratification is the occasion of thanksgiving and praise to God. Sometimes there have appeared in the holiness ranks those whom Dr. Walker was accustomed to call "hyper-holiness" people, who maintained that entire sanctification wrought the destruction of certain natural appetites instead of their purification. God, who created us, will not in His redemptive work destroy any constituent element of our humanity; but through the cleansing blood of Jesus He does purge it from sin and completely emancipate it from depraved promptings and sinful affinities.

III. HOLINESS DOES NOT DELIVER US FROM THE EFFECTS OF SIN. The sin of the heart may completely healed and the effects of sin continue to exist much as the marks of smallpox may be found on the body of a person in whom the disease has been perfectly healed and no trace of it to be found. It is true that oftentimes, in the providence of God, the destruction of inbred sin is accompanied by marvelous restorations in the mental or physical life. We recall having read of a man whose mind had been polluted by vile imaginations, that after having been converted and sanctified, these things greatly disturbed his peace of mind and his usefulness in the church. He made this matter one of earnest prayer, and God so purged him of these sinful imaginations that they never again presented themselves to his mind. We have known also of those whose sin had left its marks upon the physical body, who in answer to prayer were completely restored to physical health. But these things are the exceptions rather than the rule. Salvation is primarily from sin here, but at the resurrection we shall have glorified bodies, free from every trace of the curse. And then in the process of time, this whole creation which now groans under the burden of the curse shall have that curse removed, and there shall be a new heaven and a new earth wherein dwelleth righteousness.

Chapter 8

“STAND BY THE COLLEGE”

PASADENA NAZARENE COLLEGE (1933-1948)

When in Trouble, Get Wiley

Wiley returned to Pasadena in the fall of 1933, beginning a new tenure as President at PNC, while continuing with partial responsibilities in the office of the Herald of Holiness. Wiley’s presence bolstered the attitudes of supporters, faculty, administrators, and students. Kirkemo echoed this sentiment in the following evaluation of Wiley’s return to Pasadena:

[H]is return was greeted with relief if not enthusiasm by the churches. He was devoid of ambition and not a threat to anyone [in leadership]. His humility was real, his dedication unquestioned, and his humble life-style appreciated. When Wiley was president, all the attributes of Nazarenes at their best seemed to reside at the college.¹

Wiley’s charisma apparently did not attract many students or supporters, at least at first. In fact, his physical presence left onlookers less than awestruck. A former student and colleague recalled a friend’s first impression of Wiley:

I looked at the platform and saw [several] men seated there. I asked what that farmer was doing there. They introduced him as the president of the college and the speaker for the evening.²

Benson later added that “one forgot his appearance” once Wiley began to speak. Wiley commanded respect, though not through obvious natural capacities. He, however, built trust between himself, students, and supporters.

The students confirmed their respect for Wiley as a mentor and leader on campus. Sylvester Coates in the 1935 *La Sierra* wrote about Wiley:

By unbounded generosity shames all smallness in others—holds that dependableness is superior to talent—holds him in doubt and contempt who trifles with honor—recognizes good jokes—has hard time to laugh—know host of clever jokes—bestows them

intimately upon a few—maintains ‘if you can’t discipline a person you can’t help him’—believes loss of sleep demands increased eating—quite at home in a crowd but unassumingly quiet—frantically [makes] circles with right hand upon forgetting the right word in speaking—rises early and works late doing much—gets out of way of people who waste his time—commands respect and admiration by sheer value of what he is.³

Wiley’s return made sense to the college’s students, but was his return an encouragement to the college’s supporters?

Wiley presented the ideals of higher education to financially pressured churches that could barely support themselves, let alone a college. Wiley writes in the college newsletter, *The Clarion*, in 1935:

We can do nothing greater—make no more enduring investment than to train young men and women for holiness evangelism and send them out to preach this glorious truth and bring men to Christ... There is no better place to begin this study of human nature and relationships than in a Christian college small enough to maintain such close and stimulating contacts.⁴

Again, Wiley unites the evangelistic task of the church with the educative task of the college. In Wiley’s mind, the mission of the Church of the Nazarene and its associated colleges were one and the same. Borrowing a rallying cry from his mentor and founder of PNC, Wiley concluded his article in *The Clarion* with the following words:

On every school, on every book, on every exercise shall be stamped ‘Loyalty to Christ and the Bible.’ The great need for an institution where spirituality is at the front, and where it is clearly seen that an intense and enthusiastic devotion is a help instead of a hindrance to intellectual development.⁵

The question was not raised whether the union of evangelism and education was palatable, but the churches supported the kindred spirit they found in Wiley’s leadership.

New Debt, Old Ways to Pay

President Wiley returned to PNC and the problem of indebtedness similar to his tenure at Northwest Nazarene College. Wiley still wanted to alleviate indebtedness, but also desired to make PNC a fully accredited institution of higher education. Wiley achieved both goals by 1940. In accomplishing these feats, he turned to old tactics once used in Nampa. Wiley gathered persons who could help accomplish the tasks that he could not do alone. One example of Wiley's recruitment of qualified personnel during the lean years of the 1930's was Marie Huff, his administrative secretary, registrar, and student counselor.

Huff directed the Palisades library that was eventually donated to PNC. Wiley told the story of how she came to be hired at PNC. Wiley visited the library to inquire about the donation where he met Huff. She applied for the secretarial position at PNC. She asked, "How much does it pay?" Wiley was almost too embarrassed to respond. Reluctantly, he stated it was \$50 per month along with the remark half in jest: "We are just as honest as we can afford to be." Immediately, she accepted the offer so her two daughters could attend the secondary school academy.⁶ Huff began a fifteen-year career at PNC, initially as administrative secretary to the President, eventually gaining more responsibility as registrar and respect among the students as a trusted, but unofficial, guidance counselor.

According to Wiley, Huff exemplified the "true purpose of the institution. That purpose was an "intense and enthusiastic devotion to God is a help rather than a hindrance to the cultural processes of education and that every life, like her is to be fully devoted to Christ and the advancement of his cause and kingdom in the earth."⁷ Wiley brought others to the college who helped with accreditation, such as Huff's ability to add to the requirements for a sufficient library, and those, like Erwin G. Benson, who helped raise funds to pay off the mountain of debt burdening the college.

Benson, the Troubadours, and Dollar Bills

Wiley chaired the Committee on Education for the Church of the Nazarene. He recommended that each educational zone raise support for its college that averaged \$1 per church member.⁸ Four years after making the recommendation, the giving for higher education per capita for the denomination of each church member was only 80¢. However, there were only 407 total Nazarene college graduates. That meant giving toward higher education equaled \$167-170 per college graduate. These funds led to an educated laity. In the same report in 1932, only 35% of Nazarene pastors were identified as having at least one year of college education.⁹ Wiley continued to recruit astute workers and utilized common-sense fundraising techniques at PNC.

Wiley brought Erwin G. Benson on staff at PNC as “Executive Field Secretary” in 1933. Benson had known Wiley as a college student in the late 1920’s. Their interaction grew to include almost every aspect of Nazarene college work from “chapel, faculty meeting, board meetings, classroom, district assemblies, preacher meetings, camp meetings, in his office and in his study.”¹⁰ Wiley’s first words to Benson in his new position were, “Build yourself into the institution.” Advice, Benson adds, that Wiley garnered from others, because that was Wiley’s expectation for his own work at the college. And so, Benson traveled the educational zone representing the college at church gatherings, recruiting students, and spearheading the Living Endowment Fund.

An endowment fund was started prior to Benson’s arrival, but it had only received \$2,000. Benson inaugurated the Living Endowment Fund that sought the goal of raising \$2,000 each month from 2,000 persons pledging \$1 per month. In the first year, the Living Endowment Fund managed to reach only \$246 monthly, only 10% of its goal. By 1939, the annual contribution to the Fund increased to \$10,376, still shy of the \$24,000 goal. During the war years, the annual contribution to the Living Endowment rose to \$31,000 annually.¹¹

Benson initially targeted churches that were not contributing to the college. He began touring these 175 churches with a student quartet called the Troubadours.¹² By bringing students directly in contact with churches, Benson put a positive and personal face to the institution. The college never developed a fundraising scheme that extended beyond Nazarene churches.¹³

Benson's tactics helped overcome two prevalent problems during most of Wiley's career: "low enrollment and high indebtedness."¹⁴ The traveling groups also invigorated campus life. During chapel on Monday morning, Wiley asked the traveling bands, including the Troubadours, to report their highlights from the previous weekend. Benson acknowledged the difficulty of the first years of his time at PNC, but Wiley "never showed signs of discouragement."¹⁵

Student enrollment, though quite low, took a leap after Wiley's return. In 1933, only 87 students were enrolled in the liberal arts four-year program. The first year Wiley returned, enrollment jumped to 256; however, not all students were able to pay their tuition. Children of parents and missionaries received substantial discounts up to half of tuition paid. Other students were not able to pay at all. Unpaid student accounts totaled \$10,000. J. E. Janosky who had earlier followed Wiley to PNC, sought several solutions to unpaid accounts. In the end, faculty salaries went unpaid to make up the difference.¹⁶

Kirkemo states that Wiley personally had a "poor record in fund raising" at PNC.¹⁷ But, Wiley did not have to be a good fundraiser. He surrounded himself with fundraisers. Benson helped alleviate debt and provided for some operating costs with the Living Endowment Fund. The traveling student quartets helped recruit students and raise enrollment. Wiley simply instituted his old fundraising techniques from NNC days. In 1937, this tendency toward what worked at NNC became even more evident. Rev. A. E. Sanner, Wiley's fundraiser and church liaison at NNC, arrived on the Southern California District as district superintendent. Sanner led a Debt Reduction campaign to liquidate \$41,000 of

unsecured debt and a portion of the mortgage. The Southern California district pledged \$30,000 in one year. By the end of 1938, the unsecured debt was paid.¹⁸

A brochure published by PNC named 1938-39, the “Jubilee Year.”¹⁹ The school year marked the 25th year since Wiley first served as president of the college. The advertisement noted that Wiley’s “special qualifications” included the fact that “[h]e holds the dying words of Dr. Bresee as a sacred trust. This charge was, ‘Dr. Wiley, stand by Pasadena College.’” Students could become a part of Bresee’s vision to have 1,000 students at PNC graduate every year to graduate and “preach holiness to the ends of the earth.” Along with those lofty ideals, every student upon graduation could “[b]e able to say, ‘I went to College under Dr. Wiley.’” Truly, Wiley built himself into the fabric of the institution.

By 1940, the debt was down to \$27,000.²⁰ In 1943, the college burned the mortgage and had a seed fund to begin the construction of new student dormitories. For the first time in thirty years of college leadership, Wiley served a college with no indebtedness.²¹ Wiley believed in the challenge he gave to the 1940 General Assembly, “No church can stand true to the Gospel, which does not give adequate care to its youth.”²²

Seeking for Accreditation

As early as 1928, Wiley encouraged all Nazarene colleges to seek standardization through accrediting agencies. All schools, he wrote, should seek “membership in the American [possibly referring to the Association of American Colleges] or other college associations. Our lack at present is in buildings, equipment, and endowment.”²³ Twelve years later, Wiley reported that PNC was seeking accreditation through a regional agency.²⁴ However, the Northwest Association of Secondary and Higher Schools expressed three concerns about accrediting PNC because of low earned doctorates, low faculty salaries, and a low-volume library.²⁵

According to Ronald Kirkemo, only two of 23 faculty members had earned doctorates in 1935. In five years, the ratio increased from seven to 33. By 1945, one-third of the faculty (8 of 24) had earned doctoral degrees.²⁶ Finally, in 1943, faculty salaries were paid in full due to A. E. Sanner's Debt Reduction campaign to pay the mortgage and debt of the college. After receiving provisional accreditation, still there was concern about the size of the library. In 1940, the College had only 12,000 volumes—they needed 20,000. Finally, by 1946, the College owned over 22,000 volumes.²⁷ When Olive Winchester died unexpectedly in 1947, she willed \$50,000 to the College, which became “seed” money for a new library.²⁸

In 1944, Wiley reported to the General Assembly on behalf of the Board of Education. Five colleges had become members of the Association of American Colleges; three had standing with regional accrediting agencies; two had state accreditation; and most were members of localized agencies. Wiley pointed out that the libraries were “enlarged,” and the “scope” of the educational work of the Church of the Nazarene had expanded.²⁹ By the end of the 1940's, PNC's teacher education program was on its way to being accredited by the State of California. W. T. Purkiser took the role and responsibility of academic dean. The College was on its way to gaining “academic respectability.”³⁰ Wiley's commitment to standardizing the College to external norms was matched by his desire for students to conform their social behavior to morally permissible Christian behavior.

Social Discipline

Wiley filled many roles as president. He acted as college disciplinarian until 1950, when Joseph Mayfield was hired as dean of students. James Jackson recalled the responsibilities Wiley held:

In those days, he did all the discipline. He was dean, he was dean of students . . . he did not have other academic officers. He was the president and he did it all. He did have a business manager

and an alumni secretary, but that was all. There was no vice president, no dean of academics, no dean of students, so if there was a student discipline problem, you went to see your president . . . I don't know how he did it all.³¹

Erwin Benson recalled that Wiley method of discipline was expulsion. Wiley expected students guilty of major infractions to “seek enrollment elsewhere.”³² However, there was not strict enforcement of expulsion. The decision to return to the College was the student's. Benson later stated, Wiley's “door was open to a return through confession and repentance” of one's transgression of the school rules.³³ Wiley's heavy hand was countered by the “acquisition and adjustment” of human nature. In a chapel talk on standards, Wiley told the student body: “No sinner ever gets anywhere while he is justifying himself. But the moment he falls helpless before God, and looks up in faith, at that moment, God and heaven are from him.”³⁴ Wiley expected from students the sort of behavior he expected from himself. He recognized that discipline was gradual as students learned what the college considered to be appropriate social behavior. It was, in Wiley's perspective, the role of the alma mater to “nourish” students in “social graces and spiritual blessings.”³⁵ Social discipline was upheld through regular chapel services.

Usually, Wiley planned the chapel services himself; at times, he was assisted by a faculty committee.³⁶ The chapel services were expected to be the place where the mind and spirit could intermingle. In a radio address in 1934, Wiley noted that PNC was established because the “training of the intellectual was not the sole function of education,” but also “a broadening and deepening of the spiritual life.”³⁷ Overly emotional preachers pulling to get a response from the chapel audience made Wiley wince. Wiley's litmus test for a true revival of spirit was revealed in person's life through their commitment to serving their fellow human beings.³⁸ The attempt to keep students focused on avoiding temptation and worldliness could, at its worst, have created an “insular community.”³⁹ This

insularity was soon overridden by expanding opportunities for social activities on and off campus.

Sports and debate teams gradually made their way into campus life. Ironically, ministerial students tended to dominate football.⁴⁰ The connections with an off-campus community expanded to include other groups than the churches on the educational zone. The debate team, at one time led by James Jackson, beat the team from Whittier College, including Richard M. Nixon, who later became President of the United States.⁴¹ Besides academic pursuits, Wiley scheduled opportunities for students to travel to the seashore for ocean side picnics and sunbathing trips.⁴² This is extraordinary in light of the denominational stance against “mixed bathing.”⁴³ Wiley wanted the faculty, staff, and constituency to appreciate the “treasures” of young life imbued in the students they worked with. However, Wiley tended to despise social activities that required measuring social status, such as banquets and homecomings that required couples to date.⁴⁴ Wiley wanted students to feel welcome regardless of their social status.⁴⁵

Wiley’s disciplinary conservatism was primarily a response to a conservative constituency in the 1930’s. Wiley grew increasingly more conservative in expectations for a uniform dress code, especially for women, in his chapel talks, and in his discipline for students’ social behavior.⁴⁶ Wiley’s personal views did not always match the conservative picture painted by Kirkemo. James Jackson wrote of the bathing trips, “Dr. Wiley would laugh and say, “Well, that’s what we used to do.” But then you had people who were saying, [women’s] skirts are too short and make-up [was too heavily used].”⁴⁷ The conservative constituency demanded a conventional atmosphere for the students. Wiley, however, tended to impose strict social standards on students in order to prepare young men and women for Christian service in the churches that supported the college,⁴⁸ and to maintain the traditions of the college’s founders. In

promoting the traditions of the church, Wiley also found time to write a systematic theology for the Church of the Nazarene.

Christian Theology

In 1919, as a young college president in Nampa, Idaho, Wiley was commissioned by the Church of the Nazarene to write a systematic theology to be used as a textbook for the preparing students for ministry.⁴⁹ Delays in the writing of the theology included his responsibilities as a college president, professor, magazine editor, and denominational executive. After returning to PNC in 1933, Wiley worked toward completing his assignment. Kirkemo described Wiley's schedule in managing his various responsibilities in order to finish the textbook. Wiley worked on the demands of the college and taught classes during the morning hours into early afternoon. Later in the afternoon, Wiley napped. During the evening, he worked late into the night writing.⁵⁰ Finally, in 1940, the first 487-page volume was published.⁵¹ The duration of Wiley's assignment added to its breadth. According to Wiley, "My range of vision was too narrow. I was constantly discovering new truth and each new discovery demanded a place in the plan of the work."⁵²

Students were overwhelmed by the span of Wiley's text. C. S. Cowles did not attend a Nazarene college as an undergraduate student. However, his theology class as a sophomore at the Pacific Bible College (later, Azusa Pacific University), used Wiley's *Christian Theology* as a textbook. Cowles described Wiley's text to be "way over my head...I just, and I just, remember having this feeling of awe that any human being could know this much about theology. And I'd often thought to myself, I wonder what the person who wrote this book would be like?"⁵³ Cowles later studied with Wiley as a graduate student and later taught practices at Northwest Nazarene College in Nampa, Idaho. Carl Bangs, an

undergraduate at PNC during the 1940's, reminisced about his first year studying Wiley's theology:

At the end of my first year with Wiley and his *Christian Theology*, I was in confusion. I went to his house and said, 'Look what you have done to me. Nine months ago I had no theological problems. Now I have no answers.' He laughed and replied, 'Enjoy your summer. By next fall all this theology will begin to crystallize.'⁵⁴

According to Bangs, Wiley's extensive footnoting and thorough historical accounts of theological developments allowed for a firm grasp of particular doctrines meant throughout their evolution and not in one geographical location or intellectual milieu. Wiley's theological task was described by Bangs as "a doctrine was not to be determined or understood until one knew what the whole church had said about it."⁵⁵ Bangs counted 1,500 titles of ancient, classical, and contemporary sources from which Wiley drew upon to write *Christian Theology*.⁵⁶ But no influences were more pervasive in Wiley's work than the philosophy of personalism.

The philosophy of personalism is evident throughout Wiley's textbook. Wiley's definition of God includes the description of God as Perfect Personality, in that God does not develop as human personality does, but is eternally and essentially complete.⁵⁷ Wiley continues:

If God be characterized by personality, He may be absolutely Ideal in character and yet His perfect will may still be unrealized in the objective world. As a Personal Being, He may be trusted and worshiped, while leaving at the same time a place for the moral imperative, which calls upon man [in a generic sense] to share in the task and the prayer which our Lord taught to His disciples, Thy kingdom come. Thy will be done in earth, as it is in heaven (Matthew 6:10).

The relationship between God and humanity remained central to Wiley's understanding of who God is. This same commitment to relational theology has become a source of discontent among current Nazarene theologians for which personalism is no longer adequate for understanding of God or for teaching

theology. Wiley is no longer considered as the only authoritative source for Nazarene theology in North America.

Sam Powell is a theologian and religion department chair at Point Loma Nazarene University, formerly Pasadena Nazarene College. Powell asserted that “personalism was a theological fad dominant in Methodist theology from the late 1800’s to the mid 1930’s”⁵⁸ and no longer relevant for current theological debate. Powell assumes a stance similar to Karl Barth—that God is wholly other than humanity; therefore, God cannot be characterized in human terms or categories. Carl Bangs and Herb Prince, one of Powell’s colleagues at Point Loma Nazarene University, have suggested that Wiley has been unfairly accused of being irrelevant and unable to converse with 20th century theological views. Prince pointed out that a perusal of Wiley’s library stored in the Point Loma college archives reveals books written by 20th century Reformed theologians like Karl Barth, Emil Brunner, and Paul Tillich. According to Prince,

They did not show up in his systematic works because, obviously, they’d been published way earlier than many of these individuals had become prominent here in the United States. They don’t really come on the scene [from Europe] until the 50s...But it struck me that he had these so that I always assumed that he had a certain awareness of what was taking place and I think I’d read an article in *Christianity Today* in which he had been interviewed which seemed to reflect a contemporary kind of awareness....So I’ve come to...well, come around to thinking that maybe Wiley was a little bit more up to date than simply, but might initially be, taken at face value.⁵⁹

Furthermore, Wiley chose to converse with classical themes in classical language whereas these European thinkers dealt with classical themes in contemporary language. For instance, Tillich dealt with the issue of sin, but defined sin as “estrangement,” a pointedly psychological and existential term.⁶⁰ Wiley viewed his main task as not to dialogue with his contemporaries, but to summarize historical perspectives about theological issues to educate the church.

Thus, Bangs called Wiley a church *dogmaticus*, since he was a conveyor of theological truth to the next generation of ministers.⁶¹ Wiley viewed of the study of theology as a “teaching” task, not so much an intellectual exercise for its’ own sake. Wiley wrote,

the various systems [of theological study] furnish us with a knowledge of the materials which the [past theological] writers had at their disposal, their mental characteristics, and the methods employed to adapt their teaching to the need of the times.⁶²

Wiley’s *Christian Theology* was designed as textbook for the classroom for students, such as Jackson, Bangs, and Cowles, and not a dialogue with contemporaneous theological literature.⁶³ For example, Jackson referred to using Wiley’s *Christian Theology* in teaching a lay Sunday school class into the 1980’s.⁶⁴ In his review of Wiley’s text in *Practical Divinity*, a survey of Wesleyan theological thought, Thomas Langford wrote: “[Wiley’s] constructive statement is the most complete systematic theology the Holiness movement has produced, and it is an important marker of that movement’s theological expression.”⁶⁵

The Influence of Personalism on PNC faculty

Although personalism was characterized as a “theological fad,”⁶⁶ it had a lasting influence on the faculty Wiley brought to PNC. The University of Southern California (USC) was the epicenter of personalistic thought on the West Coast. Robert Flewelling was the long time editor of *The Personalist*, an academic journal in the field. Flewelling’s book *Creative Personality* was required reading in PNC philosophy courses. According to James Jackson, a graduate of PNC and USC, “We had a good relationship with USC and they would accept our graduates without a problem,” which was important for an unaccredited liberal arts college.⁶⁷

On the PNC campus, there was a student organization known as the Bowne Philosophy Club named after Borden Parker Bowne, the initiator of

personalistic thought from Boston University. Bowne's *Metaphysics* and *Theology of Thought and Knowledge* were used as theology texts at PNC. W.T. Purkiser, president of PNC following Wiley, and Joseph Mayfield, the first Dean of Students, completed graduate work at USC. John W. Buckham, a noted personalist and mentor to Wiley, wrote five of the twelve books required for Wiley's graduate Systematic Theology class as late as 1958.⁶⁸ Students in that class went on to become church leaders, missionaries, and pastors.

Personalism addressed the essential as well as the existential value and worth of an individual. Wiley communicated this idea through the Founder's Address on October 17, 1947: "Are we to forget the individual in our attempt at mass organization?"⁶⁹ A sense of having personal significance filtered through Wiley to the faculty, staff, and students at PNC. Jackson acknowledged that

There were administrators that I have worked with that I wasn't always pleased in how they dealt with people, but [Wiley] always seemed to have an integrity in how he dealt with people, which as a theologian, he was attentive to live [what he taught].⁷⁰

In dealing with students, Wiley invited difficult questions, even though the questions were not popular with church leadership. Wiley listed a series of questions from college students that dealt with "religious life and experience."

The following is a good example from the *Herald of Holiness*:

How many different meanings does the Apostle Paul have for sanctification, and how may one determine the specific meaning intended? Is not this varied use of the term a cause of disputation?...What is guidance by the Holy Spirit—a fortuitous shifting of circumstances, or a strong mental impression in what seems to be a logical direction?...Can one be sanctified and be unethical?...Did Adam and Eve sin with the desire for the fruit or in yielding to the desire?...What does it mean in the Bible where it says that it is a glory for a woman to have long hair. Does it mean real long, or just below the ears?...Will you please explain as you see it and in terms which are not theological what being saved and being lost eternally mean? What are your actual concepts of heaven and hell? I am honest and would like to face this question intelligently. I have never heard it discussed before.⁷¹

Wiley received criticism for allowing such questions to challenge orthodox thinking. Yet, intelligent responses could not be given to questions that were never asked.

W. T. Purkiser and Joseph Mayfield were hired in the late 1930's as professors who were also "more open to student questions and discussion and were less aloof in their relations with students."⁷² Wiley valued the individual worth of those persons who administered, taught, and studied at the College.

Wiley's personalism influenced students who later became professors in Nazarene colleges and authors of more recent theology texts. Mildred Bangs Wynkoop was a student at NNC and later at PNC. She began teaching theology at Trevecca Nazarene College in the 1950's. Her book *Theology of Love* (1972)⁷³ was influential in holiness studies. H. Ray Dunning, a later proponent of relational theology, wrote *Grace, Faith, and Holiness* (1988)⁷⁴ now a standard in ministerial preparation for the Church of the Nazarene. Rob L. Staples conveyed a personal-pastoral understanding of the Christian sacraments through his book *Outward Sign and Inward Grace* (1991).⁷⁵ Michael Lodahl taught at NNC and now teaches at Point Loma Nazarene University. His book *The Story of God*⁷⁶ incorporates aspects of personalistic-relational theology. All of these works represent a continuum of Wiley's personalistic influence in Nazarene theological inquiry.

A Moderating Influence

Being a mediating influence can be seen in several events during this time in Wiley's life. Wiley mediated conflicts and discrepancies in his professional experience and theological thought as a moderator for the differing parties. The incidents in his professional experience include the Seth Rees affair in 1915 and "Black Friday" in 1957.

The Seth Rees incident was covered in chapter four.⁷⁷ As noted in that chapter, Wiley moderated the differing viewpoints of how local church should be governed by the general church. Accountability to denominational control did not

mean local congregations could not protest general church decisions. An episcopal system was balanced with a local, congregational structure. This understanding was important for Nazarene colleges as well. Nazarene colleges were accountable to the general church in terms of finance and standardization, but the general church could not create policy that encumbered the governance and administration of a regional institution or its constituency.

Wiley also was a moderating influence in theology. Wiley's personalism was influenced by German idealism, notably G.W.F. Hegel. Hegel's developmentalism proposed that a thesis had an antithesis that could be resolved in a synthesis. In Wiley's conception of God, the thesis of the philosophical Absolute had an antithesis in the reality of the religious experience of the person with the Ultimate Person. The Absolute and the Experiential were resolved in the synthesis of the historical Christ. Wiley states the idea this way: "The Christian conception of God is a conviction that the ultimate Personality of religion and the Absolute of philosophy find their highest expression in Jesus Christ."⁷⁸

In one instance, Wiley did not seem to be the moderating influence. The "Black Friday" incident in 1957 conjures a memory of Wiley that was not flattering. The event centered upon the unwillingness of a professor to recant a public statement that expressed his hesitation concerning the Christian doctrine of the Virgin Birth. The spark of controversy led to a campus wide conflict that pitted Ross Price and Wiley against four popular professors, one of whom made the statement about the Virgin Birth. The whole incident eventually came to a head on March 15, 1957, "Black Friday," when the four professors were released from their contracts at the conclusion of the school year.⁷⁹ The ramifications were so serious that W.T. Purkiser, another protégé of Wiley's who followed Wiley as president, resigned at the end of the school year. During his presidential tenures, Wiley gave and received support from both the conservative and liberal members of the faculty, but usually did not sway too far from the middle on theological issues. In this incident, Wiley found himself between two protégés, Price and

Purkiser, on each side of a tense situation. Pasadena Nazarene College had just been accredited, and because of the firing of these professors, the college's accreditation was cut from five years to three years. Kirkemo's interpretation of the events has Wiley taking sides with Price. Kirkemo supposed, in this particular situation, it was the response of a theologian who had become "an old man and narrow in his ways."⁸⁰ Another view is that he was influenced by his close relationship with Ross Price. Maybe Wiley naturally sided with his former student and protégé, or maybe Wiley's friendship was viewed as being more of an allegiance to Price. The data are unclear, but it seems unlikely that Wiley would have wanted the result of the Black Friday affair to have included the resignation of Purkiser, his other protégé. The Seth Rees affair and the Black Friday incident show Wiley's willingness to enter serious academic or political debate and to take unpopular perspectives. Wiley generally sought the best *possible* resolution considering the circumstances. Wiley moderated the relationships of faculty with constituents, the academy with the church, new developments in psychology with historical theology, and theological debate with practical experience.

Evaluating the Legacy of "Mr. Pasadena"

The "dean of Nazarene educators"⁸¹ suffered a severe heart attack in 1946 at the age of 70. Wiley never fully recuperated. W. T. Purkiser, Wiley's former student and colleague, was chosen by the Board of Trustees to replace Wiley on an interim basis. In 1948, Wiley officially retired the college presidency leaving a "legacy of financial viability, a core faculty, and philosophical vision."⁸² Wiley's dreams for a graduate program in religion, financial stability and accreditation had been realized in the years of 1934, 1939, and 1945, respectively.

During this time, faculty members mostly stuck with Wiley and the College through difficult times. In 1930, PNC could only offer faculty members \$462 for a nine-month contract, while Pasadena City Schools could pay their teachers \$1800 for the same length of time.⁸³ J. E. Janosky had followed Wiley to

PNC from NNU. Janoksy had to care for foster children in his home for years in order to remain financially solvent.⁸⁴ A positive relationship between administrators and faculty developed during Wiley's tenure as president, though there were difficult times.

Wiley reviewed his experience at PNC in a lecture entitled "The Purpose of the College."⁸⁵ In 1910, when Wiley was asked by Bresee to become the Registrar and Dean at Nazarene University, there were five students--three women and two men. In 1926, Wiley returned to the College that struggled with \$65,000 in debt. From 1933-1936, Wiley edited the *Herald of Holiness* while carrying full administrative responsibilities at PNC. During this time, he was able to liquidate more than \$130,000 in debt. By 1949, Wiley had finally resigned the presidency, focused on teaching, preaching, and writing, and sat as an ex-officio member of the Board of Trustees for the remainder of his life. Wiley remembered the burden he felt for sticking with the College even in difficult times. Jackson recalled:

The thing he always would talk about would be Dr. Bresee's commission to him and he would say, 'Stand by the college.' And here was a man who had been in Berkeley, had studied, had advanced degrees. He had been a pastor but when he came as a young man and he came in to . . . probably be similar to a dean and Bresee turned it over to him. . . There were, of course, those who probably thought he was much too young to have that responsibility and besides, he was an educator and [common wisdom in holiness churches in those days said] you can't trust [educators].⁸⁶

Wiley viewed himself as the single person burdened to carry the weight of responsibility for the success of Pasadena Nazarene College, because of the personal charge of Bresee, his revered mentor.

Wiley also viewed this responsibility as God-given and passed this notion on to others involved in Nazarene higher education. In 1933, Wiley preached at a watch night service on New Year's Eve. Wiley wrote in his notes,

God's standard is a man, who can cope with any financial situation, can by organization bring order out of chaos, transform social conditions, grapple with the lack of spirituality, meet conditions of ignorance and vice and in all the complex problems of life, never be ashamed.⁸⁷

Wiley does not say whether he referred to himself, but these statements could be construed as a standard he sought to follow during his career. Wiley described "Life as a Quest" that continually meets the struggles and difficulties of the Christian life head on. In a later educational address in 1944, Wiley addressed the multiple tasks of Christian colleges. He wrote:

1. The task of interpreting the truth in a time when ingenious, vicious, poisonous propaganda –the world over-poses in garments of truth
2. The task of teaching life, when the prevalent philosophy is a philosophy of death.
3. The task of guiding the growth of personality in a time when personality is itself apparently the object of annihilation.
4. The task of building a co-operative commonwealth of nations, when as in no other time the world's peoples are torn asunder by suspicions and hatreds and atrocities.
5. The task of educating for peace when today all the world is in a school for war.
6. The task of helping to build a Christian world order when the foundations upon which the structure is to be built are nothing short of pagan quick-sand.
7. And the most baffling task of all-the task of surmounting these nearly insurmountable barriers by helping today's youth become a leaven that will permeate and raise world-culture-when as a matter of fact it is becoming increasingly evident that educational institutions may soon have no youth as subjects for such leaven.⁸⁸

The 1952 General Board of Education, of which Wiley's was not a part, transferred Wiley's personalistic emphasis to these tasks through a document called the "Philosophy of Education."⁸⁹ The Board consisted of five individuals whom Wiley had personally or professionally influenced.⁹⁰ The document referred to the education board's desire to develop and enrich students'

personalities through building “Christian character,” a “balanced liberal arts curriculum, . . . classroom emphasis, chapel services, and personal contact.”

Education, as Wiley defined it, was “the results of training or teaching, usually the purposeful efforts of one person to impart information, to shape and interpret the environment, and to exercise helpful influence over another.”⁹¹

Wiley attempted to personalize and spiritualize his definition of education:

Pasadena College lays claim to being a Christian institution of learning in the deepest and most vital sense of that term. It is not enough merely that the doctrines taught be orthodox, and the practices ethical, --this does not constitute a Christian College. There must be spiritual life and devotion at its very center. Spirituality must always be kept at the front . . . Since the days of its founders, the institution has persistently declared that the culture of the heart is the fundamental principle upon which any system of true education must rest; and that the legitimate purpose of education is to cherish the mentality with which God has endowed us in loyal relation to the Divine. . . .⁹²

This personalization of Wiley’s definition of education is also evident in his interaction with other faculty and students. Upon his retirement as the PNC president, a student editor of the campus yearbook wrote:

He is, and always will be, the foremost personage on P.C. campus. . . He is our Dr. Wiley because he has humbly given his life to God in the service of educating Christian young people and thus he has become our friend, our guide, our counselor.⁹³

This is how Wiley viewed his relationship to his students as they viewed him—a godly person and lifelong mentor.

Turning Personal Philosophy into Professional Leadership

Wiley returned to Pasadena Nazarene College in 1926. He brought financial stability to the college, only to be elected to editorship at the Herald of Holiness. During eight years in denominational leadership, Wiley retained his commitment to higher education. The decision to return to Pasadena in 1933 was not difficult. The financial pressures had worsened at Pasadena. Wiley may not

have been personally responsible for raising the money to pay off the college's debt, but he recruited the individuals who worked toward that goal. Paying the debt was one part of a larger goal to seek accreditation for the college. These goals were eventually accomplished. External measures were also used to evaluate students' social behavior on campus. Wiley sought to build a community, or a college, of individuals committed to an evangelical holiness lifestyle. On campus and with the constituency, Wiley built his persona and philosophy into Pasadena Nazarene College during both difficult and prosperous times.

¹ Ronald Kirkemo, 1992, 127-128.

² Erwin G. Benson, "Eleven Years with H. Orton Wiley." Unpublished manuscript. Box Miscellaneous, Wiley Collection, PLNU Archives. According to his California driver's license, Wiley was five feet eight inches tall and weighed 130 lbs. PLNU Archives.

³ "This Is Your Life," Pasadena College, College Chapel, November 11, 1959. Box Miscellaneous, Wiley Collection, PLNU Archives.

⁴ "Lest We Forget," The Clarion, August 1935. Box entitled Articles, Letters, "Purpose of the College." Wiley Collection. PLNU Archives.

⁵ "Lest We Forget," The Clarion, August 1935. Box entitled Articles, Letters, "Purpose of the College." Wiley Collection. PLNU Archives.

⁶ H. Orton Wiley, "Funeral Service, Mrs. Marie H. Huff." (January 3, 1950). Miscellaneous manuscripts and sermons, Wiley Collection, PLNU Archives.

⁷ H. Orton Wiley, "Funeral Service, Mrs. Marie H. Huff." (January 3, 1950). Miscellaneous manuscripts and sermons, Wiley Collection, PLNU Archives.

⁸ Journal of the Seventh General Assembly, 1928, 241.

⁹ "Wiley's report for the Committee on Education." Journal of the Eighth General Assembly, 1932, 258-260. Wiley used statistics from a study by S.T. Ludwig. Ludwig, a colleague of Wiley's at NNC, compiled the statistics about the education of pastors for a master's thesis at Wichita State University while he served as president of Bresee College in Hutchinson, Kansas.

¹⁰ Benson, "Eleven Years with H. Orton Wiley." Unpublished manuscript. Box Miscellaneous, Wiley Collection, PLNU Archives.

¹¹ Kirkemo, 1992, 129.

¹² Kirkemo, 1992, 128.

¹³ Kirkemo, 1992, 132.

¹⁴ Benson, "Eleven Years with H. Orton Wiley." Unpublished manuscript. Box Miscellaneous, Wiley Collection, PLNU Archives.

¹⁵ Benson, "Eleven Years with H. Orton Wiley," Wiley Collection, PLNU Archives.

¹⁶ Kirkemo, 1992, 129.

¹⁷ Kirkemo, 1992, 128.

¹⁸ Kirkemo, 1992, 133-134.

¹⁹ Go to College under Dr. Wiley. 1938-39 Jubilee Year. Box 533-9. Nazarene Archives. Kansas City, Missouri.

²⁰ Journal of the Tenth General Assembly of the Church of the Nazarene. Municipal Auditorium, Oklahoma City, Oklahoma. (June 16-24, 1940):392.

²¹ Kirkemo, 1992, 166-167; Journal of the Eleventh General Assembly of the Church of the Nazarene. Municipal Auditorium, Minneapolis, Minnesota. (June 18-23, 1944): 274. In fact, in Wiley's report as executive secretary of the General Board of Education, all seven Nazarene colleges stated that their indebtedness had been paid.

²² Journal of the Tenth General Assembly of the Church of the Nazarene, 1940, 395.

²³ Journal of the Journal of the Seventh General Assembly of the Church of the Nazarene, 1928, 433.

²⁴ Journal of the Tenth General Assembly of the Church of the Nazarene, 1940, 392; HH, August 1, 1928.

²⁵ Kirkemo, 1992, 163. The following unpublished source was used by Kirkemo: Eric T. Ingram, "The Impact of Accreditation on a Small Liberal Arts College," Unpublished manuscript, December 7, 1981. Point Loma Nazarene University Archives. Initial accreditation attempts by Wiley begun in earnest in 1939 with provisional acceptance by a regional agency in 1945, Ingram, page 9-10.

²⁶ Kirkemo, 1992, 165.

²⁷ Kirkemo, 1992, 167.

²⁸ Kirkemo, 1992, 171.

²⁹ Journal of the Eleventh General Assembly of the Church of the Nazarene, 1944, 275.

³⁰ Kirkemo, 1992, 169.

³¹ James Jackson, Oral History Interview. H. Orton Wiley Collection. Nazarene Archives, Kansas City, Missouri. Audio recording and transcript.

³² Benson, "Eleven Years with H. Orton Wiley." Unpublished manuscript. Box Miscellaneous, Wiley Collection, PLNU Archives.

³³ Benson, "Eleven Years with H. Orton Wiley." Unpublished manuscript. Box Miscellaneous, Wiley Collection, PLNU Archives.

³⁴ Wiley, Chapel Talk on Standards. No date. Miscellaneous Sermons box, Wiley collection. PLNU Archives.

³⁵ Kirkemo, 1992, 148.

³⁶ Benson. "Eleven Years with H. Orton Wiley." Unpublished manuscript. Box Miscellaneous, Wiley Collection, PLNU Archives.

³⁷ Wiley, "Radio Address," KTM, Los Angeles, August 23 or 25, 1934. Wiley Collection, Misc. Sermons, PLNU Archives.

³⁸ Kirkemo, 1992, 152.

³⁹ Kirkemo, 1992, 152.

⁴⁰ Kirkemo, 1992, 154.

⁴¹ Kirkemo, 1992, 155.

⁴² Kirkemo, 1992, 155.

⁴³ Manual Church of the Nazarene 1936, (Kansas City, MO: Nazarene Publishing House, 1936), 281. The resolution prohibiting attendance at public swimming was originally adopted in 1928. The 1997 Manual suggests "Christian judgement" and "modesty" be used in attending public recreation areas, such as swimming areas or beaches. Manual Church of the Nazarene 1997, (Kansas City, MO: Nazarene Publishing House, 1997), 328.

⁴⁴ Kirkemo, 1992, 157.

⁴⁵ Kirkemo, 1992, 157.

⁴⁶ Kirkemo, 1992, 172.

⁴⁷ James Jackson, Oral History Interview. H. Orton Wiley Collection. Nazarene Archives, Kansas City, Missouri. Audio recording and transcript.

⁴⁸ Jackson stated, "You had a lot more church pressure as far as dress." Ibid.

⁴⁹ H. Orton Wiley, Christian Theology. (Kansas City, MO: Beacon Hill Press, 1940), 1:3; Kirkemo, 1992, 141. For recent investigations into academic responsibility, see J. Currie, "Globalization practices and the professorate in Anglo-Pacific and North American universities," Comparative Education Review. (February 1998):15-29.

⁵⁰ Kirkemo, 1992, 141.

⁵¹ Volumes two and three of Wiley's Christian Theology followed in 1941 and 1943, respectively.

⁵² Wiley, CT, 1:3; Carl Bangs, Our Roots of Belief. (Kansas City, MO: Beacon Hill Press, 1981), 69.

⁵³ C. S. Cowles, Oral History Interview. H. Orton Wiley Collection. Nazarene Archives, Kansas City, Missouri. Audio recording and transcript.

⁵⁴ Bangs, 1981, 72.

⁵⁵ Bangs, 1981, 71.

⁵⁶ Bangs, 1981, 71.

⁵⁷ Wiley, Christian Theology, 1940, 1:295.

⁵⁸ Sam Powell, "A Critical Analysis of Relational Theology," unpublished manuscript, undated.

⁵⁹ Herb Prince, Oral History Interview. H. Orton Wiley Collection. Nazarene Archives, Kansas City, Missouri. Audio recording and transcript.

⁶⁰ Prince, Oral History Interview. H. Orton Wiley Collection. Nazarene Archives, Kansas City, Missouri. Audio recording and transcript. See also Paul Tillich, Systematic Theology: Three volumes in one, (New York: Harper and Row Publishers, 1967), 2:44-47. Volume two was originally published in 1957.

⁶¹ Bangs, 1981, 79 and in a telephone conversation with the author.

⁶² Wiley, Christian Theology, 1940, 1:60.

⁶³ Bangs described Wiley as a "minister seeking to provide theological knowledge for other ministers." Roots of Our Belief, 1981, 79.

⁶⁴ James Jackson, Oral History Interview. H. Orton Wiley Collection. Nazarene Archives, Kansas City, Missouri. Audio recording and transcript.

⁶⁵ Thomas A. Langford, Practical Divinity: Theology in the Wesleyan tradition, (Nashville, Abingdon Press, 1983), 121.

⁶⁶ Sam Powell, "A Critical Analysis of Relational Theology," unpublished manuscript, undated, 3.

⁶⁷ Jackson, Oral History Interview. H. Orton Wiley Collection. Nazarene Archives, Kansas City, Missouri. Audio recording and transcript.

⁶⁸ Paul Benefiel and George Rench became pastors and district leaders. Robert Scott and Norma Storey became missionaries. Gene Van Note edited adult Sunday School curriculum at

Nazarene headquarters. Systematic Theology Class List and Bibliography, undated, probably 1958, Point Loma Nazarene University Archives.

⁶⁹ Wiley, "Founder's Day address," October 17, 1937 (or 1957, date was partially missed in duplication), Box Miscellaneous Sermons, Wiley Collection, PLNU Archives.

⁷⁰ Jackson Oral History Interview. H. Orton Wiley Collection. Nazarene Archives, Kansas City, Missouri. Audio recording and transcript.

⁷¹ Herald of Holiness, 10 August 1935, 3; Kirkemo, 1992, 142; Kirkemo, 1992, 389, footnote 17.

⁷² Kirkemo, 1992, 144.

⁷³ Mildred Bangs Wynkoop, A Theology of Love, (Kansas City, MO: Beacon Hill Press, 1972).

⁷⁴ H. Ray Dunning, Grace, Faith, and Holiness: A systematic Wesleyan theology, (Kansas City, MO: Beacon Hill Press, 1988).

⁷⁵ Rob L. Staples, Outward Sign and Inward Grace: The place of sacraments in Wesleyan spirituality. (Kansas City, MO: Beacon Hill Press, 1991).

⁷⁶ Michael Lodahl, The Story of God: Wesleyan Theology and Biblical Narrative, (Kansas City, MO: Beacon Hill Press, 1994).

⁷⁷ The Northwest Nazarene University Archives has a box labeled "Seth Rees." This box contains professional and personal correspondence relating to the Rees controversy. Although Timothy Smith (1962) and Ronald Kirkemo (1992) have documented accounts of events surrounding Wiley and the Rees dissension, this material asks for more in depth study and could coalesce into a case study of the strengths and weaknesses of church-related colleges.

⁷⁸ Wiley, Christian Theology, 1:221

⁷⁹ Ronald Kirkemo, For Zion's Sake: A history of Pasadena/Point Loma College, (San Diego: Point Loma Press, 1992), 218-227.

⁸⁰ Ronald Kirkemo, personal conversation with the author, February 2000.

⁸¹ Ernest William Moore, An historical study of higher education and the Church of the Nazarene 1900-1965. Unpublished dissertation. University of Texas, Ph.D. (1965): 106

⁸² Kirkemo, 1992, 178.

⁸³ Kirkemo, 1992, 132.

⁸⁴ Kirkemo, 1992, 132.

⁸⁵ H. Orton Wiley, "Purpose of the College." Undated. Box Articles, Lectures, etc. Wiley Collection, PLNU Archives.

⁸⁶ Jackson, Oral History Interview. H. Orton Wiley Collection. Nazarene Archives, Kansas City, Missouri. Audio recording and transcript. Wiley's account of Bresee's charge to "stand by the college" is found in a letter to Hardy Powers, a General Superintendent. Wiley, letter to Hardy Powers, April 26, 1957, Correspondence files, PLNU Archives.

⁸⁷ Wiley, "Getting Fit for the Future," Watchnight Service, 1933. Wiley Collection, Miscellaneous Sermons, PLNU Archives.

⁸⁸ H. Orton Wiley, "Educational Address," Bresee Avenue Church of the Nazarene, District Assembly, 18 May 1944. Box Miscellaneous Sermons, Wiley Collection, PLNU Archives.

⁸⁹ Philosophy of Education. General Board of Education Report. 1952. Nazarene Archives, Kansas City, Missouri.

⁹⁰ L.T. Corlett, Harold W. Reed, S. T. Ludwig, R. V. DeLong, and A. E. Sanner.

⁹¹ H. Orton Wiley. and E. P. Ellyson, A Study of the Pupil. (Kansas City: Department of Church Schools, Church of the Nazarene, 1930), 13.

⁹² "This Is Your Life," Pasadena College, College Chapel, November 11, 1959. Box Miscellaneous, Wiley Collection, PLNU Archives.

⁹³ "This Is Your Life," Pasadena College, College Chapel, November 11, 1959. Box Miscellaneous, Wiley Collection, PLNU Archives.

**This We Believe:
Our Distinguishing Teaching Is Entire Sanctification
as a Second Work of Grace**

**By H. Orton Wiley
President Emeritus, Pasadena College**

(Originally published in the *Herald of Holiness*, March 5, 1958, pages 38-39)

THE CHURCH OF THE NAZARENE from its beginning has devoted itself to the preaching of holiness, and has constantly urged upon the people the necessity of pressing into this precious experience. Their primary reason for this is that they are in earnest about seeing men and women saved and made ready for heaven, and the Scriptures say that without holiness "no man shall see the Lord." Many other things they regard as nonessential, but to this great truth they devote all their energy. For this reason God's rich blessing has been upon them, and in the span of a single life they have increased from a few scattered congregations to a well-organized and influential church.

The distinctive teaching concerning holiness as held by the Church of the Nazarene is that it is an experience for Christians only, and that it is wrought by Christ through the baptism with the Holy Spirit. This gift of the Spirit Christ promised to His disciples as a Comforter or Guide into all truth—a promise which was abundantly fulfilled on the Day of Pentecost. They hold, then, that the experience of holiness is a second work of grace, subsequent to conversion or the so-called "born again" experience. Their reason for this is that sin is twofold—an act and a sinful nature back of that act. Actual sins are forgiven at the time of conversion, but inbred sin or the sinful nature inherited from the race must be cleansed by the all-atoning blood of Christ. Before conversion, men come to Christ as guilty sinners seeking pardon; in seeking holiness, men come as the children of God, consecrating their all to Him in full devotion of heart and life. Then it is that by faith they receive the gift of the Holy Spirit as an in-dwelling Presence, purifying their hearts from sin and empowering them for service to

Christ. Their scriptural basis for this twofold work is: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). The Greek words for "forgive" and "cleanse" are in the aorist tense, which makes it clear that they are separate and distinct acts of God, or as the Nazarenes term it, "two works of grace."

There are many terms used to express this experience, such as Christian perfection, the rest of faith, the uttermost salvation, the fullness of the blessing, perfect love, and sanctification—all of these terms are scriptural. Perhaps the most used term is "sanctification," to which the term "entire" or "wholly" (2 Thessalonians 5:23) is added to distinguish the second work of grace from the more general use of the term sanctification. The words sanctification and holiness are the same in Greek, the verb "to sanctify" signifying the act by which men are made holy. Sanctification as Gods act is necessarily instantaneous, but holiness as a state or condition resulting from this act is susceptible to growth and development.

The opponents of this gracious but normal standard of experience have raised many objections to it, in many cases doubtless because of misunderstanding. Mr. Wesley once said that this doctrine rightly understood would need to be covered with a bearskin before even the dogs would wool it. As it is sometimes charged, the holiness people do not teach that there is no further growth after sanctification; instead, they maintain that, with the inner struggle against inbred sin having been taken away, growth is even more rapid and healthy. When the weeds are taken out of the garden, the plants thrive much better. Neither do the holiness people teach that sanctification deliver men from weaknesses, mistakes, and infirmities. They teach that men are delivered from sin in this life, but that in the resurrection, when the saints are glorified, they are made free from the consequences of sin. St. Paul speaks of two goals of perfection—a resurrection perfection toward which he strove but which he had

not attained, and a Christian perfection which he claimed for himself as following fully after the higher goal (Philippians 5: 11-15).

What this second work of grace does, then, is to purify the heart from inbred sin and fill it with perfect love. It enables its possessor through the indwelling Spirit to follow Christ fully even amidst weaknesses, mistakes, infirmities, or other hindrances. Nazarenes believe that religion should bring righteousness, peace, and joy to the hearts of men, whatever their outward condition. They hold that the joy of the Lord is their strength.

In a convention to which I was called for some Bible studies, the ministers of the town formed a welcoming committee, and the Presbyterian minister delivered a welcome address. I have never heard a better characterization of the people called Nazarenes. He said: "Many Christians think they must starve along on skimmed milk in hope of getting the cream after they go to glory, but the Nazarenes demand some as they go along, feeling that it will not diminish their chances of getting even more hereafter. While most church members want just enough religion to make them respectable but never enough to make them uncomfortable, the Nazarenes want all they can get. They are not content with a faith that promises them forgiveness after they are dead and gone from earth; they want something that will put happiness and victory into their lives here and now. That they are finding the process an exhilarating one is obvious. They ask God to do a great deal for them—and He does. He gives them spiritual freedom, loosens up their vocal cords, and puts a look upon their faces that beats the cosmetician."

But this vital and precious experience of the gift of the Holy Spirit is not for Nazarenes or the various branches of Methodism alone; some of the most eminent preachers of this doctrine and possessors of this experience have been Baptists, Presbyterians, Lutherans, Friends, and Episcopalians. The blessing is for all. Why not enter into this rest of faith that awaits the people of God?

Chapter 9

DR. WILEY'S LEGACY

H. Orton Wiley led a long and productive life.¹ His work in the Church of the Nazarene produced a legacy for the following generations to interpret the impact he made. Ronald Kirkemo suggested that there were three “Wiley’s” over the course of his professional life.¹ There is the “Younger Wiley” who led the way intellectually and professionally for the development of Nazarene colleges beyond ideological bible schools to diversified liberal arts colleges. Wiley was the “first intellectual in the Church of the Nazarene.” The “Middle Wiley” emphasized interaction with students. He was more flexible in campus life than the conservative church culture allowed, especially for co-ed excursions to the sunny beaches of southern California. The “Older Wiley” was “wise,” but “narrow in his ways.” He wrote and preached eloquently, but had solidified in his views about president-faculty relations, as is noted below in the section on “Moderating Influences.” According to James McClendon, “to know [a person’s biographical] images is...to know a life.”² The following is a brief overview of two images that are predominant in biographical study of Wiley’s life and educational career.

Moving Around

Historians of American education have often neglected the West and the West Coast, especially.³ Yet, Wiley’s life was characterized by movement westward. Born on the prairies of Nebraska, Wiley lived in five cities spanning three states by the time he was 16 years old. Wiley’s trajectory into higher

¹ Portions of this chapter were adapted and published as James Matthew Price, “H. Orton Wiley--Dominant Images from the Life of a Holiness Educator,” Wesleyan Theological Journal (Fall 2004) 39:184-195.

education can be tracked by his movement through “decisive moments” in his life.⁴

After graduating from high school in Oregon, he attended a state normal school, two universities (one public, one private) and a theological seminary before his 32nd birthday. All of these schools were in northern California where Wiley ministered as a pastor on two circuits in the United Brethren church. After being introduced to Phineas F. Bresee, Wiley soon was asked to enter higher education at Nazarene University as the Dean and Registrar. Over the next fifty years, Wiley worked as president in two colleges, a denominational executive for education, a magazine editor, and book author. Although Wiley spent thirty-three years at Pasadena Nazarene College, he served there in three separate terms, the longest being 16 years. Wiley held to the charge given him by Bresee, one of his mentors, to “stand by the college.”⁵

During these years, Wiley also traveled the country for various speaking engagements. Ross Price compiled a “tabulation of [his] major preaching assignments” from 1921-1961. Wiley spoke mainly at church-related camp meetings, preacher’s retreats, and college chapel services. He traveled to 27 states and three Canadian provinces. In one year alone, Wiley spoke at half of those locations. In his busiest year, 1930, Wiley spoke at the following events:

- 1930 – Convention at Regina, Saskatchewan, Jan. 26 to Feb. 2
- Convention at Morse, Saskatchewan, Feb. 3 to 6.
- Weekend at Winnipeg, Manitoba, Feb. 7 to 9.
- Kansas District Convention, Sylvania, Kansas, Feb. 25 to March 2.
- North Dakota Convention, Jamestown, North Dakota, March 19 to 22.
- Kentucky District Convention, Mt. Sterling, March 25 to 30.
- Indiana Convention, Seymour, April 2 to 5.
- Olivet College, April 10 to 13.
- Mt. Vernon Convention, April 15 to 18.
- Grand Rapids Convention, April 22 to 27.
- Cleveland District Assembly, Special Speaker, May 2 and 3; Tour of the district May 4 to 8.

Halltown Camp Meeting, Missouri, July 6 to 15.
 Lestio Camp Meeting, Northern Maryland, August 1 to 10.
 Des Moines Convention, August 15 to 21.
 Plattsburg, New York Convention, September 7 to 10.
 Special Meetings, New Haven, Connecticut, September 14-28.
 New England Convention, October 27 to 31.
 Preached all over Kansas City during November and December, Various churches.⁶

Wiley traveled most often during his time as the editor of *Herald to Holiness* between 1928 and 1933. When he returned to Pasadena Nazarene College in 1933, he traveled almost exclusively in states west of the Rockies.

From 1939-1960, Wiley spoke at the Beulah Park camp meeting each summer in Santa Cruz, California. During these twenty-two years, Wiley preached many sermons, but one sermon in particular has lingered in memory longest. “We All Do Fade as a Leaf” was first published in 1963. The sermon evokes the nature’s imagery of tree leaves to communicate the biblical “symbol of human life” found in Isaiah 64:6 which is also the sermon’s title. The outdoor amphitheater created an idyllic setting for this message about the development of a bud into an autumn leaf, and of human life into the twilight years. The metaphor and imagery of Wiley’s speaking ability is captured in this brief passage from the sermon text:

A few [leaves] survive their generation, and rustle mournfully in the topmost boughs, and only the violence of the storm or the sprouting of the buds in spring can dislodge them from their places. So also some, exceeding their threescore years and ten, still linger with a generation not theirs. They are more related to the dead than to the living. The grave to them is no longer the residence of strangers, but of kindred and friends gone on before. But we must not mistake, as youth are so apt to do. The world recedes, no doubt, but the sunrise of a glorious morning also begins to dawn. Eternity is no longer a cold, bleak, outlying region of shadows, beyond their sympathy and regard, but a

portion of the loved scenery of home. Into it has gone much of what formed a very part of their being, dearer than life itself.⁷

It is ironic that Wiley's life, being noteworthy for his constant movement, has a lasting image of his life and influence bound to an image of a stationary tree and its leaves.

Mentoring Others

This book has been a study in Wiley's development as an educator and how he saw himself in that role. The institution of the Church of the Nazarene as well as the small college campuses on which Wiley served influenced who he was and what he accomplished during his career. The study of H. Orton Wiley's life is an example of how the culture of the Church of the Nazarene, small liberal arts campuses, holiness theology, and Western experiences, have been transmitted through the career of a single person filling the roles of student, professor, theologian, and college president.

Education, as Wiley defined it, was "the results of training or teaching, usually the purposeful efforts of one person to impart information, to shape and interpret the environment, and to exercise helpful influence over another."⁸ The "helpful influence over another" is really the shaping of one's own life and another person's life through educational interaction. Being an influence upon another person can be described simply as being a mentor.⁹ For Wiley, the idea of education was caught up completely in the idea of mentoring—being influenced as a student by a teacher, then as a teacher to students.

Wiley was mentored throughout his life. His mother was a teacher. So was Wiley. His grandfather Ward was a preacher. Wiley preached too. Phineas Bresee gave him an opportunity to enter higher education. So Wiley stayed committed to Nazarene higher education. John Wright Buckham helped him grow intellectually. So Wiley taught others in the same way. All of these individuals influenced Wiley's choice of vocation. Wiley's life trajectory could be seen as a

direct result of their influence. Though this may be difficult to measure, the possibility of seeing a mentor's influence becomes clearer as one looks at the dominant images of his life. In Wiley's case, these images include teacher and preacher. However, Wiley could find no mentor to help him learn how to preside over a small liberal arts college. Wiley had examples for teaching, preaching, and delivering the Christian message, but no clear direction on how to do what he spent the majority of his professional life doing—leading a college. His closest mentor in this case was Bresee, who had experience as a college trustee and Bible college president, but not experience leading a liberal arts college. The only person in his life who surfaced as a possible mentor in college leadership was E. F. Walker, President at Olivet College and General Superintendent, whom Wiley corresponded with during the time prior to his resignation from Nazarene University in late 1915 through early 1916.

Wiley also mentored many students into notable professions. Esther Carson Winans, a student from Nazarene University, became a translator and missionary to Peru. Fred J. Shields, a graduate from Nazarene University, became a professor at Northwest Nazarene College during Wiley's tenure there before becoming a college president at Eastern Nazarene College. W. T. Purkiser, a student at Pasadena Nazarene College, became a professor, college president, and theologian. Louise Robinson Chapman, Prescott Beals, and Fairy Chism were all graduates of Northwest Nazarene College who became missionaries. Ross Price, a student at Northwest Nazarene College, became a lifelong student of Wiley's. Price followed Wiley's footsteps as dean of the graduate school of religion at Pasadena Nazarene College. Price, who was with Wiley at his death in 1961, has also collected and maintained much of Wiley's personal files, books, papers now stored in college archives in Nampa and Point Loma.

Wiley's constant traveling and heavy responsibilities kept him very busy, but he did not ignore his family. Wiley was preceded in death by his wife, Alice, in 1957 after 55 years of marriage. She raised four children while her husband

traveled the Northwest to fund the struggling college in Nampa. She does not appear more than briefly in the historical record of her husband's life. Wiley gave this tribute to her presence and influence in his life:

“I would indeed be ungrateful if in this, the publication of my first work, I did not pay rich tribute to her who for the entire period has had an unflagging interest in the preparation of this work, and has ever been a constant stimulus and blessing, my wife, Alice M. Wiley.”¹⁰

His children also went on to accomplish much within the kingdom of God, though maybe not with the church of their father. Pearl, his oldest daughter, edited Sunday School curriculum for Nazarene Publishing House, before going to Japan as an independent missionary. She ministered at a large church and led a seminary for ministerial students until her death in the 1975. Lester, his oldest son, became an Episcopal priest, ministered in a parish in Kansas, and also served as chaplain to Kansas State University. Ward, the third child, also became an Episcopal priest and served a hospital chaplain in San Jose, California. Ruth, the youngest daughter, served a librarian at Pasadena Nazarene College before marrying a Nazarene minister. She was also the only one of the children to maintain membership in the Church of the Nazarene. All of them are deceased now. Clearly, Wiley's children carried the faith of their father, though in slightly different forms, into the next generation.¹¹

Wiley was influenced profoundly by those who had gone before him, and mentored others who came after him. In a noteworthy sermon, Wiley noted that each leaf upon a tree has at its base “a tiny bud, which later will usurp its place.” At the same time, “this bud the leaf nourishes with its expiring life.”¹² Wiley was an excellent example of a person who received and reciprocated guidance, counsel, and education, being a true mentor.

“Fade as a Leaf”

The sermon, “We All Do Fade as a Leaf” was first preached after his last year as an acting college president, Wiley asked, “What causes the brilliant hues of the autumn leaves?”¹³ In this imagery of the fading leaf, Wiley echoes the words of one of his own mentors, Professor John W. Buckham.¹⁴ Wiley describes this parable of the fading leaf. A fading leaf could be used as a dominant image in describing his life as an educator. Wiley spent his life as a mentor in the making, only to give way to the next generation. He formed the minds and guided the lives of those who followed him as an educator in the Church of the Nazarene. Wiley interprets the image of a fading leaf in this way:

Those who in youth take up into their lives the beautiful things of the Spirit will find these things bursting forth in splendor at autumn time; while those who fail here must end their lives in the unsightliness of decay. A person must die as [he or she] lives.

As Wiley’s life was coming to a close, perhaps, the lives of his students and colleagues continued to exhibit the “beautiful things of the Spirit” that he sought during his educational work. Theologians, educators, and mentors like Wiley connect previous generations to the next.

¹ Ronald Kirkemo, personal conversation with the author, February 2000.

² James Wm. McClendon, Jr. Biography as Theology: How life stories can remake today’s theology. (Philadelphia: Trinity Press International, 1990): 162.

³ Sol Cohen, “New Perspectives in the History of American Education 1860-1970,” History of Education (1973): 87.

⁴ Goldberg, 1991, 100. Michael Goldberg characterized the “decisive moments” person’s life as those moments that signify the purpose of that life.

⁵ H. Orton Wiley. Letter to Hardy C. Powers, General Superintendent, April 26, 1957. Correspondence files, Wiley Collection, PLNU Archives.

⁶ Ross E. Price, H. Orton Wiley: The man and his ministry. The Wiley Lectures, January 31-February 3, 1984. Point Loma Nazarene College: II, 2. Unpublished manuscript. Price has possession of loose-leaf notebook diaries that Wiley used to compile a record of every sermon he preached, including the date preached, expenses, and general subject or text.

⁷ H. Orton Wiley, The Pentecostal Promise and “We All Do Fade as a Leaf”, (Kansas City, MO: Beacon Hill Press, 1963), 15

⁸ H. Orton Wiley. and E. P. Ellyson, A Study of the Pupil. (Kansas City: Department of Church Schools, Church of the Nazarene, 1930), 13.

⁹ Matt Price, “Undergraduate Student Perceptions of Faculty as Mentors in a Small Liberal Arts College.” Unpublished manuscript. University of Kansas, 11 May 1999. Literature dealing with mentoring in higher education include: Maryann Jacobi, “Mentoring and Undergraduate Academic Success: A literature review,” Review of Educational Research (1991), 61:505-532; Thomas O. Buford, In Search of a Calling: The college’s role in shaping identity, (Macon, GA: Mercer University Press, 1995); Marcia B. Magolda Baxter, “The Affective Dimension of Learning: faculty-student relationships that enhance intellectual development,” College Student Journal (1987), 21:46-58.

¹⁰ Wiley, Christian Theology (Kansas City: Nazarene Publishing House, 1940), 1:4.

¹¹ “Our 50th Wedding Anniversary Record.” Recorded audiotape. Northwest Nazarene University Archives, Nampa, Idaho; “Reminisces about Nampa, Early NNC, and Wiley.” Ruth Wiley and Prescott Beals, interview by Dr. Culver and Dr. Ford, Homecoming 1974. Box 87E. Northwest Nazarene University Archives.

¹² H. Orton Wiley, “Pentecostal Promise and “We All Do Fade as a Leaf”: Anniversary messages given on outstanding occasions. (Kansas City, MO: Beacon Hill Press, 1963), 18.

¹³ Wiley first preached this sermon in Santa Cruz, California in an open-air auditorium on August 7, 1949. It was published posthumously in Pentecostal Promise and “We All Do Fade as a Leaf”: Anniversary messages given on outstanding occasions. (Kansas City, MO: Beacon Hill Press, 1963): 21.

¹⁴ John Wright Buckham, Wiley’s advisor at the Pacific Theological Seminary, described himself as a “leaf on the tree of knowledge” in his first book depicting his view of Personalism in Personality and the Christian Ideal. (Boston: The Pilgrim Press, 1909): v.

"We All Do Fade as a Leaf"

(Preached in "Wiley Temple" on the occasion of the tenth anniversary of the founding of Beulah Park, August 7, 1949. Published by Nazarene Publishing House in 1963.)

We all do fade as a leaf (Isa. 64:6).

Isaiah, the prophet, like his younger contemporary Hosea, was a lover of nature. To him everything was instinct with life; "the mountains skipped like rams, and the little hills like lambs." His prophecy is fragrant with the scent of pines and firs, of myrtle and cedar; and the beauty of the changing seasons spoke to him of God, the Author of all. Nothing in nature impressed the prophet more, perhaps, than the beauty of the autumn leaf, which every year she spreads out before her timid and reluctant children like a parable of life. "We all do fade as a leaf"—a trite saying, doubtless, to those who have never beheld the glory of the autumn; but to those who have looked upon the hills when clothed in their gorgeous robes of leafy splendor, it is filled with a wealth of spiritual meaning.

It is to this text, nestled among the many oft-repeated phrases and almost unnoticed, that we turn our attention this afternoon in beautiful Beulah Park. Speaking as I am amidst the tall redwoods and beautiful pines in this splendid outdoor temple, it seems appropriate to me to bring you a message from one of the parables of Isaiah, the nature-loving prophet.

The German poet Goethe, during one of his meditations, conceived the idea that the flower of a plant was but a transformation of its leaves. Later the great naturalist Linnaeus presented the idea in a more scientific form, and the investigations of the botanists later confirmed the suggestion of the poet. It was Thoreau, one of the literary lights of New England, who, after watching the leafy expansions of frost on the windowpanes, declared that the Creator in the formation of the earth had but followed the pattern of a leaf. He traced this pattern in the brilliant feathers of birds, in the glowing wings of insects, in the pearly

scales of fish, and in the blue veins of the palm of the human hand. To him the earth itself was a vast leaf, veined with silver rivers and streams, and covered with varied tints in forest and field, in lake and sea.

If you will observe the trees and shrubs about you, it will be clear that the form of the leaf is a prophecy of the character of the tree. Those tall redwoods and pines have long, slender, needlelike leaves; those low, spreading trees and shrubs have broad leaves. These leaves have been called the "tongues of nature," and every leaf is eloquent with the teachings of God. Let them speak to you this afternoon of His wonderful works.

I. THE LEAF IS A SYMBOL OF HUMAN LIFE

The leaf is used by the prophet as a symbol of human life. Each leaf symbolizes an individual person, and the tree with all its yearly foliage is the symbol of a single generation. The leaf is the annual; the trunk and branches of the tree are perennial. The tree sheds its leaves one by one, until at last it stands barren and alone through the wintry blast. One by one the individuals die and pass on, until the entire generation is gone. "Joseph died . . . and all that generation," is a significant expression of scripture. The leaves fall but the tree remains; yet all the wood of the trunk and branches was built up by those frail and transient leaves. Year after year, generation after generation, those leaves slowly and silently built up those massive structures which have stood through the centuries. If this be true in the physical realm, how much more so in the realm of human society! Man as an individual, together with his generation, either makes a contribution to the world's betterment or to its social degeneration. No nation ever became righteous except the individuals of that nation made it righteous; and no church ever became holy and remained so except the individuals of its membership made and kept it so. As individuals we may appear frail and

insignificant; but under the leadership of the great Captain of our salvation, we are building a Kingdom which shall never be moved.

But there is another and perhaps more obvious sense in which the leaf is the emblem of human life; that is, the stages of its growth beautifully illustrate the stages of human life and development. The tenderness of the leaves in springtime well represents the beauty and innocence of youth, "where every sunrise brings fresh, glad hopes, and every evening, a holy and trustful calm." The dark greenness and lush of summer portrays the strength and reliance of mature manhood and womanhood. The autumn leaf is the symbol of age. It is indeed gorgeous in color, but lacks the dewy freshness and buoyancy of youth. Nature thus traces for us the path of human life.

II. LEAVES FADE SINGLY AND SILENTLY

A keen observer of nature such as Isaiah, the prophet, or David, the Psalmist, could but notice that the foliage of a tree fades gradually over a longer or shorter period of time. Some leaves wither even in the springtime, when the rest of the foliage is in its brightest and most luxuriant beauty. Doubtless it was this fact that gave rise to the words, "In the midst of life we are in death." There is no tree, however hardy, that does not have somewhere a discolored leaf ready to fall at the slightest breeze.

Some leaves are torn away when at their best by sudden and violent storms, and some are plucked off by the human hand. When Noah sent out the dove from the ark, it returned because it found no place to light. Sent out again, it returned with an olive leaf "plucked off." The third time it was sent out it never returned. This is a parable of the Spirit. Among sinners He has no place to light. In the Old Testament, He found only temporary lighting places but no place of permanent abode. When at the baptism of Jesus the Spirit came as a dove, the Synoptics say that it "lighted upon him," but John says, "It abode upon him." In Christ Jesus, our Lord, the Spirit found an abiding place; and to Him, God gave

the Spirit without measure. Now the term "plucked off," as used concerning the olive leaf, is the term used to express the violent nature of Christ's death. This Isaiah saw when he said, "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken" (Isaiah 53:8).

A few survive their generation, and rustle mournfully in the topmost boughs, and only the violence of the storm or the sprouting of the buds in the spring can dislodge them from their places. So also some, exceeding their threescore years and ten, still linger with a generation not theirs. They are more related to the dead than to the living. The grave to them is no longer the residence of strangers, but of kindred and friends gone on before. But we must not mistake, as youth are so apt to do. The world recedes, no doubt, but the sunrise of a glorious morning also begins to dawn. Eternity is no longer a cold, bleak, outlying region of shadows, beyond their sympathy and regard, but a portion of the loved scenery of home. Into it has gone much of what formed a very part of their being, dearer than life itself.

Some of the older people here will remember me old McGuffey Readers and the old Blueback Spelling Book. Some of the stories in those earlier readers held lessons which, perhaps little understood then, have persisted with increased meaning through the years. Do you recall the poem by Hester Lynch Thrale (1739-1821) entitled "The Three Warnings"?

*When sports went round, and all were gay,
On Neighbor Dodson's wedding-day
Death called aside the jocund groom
With him into another room;
And looking grave, "You must" says he,
"Quit your sweet bride, and come with me.
"With you! and quit my Susan's side?
With you!" the hapless bridegroom cried.
"Young as I am, 'tis monstrous hard!
Besides, in truth, I'm not prepared."*

Then follows the promise of three warnings before Death should again appear. At the age of eighty, Death again appeared to "old Dodson, half-killed with wonder and surprise," for he had failed to recognize the three promised warnings. Said Death:

*"I little thought that you'd be able
To stump about your farm and stable;
Your years have run to a great length,
Yet still you seem to have your strength."
"Hold!" says the farmer, "not so -fast!
I have been lame these four years past."
"And no great wonder" Death replies.
"However, you still keep your eyes;
And surely, sir, to see one's friends
For legs and arms would make amends."
"Perhaps" says Dodson, "so it might,
But latterly I've lost my sight."
"This is a shocking story, faith;
But there's some comfort still," says Death.
"Each strives your sadness to amuse;
I warrant you hear all the news."
"There's none," cries he, "and if there were,
I've grown so deaf I could not hear."
"Nay, then," the specter stern rejoined,
"These are unpardonable yearnings;
If you are lame, and deaf, and blind,
You've had your three sufficient warnings."*

But I like Dr. Chapman's interpretation far better. He says they tell us our eyes are growing dim. No, they are not. God is merely darkening our sight to the things of this world that it may become better accustomed to the brighter world above. Our eyes must be perfected here, for there we shall behold the King in His beauty and the land of long-distances. They say that our hearing is failing, that we are growing deaf. No, we are not. God is merely stopping our ears to the noises of this world that they may be better tuned to the music of heaven. Then too, our voices must be always clear, for we shall not only listen to seraphic choirs with harps of gold—perhaps a thousand strings—but we are also ourselves to join in

the grand chorus of the skies: "Unto him that hath loved us, and washed us from our sins in his own blood ... to him be glory and dominion for ever and ever." They say that we are stooped with the burdens and cares of life that have pressed down so heavily upon us. No, we are not. We are simply practicing for the time when we shall bend low in reverence before the King of Kings and Lord of Lords and, casting our crowns before Him, shall crown Him Lord of all.

*The soul's dark cottage, battered and decayed,
 Lets in new light through chinks which time has
 made;
 Stronger by weakness, wiser men become,
 As they draw near to their eternal home.
 Leaving the old, both, worlds at once they view,
 That stand upon the threshold of the new.*
 (Edmund Waller, 1605-87)

III. LEAVES FADE ONLY WHEN THEY HAVE MADE PREPARATION FOR THE FUTURE

No leaf falls naturally from a tree until it has made preparation for its departure. At the base of each leaf is a tiny bud which later will usurp its place. This bud the leaf nourishes with its expiring life, and during the cold winter season wraps in swaddling bands of leaf tissue. The buds which appear in the springtime and burst forth into beauty and fruitfulness are, in reality, the children of the previous season. This is a fundamental law in the vegetable realm. How different the conduct of the world! The worldling makes no preparation for the future, and must appear before God empty and alone. The Christian makes preparation to meet God, and cultivates purity of heart and holiness of life, for which God has promised rich reward.

It is interesting to know that, under the veil of His flesh, Christ's deity was hidden from the world, but to His disciples that were with Him in the mount it was revealed; for the inner glory burst through the thin veil of flesh and "his face did shine as the sun, and his raiment was white as the light." Within our own

bodies, also, there is a principle of identity which shall forever persist. This present body, though sown in corruption, will be raised in incorruption; though sown in weakness, it will be raised in power. "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." When therefore we "shuffle off this mortal coil" we shall be like Him, for we shall see Him as He is. What is true of our natural bodies is true likewise of the world in which we live. St. Peter tells us that the day of the Lord comes in "which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness?" The word "dissolved," as used here, means "to loose," or "unbind," and so the apostle continues: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Underneath this old earth, and being nourished by its decay, like the buds in their swaddling bands, are a new earth and new heavens. What a glorious transformation that will be, when the bands shall be broken and the curse removed! Beyond the beauties of the Yellowstone, or the Yosemite, or the Grand Canyon, will be the "new earth, wherein dwelleth righteousness"; and beyond the beauty of the stars, the suns and their planets, will be the new heavens, wherein God dwells in ineffable splendor and the light that no man can approach unto.

IV. LEAVES FADE ACCORDING TO THEIR NATURAL CHARACTERISTICS

"In the place where the tree falleth, there it shall be"; as a man lives, so shall he die. He that is filthy will be filthy still; and he that is holy will be holy still. The autumn leaves in all their gorgeous beauty are but putting on display what they have taken from the soil during the winter, spring, and summer months. It is this that gives variety and charm to the calm and still landscapes of October,

and makes them like the stately march of an Oriental army, with the splendor of blazing banners, and the wealth and pageantry of old-time stories.

In one of our editorial journeys to the East Coast, we crossed "Jacob's Ladder" in western Massachusetts and returned through southern New York and northern Pennsylvania, at the time when the autumn foliage was at its best. We had heard from Martha Curry of the beauty of the autumn hills, but even then were unprepared for the entrancing beauty which filled our vision from every direction. It is impossible to describe the scene. The best writers of English literature have made it their theme, but no pen, however facile, can do justice to the glory of the autumn hills.

"Oh, to have seen the sun set on the hills, in the still green and lingering summer," writes N. P. Willis, "and to awake in the morning to a scene like this! It is as if a myriad of rainbows were laced through the tree-tops—as if the sunsets of a summer's gold, purple and crimson had been fused into the Alembic of the West, and poured back in a new deluge of light and color over the wilderness. It is as if every leaf on these countless trees had been painted to outflush the tulip, as if by some electric miracle the dyes of the earth's heart had been struck upward, and her crystal ores, her sapphires, hyacinths and rubies had let forth their imprisoned colors, to mount through the roots of the forest, re-animating the perishing leaves, and reveling an hour in their bravery."

Ruskin, the word-painter, attempted a description of the beauty of the fading leaf. "I cannot call it color," he said, "it was a conflagration. Purple and crimson and scarlet, like the curtains of God's tabernacle, the rejoicing trees sank into the valley in showers of light, every separate leaf quivering with buoyant and burning life; each as it turned to reflect or transmit the sunbeam, first a torch and then an emerald. Far up into the recesses of the valley, the green vistas, arched like the hollows of mighty waves of some crystalline sea, with the arbutus flowers dashed along their flanks of foam, and silver flanks of orange spray tossed into the air around them, breaking over the gray hills of rock into a thousand separate

stars, fading and kindling alternately as the weak wind lifted and let them fall. Every blade of grass burned like the golden floor of heaven, opening in sudden gleams as the foliage broke and closed above it, as sheet lighting opens in a cloud at sunset the motionless masses of dark rock—though flushed with scarlet lichen, casting their quiet shadows across its restless radiance, the fountain underneath them filling its marble hollow with blue mist and fitful sound, and over all the multitudinous bars of amber and rose, the sacred clouds that have no darkness and exist only to illumine, were seen in the intervals between the solemn and orbed repose of the stone pines, passing to lose themselves in the last white, blinding lustre of the measureless line where Campagna melted into the blaze of the sea."

This is God's great nature parable. The life of the righteous is not to go out in blackness and darkness, but to fade through the splendor of autumnal beauty. There is a glory that belongs to age alone, unlike that of youth or maturity—a preparation for another world distinctly its own. What causes the brilliant hues of the autumn leaves? Perhaps the chemical elements drawn from the earth, which as the leaves fade gives them their rich coloring. But whatever the cause, it is a significant fact that they always fade according to their natural characteristics. The sullen ash is the last to unfold its bud in the spring and the first to shed its leaves in the fall; and its somber color becomes blackened and disfigured in the process of decay. The leaf of the linden, on the contrary, soft and green in its unfolding, is as gorgeous as a sunset in its autumn dress. We have seen the maples so transparent in their golden yellow as to appear almost ethereal, something partaking more of the spiritual than of the material. And here is the meaning of this parable—those who in youth take up into their lives the beautiful things of the Spirit will find these things bursting forth in splendor at autumn time; while those who fail here must end their lives in the unsightliness of decay. Man must die as he lives. A career of worldliness and sin must ever end in despair and woe; but the saint possessed of the beauty of inward holiness shall find, at the sunset of life,

those golden hues in new and entrancing splendor. Beyond the sunset sea is a more beautiful day, for the sunset of earth is the sunrise of heaven.

What a glorious triumph the saints of God shall have; what an abundant entrance, through Christ, into the City of God! When Bishop Simpson was asked how he accounted for the fact that departing saints sometimes seemed to see their loved ones beckoning them home, or to speak of the presence of angels, his laconic reply was, "I think they see them." Mr. Wesley said, "Our people die well," and so we say of our people. When Margaret Prior came down to death she exclaimed, "Eternity rolls up before me like a sea of glory!" Jordan Antle said, "The chariot has come, and I am ready to step in"; while Philip Heck cried out, "Oh, how beautiful! The opening heavens around me shine!" Little Shoeblack Jim said, "The next time I sing will be when Jesus folds me in His arms"; and Martha McCracken in wonder exclaimed, "How bright the room! How filled with angels!" Dr. Mullen, a physician, said, "I wish I had the power of writing; I would describe how pleasant it is to die"; and S. B. Bangs, an early Methodist minister, calmly said, "The sun is setting; mine is rising; I go from this bed to a crown. Farewell." John Arthur Lyth, startled by approaching death, exclaimed, "Can this be death? Why, it is better than living! Tell them I die happy in Jesus"; and Mary Francis, filled with ecstasy, cried out, "Oh, that I could tell you the joy I possess! I am full of rapture. The Lord doth shine with such power upon my soul. He is come! He is come!"

Perhaps there is no name with which there have been associated more thoughts of holiness, triumph, and heaven than that of Alfred Cookman, who died crying, "I am sweeping through the gates, washed in the blood of the Lamb!" This glorious testimony as he "swept through the gates" has thrilled thousands of God's struggling saints, and inspired within them the hope that they too, "washed in the blood of the Lamb," may triumphantly leave this world for the "better country." William McDonald once said that the dying triumph of Alfred Cookman accomplished far more than his labors while living. In the latter he reached

comparatively few; but in the former the whole Church felt the holy, heavenly impulse. Such a triumph, however, could come only to a holy life—such a life as was pre-eminently his. To die as he died is far better than to live, as is the case of many, long after their usefulness is ended.

How true, then, are the words of Jesus, "If a man keep my saying, he shall never see death" (John 8:51)! His saints depart like the glory of the fading leaf; and those who tarry until He comes shall be transformed in a moment, in the twinkling of an eye, and so shall forever be with the Lord. Nothing inspires greater confidence than the words of Jesus: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

There, every house is a mansion. There, every step is a triumph, every hour a rapture, and every day a jubilee. The waves of sorrow shall never again dash over us, for their spray shall break in rainbows about our heads. There are no good-bys there. Here childhood lisps the word and old age answers; but there the only word that echoes through the celestial city is the word, "Welcome!" Our friends are constantly joining the hosts of the redeemed; already the saints, Blood-washed and clothed in white, are pouring through the gates into the city from every quarter. Songs of victory and shouts of holy triumph abound. Joyous welcomes are heard in rapturous tones as everywhere friend greets friend in the glorious new and eternal order. We cannot hear their voices. We call to them but we get no answer, for Jordan's waves roar so hoarsely that their voices cannot reach us from the other side. Unbelief says they are dead. The Bible says, "Not so; they dwell forever with the saints in light." And when our course is finished, when the leaves have faded and the sun swings low in the autumn skies like a sea of glory, our faith looks beyond the sunset sea to the wide-flung gates of the city whose Builder and Maker is God. "For we know that if our earthly house of this

tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1).

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H. ORTON WILEY --A CHRONOLOGY OF HIS LIFE AND WORK

Year Age Events

The Early Years as a Child		
1877		Henry Orton Wiley was born on November 11 in Marquette, Hamilton County, Nebraska to John Thompson Wiley from Iowa and Alice Chloe Johnston originally from Illinois.
1881	4	Young Wiley began his education in the one-room “Pine-knot School” in Nebraska.
1886	9	Wiley’s family moved to California.
1890	13	While living in Fresno County, Wiley helped with the plowing.
1893	15	On May 22, Wiley finished grammar school at Red Bluff, California.
1895	17	In May, Wiley graduated from Medford High School.
The Preparatory Years as a Student and Young Minister		
1898	20	Wiley graduated on June 3 from Oregon State Normal School in Ashland, Oregon. Later, he earned the State Board Diploma and was certified by the Oregon State Board of Pharmacy.
1901	24	Sensing a call to preach and a desire for more education, Wiley entered the University of California in Berkeley.
1902	25	Wiley experienced entire sanctification while attending the Berkeley (CA) Church of the Nazarene with visiting evangelist C.W. Ruth. Wiley was a UC student at the time.
		On November 8, Wiley married to Alice Mary House from Berkeley, California. Rev. E.A. Girvin performed the ceremony at Berkeley Church of the Nazarene. They eventually had four children.
		On December 10, Wiley was licensed to preach in the United Brethren church. He served the Gridley circuit and the Esparto circuit.

- 1905 28 Rev. Girvin asked Wiley to join Berkeley Church of the Nazarene as associate pastor. Wiley served this church for four years.
- 1906 29 Wiley was ordained as an elder in Church of the Nazarene by Phineas F. Bresee.
- 1909 32 Bresee asked Wiley to minister in a new church in San Jose.

The Professional Years as an Educator

- 1910 33 After completing his college work, Wiley became registrar and dean at Nazarene University.
- 1913 36 Wiley was appointed President of Nazarene University.
- 1916 39 Amid conflict, Wiley left Nazarene University to complete seminary studies before moving to another college presidency at Northwest Nazarene College in Nampa, Idaho.
- 1926 49 Wiley was asked to return to the Presidency at Pasadena Nazarene College.
- 1928 51 Wiley was elected Executive Secretary of the Board of Education, which capacity he served until 1940.
- At the General Assembly in Columbus, Ohio, Wiley was elected editor for the *Herald of Holiness*. He moved into his new responsibilities full-time by the end of the year. Wiley was elected to another four-year term in 1932. He completed his eight years editing the magazine and preaching all over the country, even after returning to Pasadena Nazarene College in 1933.
- 1933 56 With the college again steeped in debt, Wiley returned as the President to Pasadena Nazarene College. He continued his editorial responsibilities at the Herald of Holiness until the end of his second four-year term (1928-1936).
- 1940 64 Nazarene Publishing House prints the first volume of Wiley's Christian Theology texts. The second and third volumes are published in 1941 and 1943, respectively.
- 1948 72 Wiley suffered a severe heart attack. His former student, W. T. Purkiser became president of Pasadena College at the

commencement of 1949.

- The Twilight Years as President Emeritus**
- | | | |
|------|----|--|
| 1952 | 76 | H. Orton and Alice Wiley marked their 50th wedding anniversary at a celebration organized by the students at Pasadena Nazarene College. |
| 1957 | 81 | <p>Alice Wiley died at the age of 77.</p> <p>Black Friday occurred on March 15 when four popular faculty members were asked to resign.</p> |
| 1959 | 83 | During October, Wiley presented a lecture series in honor of his mentor from seminary, John Wright Buckham. The series was held at Nazarene Theological Seminary in Kansas City, Missouri. |
| 1961 | 84 | On August 22, 12:22 p.m., Wiley died of cancer in his residence in Pasadena. The funeral was held on August 28 during Southern California District Camp Meeting. |

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