

THE UNIVERSITY OF OKLAHOMA
GRADUATE COLLEGE

THE HISTORICAL DEVELOPMENT AND PRESENT
STATUS OF THE EDUCATIONAL INSTITUTIONS
OF THE CHURCH OF THE NAZARENE

A DISSERTATION
SUBMITTED TO THE GRADUATE FACULTY
in partial fulfillment of the requirements for the
degree of
DOCTOR OF PHILOSOPHY

BY
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Norman, Oklahoma
1958

THE HISTORICAL DEVELOPMENT AND PRESENT
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ACKNOWLEDGMENTS

The author is grateful to Dr. S. T. Ludwig, the executive-secretary of the department of education of the Church of the Nazarene, and to the administrative staffs of the educational institutions of the Church for their assistance in making available the materials used in this investigation.

Deep appreciation is due to my devoted wife, Bessie Lillian, without whose sacrifices this study would not have been possible.

My sincere thanks are expressed to the members of my committee for their critical judgments of this study.

Particular gratitude is extended also to Dr. D. Ross Pugmire, of the School of Education of the University of Oklahoma, for giving so generously of his time and his wisdom in directing this study from its beginning to its completion.

L. C. Philo.

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THE HISTORICAL DEVELOPMENT AND PRESENT
STATUS OF THE EDUCATIONAL INSTITUTIONS
OF THE CHURCH OF THE NAZARENE

CHAPTER I

INTRODUCTION

The Problem

Statement of the Problem

In 1958, the Church of the Nazarene celebrates its semi-centennial anniversary. During the first half-century it has made remarkable progress. Particularly is this true in the department of education and in the colleges the Church has founded.

The present investigation was made to determine what development had taken place in the educational institutions of the Church of the Nazarene during the period between 1899 and 1957, and to discover what was the status of these institutions at the end of the fiscal year, June 30, 1957.

Definition of the Problem

The study was confined to the history and status in

1957 of the educational institutions that were owned, controlled, and operated by the Church of the Nazarene.

The period of time covered by the study was roughly the past fifty years. The countries in which the schools were located are the United States of America, the Dominion of Canada, and Scotland.

Definition of Terms

Each field of study has its own nomenclature. The terminology of the present study is found within the frame of reference of the Church of the Nazarene. There are terms used in the investigation that have special meanings. Some terms will be used as shortened forms of proper names.

Church refers to the Church of the Nazarene.

Regeneration refers to the first work of divine grace wrought in the heart of the believer. It is forgiveness of sins.

Sanctification refers to a second work of divine grace, cleansing the heart from all depravity. It is instantaneous and subsequent to regeneration.

Holiness refers to the life of purity that is lived after an individual has been cleansed from depravity. There are many denominations that are referred to as "holiness people." Some of these are the Church of the Nazarene, the Pilgrim Holiness Church, the Free Methodist Church, the Mennonite Brethren in Christ, and the Wesleyan Methodist Church.

Background for the Problem

The Church of the Nazarene in its fifty years of development furnished the background for the present investigation. The Church was organized at Pilot Point, Texas, October 13, 1908.¹ It was formed by representatives from The Holiness Church of Christ and from The Pentecostal Church of the Nazarene. At the time of the union there were 228 churches located from New England to California. More concerning the Church of the Nazarene will be found in Chapter II.

The Church had a single objective: to conserve and to promote the doctrine and experience of entire sanctification. Sometimes the teaching was called "scriptural holiness."² By this was meant a personal religious experience whereby the heart was cleansed from depravity and filled with love. In order to accomplish the objective the Church promoted camp meetings and revivals; organized churches; sent out missionaries; and established schools, a publishing house, and a radio program.

Since the Church believed that the education of its youth was one way to promote its cause, it established educational institutions in various parts of the United States. Some of the schools started as elementary schools, others as Bible schools, and still others as colleges. The

¹Manual of the Church of the Nazarene, 1956 (Kansas City: Nazarene Publishing House, 1956), p. 20.

²Ibid., p. 15.

Church wanted its children educated in a Christian atmosphere and trained to be Christian workers. Later, a department of education was established that gave recognition to the Church-related schools.

According to Dr. S. T. Ludwig, executive-secretary of the department of education of the Church of the Nazarene no one, prior to the present author, had made a study of all of the schools of the Church, and no composite history of the educational institutions had been written since 1932.

At the half-century mark of the Church there was a need for a written history of the educational institutions maintained by the Church. Such a history would provide a comprehensive and authentic record of the origin and development of the schools and indicate the trends in the educational program. Again, such a study was needed as a basis for comparison with the results of a study made twenty-five years earlier and with the results of future studies that may be made. Furthermore, an historical study of the educational institutions could help the leaders in the department of education and in the individual institutions with current educational problems. Finally, the executive-secretary of the department of education had suggested that such history of the colleges be written for the fiftieth anniversary of the Church in order that it might know the extent to which the purposes of the Church have been served through its educational

institutions.

The present account, then, is available not only to make known the past, but also to interpret the status and problems of the present, and perchance to serve as a guide in forming policy for the future development of the educational programs for the several schools.

Purpose and Scope of the Study

The purpose of this investigation was to write a comprehensive history, as complete as possible, and to describe the status of the educational institutions of the Church in 1957. As noted above, the historical study covers the period from 1899 to 1957 and the status describes the conditions of the schools as of June 30, 1957.

The schools included in the study were all of the educational institutions that were approved, owned, controlled, and operated by the Church. At the time of writing, there were six liberal arts colleges in the United States, one four-year college in Canada, one Bible college in Scotland, and a graduate seminary at Kansas City, Missouri. In all, fifteen schools had been organized by the Church.

The schools included in the study were as follows: Texas Holiness University, Peniel, Texas; Arkansas Holiness College, Vilonia, Arkansas; Bresee College, Hutchinson, Kansas; Beulah Heights College, Oklahoma City, Oklahoma; Central Nazarene College, Hamlin, Texas; Southeastern Holiness

College, Donalsonville, Georgia; Eastern Nazarene College, Wollaston, Massachusetts; Trevecca Nazarene College, Nashville, Tennessee; Pasadena College, Pasadena, California; Olivet Nazarene College, Kankakee, Illinois; Bethany Nazarene College, Bethany, Oklahoma; Northwest Nazarene College, Nampa, Idaho; Canadian Nazarene College, Red Deer, Alberta, Canada; Hurler Nazarene College, Glasgow, Scotland; and Nazarene Theological Seminary, Kansas City, Missouri.

The study of the status of the schools covered the following: the location, objectives, faculty, curricula, administration, finances, physical plant, library, enrollment, accreditation, athletic program, alumni, and future plans of each school.

Data and Methodology

Nature and Sources of Data

The data used were from both primary and secondary sources. Among the primary sources were catalogues; bulletins; college annuals; periodicals; charters of incorporation; constitutions and by-laws; minutes of the boards of trustees; reports of the presidents; state and regional investigators' reports; brochures; newspapers; advertisements; journals of the fourteen quadrennial general assemblies; proceedings of the general board, 1915-57; year books, 1923-25; minutes and reports of the department of education; reports of the commis-

sion on education; reports of the educational conferences; self-survey reports; annual reports of each institution to the department of education; correspondence; and manuals of the Church.

The secondary sources consisted of unpublished theses. Included were the following: S. T. Ludwig, "The Rise, Development, and Present Status of the Educational Institutions of the Church of the Nazarene in the United States," 1932; J. Paul Downey, "The History of Trevecca Nazarene College," 1938; Eugene Williams, "The History of Trevecca Nazarene College," 1956; George Rice, "The History of Eastern Nazarene College," 1952; Walter M. Hubbard, "The History of the First Seven Years of Nazarene Theological Seminary," 1953; and Roy H. Cantrell, "The History of Bethany-Peniel College," 1955. The first two of these were masters' theses, the next three were bachelor of divinity theses, and the last was a dissertation for a Doctor of Religious Education degree. They were all used to lead more quickly to primary sources and for orientation into the setting of the schools.

The sources of the data were found at the individual educational institutions and at the International Headquarters of the Church of the Nazarene, Kansas City, Missouri. Much of the material used was found in the libraries and offices of the presidents, deans, registrars, business managers, public relations representatives, and deans of students of the

several colleges and the seminary.

Method of Gathering and Treating Data

The basic research methodology involved in the investigation was the historical method. The survey methodology was used for getting data on the current status of the institutions.

Much of the data for this study were derived from materials from the International Headquarters of the Church. These materials consisted of: journals of the general assemblies, 1907-56; year books, 1923-25; manuals, 1908-56; proceedings of the general board, 1915-57; and minutes of the department of education, 1915-57. These materials were secured to show the time of establishment of each of the institutions and its development. Annual reports from each educational institution were sent by the presidents to the executive-secretary of the department of education, and a summary report was given by him to the general board annually, and to the general assembly quadrennially. These reports pertain to the enrollment, property evaluation, indebtedness, buildings, research studies, actions by the department of education, and recommendations to the general board. It is assumed that the presidents' reports to the department of education and the summary reports were accurate, reliable, and complete.

Data were gathered by personal visits to each of the

liberal arts colleges. The materials reviewed in the libraries consisted of the following: college catalogues, of which the files were generally complete; publications, including both administrative and student periodicals; year books; brochures; and self survey reports by the institutions. Information and reports were obtained from the administrative officers of each institution visited, and interviews were held with sixty-three persons who had been connected with the institutions in the past. Some interviews were of little historical value because of the frailty of memory, but they often furnished leads to primary sources such as newspaper articles, brochures, pictures, and correspondence about the institution in question.

A questionnaire was sent to each of the colleges and the seminary to get current statistics relative to the enrollment, physical plant, and finances. These questionnaires were answered by members of the administration at each institution. In the cases of the schools visited, the material called for in the questionnaire was gone over by the author with the persons responsible for the data. In the matter of the present occupation of the alumni of the colleges there were no reliable figures, only estimates; but as regards the data on finances the reports were taken from the schools' records that were audited annually.

Data from the schools in Canada and Scotland were

received by mail and consisted of catalogues, brochures, year books, the filled-out questionnaires, and short histories written by the presidents. There were not as many materials received from these sources as from the schools in the United States, nor were they as well validated. Some correspondence was received from the presidents of each of the schools. More specific comments on these sources may be found in the latter part of the present section.

Visits were also made to the former locations of four schools that are now extinct. Interviews were held with people formerly connected with these colleges and materials such as catalogues, pictures, and reports were received from them. The purpose of visiting these locations was to get reliable information about the schools before they discontinued operations. Observations confirmed information received about the grounds, buildings, locations, and some alumni.

Inter-library loans were made of theses that would give information on one school or another. The information received was not complete, but did aid in locating sources that otherwise might have been overlooked.

All of the institutions were cooperative in furnishing administrative analyses, faculty handbooks, minutes of the board of trustees, student hand books, and investigators' reports. In short, all institutions made available

everything that they possessed to make the account of their school as reliable and as complete as possible. There seemed to be no attempt to keep anything from being studied. In fact a cheerful willingness was expressed to make available all relevant material including photostat copies of the articles of incorporation when requested.

The materials were examined for consistency and found to be reliable. The contents were studied and found to be accurate. On the whole, published reports were accepted at face value. No attempt was made at page by page validation of primary sources.

Interviews were held with persons who were closely associated with, but who were not officials of the educational institutions, for the purpose of locating any additional primary source material. The purpose was achieved in a few instances, but on the whole the information given added nothing of significance.

The data about the school in Canada consisted largely of a partial history written by the founder and first president of the college. Much of it has been confirmed, however, by other writers and by persons who have substantiated the events stated therein. The history of the school in Scotland is scanty, because no history had been written and the only information available was a brief sketch by the president and some details secured by personal interviews with

two former presidents of the school.

The questionnaire referred to above was used to collect data otherwise unavailable. This was especially true regarding the schools in Canada and Scotland. This questionnaire was similar to the one that had been used in 1932, to obtain data on the status of the institutions at that time. It was prepared and submitted by the author to the executive-secretary of the department of education for suggestions and revision. When it was completed it was sent to all of the contemporary educational institutions included in the study. This was done prior to the time that it was known that the author would visit all of the liberal arts colleges. In some cases the questionnaires were filled out from the school's records in the presence of the author. In other cases they were completed either before or following the visit. In the case of the two colleges outside of the United States they were filled out by the presidents and returned by mail. These returns were compared with data included in the presidents' annual reports to the department of education and found to be in agreement. They were, therefore, assumed to be correct.

In the case of buildings, the questionnaire provided items to be checked. Where specific figures were called for, reliance for accuracy was placed in the responsible persons reporting. This was thought adequate because the reports were

made by responsible officials of the institutions. These officials were the registrars, business managers, academic deans, and presidents. A copy of the questionnaire is included in the Appendix.

In organizing the data, the author divided the colleges into three groups. The first group consisted of the colleges that consolidated with other institutions and are no longer in operation. There were six of these colleges, and they had much in common in their objectives, organization, financial struggle, and their end results. The second group consisted of the six liberal arts colleges in operation at the time this study was made. They were found to be very much alike and to constitute the heart of the educational program of the Church. The third group consisted of those schools with a strong theological emphasis: the Bible college in Canada, the Bible college in Scotland, and the graduate seminary in Kansas City, Missouri, all operating in 1957.

In preparation of the history of the individual institutions safeguards were used to insure reliability and validity. Primary source materials were relied upon, such as newspaper articles, articles of incorporation, minutes of the district assemblies, reports of committees on education in the district assemblies, catalogues of the schools, and schools' publications. In reporting the data, the author tried consistently to avoid any bias he might have. This was made

easier by the fact that he had no direct contact with the Church of the Nazarene until 1948, and by the fact that he had had sufficient contact with church-related colleges to make possible an accurate interpretation of their beliefs and practices. In so far as possible facts were verified by testimony from those who have been connected with some of the schools for over twenty-five years.

The data for the composite study, obtained by questionnaire and by personal visits to the seven educational institutions in the United States and by questionnaires from the schools in Canada and Scotland, were analyzed and organized into tables which appear in the Appendix.

Organization of the Report

When all of the materials were collected, they were arranged into the categories adopted for the basic organization of the report as indicated below, for in writing up the historical account of each institution, the author selected the chronological order of events and conditions as the basic pattern of presentation. Following the present introductory chapter, Chapter II is devoted to the historical setting of the problem, namely, the history of the Church of the Nazarene. The Church was the larger institution of which the colleges were a part.

In Chapters III, IV, and V the historical development of each of the fifteen schools is presented. Chapter III

recounts the history of those institutions that operated for a short time and then consolidated with other schools; Chapter IV describes the founding and traces the development of the liberal arts colleges in the United States; and Chapter V treats the history of the four-year college in Canada, the Bible college in Scotland, and the seminary in Kansas City, Missouri.

The present status of the nine educational institutions of the Church is treated in Chapter VI. Here data relating to organization, administration, and operation of the colleges in 1957 are presented under fourteen appropriate headings. Finally, Chapter VII summarizes the entire study, presents conclusions drawn from the data, makes recommendations in keeping with these conclusions, and suggests a few areas for further research.

In preparing this study the author has not attempted to validate in all particulars the original documents on which it is based. The published materials were accepted as true, and the facts therein have been presented as objectively and as accurately as possible.

CHAPTER II

THE HISTORICAL SETTING

In order to interpret correctly events connected with the history of the colleges included in the present study, it is well that a frame of reference be presented. The background of these institutions lies in the church that produced and supported them. Insight into the church itself is essential if the history of its educational institutions is to be fully understood. It is, therefore, the purpose of the present chapter to provide this background.

There was a wide-spread aspiration for "Christian perfection" in the mid-nineteenth century in America. There was hope of making America a genuinely Christian nation. Reforming the drunkard, free the slaves, elevating woman-kind, banishing poverty and vice from society was a dream of Protestant Christian leaders of various faiths.¹ Revivals of "perfect love" spread over large areas of the country. The Methodists, Baptists, and Lutheran Synods carried the religious awakening to the West. The gospel of "Christian

¹Timothy L. Smith, Revivalism and Social Reform (Nashville: Abingdon Press, 1957), p. 3.

holiness" became the chief strain in the religious melody of mid-nineteenth century America.¹

By the beginning of the twentieth century, however, revivalism and perfectionism had all but departed from the American churches. This decline of the teaching of Christian perfection led many to dedicate themselves to the preservation of its truth. As a result, many individuals left the churches and banded themselves together into small groups. They organized holiness churches and holiness associations. This attempt to preserve what the old-line churches seemed to be losing was characterized as a "holiness movement," and it became widespread during the turn of the century.

Church of the Nazarene

The Beginnings of the Church

The Church of the Nazarene was one of the many religious organizations that arose from the "holiness movement" which had become prevalent by the first decade of the twentieth century. It was the result of the uniting of various groups of religious people to accomplish similar goals. Dr. P. F. Bresee, the founder of the Church, believed that the organization of the Church of the Nazarene was a divine necessity if the cause of "scriptural holiness" was to fulfill the

¹Ibid.

mission God had planned.¹

There were several formally organized groups which eventually united and became The Church of the Nazarene. The first of these groups, the People's Evangelical Church of Providence, Rhode Island, was organized in 1887, with fifty-one charter members, and with the Reverend F. A. Hillery as pastor. The second group, organized in 1888, was the Mission Church at Lynn, Massachusetts, with the Reverend Howard Davis as pastor. These two groups together with representatives from other organizations met at Rock, Massachusetts, in 1890 and formed the Central Evangelical Holiness Association.²

In 1894, the Utica Avenue Pentecostal Tabernacle was founded, with thirty-two members, in Brooklyn, New York. The Reverend William Howard Hoople was the pastor. Uniting with two other small churches in New York, this church formed the Association of Pentecostal Churches of America in 1895. The following year, the Evangelical Holiness Association and the Association of Pentecostal Churches of America united under the name of the Association of Pentecostal Churches of America.³

In Los Angeles, Phineas F. Bresee, in 1895, formed the

¹M. E. Redford, The Rise of the Church of the Nazarene (Kansas City: Nazarene Publishing House, 1948), p. 41.

²Manual of the Church of the Nazarene, 1956, pp. 15-23.

³Ibid.

first Church of the Nazarene with 135 members. The eastern churches united with the western churches in Chicago in 1907, and the combined body was called The Pentecostal Church of the Nazarene.¹

In 1894, the New Testament Church of Christ was organized at Milan, Tennessee. Other churches sprang up in Texas and Arkansas as early as 1888. In 1901, the first Independent Holiness Church was organized at Van Alstyne, Texas. Soon, twenty churches sprang up around them. Representatives from the New Testament Church of Christ and those from the Independent Holiness Church effected a union in 1905, known as the Holiness Church of Christ. October 13, 1908, at Pilot Point, Texas, the Holiness Church of Christ united with the Pentecostal Church of the Nazarene and retained the latter name. In 1919, the word "Pentecostal" was dropped, and the name became the Church of the Nazarene. Thus, October 13, 1908, is considered the official birthday of the Church.²

Still other groups joined. The Pentecostal Alliance had been formed in 1898, at Nashville, Tennessee, by the Reverend J. O. McClurkan. Later it changed its name to the Pentecostal Mission and united in 1915, with the Pentecostal Church of the Nazarene. In 1906, Reverend George Sharp had started the Pentecostal Church of Scotland. This group united

¹Ibid.

²Ibid.

in 1915, with the Church at the fourth general assembly in Kansas City. The Laymen's Holiness Association, organized in 1919, at Jonestown, North Dakota, joined with the Church in 1922. The International Holiness Mission, founded in 1907, in London, united with the Church in 1952, at Leeds, England. The latest to join was the Calvary Holiness Church of Great Britain, which had been operating for about twenty-five years. It joined the Church in 1955, at Manchester, England.¹

The Development

The progress of the Church has been shown in two ways: first, by the important events in its history, and second, by the contrasts between the status of the Church in 1908 and 1957.

Besides the organization of the several groups that formed the Church of the Nazarene there are other important events in its development. Within a few years a number of schools were established and missions were started. Christian education and missions have been of special concern of the denomination. In 1899, Texas Holiness University was organized at Peniel, Texas. It was founded for the purpose of training young people for Christian service. The next year the Pentecostal Literary and Bible Training School was started in Nashville, Tennessee, for the purpose

¹Ibid.

of training ministers and missionaries. The next year the Pacific Bible College was organized in Los Angeles with the Reverend P. F. Bresee as president. This school was started for the purpose of training young people to be Christian workers. Other schools that were established were Bresee College in 1905, at Hutchinson, Kansas; Illinois Holiness University in 1908, at Olivet, Illinois; Oklahoma Holiness College in 1909, at Bethany, Oklahoma; Idaho Holiness School in 1913, at Nampa, Idaho; Northern Bible College in 1927, at Red Deer, Alberta, Canada; and Nazarene Theological Seminary in 1945, at Kansas City, Missouri. Missionary work was started in 1901, in the Cape Verde Islands; 1903, in Mexico; 1905, in India; 1907, in Japan; 1911, in Africa; 1917, in Peru; and 1921, in Palestine. Besides these, in 1912, the Nazarene Publishing House was started, and in 1945, the Nazarene Radio League was organized.

These are the important events that have occurred in the development of the Church during the fifty years preceding the semi-centennial year of 1958. The Church has been interested primarily in the establishment of schools in the training of young people for the ministry; in sending missionaries throughout the world; in printing literature both in English and in Spanish to be distributed in North, Central, and South America; and in providing programs for four hundred radio stations located in many countries of the world. The activity

of the Church had been centered in promoting the doctrine and experience of entire sanctification.

TABLE 1

THE GROWTH OF THE CHURCH OF THE NAZARENE

	<u>1908</u>	<u>1957</u>
Churches	228	4,326
Church Members	10,414	300,000
Sunday School Enrollment	6,756	611,319
Young People's Society Members	523	66,891
Foreign Missionary Society Members	none	125,891
Ordained Ministers	427	5,404
Licensed Ministers	172	1,957
Total contributions of the Churches	\$140,000	\$35,144,678
Per Capita Giving to the Church	13.52	125.59
Value of Church Property		141,000,000 ¹

By 1957, the Church had organizations in every state in the United States and in each province in Canada. Besides this there were four hundred missionaries working in every part of the world. The Church had nine educational institutions with over five thousand students enrolled. Many of them were training for Christian service. The Church had, also, a

¹Proceedings of the General Board of the Church of the Nazarene, for 1908 and 1957 (Kansas City: Nazarene Publishing House, 1908, 1957).

radio program called the "Showers of Blessing," which was broadcast over 400 radio stations weekly. The publishing house printed over 200 books and 35 periodicals; it was turning out over 40,000,000 pieces of literature annually. Thus, from a very small beginning the Church has developed into a large organization.

The Status in 1957

The Church of the Nazarene had a representative form of government. The local organizations elected their own pastors and, also, members to represent them at the annual district assembly. The district assembly in turn elected its own district superintendent and members to represent it at the quadrennial general assembly. At the general assembly five general superintendents are elected to have supervision over the seventy-two assembly districts of the Church.

The local congregations were made up of persons who agreed with the doctrine and spirit of the Church.¹ In the local Church there were auxiliary organizations such as the Sunday school for Bible instruction, the Nazarene Young People's Society for the religious development of the youth, the junior society for the children, and the Nazarene Foreign Missionary Societies for those interested in the study of missions.

¹Manual of the Church of the Nazarene, 1956, p. 53.

Goals had been set by the board of general superintendents of the Church for the Golden Anniversary year. During the fiftieth year, its goals were as follows: to receive 50,000 new members into the church by profession of faith; to enroll 150,000 new people in Sunday school; to add 25,000 new members in the missionary society; and to gain 10,000 new members in the young people's society. It purposed to raise \$4,000,000 for world evangelism and to organize 365 new churches. This entire program was to be launched by a month of prayer in January 1958. Every pastor had been urged to preach "holiness" and to hold evangelistic meetings during the year.¹

Summary

In 1908, the Church of the Nazarene was organized at Pilot Point, Texas. It was the purpose of the Church to preserve and propagate the doctrine and experience of entire sanctification. By 1957 it had developed as a denomination in protestant Christianity to a membership of 300,000 with an annual budget of \$35,000,000 and a property evaluation of \$141,000,000.

The organization, doctrine, development, and dimensions of the Church of the Nazarene constitute the background and the setting for the present investigation.

¹Journal of the Fourteenth General Assembly of the Church of the Nazarene, 1956 (Kansas City: Nazarene Publishing House, 1956), p. 209.

CHAPTER III

THE HISTORY OF THE COLLEGES THAT WERE CONSOLIDATED

It is the purpose of this chapter to recount the history of the six educational institutions founded by the Church of the Nazarene that did not continue their existence. The reasons given for their discontinuance were heavy indebtedness, insufficient funds, too small a supporting territory, poor location, and the accessibility of other schools. Each of the schools consolidated with some Nazarene college. Table 2 gives the names of the schools, locations, dates of founding, and dates of consolidation.

TABLE 2

THE COLLEGES THAT WERE CONSOLIDATED

Name	Dates
Texas Holiness University, Peniel, Texas	1899-1920
Arkansas Holiness College, Vilonia, Arkansas	1906-1931
Bresee College, Hutchinson, Kansas	1905-1940
Beulah Heights College, Oklahoma City, Oklahoma	1906-1909
Central Nazarene University, Hamlin, Texas	1910-1929
Southeastern Holiness College, Donalsonville, Georgia	1912-1916

Texas Holiness University
1899-1920

In November, 1893, the Reverend E. C. DeJernett bought fifty-three acres of beautiful woodland near Greenville, Texas, and founded the Greenville Holiness Campground.¹ It is reported that in traveling about the country in evangelistic work, he observed young people who wanted an education in order to perform more efficient Christian service. There were no holiness schools in the Southwest where young people could be trained. There were colleges in the East such as Asbury College, Wilmore, Kentucky; Taylor University, Upland, Indiana; and John Fletcher College, Oskaloosa, Iowa, but none were near the homes of these young people. In January, 1898, a young man whom he had met, Mr. B. A. Cordell, purchased forty-two acres of land adjoining the campground and gave twenty acres for a college campus. The rest was sold in small lots and the money used for buildings for a school.²

In April, 1899, a board of trustees was elected whose responsibility was to establish a college.³ At the first meeting of the board of trustees, DeJernett was elected

¹Seventh Catalogue of Texas Holiness University, Greenville, Texas. For the Year 1906-1907 (Greenville, Texas: 1906), p. 7.

²First Catalogue of Texas Holiness University, Greenville, Texas, for years 1900-1901 (1900), p. 9.

³Ibid.

chairman. The school was named Texas Holiness University. The Reverend A. M. Hills was elected the first president and was authorized to select a faculty.¹

At a Christian Workers' Conference, May 19, 1899, Hills spoke of the needs connected with the establishing of a holiness school, and raised an offering of nine hundred dollars. With this money a three-story women's dormitory was erected during the summer; it was ready for the opening of school in the fall. A town of six hundred inhabitants sprang up around the school and was named Peniel. When the streets were established, the building was at the intersection of Morrison and Carradine.

On the first day of registration, September 27, 1899, twenty-seven students enrolled. At the close of the first year there were six faculty members and one hundred and eight students from eleven states. The faculty for the first year were Mrs. Anita Hunter Bell, Mrs. Nellie Blanchard, Mrs. Mamie Catching, Edward Cornish, C. L. Hawkins, and A. M. Hills.²

In 1900, the second building was erected at a cost of four thousand dollars. It was used as a chapel and for class rooms. The third building was constructed in 1906 at a cost of twenty thousand dollars. This one built of brick and

¹Ibid.

²Ibid.

housed an auditorium, class rooms, and administrative offices. The former building was then made into a music conservatory and science hall.¹

During this same year two Doctor of Divinity degrees were conferred. A. M. Hills and D. T. Brooks were the recipients. The latter became president of Beulah Heights College in Oklahoma City.²

Texas Holiness University maintained a grammar school and a college preparatory department as well as a college. At one time the curriculum included the following subjects: rhetoric, Latin, Greek, French, German, and Spanish; geometry, trigonometry, and surveying; botany, zoology, chemistry, physics, geology, and mineralogy; moral philosophy, logic, and evidences of Christianity; Bible, theology, and homiletics; psychology and political economy.³ Later the school added elocution and music to its curriculum.

Student organizations included five literary societies known as the Webster, the Athenian, the Philomathian, the Ciceronian, and the Grammar School Chapter. The societies were sponsored by faculty members and met weekly. Their

¹Ibid.

²Roy H. Cantrell, "History of Bethany Nazarene College" (unpublished D. R. E. thesis, Southwestern Baptist Theological Seminary), p. 3.

³Tenth Catalogue of the Texas Holiness University, Peniel, Texas. For the Year 1909-10 (1909), p. 8.

objectives were to give knowledge and skill in parliamentary law, debating, oratory, composition, and reading.¹

The enrollment made a steady climb during the first seven years from 108 to 240 students. Eleven states were represented the first year and twenty-two the seventh year. After 1906 the enrollment declined because three other colleges were established nearby, one in Vilonia, Arkansas, one in Oklahoma City, and the other in Hamlin, Texas.

Hills served for seven years as the president of Texas Holiness University. His responsibilities were many and varied. He had to raise finances, select a faculty, secure students, plan the campus, erect buildings, and construct a curriculum. In addition to these duties he wrote and published the following books: Life and Labor of Mary A. Woodridge, Holiness and Power, Pentecostal Light, Food for Lambs, Whosoever Gospel, Pentecost Rejected, The Secret of Spiritual Power, Backsliders and Worldly Christians, and The Tobacco Vice.²

After Hills resigned as president, Professor L. B. Williams was elected as acting president until the meeting of the board of trustees in March, 1907. At this meeting the

¹Ibid.

²Eighth Catalogue of the Texas Holiness University, Peniel, Texas, For the Year 1907-08 (1907), p. 6.

Reverend Edgar P. Ellyson was elected president.¹

Ellyson was reported to have been scholarly, grave, and deeply spiritual. He possessed great executive ability. From the very beginning of his administration he tried to strengthen the students in broad scholarship and deep piety. It was his purpose to build a missionary training school at Peniel. In order to accomplish this he inaugurated a monthly missionary meeting. He encouraged the students to prepare themselves for Christian service in Spanish-speaking countries. In April, 1911, Ellyson resigned to accept the presidency of Pasadena University. Upon his recommendation the board of trustees elected the Reverend R. T. Williams to be his successor.

In 1905, Williams had received the first bachelor of arts degree from Texas Holiness University. He took graduate work in the East and then became president of a college in Louisiana. He was called to teach English at Peniel and later became president of his alma mater. He was a strict disciplinarian in school and a fervent orator in the pulpit. Recognized as one of the strongest preachers in the South, he was employed by many large camp meetings as an evangelist. His fine mind, deep spirituality, and enthusiasm gave impetus to the University.²

¹Seventh Catalogue of the Texas Holiness University, Peniel, Texas. For the year 1906-07 (1906), p. 3.

²The Pentecostal Advocate, May, 1911, p. 2.

The graduates of the university organized an alumni society and urged all former students to work and contribute toward the building of a strong holiness school in the Southwest.

Texas Holiness University operated as an interdenominational school for twelve years. Then by an agreement between President Williams and the general superintendents of the Church, the college was made the Southern University of the Church of the Nazarene. The general assembly of the Church in 1911, ratified the action taken by the superintendents and, in the same year, the name of the school was changed from Texas Holiness University to Peniel University. Seven years later it was changed to Peniel College.¹ The recognition of the college by the department of education of the Church was a definite advantage in securing students.² For the department of education not to recognize a Church-owned school meant its doom.

During Williams' administration fifty thousand dollars was solicited, and a men's dormitory was erected. This had been a long-felt need, for the men had been living in private homes about the campus. The men's dormitory was not built

¹Proceedings of the General Board of the Pentecostal Church of the Nazarene (Kansas City: Nazarene Publishing House, 1911), p. 28.

²Proceedings of the Third General Assembly of the Pentecostal Church of the Nazarene (Kansas City: Nazarene Publishing House, 1911), p. 41.

with the regular income of the school but with the small donations that came from many people. The Reverend J. W. Pierce had been appointed field agent to help in soliciting money for the dormitory. The community of Greenville alone promised to raise fifty thousand dollars to aid the college with its building program.

In 1913, Williams was followed as president by the Reverend James B. Chapman, who was only twenty-nine years of age when he took over his duties. He was progressive, consecrated, capable, conservative, and a strong disciplinarian. As an educator he was thorough in his work. He held a high scholastic standard for the college, and because of this he was respected by both the students and the constituency of the school.

During Chapman's term of office a plan was devised to help students earn money for their school expenses, for it was a real problem to supply work for worthy students who needed financial assistance. Because the location of the school made outside employment hard to find, and because the years 1913-16 were difficult financial years, Chapman started a broom factory to give students employment. He also operated farms on which some students worked.

One of the factors that caused the college to be so limited in its support was that there were other holiness schools near that were also recognized by the Church. The

supporting area for each school was necessarily too small to provide adequate finance. The other schools were the Central Holiness University, Hamlin, Texas; Oklahoma Holiness College, Bethany, Oklahoma; and Arkansas Holiness College, Vilonia, Arkansas. Peniel University was able to draw money and students from only the Dallas and Louisiana districts of the Church.

Chapman put on a financial drive for fifty thousand dollars to lift the indebtedness of the college.¹ Pledges were made and the school continued. But other difficulties arose. World War I took many of the young men, either by enlistment or by draft. Some of the faculty also answered the call for military service. Chapman tried to make the college at Peniel an accredited college. But when it continued to face insurmountable obstacles and gradually lost financial stability, Chapman resigned.

In 1918, the board of trustees elected the Reverend A. K. Bracken as president, but he was unable to serve because of illness. In 1919, they asked W. N. Sanford to serve as president, and he did so for part of a year, until the merger came with the college in Bethany, Oklahoma. In 1920, the board of trustees of Peniel College voted to discontinue the school, sell the property, and liquidate the indebtedness. Upon further

¹Peniel College Bulletin, June 1917 (Peniel, Texas: 1917), p. 12.

consideration the board decided to amalgamate Peniel College with Oklahoma Holiness College. The new school was called Bethany-Peniel College. While the school ceased to exist as a college at Peniel, the institution was in a sense perpetuated through the college at Bethany, Oklahoma. The minutes of the Dallas District Assembly of the Church of the Nazarene in 1920 states:

In closing Peniel College, the management felt keenly the importance of preserving the records, grades and alumni of the school, and this was provided for by uniting our College interest with Oklahoma Nazarene College.¹

Thus came to an end one of the colleges of the South that were recognized, operated, and controlled by the Church. It had operated for twenty-one years. During these years there were over three thousand students enrolled and two hundred and seventy-seven graduates. Among the alumni were ministers, missionaries, and laymen in the Church. There were over a hundred faculty members who served the institution, averaging over three years each.

Arkansas Holiness College
1900-31

The founding of Arkansas Holiness College at Vilonia, Arkansas, came about in the following manner. The Reverend B. F. Walker was an evangelist at a camp meeting held at Beebe, Arkansas, in 1894 when the Reverend J. H. Harris, a pastor in

¹Minutes, Dallas District of the Church of the Nazarene, 1920, p. 3.

Vilonia, was sanctified. At the camp meetings held at the same site during the years 1896 and 1897 under the preaching of Dr. Beverly Carradine and Dr. H. C. Morrison, there were about twenty other people from Vilonia that were sanctified. One of these was Mr. Noah Simpson, a merchant in the town. In 1898, the Reverend Bob Cook was called as an evangelist by Mr. Simpson. He came and held a revival meeting in a tent. In the year 1899, a tabernacle was built and a Holiness Association was organized. This organization was responsible for what later became Arkansas Holiness College.¹

In the year 1900 a board of trustees was elected and an elementary school started. It was a one-room, one-teacher school for four years. Mrs. F. E. Suddarth was the teacher for the first two years. She was followed by Miss W. Darby and Mr. F. Bugh, who each taught for one year.

Vilonia was a beautiful little town located in the foot hills of the Boston Mountains in Arkansas, twenty-five miles north of Little Rock and thirteen miles east of Conway. The town was easily accessible, as it was located on good highways and had good rail connections. The campus was on the west side of Vilonia in a beautiful group of trees.

In 1904, Edwin Oquin laid the cornerstone for the first building that was to be used for Arkansas Holiness

¹Arkansas Holiness Academy and Bible School,
Catalogue, 1927-28 (Vilonia, Arkansas: 1927), p. 4.

College.¹ The board of trustees extended a call to C. L. Hawkins to be the first president. He accepted and came to the college in September, 1905. He went to work immediately to select a faculty, make a curriculum, secure students, raise finances, and construct buildings.²

The building committee found it difficult to provide buildings fast enough for the rapidly increased enrollment each year. In 1906, the administration building was erected. It was a two-story frame building containing eleven rooms. Some of the rooms were used for offices and the remainder for class rooms. One of the other buildings was made into a women's dormitory, and a new building was erected for a men's dormitory.³ In the year 1913, an annex was added to the administration building.

The purpose in establishing and operating the Arkansas Holiness College at Vilonia was to promote Christian education and to build Christian character. It was the thought of the founders to protect the young people from scepticism and to build them up in Christian faith. It was also an objective of the college to have a normal school that would meet the requirements of the State Board of Education for the training

¹Cantrell, op. cit., p. 132.

²Arkansas Holiness College, Catalogue, 1910-11 (Vilonia, Arkansas: 1910), p. 4.

³Ibid.

of teachers. Above all, it was the aim to train young people in the art of righteous living with good morals.¹

In 1914, the school property was given to the Church of the Nazarene. The Church assumed responsibility and assigned the supporting territory of Arkansas and Louisiana to the school. The college solicited money and students from the churches in the territory. The transaction that made the college the property of the Church gave the school a sense of stability and security it had not had while operating as an interdenominational institution.²

The social rules of the school were strict and enforced. The students were in school for Christian training. There was no time for social privileges except at such times and places as might be permitted by the faculty. There was to be at all times reverence for law, order, authority, chastity, purity of heart and mind, and all that was sacred. The students were taught to come to their meals and classes promptly. They were to give their time and strength to their studies and their work. There was to be no visiting away from school except by the consent of the vice-president. The students were required to attend the regular Sunday services in the Church. They were to remain in their rooms during study hours. Loud

¹Arkansas Holiness Academy and Bible School, Catalogue, 1926-27 (1926), p. 12.

²Arkansas Nazarene Seminary and Normal Training High School, Catalogue, 1921-22 (Vilonia, Arkansas: 1921), p. 7.

talking or loitering in the halls was prohibited. The dormitory rooms were to be ready for inspection at 8:30 A. M. Damaged school property had to be replaced. The students were never allowed to leave the school grounds without permission. They were not permitted to borrow or lend money or clothing. Young ladies were not permitted to wear jewelry or use cosmetics. No cards, intoxicants, fire arms, tobacco, profanity or vulgarity was permitted.¹

Elementary school, high school, and college programs were all a part of the school at Vilonia. Degrees were conferred in arts, sciences, and music. Certificates were granted in theology and music. Neither the high school nor the college were accredited.

C. L. Hawkins was president from 1905-09. Following his resignation the Reverend Fred Mendell served for one year, 1909-10. The Reverend J. B. Chapman who had graduated from the college while he was serving as pastor of the college church was then elected as president and served for one year, 1910-11. During the time he was president, he strengthened the faculty by bringing in well qualified teachers as department heads. The indebtedness of the school was removed during his administration. The Reverend James Whitehurst succeeded Chapman and was president for one year, 1911-12. Hawkins then returned for three years for a second term,

¹Ibid.

1912-15.

The school was called Arkansas Holiness College from 1905-20; then the name was changed to Arkansas Nazarene Seminary and Normal Training High School. In 1923, it was changed to Arkansas Holiness Academy and Bible School¹ and remained that until it was closed in 1931.

From 1908-14 the financial support of the school was shared by the Church, but in 1914 the entire financial responsibility was assumed as was the control and operation. During the subsequent years the war in Europe had its effects. Enrollments diminished and indebtedness mounted.

The department of education dropped Arkansas Holiness College from its approved list of schools February 15, 1922, and the supporting territory of Arkansas and Louisiana was given to Bethany-Peniel College in Oklahoma. It was thought best for the general interest of the Church that Arkansas Holiness College be closed because it was too close to other holiness schools that were stronger, because there were insufficient funds, and because it had too small a supporting territory.

The school property was sold to a local group to pay off the indebtedness. There were some people who were reluctant to see the school closed; they formed an independent

¹Arkansas Holiness Academy and Bible School,
Catalogue, 1923-24 (1923); p. 4.

group and bought the property and continued to operate the academy and grammar school for eight years. In 1931, the board of trustees voted to close the school and to unite it with Bethany-Peniel College. The local Nazarene church was given the property and assumed all of the financial obligations.¹

The alumni of the Arkansas Holiness College have made a large contribution to the Church of the Nazarene. Some of the graduates have served as pastors, missionaries, district superintendents, and college presidents, and one became a general superintendent of the Church.

Bresee College
1905-40

It was early in 1905 that Mrs. Mattie Hoke in Hutchinson, Kansas, began holding cottage prayer meetings each week throughout the city. The messages at these meetings were centered around the themes of holiness, divine healing, and the second coming of Jesus. These prayer meetings grew in interest, and it was reported that many people received salvation and healing.² Soon a second and then a third meeting was held each week for Bible study. The attendance grew until it became necessary to rent a room in which to hold the

¹Cantrell, op. cit., p. 134.

²Year Book, Church of the Nazarene, 1923 (Kansas City: Nazarene Publishing House, 1923), p. 10.

services. In the winter of 1905, a church was organized which became the First Church of the Nazarene in Hutchinson.

There was a growing desire among the followers that a Bible school be established for training Christian workers. Sometime later in a holiness convention, Mr. Groseclose gave one thousand dollars and lent another thousand. With this money the property at 215 E. 4th Avenue was purchased for a school. The site was near the place where the first prayer meetings had been held. A camp meeting was held in the fall, at which the opening of the school was announced. On October 16, 1905, sixteen students enrolled and the school started its work. The enrollment increased until there were thirty-five by the end of the first year. Mrs. Mattie Hoke was the first president and the Reverend G. Arnold Hodgins of Chicago and the Reverend C. B. Widmeyer of West Virginia were among the first teachers.¹

The ten-room residence was crowded; so before the second year started, thirty rooms were added, at a cost of \$10,000. The forty-room school building had modern conveniences including electric lights and baths on each floor. The building took care of the needs of the school for the next seven years.

It was soon evident that Bible study alone was not

¹Apostolic Holiness Bible School, Catalogue, 1907-08 (Hutchinson, Kansas: 1907), p. 7.

sufficient preparation for Christian workers. In 1910, an academy was added and remained as a part of the school. The Bible courses were strengthened, and a college department was added. From the beginning, courses in music, speech, piano, and voice had been taught.

The objective of the school was to train for Christian service. Although age was not a condition of admittance, it was desired that each applicant would be somewhat mature. It was not primarily a school for children in their early teens. It was clearly stated that the institution was not a reformatory nor a place for incorrigibles, but for those who had a call for Christian service. Those who were not interested in studying the Bible were not encouraged to enroll.

The expenses were kept at a minimum. The school year consisted of thirty-four weeks, divided into three terms. The cost to a student for the year was \$90 for board, room, and tuition. This included also the expenses of camp meeting and holiday conventions. The tuition was twenty-five cents a week for students living on campus and fifty cents a week for off-campus residents. The tuition money was used to pay teachers and workers at the college.

The commencement period included the following activities: orations, recitals, readings, and sermons, over a period of three days. The graduates brought gospel messages centered around the conversion of sinners. On the last day

there was held a baptismal service on the banks of the Arkansas River, and, at night, the graduation service. Those students who had satisfactorily completed their course of study were granted a diploma and a license to preach. Some of the graduates went into pastorates and some became foreign missionaries.

In 1908, a new charter was secured and the name of the institution was changed from Apostolic Holiness Bible School to Holiness Bible College.¹ In 1910, the members of the board of trustees found that the problems of operating a school were increasing faster than their ability to cope with them. Some of the problems were these: securing students, supporting a faculty, and securing finances. After deliberation, the board of trustees asked the Kansas District of the Church of the Nazarene to assume responsibility for the college. This the Church did, and elected a new board of trustees. The name of the college was changed to Kansas Holiness Institute and Bible School. Definite plans were made for the enlargement of the school. It was at this time neither a college nor a theological seminary, but it had both academic and theological courses, with special emphasis placed on Bible study, music, and speech.

The Institute was on the official approved list of

¹Third Annual Catalogue of the Holiness Bible School, 1908-09 (Hutchinson, Kansas: 1908), p. 14.

schools under the supervision of the department of education of the Church. This supervision was only in an advisory capacity. The school was owned, operated, and controlled by the Kansas District of the Church. The school was not sectarian, but interdenominational and co-educational.¹

Mrs. Mattie Hoke was president for the first eleven years. She resigned in 1916 and was followed by Wilmot Stone, who served for a little over a year. The Reverend R. C. Durham, who succeeded Stone as president of the school, served only from January, 1918 to June, 1919. During his administration the Colorado and Nebraska Districts were invited to elect members to the board of trustees. They did so, and also contributed finances and sent students to the struggling school. In 1919, the general assembly assigned the Kansas and Nebraska districts to the college as a supporting territory.

After Durham's resignation the Reverend H. M. Chambers was elected president. The frequent changing of presidents was due to limited finances. When an executive would fail to balance the budget, he would resign and let someone else challenge the churches for financial support. Chambers was well-liked by the faculty, students, and the constituency, and many tributes were paid to him in the school and by the

¹Minutes, Kansas District Assembly, Church of the Nazarene, 1914, p. 31.

board of trustees.¹

In 1922, Dr. E. P. Ellyson was elected president. He had previously served as pastor, evangelist, district superintendent, and general superintendent of the Church. He had been a college teacher and later president of Texas Holiness University and of Pasadena College.² He changed the name of the school to Bresee Theological College in honor of Dr. P. F. Bresee, the founder of the Church of the Nazarene.³ During Ellyson's administration several buildings were constructed to care for the needs of the college.

Careful attention was given to the cultivation of the spiritual life of the students. Regular chapel services were conducted each school day with compulsory attendance. Every Monday night a students' prayer meeting was held in the chapel, and all were required to attend. The students were urged to participate in holding street meetings and to conduct services in the county jail, the state reformatory, and the county farm. The students were guided in organizing both foreign and home mission bands. Some students were permitted to assist in nearby churches, while others were student pastors. Also, two revivals were held each year at the

¹The Bible School Banner, June, 1922, p. 2.

²The Bible School Banner, May, 1922, p. 3.

³The Bible School Banner, August, 1922, p. 2.

college to help students who were not well established in the faith.¹

Ellyson relocated the college on a ten-acre tract in a residential area in Hutchinson, and started construction on a new building that required two years to complete. In 1924, Ellyson resigned to take the editorship of the Sunday school publications of the church. Dr. A. S. London was elected president and served two years. He had been dean of Oklahoma Holiness College and president of Central Nazarene College. He was a writer, singer, and lecturer. He changed the name of the school to Bresee College. It kept this name until 1940, when it consolidated with Bethany-Peniel College in Bethany, Oklahoma.

Following London, the board elected the Reverend N. W. Sanford president; he served one year. During his term of office the administration building was finished. It was a three-story brick building, trimmed in white limestone, and was used for offices, class rooms, kitchen, dining hall, library, reading room, chapel, and temporary women's dormitory. The building could accommodate three hundred students.²

¹Eighteenth Annual Catalogue and Announcement of the Bresee Theological College, 1923-1924 (Hutchinson, Kansas: 1923), pp. 8-9.

²Journal of the Seventh General Assembly of the Church of the Nazarene, 1928, p. 196.

In 1927, the Reverend S. T. Ludwig was elected as president. His first objective was to build a strong faculty. He secured R. R. Hodges, who became principal of the academy, registrar, and professor of science. Hodges remained at the college for nine years. Some of the other faculty members were Alvin Aller, Elizabeth Hodges, Florence Aller, Roy Swim, Earl Greer, Walter Larson, Naomi Larson, Carol Gish, Grace Chapman, Dr. Howard Hamlin, Harold Bomgardner, Vivian Abbott, Elliott Sheeks, and Fred Long.

Ludwig initiated a junior college program, enlarged the curriculum, and started a school publication for the constituency called the Bresee Barometer. It was a monthly periodical that was circulated over the entire educational zone. He also promoted the publication of a student paper called the Bresee Broadcaster and the publication of a student year book, The Comet.¹ In 1936, after serving nine years Ludwig resigned the presidency to accept the position of general secretary of the Nazarene Young People's Society of the Church.

To follow Ludwig, the board elected the Reverend Harold Reed as president. Dr. Reed expanded the curricular offerings to a four-year college of liberal arts.² In 1938, he arranged

¹Comet (published by student body of Bresee College, 1937).

²The Bresee Broadcaster, October 30, 1938, p. 1.

for a dormitory to house forty-five women. He was responsible for the strong loyalty and the fervent school spirit among the students. They had a deep love and appreciation for their alma mater.¹

In February, 1940, a communication came from the executive-secretary of the department of education, Dr. H. Orton Wiley. It was as follows:

With the constant and increasing demands being made upon our colleges for enlarged facilities and increased educational equipment, it is the judgment of the Department of Education that the present limited territory in which Bresee College is compelled to operate is insufficient for further expansion and growth, and that the best interests of the Church of the Nazarene will be served, and the splendid work of Bresee College best conserved and continued, if the Board of Control of Bresee College and Bethany-Peniel College should see fit to merge these two institutions. The Department of Education will render any service possible.²

The board of trustees voted to merge Bresee College with Bethany-Peniel College at Bethany, Oklahoma. Bresee College had served the Church for thirty-five years. The enrollment during its last year was 125, and there were 13 faculty members. The alumni of the college became the alumni of Bethany-Peniel College. A new administration building was built on the campus at Bethany, and it was named Bresee Hall in honor of Bresee College. College records, library books, and some of the equipment were moved to Bethany. Opera seats

¹Ibid.

²Proceedings of the General Board of the Church of the Nazarene, 1940, January 9, pp. 86-87.

bearing "BC" for Bresee College were at the time of this writing being used in the Science Hall room 101. The seats were first used in Bresee Chapel which is now the periodical room in Bresee Hall basement.

Beulah Heights College and Bible School
1906-09

In 1898, Miss Mattie Mallory moved to Oklahoma City and founded a small orphanage. It was located just north of the city limits and a little to the west. In 1905, the orphanage was moved to a location called Beulah Heights, at the edge of Oklahoma City. She financed her project by the free will offerings received in the meetings she conducted. Later in the same year the Reverend J. B. McBride held a revival meeting at the orphanage. At the close of the meeting, he organized a rescue home to be run in connection with the orphanage. A board of trustees was elected; they in turn selected Dr. W. L. Ellyson as superintendent of the Rescue Home. Thus there was an orphanage and a rescue home at the same location.¹

In the same year the Interdenominational Oklahoma Holiness Association was organized with the Reverend C. B. Jernigan as district superintendent.² In the summer of 1906, Miss Mallory asked the Holiness Association to start a Bible

¹Cantrell, op. cit., p. 30.

²Leona Bellew McConnell, "A History of the Town and College of Bethany, Oklahoma" (unpublished Master's thesis, Oklahoma University, 1935), p. 1.

school at her orphanage. She offered to give them permission to use the buildings if they in turn would train the children at the orphanage. In this way, they would exchange rent for the buildings for tuition for all of the students. The Association accepted the offer.¹

A board of trustees was elected for the school. Those elected were Miss Mallory, Dr. G. W. Sawyer, A. J. Peck, J. F. Page, W. H. Williams, and Mrs. Beatty.² The name selected for this interdenominational school was the Beulah Heights College and Bible School. The board elected Dr. G. W. Sawyer of Oklahoma City, president. He resigned in 1906, and Dr. D. F. Brooks was elected. Henry L. Short was elected dean of the college, and Dr. G. W. Sawyer business manager. The teachers were A. S. London, Miss Minnie Morris, Miss Ota Sawyer, Miss Dora Williams, and Miss Baker. School opened October 22, 1906.³

The objectives of the school were to provide an education in a Christian environment for the orphans and for the children of Christian parents in the community. College courses were listed in the catalogue, but no college students enrolled. The school was open to the children outside of the orphanage,

¹Ibid., p. 2.

²Beulah Heights College and Bible School, Catalogue, 1907-08 (Oklahoma City: 1907), p. 1.

³Ibid.

but few came. The enrollment in the school increased only as the number of orphans and rescue home girls increased.¹

The president, Dr. Brooks, announced in an article in the Pentecostal Advocate, January, 1908, that a two months' course was offered for evangelists and Sunday school workers. Bible themes relating to sanctification were studied. There were few persons that took the courses outside of those on the campus. Because of the lack of students the course was discontinued after two months.

In 1908, the Holiness Association gave support to the school through the Pentecostal Advocate. The March issue of that year stated that Miss Mallory delivered a lecture on orphanage work and that at the close of the meeting a free will offering was taken for the orphanage; the amount received was thirty dollars. In the afternoon of that same day Dr. Sawyer, speaking on the subject of "Christian Education," made a plea for a clean school for boys and girls.²

Although the board of trustees looked for a large enrollment of students from the community, few came because of the location of the school, the lack of adequate transportation facilities, and the fact that the school was maintained in connection with a rescue home.

¹Ibid.

²Cantrell, op. cit., p. 28.

Peculiar problems arose from trying to build a college in the buildings used for an orphanage and a rescue home. These complications called for definite changes. On June 7, 1909, the school and the rescue home were transferred to the Church of the Nazarene. The orphanage property remained in the hands of Miss Mallory. A board of trustees was elected for the school and a separate board for the rescue home.

The trustees of the school bought thirty acres of land in the Council Grove area five miles west of Oklahoma City and founded the school there. The name of the school was Oklahoma Holiness College. It was established in 1909. The Rescue Home bought forty acres a short distance south of the school property and moved there from Oklahoma City in the same year. The Home operated in its new location for only a few years and then closed.

The orphanage that had operated at Beulah Heights was also moved. The property at Beulah Heights was exchanged for ten acres of land adjoining the property secured for the Rescue Home in Council Grove. This transaction completed the arrangement to have the college, the rescue home, and the orphanage near each other in their new location that was later to develop into the town of Bethany, Oklahoma.

Central Nazarene University
1910-29

In 1909, at the Abilene District Assembly of the Church of the Nazarene, held in Dallas, Texas, the district superintendent made a passionate plea for the founding of a Bible training school on that district. The people of the district responded by electing a board of trustees and selecting a name and location for the school. The name chosen was Central Nazarene University and the location was to be Hamlin, Texas.

The members of the board of trustees were W. E. Fisher, W. T. Rutherford, B. Freeland, and Mrs. M. L. Cagles.¹ The board delayed the starting of the school for one year because of a drought in the state that resulted in a lack of finances. In 1910, they were ready to solicit funds for the school and to get it incorporated. The city of Hamlin gave the ground for a school campus, and friends donated \$10,837 for buildings.²

An administration building was erected at a cost of \$11,856. It was a one-story building with a full basement, 100 feet long and 90 feet wide. It contained offices, class rooms, and an auditorium with a seating capacity of seven hundred. It was planned in such a way that two more floors

¹Minutes, Abilene District, Church of the Nazarene,
1910, p. 25.

²Ibid.

could be added later when necessity demanded.¹

In 1911, the Bible training school at Pilot Point, Texas, merged with Central Nazarene University. This act gave added strength to the new institution in students and finance.

The Reverend W. E. Fisher was elected the first president but declined because he believed he could be of more help to the school by not being a part of the administration. The board of trustees then elected J. E. L. Moore as president. His duties were to select a faculty, interest students in attending, solicit finance, erect buildings, and supervise the founding and operation of the school. Moore had a two-fold objective for the school: to build a strong educational program and to develop in the students a deep sense of spiritual values. This he did by offering a broad curriculum of courses and by emphasizing character training and Christian culture.

School opened in September, 1911. There were the following departments: a college of liberal arts, an academy, a conservatory of music, a commercial department, a department of expression, a primary department, and a grammar school.²

Central Nazarene University was owned, controlled, and

¹Ibid.

²Cantrell, op. cit., p. 115.

operated by the Church of the Nazarene. It was interdenominational in the sense that students from other churches were welcomed to enroll. It was progressive and co-educational, and had a strong religious program. Church services were held in the college buildings on Sunday morning and evening. Sunday school classes were taught by the university professors. Weekly prayer meetings were held in the school. Chapel services for the students were held daily with compulsory attendance. The college conducted two revivals a year for the students. Thus a strong and perpetual emphasis was placed on spiritual development.¹

It is reported that the professors were well-educated, consecrated, self-sacrificing individuals who desired to help in the moral and spiritual training of the students. There was a hope that many of the students would feel a call to Christian service.

The curriculum offerings were weighted toward religion, languages, and music. The courses included English literature, history, Latin, Greek, Hebrew, French, German, Spanish, mathematics, physics, chemistry, zoology, botany, philosophy, Bible, piano, voice, and instrumental music.²

In 1914, a dormitory was erected that housed forty

¹Second Annual Session of Central Nazarene University, 1912-1913 (Hamlin, Texas: 1912), pp. 51-52.

²Ibid., pp. 6-8.

women. Two years later a dormitory was built to accommodate thirty men.¹ The three buildings--the administration building and the two dormitory buildings--were adequate for the duration of the school.

The enrollment started with 56 the first year. In 3 years it had increased to 145 and by 1916 it was 177. Then came World War I, and many of the young men went into military service. The enrollment dropped to 73. Following the war it increased to 151. When the school was reclassified by the department of education of the Church, the enrollment again decreased.

By the end of Moore's administration there were twenty-four faculty members. In 1917, he resigned to accept the presidency of Eastern Nazarene College. The board then elected the Reverend J. B. Galloway as acting president for one year, and the Reverend J. C. Henson was elected as business manager.²

During the years of 1917-18 it was difficult to operate a church-related college, particularly in an arid area. The drought had hit Texas, making finances very limited. The World War had taken the young men into service; thus, the enrollment was down. So little tuition was collected that the college was unable to pay the teachers their salaries.

The Reverend E. D. Cornish, who had been elected

¹Ibid., p. 15.

²Ibid., p. 12.

president in 1918, resigned after two years, and went to teach at Bresee College in Hutchinson, Kansas. He was followed by the Reverend A. S. London as president. London's policy was to invite strong evangelists to the college to preach and to lecture to the students. Among them were Dr. W. Heaps, Dr. N. Riddell, Dr. J. D. Sandifer, Dr. D. F. Brooks, Dr. J. B. Chapman, Dr. B. F. Neely, Dr. R. T. Williams, the Reverend J. Norberry, the Reverend Bud Robinson, the Reverend C. W. Ruth, the Reverend C. S. Nausbaum, and Dr. L. P. Macrory.¹

The financial struggle was bitter. The school was in debt \$10,000; then, too, there was a continual deficit in current expenses. Emergency plans were laid to raise money for operating expenses and capital indebtedness. The people in the community of Hamlin raised \$5,000, which substantially helped reduce a loan that had been delinquent for several years.²

In May, 1923, London resigned and was succeeded by the Reverend W. K. Twyeffort, who served as president for one year. He was followed by Professor J. C. Horger, who became acting president for one year. In 1925, the Reverend W. H. Phillips, pastor of the local church, was elected president.

¹Year Book, Church of the Nazarene, 1923, p. 12.

²Minutes, Hamlin District, Church of the Nazarene, 1923, p. 28.

Central Nazarene University did not meet the standard of the Church for college status; so the general assembly, at Kansas City, adopted a recommendation from the department of education that classified Central Nazarene University as a Bible school and academy.¹ The committee on education of the Hamlin district assembly of the Church countered by recommending that the board of directors of the college request the department of education to grant the college a junior college standing. This committee felt that the classification proposed by the general Church would decrease their enrollment. The classification as a Bible school and academy remained in spite of the protest.²

It was a financial struggle to keep the school operating with a small enrollment and limited finances. Phillips worked hard but after two years resigned; Dr. B. F. Neely was elected president, business manager, and field representative. Under his administration the high school was accredited by the Texas State Department of Education.

President Neely was able to get teachers to come and serve on a sacrificial salary, but he saw there were insurmountable obstacles if the school were to continue to operate.

¹Journal of the Sixth General Assembly of the Church of the Nazarene, 1923, p. 238.

²Minutes, Hamlin District, Church of the Nazarene, 1924, p. 31.

A boarding high school was impractical because the students of high-school age needed to be with their parents, and the school depended on boarding students for its operation. The town had a population of only four thousand and was unable to furnish employment for resident students. Finances were difficult to get and the constituents were discouraged with the prospects of continuing the school at Hamlin.¹

Considering the relocation of the school, the board of trustees appointed a committee to find a new site, and another committee to find a buyer for their present property. Since no buyer was found, they could not relocate. On May 7, 1929, the board recommended that a union be formed with Bethany-Peniel College in Oklahoma. The resolution was sent to the members of the district advisory board for a vote. It was adopted, with only two negative ballots.²

Central Nazarene University was closed. The records and equipment were transferred to Bethany. The property was sold and the indebtedness was paid. Some of the faculty and students moved to Bethany. The alumni association identified itself with Bethany-Peniel College, and the supporting districts of Abilene, San Antonio, and New Mexico were added to the supporting area of the Bethany school. Thus the merger was completed.

¹Ibid.

²Minutes, Hamlin District, Church of the Nazarene,
1929, p. 12.

Southeastern Holiness College
1915-19

Soon after the turn of the century, holiness preaching entered the vicinity of Donalsonville, Georgia, and a number of persons were sanctified. They organized a church and erected a building. It was not long until they desired to have a holiness school in which to educate their children.¹

In 1912, the T. J. Shinglers, a "holiness" family, who were wealthy farmers living in the community, donated land and money for the erection of a large solid brick building to be used for a school. It was said to be one of the most beautiful buildings on any holiness college campus. Others contributed money for the project, but it was small in comparison with the great generosity of the Shinglers.

An advertisement was run in the Herald of Holiness for a president for the school. The Reverend Z. B. Whitehurst answered the advertisement and was elected president. School opened in September, 1915. It was called the Shingler Academy. There were primary grades, a high school, and a Bible training school.

Whitehurst resigned after two years and was succeeded by Dr. E. P. Ellyson, who changed the name of the school from the Shingler Academy to Southeastern Nazarene College. Ellyson was able to attract some of the greatest educators of

¹Interview with Fred Floyd, Professor of History, Bethany Nazarene College, July 9, 1957.

the Church to the Donalsonville school, including Dr. and Mrs. A. K. Bracken and Dr. and Mrs. C. A. McConnell.

In the 1915 district assembly, resolutions were made calling for more financial support for the school. Special advertising was planned, and those who knew of prospective students were to communicate with the president. One Sunday in April, of the same year, was designated as Education Day for the churches throughout the district to give special attention to an educational budget.¹

These few people were ambitious and put forth much effort to establish a school, but it was quite clear to them that there was not enough money or supporting territory in the Southeast for two Nazarene schools--this one and the other at Nashville, Tennessee. In 1918, the district assembly became fully aware of the problem; the district committee on education had received word from the department of education to the effect that it was their desire to have one strong school in each school zone. This could best be accomplished by the merger of the small schools into one large school. The committee on education reported to the district assembly that it was their opinion that if the assembly desired to have ministers and Christian workers they would have to train their own. Yet recognizing that within the educational zone there were two schools trying to do the same work, the committee

¹Minutes, Southeastern District, Pentecostal Church of the Nazarene, 1913, p. 22.

recommended the uniting of Southeastern Holiness College with Trevecca Nazarene College located at Nashville, Tennessee.

Part of the report of the committee was as follows:

Since this is true and since the college at Donalsonville has already been selected as the college for the southeastern college district, we recommend:

1. That we endorse the proposed union of these two colleges.
2. That we assume our part of the obligation, and pledge our support to the said consolidated college.
3. That we elect from our members a suitable person who will represent our District on the board of trustees of said college.
4. That we adopt the papers submitted by the Southeastern Nazarene College and signed by T. J. Shingler, which paper is attached to and remains a part of this report.
5. That Dr. E. P. Ellyson is appointed our agent to carry out this consolidation and is hereby given the power to make any legal transfers of property, either personal or realty considered with, and owned by the college located at Donalsonville, Georgia, and transact any other necessary business that may arise.¹

The district assembly adopted the recommendations of the committee on education and made plans for the merging of the schools. Mr. Shingler favored the motion; he realized it would be difficult to maintain a school in Georgia unless the districts and the zone would support it. He recognized that Nashville was known as "the Athens of the South" and was the home of many large schools. He made the motion to consolidate the school with Trevecca Nazarene College, and

¹Minutes, Georgia District, Pentecostal Church of the Nazarene, 1918, p. 14.

it was passed.¹

The term of operation for the Donalsonville school was four years. In that short span of time the school helped in the training of some well-known students in the Church. One of these was Dr. Fred Floyd, who has been head of the history department of Bethany Nazarene College for many years and also secretary of the Northwest Oklahoma District of the Church.

The uniting of Southeastern Nazarene College with Trevecca in 1919 brought strength to the struggling college in Nashville. Trevecca Nazarene College has continued to progress and is at the time of this study a strong liberal arts college in the Church.

Summary

The progress of the educational institutions has paralleled that of the Church of the Nazarene. The schools became stronger as the Church increased in membership and finances.

There were three motives for the establishment of schools: the desire to have the children educated in a Christian atmosphere; the recognition that Christian workers must be trained to insure the development and stability of the Church; and a strong desire to preserve and propagate the doctrine and experience of entire sanctification. Thus, from

¹Ibid.

1899 to 1917 there were twelve schools founded in America by the Church. Six of these schools later consolidated to make fewer but stronger institutions. The reasons in each instance for merging were the lack of finance, poor locations of the schools, and too small a supporting territory.

Texas Holiness University was the first to be founded. It was opened in 1899 at Peniel, Texas, by a group of "holiness people" who wanted to train young people for Christian work. It functioned as an interdenominational school for twelve years and then was given to the Church. In 1920, the school united with the college at Bethany, Oklahoma, to form Bethany-Peniel College. Texas Holiness University had enrolled 3,000 students and had 277 graduates in the 21 years of its operation. A large percentage of its alumni became ministers, missionaries, and active laymen in the Church.

Arkansas Holiness College was founded in 1900 at Vilonia, Arkansas. It was started in order to provide the elementary children a Christian education and to give them moral training in Christian character. The department of education suggested that the school should unite with Bethany-Peniel College, and after due consideration the union was accomplished in 1931.

Bresee College started in 1905 at Hutchinson, Kansas. It developed out of a prayer meeting and the organization of a church. The leaders wanted a school that would train

persons for the ministry and for missionary work. The college continued for thirty-five years before it reached the limits of its development. The department of education recommended that the school merge with Bethany-Peniel College, and this was done in 1940.

Beulah Heights College and Bible School was founded in 1906, in Oklahoma City, Oklahoma. It was started in the buildings that were being used by an orphanage and a rescue home. The purpose of the school was to give the orphans an education. After three years it was turned over to the Church of the Nazarene, moved to Bethany in 1909, and opened under the name of Oklahoma Holiness University.

Central Nazarene University was founded in 1911 at Hamlin, Texas. From the beginning there was a financial struggle that finally became insurmountable. The school at Pilot Point merged with the school at Hamlin soon after the latter was established. The enrollment reached a high of 177 and then decreased until it became necessary to close the school. In 1929, Central Nazarene University united with Bethany-Peniel College.

Southeastern Holiness College was established in 1915 at Donalsonville, Georgia. It was in operation for only four years but made itself felt in the Church. It functioned as a primary, an elementary, a high school, and a Bible school. In 1919, on the recommendation of the department of education,

it consolidated with Trevecca Nazarene College, Nashville, Tennessee.

These six colleges were founded between 1899 and 1915. Each of them had made a significant contribution to the Church by educating its children in a Christian atmosphere and training young people for Christian service.

CHAPTER IV

THE HISTORY OF THE LIBERAL ARTS COLLEGES OF THE CHURCH OF THE NAZARENE

At the time of this study there were six liberal arts colleges owned and operated by the Church of the Nazarene. They were located in Wollaston, Massachusetts; Kankakee, Illinois; Nashville, Tennessee; Bethany, Oklahoma; Nampa, Idaho; and Pasadena, California. Although these colleges were separated by long distances, they were, however centralized in their respective educational zones.

Each of these six zones in the United States was made up of a number of assembly districts. Each district comprised a state or part of a state. The annual district assemblies elected two or three men from each district to be members of the board of trustees of the educational zone school.

The board of trustees met annually to form policy and to employ the college staff for the following year. A board of control was elected by the board of trustees to carry out the policy and to care for any matter pertaining to the school in the interim between the annual board meetings.

The liberal arts colleges were founded within a period of thirteen years, 1900-13. They were very similar in many respects. The points of likeness included the institutional objectives, curricular offerings, methods of instruction, size of the institutions, publications, physical plants, numbers of students, annual budgets, athletic programs, school administrations, strength of faculties, size of libraries, alumni organizations, and accreditation. However, in the midst of the many similarities there are differences. The colleges differed principally in location, in types of buildings, in types of students, in methods of administration, and in policies regarding athletics.

It is the purpose of the present chapter to relate the history of the several colleges in the order of the dates of their founding. The events of each will be set down in the order in which these events occurred. It will be noted that individual presidents will be named, and the important events relating to each of their periods of administration will be recounted.

Eastern Nazarene College

The School at Saratoga Springs, 1900-02

The Founding and Closing of the School

In 1899, the Association of Pentecostal Churches of America elected a committee of education of five members,

consisting of J. H. Norris, L. C. Pettit, W. C. Wentworth, H. N. Brown, and Charles DeVier. The committee recommended that a Bible training school be established. The recommendation was adopted, and a plea for twenty thousand dollars was made through the official church paper, The Beulah Christian.¹ As a result, on September 25, 1900, a school was organized at Saratoga Springs, New York. It was named the Pentecostal Collegiate Institute and Bible Training School, and L. C. Pettit was elected president. There were ten faculty members and fifty-one students the first year. The school was housed in an old hotel building. The objective was to train young people to become Christian workers.²

The second year of the school brought changes: finances came in dribbles from the churches, so that the school was unable to keep pace with its increased indebtedness; internal trouble brought about dissatisfaction; and there were divisions within the faculty and among the students. In May, 1902, President Pettit made a public declaration that from that time on the institution would be free and independent of the board of education and the

¹J. H. Norris, "A Twentieth Century Call," The Beulah Christian, February 2, 1900, p. 2.

²Pentecostal Collegiate Institute, Catalogue, 1901-02 (Saratoga Springs, New York: 1901), p. 3.

Association of Pentecostal Churches.¹ The Association countered by disclaiming any further obligation to the Saratoga Springs school.² The school continued for one semester and then closed.

The School at North Scituate, 1903-19

Presidents and Major Events

Following the break with the school at Saratoga Springs, the Association in January, 1903, established a Bible training school at North Scituate, Rhode Island. It was chartered under the name of the Pentecostal Collegiate Institute. It was located ten miles west of Providence, on a four-acre tract of land near beautiful Moswansicut Lake. The buildings, vacant for ten years, had been used previously by the Baptist Society for a normal school, called the Lapham Institute. The new Bible school was interdenominational in organization and was supported by the Association of Pentecostal Churches of America.

W. F. Abrecht was the president and served for one year, 1903-04. He was followed by A. C. Daniels, for the years, 1904-06. The first commencement lasted for six days with preaching each night. There were four graduates: one

¹Letter from Gertrude Tracey to Bertha Munroe, March 26, 1947. Archives, Eastern Nazarene College, Wollaston, Massachusetts.

²The Beulah Christian, June 2, 1902, p. 9.

became a missionary, one a district superintendent, one a doctor, and one a nurse.¹

In 1906, the Reverend E. E. Angel was elected president and served for eight years. The following year, 1907, he was elected a delegate to the general assembly that met in Chicago to unite the Church of the Nazarene and the Pentecostal Churches of America.² In 1908, he was elected secretary of the committee on education for the general church at the general assembly held at Pilot Point, Texas. The official organization of the Church of the Nazarene took place at that time.

President Angel, it is said, gave to the college "the illumination of a worshipper, with a fresh vision of Jesus Christ, and in practice, loyalty to His teaching."³

Finances for the support of the school were scarce. The students had no employment; the teachers were not paid. The faculty agreed that the administration should pay the school bills first, and if there was any money left, to divide it among them. There was seldom any left. People of the vicinity were asked to give one dollar to the school or,

¹George Rice, "The History of Eastern Nazarene College" (unpublished Bachelor of Divinity thesis, Nazarene Theological Seminary, Kansas City, 1952), p. 3.

²Proceedings, Pentecostal Church of the Nazarene (Los Angeles: Nazarene Publishing House, 1907), pp. 51-53.

³Interview with Bertha Munroe, Dean Emeritus of the College, Eastern Nazarene College, July 22, 1957.

if they could, to give a laying hen to help supply the table with food. A trade school was started in order to give part-time employment to the students. They made brooms and mops, but there was little sale for the articles and the project was discontinued. Women ironed shirts for two cents each and twenty-five handkerchiefs for a penny.

Following Dr. Angel as president was J. C. Bearse, who served for two years, 1914-16. This was the year that the school was threatened with fore-closure because of financial obligations.¹ Following Bearse, A. R. Archibald served for one year, 1916-17. J. E. L. Moore then served as president for one year, 1917-18. He was followed by F. J. Shields, who served for five years, 1918-23. When World War I began, thirty-nine men went into military service, leaving an enrollment of only seventy-three students.²

On June 14, 1918, the school was deeded to a board of trustees selected by the New England, New York, and Washington-Philadelphia districts of the Pentecostal Church of the Nazarene. The name of the school was then changed to Eastern Nazarene College, and a charter was granted by the State of Rhode Island for conferring of degrees.³ The

¹James B. Chapman, A History of the Church of the Nazarene (Kansas City: Nazarene Publishing House, 1926), p. 90.

²Ibid., p. 95.

³Ibid.

curricular offerings included a college of liberal arts, a school of theology, a school of expression, an academy, a commercial department, and a department of music.¹

A follow-up study the alumni made in 1918, showed that among the graduates there were twenty ordained elders, five licensed ministers, five missionaries, one doctor, one dentist, five nurses, fifteen teachers, forty-nine business men and women, thirty-two housewives, and three college students.² The alumni who were leaders in the Pentecostal Church of the Nazarene were Dr. Olive Winchester, Dr. S. S. White, Dr. L. A. Reed, and Dean Bertha Munroe.

The School at Wollaston, 1919-57

Presidents and Major Events

In 1919, the college was moved from North Scituate to Wollaston, Massachusetts, two blocks from Quincy Bay, and seven miles from the city center of Boston. The new location gave the students the advantages of the use of large libraries, laboratories, and museums. The industrial city gave opportunity for student employment.

The campus was a beautiful twelve-acre tract of land with seventy different species of vegetation in the form of flowers, shrubs, and foliage. There were three buildings--

¹Eastern Nazarene College, Catalogue, 1923-24 (Wollaston, Massachusetts: 1923), p. 8.

²Heart, Head, and Hand, November 16, 1918, p. 3.

the "Manchester" house, the "Canterbury" house, and the "Quincy Mansion," the latter having been the home of the mayor of Boston. All three buildings had been recently occupied by a private school for girls.

In 1920, a charter was granted by the Commonwealth of Massachusetts. At that time there were twenty enrolled in college, and the library holdings were six thousand volumes. The publication of Heart, Head, and Hands that began in 1912 was discontinued. In 1921, the Nazarene Advance was published and continued until 1939, when the Christian Scholar took its place.

Floyd W. Nease became president in 1923 and remained in office for seven years. He was responsible for the building of Munroe Hall, a dormitory for women, a heating plant, a gymnasium, and the Fowler Memorial Administration building. It was during his administration that the Commonwealth of Massachusetts granted authority to the college to confer the Bachelor of Arts degree. It was also during this time that the alumni association was organized and the freshmen began compiling a book each year in English class called the "Green Book."

In 1930, Dr. Floyd Nease died while in office. He was away on a fund-raising campaign to get money to liquidate the indebtedness on the administration building when he had a heart attack and passed away suddenly. During his years of

service, it is said, he gave the college the challenge of a Christian scholar. He strongly advocated the consecration and development of the entire personality for service to Christ. For the eleven years he was at Eastern Nazarene College his theme was for one to be "one hundred per cent of the person that you can be for God."¹

Dr. R. W. Gardner succeeded Nease as president and served for six years, 1930-36. During his administration additions were made to the library that brought the total holdings up to eleven thousand volumes. Dr. Gardner was a strong example of perseverance. It is said that he carried the school through the depression with courage and endurance.² Many schools closed for lack of money, but Eastern Nazarene College survived.

Dr. G. B. Williamson became president in 1936 and served for nine years. It was during his administration that the "Willow House" was purchased and used for a women's dormitory, and two other houses were bought, one for students and the other for the president. Also at this time the curriculum was reorganized into five major divisions, and majors were offered in sixteen departments. A bachelor of theology was offered as a fifth-year program. It constituted

¹Interview with Bertha Munroe, July 22, 1957.

²Ibid.

one year's work following the baccalaureate degree.¹

It was during Williamson's term as president that the college suffered a twenty-five thousand dollar loss by fire in the "Canterbury" building. It was in that fire that a girl's life was saved by the presence of mind and heroic courage of Norman Collins. He endangered his life to rescue Miss Isabelle Gardner, who was trapped on the top floor of the building.²

In 1941, the Commonwealth of Massachusetts granted authority to the college to confer the Bachelor of Theology degree, the Bachelor of Science degree, and the Bachelor of Arts degree with a major in religion. Two years later the college became a member of the New England Association of Colleges and Secondary Schools, and the following year, a member of the Association of American Colleges.³

World War II had a depleting effect upon the college. Two hundred students and faculty members were taken into military service. While they were away from the College Dr. Alice Spangenburg, the English professor, corresponded with each one of them. Following the war there were seven gold stars displayed, indicating the honored dead of the college.

¹Eastern Nazarene College, Catalogue, 1940-41 (1940), p. 8.

²Quincy Patriot Ledger, May 2, 1941.

³Interview with Bertha Munroe, July 22, 1957.

The war years were hard on Eastern Nazarene College financially. The indebtedness of the college was two hundred thousand dollars and the school was threatened with foreclosure. A debt reduction campaign was initiated, and in 1944, the mortgage was burned and the school was free of debt.

It was said that:

While at the college as president, Williamson was personified optimism. He was always confident of a final victory. He kept reminding himself and others that even if the task seem impossible, still it could be done if it was in the will of God.¹

In 1940, Dr. Samuel Young was elected president. He built an addition to Munroe Hall at a cost of \$200,000, which was paid for in three years. The addition increased the size of the dormitory and dining hall, and gave space for parlors and offices. He erected Memorial Hall at a cost of \$230,000. In 1948, Dr. Young was elected general superintendent of the Church of the Nazarene; however, he stayed at the college until it was free of debt.² It was reported that "Dr. Young was loyal to the truth; he gave to the college a steadfastness of purpose. He built wisely on the foundations already laid. He was a careful builder."³

In 1948, Edward S. Mann became president, and at the time of this study he was still serving. He had been at the

¹Interview with Bertha Munroe, July 20, 1957.

²Rice, op. cit., p. 72.

³Interview with Bertha Munroe, July 21, 1957.

college twenty-three years before he became president. In 1950, he was instrumental in getting the first unit of the College Church constructed on the campus at a cost of \$100,000. Three years later he erected the Nease Memorial Library adjoining the administration building.¹ It had holdings of 30,000 volumes and a capacity for double that amount; the study hall had a seating capacity of 125, and there were 150 periodicals and newspapers that came to the library.

It was during Mann's administration that the college curriculum was registered by the State of New York, and the commonwealth of Massachusetts granted the college the authority to confer the Bachelor of Music degree. The college inaugurated a three-year Bible certificate course and a two-year school of Practical Arts and Letters. Dr. Mann's administration so far has been marked by permanence and advance. He is the only Nazarene College president who is a layman.²

The history of Eastern Nazarene College has been that of an institution with a strong spiritual program and a long financial struggle for fifty-seven years.

It is reported that "the presidents of Eastern

¹Eastern Nazarene College, Catalogue, 1957-58 (1957), p. 17.

²Interview with Bertha Munroe, July 22, 1957.

Nazarene College have been strong men of spiritual integrity, faith, prayer, and sacrifice. They have been men with leadership ability. They have contributed to the building of a strong liberal arts college and the inculcating of Christian character in the lives of thousands of young people."¹

The faculty has consisted of competent, self-sacrificing men and women who have given of themselves to build a college. In 1900, there were five teachers; in 1957, there were fifty. Each of these faculty members had attended at least two universities, had taught in other colleges, and had been a member of at least two professional societies. Twelve of this group held doctors' degrees, and twenty-six had masters' degrees.² Ten former faculty members had become college presidents, and three had become general superintendents of the Church.

The alumni have gone into many professions. Some have been admitted to leading universities for graduate study, such as Harvard, Boston University, and Massachusetts Institute of Technology. Some have served churches in nine different denominations. Some became missionaries in Peru, China, India, and Africa, while still others have become

¹Ibid.

²Eastern Nazarene College, Catalogue, 1957-58 (1957),
p. 12.

public school teachers, college professors, engineers, doctors, nurses, chemists, contractors, bankers, executives, and statisticians.¹

Pasadena College

Pacific Bible College, 1902-10

Founding of the College

The school which later became Pasadena College was started as Pacific Bible College in 1902, in Los Angeles, California. It was the only school among the several holiness schools that had the honor of being established by the founder of the Church of the Nazarene, the Reverend P. F. Bresee.

The school was partly the result of the efforts of Mrs. Martha Seymour, Miss Leora Mavis, Mrs. Mavis, Mr. and Mrs. Johnson. For eight years they had been praying that a Bible school might be established in Los Angeles for the training of Christian workers. In 1902, they pooled their financial resources and purchased property for a school. Bresee personally carried the mortgage of \$3,100. The property consisted of a two-story frame house that accommodated twenty-five boarding students, and an additional lot for expansion. It was located on San Pedro and 28th streets.

The event seems to have been welcomed by the committee

¹Eastern Nazarene College, Pamphlet, 1951.

on education in the Church, for in its report that year it said, "We earnestly commend Pacific Bible College to the fervent prayers and loving care of the Church of the Nazarene at large and to the lovers of Scriptural holiness everywhere."¹

School opened September 29, 1902, with the following persons as members of the administration and faculty: the Reverend P. F. Bresee was president and taught homiletics; the Reverend C. W. Ruth was vice-president, corresponding secretary, and teacher of systematic theology and Bible holiness; Miss Lily Brothwell was recording secretary and teacher of philosophy of the plan of salvation; Miss Leora Mavis was treasurer; Miss Mary A. Hall taught missions and the exposition of the shorter epistles; F. A. Seymour lectured on Job, Bible literature, and church history; Miss Olive P. Baldwin taught New Testament history; Mrs. A. T. Armour taught Hebrews and Leviticus; E. P. Burlt taught Old Testament history; Miss Leati McKee taught voice culture; and Miss Anna Franarippa taught Spanish. The teachers served without financial remuneration.²

The enrollment was twenty-eight students the first year, about the same number the second year, and thirty-one

¹"Report of Committee on Education," The Nazarene Messenger, October 23, 1902, p. 10.

²The Nazarene Messenger, October 9, 1902, p. 11.

the third year. There were represented in these groups four nationalities, six states, and nine denominations.

During the first year the cost of board, room, and tuition was one hundred dollars. Three years later tuition was twelve dollars per year, and board and room were two and one-half dollars per week, or one hundred forty-two dollars a year. The cost more than doubled in the next five years.

In 1905, Jackson Deets of Upland, California, gave \$30,000 to Pacific Bible College. The trustees of the school changed the name of the school at that time to Nazarene University and Deets Pacific Bible College. With the money that was given, property was purchased on the corner of Melrose and Western avenues in Hollywood as a site for the relocation of the school. On June 7, 1906, a dedication service was held on the grounds and was attended by over five hundred persons.¹ This site, however, was not used by the university. It was held for three years and then sold. The money from the property was used for the purchase of the Hugus Ranch, northeast of Pasadena, for \$165,000. The ranch consisted of 13⁴ acres of land and an old mansion that was built in 1887.

¹Lucy P. Knott, "New College Grounds Dedicated," The Nazarene Messenger, June 14, 1906, p. 10.

Nazarene University and Deets Pacific
Bible College, 1910-24

Presidents and Major Events

In 1910, the university moved from Los Angeles to its newly acquired property. Subsequently as the area developed and streets were opened, the college campus fronted on Bresee and Howard streets in Pasadena. The Old Mansion had since been remodeled and at the time of the author's visit it was being used as a Conservatory of Music.¹ Fifty acres of land had been retained as the site for the college, and the remainder laid out into small lots and sold to complete the payment for the property.²

Bresee had served as president nine years when he was succeeded by Dr. E. P. Ellyson. Ellyson served two years, 1911-13. At that time the university was a college of liberal arts, a college of Biblical instruction, and an academy. The curricula in liberal arts consisted of three four-year courses. One led to the A. B. degree, one to the B. S. degree, and one to the Ph.B. degree. The college of Biblical Instruction had two three-year courses and one two-year course. The three-year courses were one with a Greek-English major and one in English Bible. The two-year course was for

¹Fred Shoop, Star News (Pasadena), August 12, 1956.

²"University Campus Tract," The Nazarene Messenger, March 10, 1910, pp. 6-7.

training Christian workers. The academy had three four-year courses: classical, literary, and scientific. There were in addition to the foregoing a preparatory school, a school of music, and a school of oratory, each with an appropriate curriculum.¹ In 1912, there was added a Spanish department, a normal school, and a school of art. Three years later nurses training and a college of philanthropy were added.

The library started with a few Bible commentaries, encyclopedias, reference books, books on Bible doctrine, books of sermons, and missionary periodicals.² By 1910, the library holdings had grown to 2,000 volumes. In the next decade the library had more than doubled its holdings.

In 1913, Dr. H. Orton Wiley succeeded Dr. Ellyson as president and served for three years. During this time there were three buildings erected on the campus, a men's dormitory, a women's dormitory, and a student union building.

It was during Wiley's administration that a serious difficulty arose, one that led to a sharp decline in the enrollment. The Reverend Seth C. Rees had been called as pastor of the University Church on the campus. During the four years of his pastorate the attendance had grown until in

¹"Nazarene University, Pasadena, California," The Nazarene Messenger, August 25, 1910, p. 1.

²Nazarene University and Deets Pacific Bible School, Catalogue, 1908-09 (Pasadena: 1908), p. 3.

1916, it had reached 496 members.¹ But there had developed strong differences of views on the method of seeking salvation between the Reverend Ramsey, dean of the Bible college, and the Reverend Rees. This dispute caused a serious division in the church, and Dr. Eckel, the district superintendent, was prompted to take drastic steps. He disorganized the University Church. This left Rees without a congregation. On May 27, 1917, the latter organized the Pentecost Pilgrim Church,² at a location two blocks from the University campus. This organization increased until in 1957, there were 40,000 members.

Rees's departure took its toll from the school. The enrollment dropped seventy-five per cent during the ensuing two years. In 1917, there were only thirty-one students in the entire institution.

Wiley left, to be president at Northwest Nazarene College, and was succeeded by G. V. Fallis, who served as president for one year, 1916-17; E. F. Walker, who served for one year, 1917-18; and A. O. Hendricks who served for five years, 1918-23.

During Hendricks's administration the cost per student had risen to \$252 per year. It was also at this time that there were added to the curricula extension courses,

¹Interview with H. Orton Wiley, President Emeritus, Pasadena College, June 16, 1957.

²Manual of the Pilgrim Holiness Church, 1946 (Indianapolis: Pilgrim Publishing House, 1946), p. 10.

high school commercial courses, missionary training courses, ministerial and deaconess courses, and a medical department.

Pasadena College, 1924-57

Presidents and Major Events

C. B. Widmeyer succeeded Henricks as president in 1923 and served three years. During this time the name of the college was changed from Nazarene University and Deets Pacific Bible College to Pasadena College. This was the last change of name for the school. Following Widmeyer as president, H. Orton Wiley returned for his second term and served three years, 1926-29.

By this time the college of liberal arts had twelve departments and the college of Biblical instruction had six. Wiley was responsible for the addition of a school of fine arts and the expansion of the curricula to include a three-year course leading to a certificate in English Bible, and a three-year course leading to a certificate in religious education.

In 1929, Orval Nease was elected president. He built the administration building at a cost of \$150,000. It was a large three-story building that accommodated all staff offices and class rooms.

Because of lack of finances it was necessary to sell

part of the college campus to obtain money to be applied to the indebtedness. This happened three different times. The original fifty-acre campus was reduced to forty acres in 1921. Three years later it was reduced to twenty acres, and still later it was reduced by five acres, leaving only fifteen acres of the original plot.

After 1917, the enrollment increased until in the year 1928-29 it had reached 236. The student expenses had steadily increased until the cost per year per student in 1930 was \$393.

Wiley came back for a third term in office in 1933, and this time served sixteen years. During this term, in 1946, the gymnasium was built at a cost of \$200,000. The next year, the women's dormitory was built at a cost of \$275,000. It was called the "Goodwin House." The following year a science building was erected at a cost of \$42,000.

In 1931, the college had joined the Western College Association, and twelve years later it was accredited by the regional accrediting agency, the Northwest Association.

During the years there had been a steady development in the offerings of the institution. For example, in 1934, a college of commerce and a college of music were added. It was included in the graduate department of music which was organized three years later. By this process the internal organization had become somewhat inconsistent and confusing.

There were colleges within the college. It is understandable why, in 1941, the college reorganized into six divisions and each division into appropriate departments. The expansion in programs continued. In 1942, a junior college and Spanish department were added. Two years later a graduate school was created and offered a program for the degree of Master of Arts in religion. Under Wiley's administration the enrollment had increased from 370 in 1936 to 492 in 1945.

W. T. Purkiser was elected president in 1949 and served until the summer of 1957. He built the library in 1950, at a cost of \$150,000 and, in 1954, "Klassen Hall," a dormitory for men, at a cost of \$215,000. The college also bought four off-campus buildings. The total evaluation of all property and equipment on June 30, 1957, was \$1,294,113.¹

The library was housed in a new, modern, fire-proof building. The holdings had steadily grown. In 1920, there were 5,000 volumes; in 1938, 8,000; in 1948, 32,000; and in 1957, 40,000; besides bound periodicals, pamphlets, congressional reports, and other materials.

The enrollment had increased from 627 in 1951 to 731 in 1957. The students were from twenty-eight states, fifteen countries, and twenty-five denominations. The school was interdenominational and co-educational. The students published the yearbook called La Sierra, and the PCinian, a bi-weekly

¹Interview with J. E. Deisenroth, Business Manager, Pasadena College, June 30, 1957.

newspaper.

The administration had definite plans for the future. They planned on an enrollment of 1,000 students by 1960 and a million-dollar endowment fund. The master plan called for the building of a "Commons Building" to house a bookstore, kitchen, cafeteria, home economics department, and student offices. The next projected buildings were reported to be a physical science building to cost \$275,000, a women's dormitory to cost \$280,000 to house 300 students, and a men's dormitory to cost \$318,000 to house 300 students. The schedule called for a class room building to be built in 1960, and by 1966, a fine arts building, a college chapel, and a college gymnasium.¹

Thus Pasadena College had grown from a small Bible school to a liberal arts college accredited by the regional accrediting agency and an enrollment of seven hundred thirty-one students.

Trevecca Nazarene College

The Missionary and Bible Training School
1900-14

Founding of the School

The Reverend J. O. McClurkan, founder and first president of what later became Trevecca Nazarene College became a

¹Interview with W. T. Purkiser, President, Pasadena College, June 17, 1957.

Christian at thirteen years of age and five years later was licensed to preach in the Presbyterian Church. In 1894, he was sanctified under the ministry of Beverly Carradine. Four years later he gathered some people together in Nashville, Tennessee, and organized the Pentecostal Alliance. The objectives of the organization were for those of like faith to have fellowship together, to deepen their spiritual life, and to spread the Gospel around the world. Later the name of the organization was changed to the Pentecostal Mission, and it was granted a charter by the State of Tennessee.¹

In 1900, McClurkan started a Bible study class in the evenings during the winter months. It started with a class of six, but the number of persons attending these sessions grew rapidly. Other classes were added, other teachers were called, and a school was established.²

In 1901, the opening of a Missionary and Bible training school was announced in the "Zion Outlook." It started in the Haynes school building on Fifth Avenue and Johnson Street in Nashville. The enrollment increased until it was forced to move to more adequate quarters. In 1905, there were eighty students, and in 1908, there were ninety-five. Two years later the school moved to a building that

¹Eugene Williams, "History of Trevecca Nazarene College" (unpublished Bachelor of Divinity thesis, Nazarene Theological Seminary, 1956), pp. 1-78.

²The Darda (published by the students of Trevecca Nazarene College, Nashville: 1951), p. 3.

had previously been used by the Pentecostal Publishing House, 125 Fourth Avenue North, Nashville.

The objective of the school was to train Christian workers for the home and foreign fields. The institution was planned as a place where young people could prepare for Christian service. The courses were designed to meet the needs of pastors, evangelists, and missionaries. Several courses were offered in Bible and theology. It was not until the later years that the elementary and normal schools were added to the curricula.

In 1906, the name of the school was changed to Pentecostal Literary and Bible Training School. Four years later it was changed again, this time to Trevecca College. The school had three departments which later developed into elementary school, high school, and college. In 1912, the college of liberal arts began granting the degrees of Bachelor of Arts and Bachelor of Science.

Money was scarce, partly because the tuition was free and board and room was only two dollars and a half a week. There was no money to pay the teachers. They served without financial remuneration.

A hospital was established five blocks from the school at 125 Eighth Avenue South. It was operated for the purpose of training nurses and doctors for foreign missionary work. It continued for only a short time and was forced to close because of lack of finances.

Trevecca College, 1910-35

Presidents and Major Events

In 1914, the Percy Warner Estate was purchased for sixty thousand dollars. The old property was then sold. The new location was an eighty-acre tract of land on Gallatin Road, near the city limits of Nashville. Fifteen acres of the estate was retained for the college and camp meeting grounds; the remainder was divided into small lots and sold in an attempt to pay off the indebtedness.¹

September, 1914, the Reverend J. O. McClurkan died. The day of his death was the opening day of school at the new location. McClurkan had been the founder, and president of the school for thirteen years. The following is a tribute to him:

A splendid architect he was. . . and Trevecca was his masterpiece. His careful hands were skilled as he laid the foundations and his heart was filled with a vision of the splendid edifice which was to rise above them.²

While McClurkan lived the school was independently owned and operated as an interdenominational institution. Various types of students enrolled. There was no selection for admission. The founder had this to say about the school:

All who have the will, will find a way open here for their training. None are wanted except those who have, or will surrender their lives wholly to God to be used in

¹Trevecca College, Catalogue, 1920-21 (Nashville: 1920), p. 7.

²The Darda, 1915, p. 19.

whatever sphere He may direct. The school is not open to the general public. It is for Christian workers, whether evangelists, pastors or missionaries, or even soul winners in a more limited sphere. Godly teachers are needed and all who wish to take a normal course can do so at rates within the reach of any who have a will to do; no others are desired.¹

Emmett McClurkan, the son of J. O. McClurkan, was acting president for one year following his father's death. In 1915, Dr. C. E. Hardy was elected president. He was a medical doctor, an educator, and a minister. He had been president of the Missouri Holiness College, pastor of Los Angeles Church of the Nazarene, professor of science, and superintendent of a hospital. He was a member of the general board of the Church, and pastor of the Mission Church in Nashville at the same time that he was president of the college.²

The Pentecostal Mission united with the Pentecostal Church of the Nazarene five minutes before midnight February 15, 1915.³ In the same year the committee on education in the Tennessee district assembly recommended that the District accept the college and commend it to the people of the District. The college was to offer courses equivalent to the required courses for ordination in the Pentecostal Church of the Nazarene. A committee of nine men were to be appointed

¹Living Waters, June 24, 1919, p. 1.

²Trevecca College, Catalogue, 1923-24 (1923), p. 5.

³Manual, Church of the Nazarene, 1932, p. 20.

to care for any business arising between the college and the district. Also a loan fund was to be created to aid worthy students in the theological department, and all members of the district were urged to take an active interest in the college and support it.¹ A few years later the college was deeded over to the Church of the Nazarene. It was recognized by the Church and was given a supporting territory called the Southeastern Educational Zone.² This zone included the districts of Southeast Atlantic states, Georgia, Florida, Kentucky-West Virginia, Tennessee, Alabama, and Mississippi.³

It will be recalled that in 1918, the Southeastern Nazarene University located at Donalsonville, Georgia, had united with Trevecca College. The union had brought strength to the college in the way of faculty, student body, finance, and library. Some of the facts about the early years of the Donalsonville school and Trevecca college were not available because of a fire at Trevecca that destroyed many records.⁴ It was known, however, that there was a seminary connected with the college, and it was called "Trevecca Theological

¹Minutes, Tennessee District, Pentecostal Church of the Nazarene, 1915, p. 20.

²Trevecca College, Catalogue, 1920-21 (1920), p. 7.

³Manual, Church of the Nazarene, 1936, p. 171.

⁴Interview with Fred Floyd, Professor of History, Bethany Nazarene College, June 9, 1957.

Seminary."¹ Beginning in 1915, Trevecca College conferred the degree of Bachelor of Arts in theology; seven years later the degree of Bachelor of Philosophy was granted.

Stephen S. White served as president for the two years, 1919-21; then C. E. Hardy was elected for his second term and was the administrator for four years. In 1922, the junior college was accredited, and in four years the high school was rated as a first-class high school by the State of Tennessee. The same year the college became a member of the Tennessee Association of Junior Colleges and the American Association of Junior Colleges.

John T. Benson, elected president for one year, 1925-26, was a consecrated layman who had founded his own printing establishment and had given liberally of his proceeds to help the college. He called his printing business the Pentecostal Mission Publishing Company, later changing the name to John T. Benson Publishing Company. It specialized in printing high school yearbooks.²

Dr. A. O. Hendricks followed Benson as president and served for two years. The school prospered under his leadership.³ Hendricks, before coming to Trevecca, had been president of Pasadena College five years, pastor of the Los

¹Trevecca College, Catalogue, 1922-23 (1922), p. 1.

²Interview with Fred Floyd, June 9, 1957.

³Trevecca College, Catalogue, 1926-27 (1926), p. 12.

Angeles Church of the Nazarene, and, later, missionary superintendent in Trinidad, British West Indies.

In 1928, C. E. Hardy was elected for his third term, serving this time for nine years. The financial burden on the property had been carried for twenty-two years. The college became so desperate that at one time they took a franchise on a soft drink called "Orange Jack." It proved to be a disappointing experience, and the college lost money. Finally, the economic depression came and took away everything the college possessed. The beautiful campus with the buildings and equipment went into receivership because of indebtedness. The Gallatin Road property was sold at public auction to H. O. Ball for twenty-five thousand dollars.

An attempt was made to purchase property from the Roger Williams University and American Theological Seminary on White Creek's Pike, three miles north of Nashville. In 1932, the college was moved there temporarily, but after two years the administration found a mortgage of twenty-six thousand dollars on the property. They lost what money that had been put into the place and they were forced to move again. It was during this year that a charter was granted them under the name of Southeastern Educational Board. During the time of receivership there were two faculty members who filed claims for back salary and sued the college.

In 1934, there seemed to be only one place left to go,

and that was to the local Nazarene Church in Nashville. Permission was obtained to hold classes in the church building. About one hundred seventy-five were housed in homes in the vicinity of the church.¹ The darkest hour for the school had come; there was a financial crisis. The college had no campus, it was heavily in debt, it had no credit, the teachers had received no money regularly for five years, and the president had only received thirty-seven dollars in cash for three years of service.²

Trevecca Nazarene College, 1935-57

Presidents and Major Events

The next year property on Murfreesboro Road in the southeast part of Nashville was leased for three years with an option to buy. It was a seven-acre tract of land located on a main highway and in the city limits of Nashville. The property had three buildings on it. One was a large administration building, and the other two were dormitories with thirty-two rooms each. After the three years expired, the college did buy the property for fifty-five thousand dollars. It had previously been owned by the Methodist Educational Board for colored people. In 1935, the college moved to its new location and has remained there.

¹Trevecca College, Catalogue, 1925-26 (1925), p. 8.

²Interview with A. B. Mackey, President of Trevecca Nazarene College, July 22, 1957.

In 1937, A. B. Mackey, as president, purchased forty acres of land adjoining the campus. Later he transferred it to the college. A president's home was built at a cost of seven thousand five hundred dollars, and a little later faculty apartments were built.

The administration building containing the library was burned to the ground, and only one-third of the books were saved. In 1943, a new three-floor administration building was built at a cost of sixty thousand dollars. Four years later, the McClurkan Memorial Hall, a location for the library, class rooms, and chapel, was built at a cost of one hundred thousand dollars.

One advantage Trevecca had in building was that the hill on which it was located was underlaid with a fine grey limestone building rock sufficient to cover the campus with buildings. The natural resource material had cut the cost of construction and had made for uniformity of appearance in the campus buildings. In 1948, Tidwell Hall, a dormitory for men, was completed at a cost of \$125,000. Two years later a beautiful modern Fine Arts building was erected at a cost of \$75,000.

In 1953, another fire occurred, destroying the women's dormitory and dining hall, the damage being estimated at \$100,000. In 1954, a new cafeteria was built which cost \$65,000, and a trailor court was provided at a cost of \$15,000. The evaluation of the property in 1957, was appraised at

\$1,250,000.¹

At the time of this writing an elementary school and academy are maintained by the college. They served as educational facilities for the children of the faculty and married students, and they were used for practice teaching for college students who were preparing to be teachers. The enrollment in elementary school was thirty-four, the high school was eighty, and the college was three hundred fifty.

Dr. Mackey encouraged professors to have the equivalent of a degree of Bachelor of Theology and to have a divine call to the training of Christian workers.² In 1947, thirteen of the college faculty members were ministers in the Church. It was Mackey's desire to have pastors in the community as members of the faculty at Trevecca and to have the curriculum include courses in practical Christian work under the supervision of faculty pastors.³

It is reported that Dr. Mackey had won the admiration of the faculty and students by his kindly, humble spirit, and his unprejudiced devotion to truth. He had been a guide to serious thought, great ideals, and better living.⁴

¹Ibid.

²Minutes, Board of Trustees, Trevecca Nazarene College, February 3, 1940.

³Ibid., February 4, 1942.

⁴The Darda, 1951, p. 18.

The Southeastern Educational Zone supported Trevecca Nazarene College with its twelve assembly districts, representing 253 churches with a total of 45,000 members.

A follow-up study in 1957, revealed that there were among the alumni 400 ministers and 83 missionaries; 62 per cent of the college graduates attended graduate school, and 32 per cent of the college graduates received graduate degrees. In 1956-57 there were 155 students preparing to teach.¹

Trevecca Nazarene College had a faculty of fifteen members. Two of them held doctors' degrees and eleven had masters' degrees. There was a stable annual income of one hundred ten thousand dollars. The college was governed by a board of trustees elected by the districts in the educational zone. The board met annually to review the work of the college and to elect the president and faculty.

The library was slow in building during the early years of the college. The holdings were listed before the fire as 4,000 volumes. In 1947, there was a total of 12,000 volumes, and in 1957, there were 16,500.

Trevecca Nazarene College laid special emphasis on the development of the religious life. Every class was opened with prayer; every student was required to attend the daily chapel services; daily prayer meetings were well

¹Interview with C. E. Keys, Field Representative, Trevecca Nazarene College, Nashville, July 21, 1957.

attended. Revival services were held at least twice during the school year. The Christian Workers Association reported that more than fifteen hundred people had found salvation through their efforts in a single year. Every student was impressed daily with the fact that the need of a personal religion was the need of the world.¹

A statement in the college catalogue summarizes Trevecca Nazarene College.

It can be said of Trevecca that it is a Christian College of liberal arts and an official institution of the Church of the Nazarene which purposes to serve society and the denomination by supplying an effective leadership loyal to the ideals of the Church and the country. The Wesleyan doctrine of entire sanctification is emphasized.²

The motto of the college was, "The sun never sets on Trevecca students."

Olivet Nazarene College

Illinois Holiness University, 1907-21

Founding of the School

In 1900, Dr. B. F. Walker preacher a sermon in Danville, Illinois, on the subject, "The Need for Christian Education." The message was heard by Orla A. Nesbitt. He pondered over the sermon for seven years. He then founded an elementary school in a four-room house in Georgetown, Illinois, and his sister

¹Trevecca Nazarene College, brochure, 1956.

²Trevecca Nazarene College, Catalogue, 1956-57 (1956), p. 19.

became the first teacher.¹

In the opening year there were twenty students. The only educational equipment was the benches on which the children sat. Writing was done by kneeling in front of the benches.

Because of crowded conditions and the need of a permanent location, Mr. Nesbitt and Mr. F. E. Richards bought adjoining farms three miles south of Georgetown. Between them they donated forty-six acres of land for the establishing of a school. Forty acres were for the campus and six acres were divided into four hundred lots and sold to furnish money for buildings. Soon, over forty families moved to the site, and the community was called Olivet.²

The second year, school was held in the new location in a three-room building erected on the campus. An academy program was added to the curriculum, and four additional teachers were secured. A house across the road known as the "Lincoln House" was used as a dormitory, library, and business office. It was called the "Lincoln House" because it was said that Abraham Lincoln had often stopped there.³

¹Mark Moore, Fifty Years and Beyond, Chicago Central District Church of the Nazarene, 1954, p. 116.

²Ibid.

³Aurora, Yearbook (published by the students of Illinois Holiness University, Olivet, Illinois: 1915), p. 3.

Presidents and Major Events

In 1909, the school was chartered by the State of Illinois under the name of Illinois Holiness University. A college of liberal arts was added with appropriate curricula. A board of trustees was elected, Dr. A. M. Hills was secured as president, and ten faculty members were employed.¹

The purposes for founding the school, as stated in the charter, were to encourage, promote, maintain, and support Christian education in all of its branches. Included were subjects such as ancient and modern languages, science, art, music, philosophy, mathematics, history, and other subjects found in colleges and universities. Bible study and theology were especially emphasized.² The purpose of such emphasis had been expressed in the following way:

Out of a conviction of a common need came the desire and prayer of a few of God's people in the State of Illinois for a school which would stand definitely and always for holiness of heart and life. This conviction was: that the religious element is necessary to education; that religious experience and ethical culture must come in the formative stages of one's life; that God can have His way with men only when man's spiritual development is at least equal to his intellectual development, and that the beginning and developing of the spiritual part must be undertaken in early life, and conducted from the first, in a sane and safe manner, with the Bible as a text book.³

A three-story, brick dormitory was constructed in

¹This is Olivet, brochure (published by Olivet Nazarene College, 1957).

²Aurora, yearbook, 1915, p. 4.

³Ibid.

1909, at a cost of \$30,000. The building was 40 feet by 120 feet. The next year, a camp meeting tabernacle that would seat 1,800 people was built on the grounds. Next, a large administration building was erected at a cost of \$50,000. It was said to have been the best college building of any owned within the holiness movement at the time.¹

By 1911, the enrollment had reached one hundred forty-seven. The students were from eleven states. The cost to each student per year had reached one hundred forty-seven dollars. The tuition was thirty-six dollars, board was seventy-two dollars, room was thirty-six dollars and fees were five dollars. The fees included a library fee of fifty cents per semester for acquisition of books. Because it was difficult for some students to pay, a student loan fund was made available.

The indebtedness on the school increased until it reached one hundred thousand dollars. It became clear that the school could not operate without funds from another source. In 1912, the board of trustees deeded the Illinois Holiness University to the Chicago Central District of the Church of the Nazarene. The Church accepted the school and the indebtedness. The district then consisted of ten thousand members located in twelve states. General Superintendent P. F. Bresee presided at the district assembly, in which the transaction took place,

¹This is Olivet, brochure, 1957.

and there was not a dissenting vote.¹ This move gave financial support to the college. In the same year the college church was organized on the campus with sixty-six members and the Reverend U. E. Harding was elected as the first pastor.

The internal organization for providing curricula designated a liberal arts college, an academy, a school of oratory, a school of theology, and a school of music. The library was located in the administration building and consisted of a reading room containing a few donated books. There were a brass band, an orchestra, a mandolin club, men's and women's glee clubs, and a quartet. Later, departments of education, domestic science, manual training, and nurses training were added.

Following Dr. Hills as president was Ezra T. Franklin, who served one year, 1910-11. Franklin was succeeded by Dr. E. F. Walker, who served three years, 1912-15, during which time he was also general superintendent of the Church. B. F. Haynes was president for one year, 1916-17. There was no president for two years, but in 1919, J. E. L. Moore was elected president.

¹Minutes of the Chicago Central District, Church of the Nazarene, October 12, 1912.

Olivet College, 1921-39

Presidents and Major Events

In 1921, the name of the school was changed from Illinois Holiness University to Olivet College. It was at the end of this year that Moore resigned and N. W. Sanford was elected president. He served for four years, 1922-26 and was followed by T. W. Willingham, who served eleven years, 1926-37.

Troublesome times came upon Olivet College. The First World War broke out and the men students were taken; then came the depression. The indebtedness of the school was great. In spite of the struggle and sacrifice the obligations could not be met, and on June 10, 1926, Olivet College was sold at public auction for \$88,000 to T. W. Willingham, who was then the treasurer of the school.¹ In this way the college was saved for the Church. Dr. Willingham who became president almost immediately stated, "We must maintain Olivet College as a distinctively holiness school; otherwise it is not worthy of the prayers and sacrifice we are putting into it."²

Following Willingham, Dr. A. L. Farrott was elected

¹Mrs. Harold Reed, "Fifty Years of Progress," report prepared for the fiftieth anniversary of Olivet Nazarene College, 1957.

²The Olivet Collegian (published by Olivet College, Olivet, Illinois: 1926), p. 1.

president. He served eight years, 1937-45. During his administration, in November, 1939, a fire completely destroyed the administration building which housed the library, laboratories, class rooms, offices, and chapel. The board of trustees met and decided it would be better to relocate the college than to rebuild on the same campus.

St. Viator College, located in Bourbonnaise, Illinois, a suburb of Kankakee, was purchased by the board of trustees for \$200,000. The college campus contained fifty-three acres of land and it had seven buildings. The administration building was a four-story stone structure that had been constructed at a cost of \$350,000. The gymnasium had cost \$150,000. Besides these there was a four-story dormitory, a dining hall, and a heating plant. A debt-raising campaign was started immediately and the entire indebtedness was lifted in four years.

Olivet Nazarene College, 1940-57

Presidents and Major Events

Following Dr. Parrott, Dr. Grover Van Duyn was president and served for three years, 1945-48. Dr. Selden Kelley was then elected but died the first year he was in office. In 1949, Dr. Harold Reed was inaugurated and was still serving in 1957.

The publication of Olivet Nazarene College included

The Aurora, a yearbook published by the students; The Glimmerglass, a college newspaper; The Olivet Collegian, published by the college; and the annual Catalogue.

At the new location in Kankakee the school expanded rapidly. In 1946, one residence and seven acres of land were purchased for \$40,000. Six residences were obtained for staff members for \$48,000. Six army surplus buildings were constructed as residences for "G. I." students. It was called "G. I. ville." In 1948, it became necessary to install a new heating plant, which costs \$110,000. A trailer park was built for ninety-seven trailers at a cost of \$33,000. In 1949, a dormitory which will house 200 women was built at a cost of \$450,000. In 1951, the alumni erected a green house and two years later seven houses were built for the faculty and one for the president. A water well was drilled, costing \$10,000. The college church was built on the campus at a cost of \$200,000, the seating capacity was 1,500 persons. In 1955, the "Goodwin House" was purchased as a housing unit for women. The next year, a new library building was completed at a cost of \$285,000. The evaluation of the property and equipment in 1957 was \$2,340,142.

In 1956, Olivet Nazarene College became a member of the North Central Association of Colleges and Secondary Schools and also the Association of American Colleges. The campus in 1957, consisted of 108 acres of land. The cumula-

tive enrollment was 1,091. There had been a total of 1,653 graduates; among them were thirty missionaries, many ministers, and numerous professional persons.

The college had intramural athletics. They had a combination field house and natatorium, called the "Birchard Gymnasium." The school had intercollegiate debating and belonged to the national Nazarene honor society, Phi Delta Lambda.¹

When the golden anniversary year of Olivet Nazarene College was celebrated in 1957, careful plans were made for the program of celebration for the year. There was a faculty-trustee dinner, a project offering, a special commencement, an education conference, and a home-coming celebration.

The plans for the next ten years included building a men's dormitory, a women's dormitory, a science building, a student union building, and a fine arts building. These were estimated to cost about three million dollars.

The motto of Olivet was, "Education with a Christian Purpose." The founders and perpetuators of the college had a concept of life that regarded spiritual values as valid for all of life. Education was considered a part of the whole spiritual ideal, but the leaders thought in terms of universities, where both ministers and laymen could be trained and

¹Olivet Nazarene College, Biennial Catalogue, 1956-58 (Kankakee, Illinois: 1956), p. 4.

all of the areas of learning would be interpreted in terms of spiritual values.¹

The Alumni Association provided for scholarships, loans, furnishings for the college, erected the green house, bought science laboratory equipment, and promoted building fund drives. The Alumni printed the "Alumni Newsletter;" sponsored alumni day, class reunions, and home-coming day; organized alumni chapters in various cities; and sponsored the Olivet dinner at the general assembly.

A survey made in 1957 showed that 96 per cent of the graduates in the educational zone attended morning worship services and 65 per cent attended mid-week prayer services in their local churches. It revealed also that 80 per cent of the students in 1957 were employed part or full time and 30 per cent were married.²

The library was totally destroyed by fire in 1939, but by 1957 there was a modern fire-proof, air-conditioned library with trained librarians and 27,681 volumes in addition to government documents and periodicals.³

Some of the faculty had held long tenure of service. For example, Walter B. Larson joined the faculty in the music department in 1930 and had remained with the school until the

¹This is Olivet, brochure, 1957.

²Ibid.

³Interview with Ruth E. Gilley, Librarian, Olivet Nazarene College, July 12, 1957.

summer of 1957, when he was killed in an automobile accident. In 1932, C. S. McClain was appointed academic dean and was still at the school as registrar in 1957.

Olivet had a rugged history of financial struggle, depression, fire, and bankruptcy. It had progressed until in 1957 it was said to be the largest holiness college in the world.¹

During the development of the college, men had given homes, farms, and life's savings to the school. Teachers had gone without sufficient food, adequate clothing, and without needed medical attention. Some had given up good positions with high salaries to serve the school, and some had suffered permanent impairment of health. The vision they had was to make this the greatest holiness college in the world and this vision had driven them to sacrifice.²

Bethany Nazarene College

Bethany Nazarene College at Bethany, Oklahoma, was the result of the merging of several church-related educational institutions. The schools listed in Table 3 were the schools involved in this consolidation. It will be recalled that each of these schools was discussed in Chapter III.

¹This is Olivet, brochure, 1957.

²Ibid.

TABLE 3

SCHOOLS THAT UNITED TO FORM
BETHANY NAZARENE COLLEGE

Institution	Date Founded	Date United to Form Bethany Nazarene College
Peniel University	1899 1920
Arkansas Holiness University	1900 1931
Bresee College.	1905 1940
Beulah Heights College. . . .	1906 1909
Oklahoma Holiness College . .	1909 1920
Central Nazarene College. . .	1910 1929
Bethany-Peniel College. . . .	1920 1955 ¹

The general control of the college in 1957 was centered in a board of trustees who were elected by the fifteen districts of the West Central educational zone. This board met annually to review the work of the college and to form policy. An executive committee, elected by the board, was authorized to take such action as seemed necessary in the interim between the annual meetings of the board. The original school was known as "Oklahoma Holiness College" an account of which follows in the ensuing section.

¹Bethany Nazarene College Bulletin, Biennial Catalog Number, 1956-1957, 1957-1958 (Bethany, Oklahoma: 1956), p. 18.

Oklahoma Holiness College, 1909-20

Founding of the College

The history of Bethany Nazarene College started by a man of vision. The man was the Reverend C. B. Jernigan and his vision was to establish a college.¹ In 1909, Jernigan was district superintendent of the Oklahoma-Kansas district of the Pentecostal Church of the Nazarene.² He arranged for a board of trustees to be elected to establish a college. The trustees met at Council Grove, a thicket of blackjack oaks, five miles west of Oklahoma City and decided to locate a school in that area and to call it Oklahoma Holiness College.³ This school was founded after the Beulah Heights College and Bible School at Beulah Heights near Oklahoma City had closed. The latter, it will be remembered, had operated for only three years, 1906-09.

Presidents and Major Events.

Dr. H. H. Miller was elected as the first president, and Harvey L. Short was appointed dean.⁴ The president had

¹Cantrell, op. cit., p. 30.

²C. B. Jernigan, Pioneer Days (Kansas City: Nazarene Publishing House, 1919), p. 12⁴.

³First Annual Catalogue, 1909-1910, Oklahoma Holiness College (Oklahoma City: 1909), p. 3.

⁴Second Annual Catalogue, 1910-1911, Oklahoma Holiness College (1910), p. 4.

the land surveyed for a town site, which later became the town of Bethany, and for the college campus site. Two buildings were erected after the materials were brought from Oklahoma City by team and wagon, a distance of ten miles. The buildings cost \$10,000, for which the money was raised by a \$5,000 loan, sale of lots, and donations, largely from the 1,236 members of the Church in Oklahoma.¹

The purpose of the school was to train Christian workers for the Church. The college offered a program of liberal arts in a religious atmosphere and gave instruction in Christian teachings. The college aimed at creating a warm spiritual atmosphere as an aid in building strong Christian character; it also aimed at sound education.²

School opened in 1909 with thirty-four students, and the total for the first year was one hundred twenty-two. During the second year there were one hundred fifty students.³

Eight days after the opening of school, the Bethany Church of the Nazarene was organized and Dr. H. H. Miller became its first pastor.⁴ He was president of the college

¹McConnell, op. cit., p. 11.

²Bethany-Peniel College, Quarterly Bulletin, Catalogue Number, June, 1943 (Bethany, Oklahoma: 1943).

³Third Annual Catalogue of Oklahoma Holiness College, Announcements for 1911-1912 (Oklahoma City, Bethany Station. Oklahoma: 1911), pp. 9-15.

⁴Minutes, Oklahoma District Assembly, Church of the Nazarene, 1910.

and pastor simultaneously. After serving for two years, he resigned from both church and college and accepted a call to be the pastor of a church in California.

The second president was the Reverend Fred Mesch. He was urged by the board of trustees to build a strong school.¹ In keeping with this request, he secured Dr. A. M. Hills to head the theology department. Dr. Hills was considered a very strong teacher in the training of young men for the ministry.²

Because of financial pressures, Mesch resigned and Dr. A. M. Hills was elected to serve as president until someone else could be secured. In 1913, E. J. Lord was elected president, and A. M. Hills went to teach in Pasadena College. In 1914, a church building and a chapel were built. The church had a seating capacity of six hundred persons.³ Lord was pastor of the local church during his second year as president of the college, but at the end of the year he resigned to become pastor of a church in Kansas.⁴ The Reverend C. B. Widmeyer succeeded him as president of the college and served for five years, 1915-20.

¹Third Annual Catalogue of Oklahoma Holiness College, 1911-12 (1910), p. 15.

²Ibid., p. 1.

³Bethany Tribune, May 14, 1931.

⁴Minutes, Kansas District of the Church of the Nazarene, 1915, p. 5.

In 1916, Widmeyer strengthened the school by securing accreditation for the high school from the Oklahoma State Department of Education.¹ He strengthened the faculty by bringing Professor and Mrs. A. S. London to the school. Before coming to the college the Londons had taught in holiness colleges for four years.²

The construction of the first administration building was begun on the campus in 1918 at a cost of thirteen thousand dollars. A fund-raising campaign was then launched in the state of Oklahoma to raise the money to pay for the building. This was a difficult task because of drought and a financial depression.

Bethany-Peniel College, 1920-55

Presidents and Major Events

Widmeyer resigned in 1920 to accept a teaching position at Pasadena College. The Reverend A. K. Bracken was then elected president and J. C. Henson was employed as business manager. It was during the next ten years that several schools were closed elsewhere and united with Oklahoma Holiness College.³

¹Chapman, op. cit., p. 99.

²Minutes of the Western Oklahoma District Assembly, Church of the Nazarene, 1917, p. 22.

³Oklahoma Nazarene College, Junior College, 12th Annual Catalogue, 1920-21 (Bethany, Oklahoma: 1920), p. 3.

In 1920, Peniel College in Texas merged with the Bethany school and formed Oklahoma Nazarene College. A few months later the name was changed to Bethany-Peniel College. When the merger took place part of the faculty and student body from Peniel came to the Bethany college.¹

The first self survey of the college was made in 1922 when an approach was made to the Oklahoma State Board of Education for accreditation of the Junior College and High School normal training.² Later, application was made for accreditation of a four-year college program. Tentative approval was granted in 1928³ and full approval in 1933.⁴ This furnished motivation for further self-improvement.

The college enrollment increased year by year until in 1928, there were one hundred seventy-three students.⁵ At that time the elementary grades were discontinued. Accreditation gave a sense of stability to the institution. In the same year the territory supporting the Arkansas Nazarene Seminary was given to Bethany-Peniel College by the board of education of the Church. This territory included the

¹McConnell, op. cit., p. 7.

²Bethany-Peniel College, Annual Catalogue, 1923-1924 (Bethany, Oklahoma: 1923), p. 5.

³"Oklahoma State Board of Education Report," Oklahoma City, January 16, 1928.

⁴"Approved State Board of Education Report," Oklahoma City, May 12, 1933.

⁵Bethany-Peniel College, brochure, 1929, p. 54.

Arkansas and Louisiana districts.

In 1929, Central Nazarene Academy at Hamlin, Texas, with its alumni and constituency united with Bethany-Peniel College. This gave additions to the library, student body, and supporting territory.

In 1930, the administration building that was begun earlier was completed, under the management of the Reverend Henson.¹ Enrollments increased until it was necessary to erect a new building for class rooms and faculty offices; and, in order to accomplish this, the local church mortgaged its property to build McConnell Hall.²

In 1928, the women's dormitory burned. This brought about a critical need for housing for women students. During the year, two dormitories were built, one for men and the other for women. The men's dormitory was later completely remodeled into a building housing the three departments of home economics, business administration, and art. The dormitory built for women was used by them until Bud Robinson Hall was built. When the women moved out, this building was enlarged and used for a men's dormitory. It became known as Fanning Hall. The Bethany-Peniel Camp Meeting Association constructed a large building on the campus to be used for a ten-day camp in the summer and for physical education during

¹Bethany Tribune, May 14, 1931.

²McConnell, op. cit., p. 12.

the school year.

President Bracken gave to the college strong leadership in spiritual emphasis, in high educational standards, in sound financial policy, and in wholesome extra-curricular activities. Because of the spiritual emphasis, it was reported, many students prepared to serve as ministers and missionaries. As a result of the conservative policy in finance the school advanced each year without plunging into indebtedness. During this time the student council organization was started; the college yearbook, The Arrow, was published; and three literary societies were organized.

President Bracken took a leave of absence and S. S. White became acting president for two years. During that time the development of the school was commendable, as revealed in his report to the General Board.¹ Dr. Bracken then returned as president in 1930. The depression was in full swing and struck hard at church-related colleges. In 1931, the public high school in Bethany was accredited, and the high school department at Bethany-Peniel College was discontinued. As a result, the enrollment in the college dropped 50 per cent. The decrease of enrollment was reflected in a decreased of income from tuition. This, along with decreased support from the church, made the year 1931-32 financially difficult.

¹S. S. White, "Report to the General Board," Church of the Nazarene, Kansas City, Missouri, 1928.

Business Manager Henson presented a four-fold financial plan that saved the institution from closing its doors. This plan suggested that the churches give an educational offering, that individuals pay endowments, that each person send a donation, and that each member pay a dollar a month for twelve months.¹ This plan was put into operation and was decisive in saving the school. It may not have been enough, however, without the donation of a portion of their salaries by the faculty and administrative personnel.²

In 1931, the Arkansas Holiness Academy at Vilonia, Arkansas merged with Bethany-Peniel College. This added new students and new financial support.

A campaign for enrollment was instigated by sending representative from the school throughout the supporting areas. This resulted in a 65 per cent increase in enrollment for the year 1932-33 and increased during the succeeding years. This is shown in the fact that in 1931 there were 146 students, and in 1940, there were 486.

In 1940, Bresee College at Hutchinson, Kansas, united with Bethany-Peniel College, thus further strengthening its faculty, student body, library, alumni, and supporting territory.

¹Bethany-Peniel College, Quarterly Bulletin, June, 1932, p. 1.

²Minutes, Western Oklahoma District, Church of the Nazarene, 1931, p. 3.

During his administration, President Bracken strengthened the faculty by bringing to the college persons holding doctor's degrees. He added to the physical plant in 1934, by constructing the Fine Arts building and having Fanning Hall remodeled and doubled in size. Two years later Bud Robinson Hall was built to accommodate one hundred seventy-five women. In 1940, Bresee Hall was constructed to house the administrative offices and the library.

Among the publications was a bi-weekly school paper called the Reveille Echo. The college published the Bethany-Peniel College Quarterly Bulletin which served to keep the constituency of the educational zone informed about the needs and activities of the college. This publication was replaced in 1944, by Today-at Bethany-Peniel College, which was published bi-monthly.

In 1938, an honor society was organized to encourage scholastic achievement. For membership, a 2.5 grade point average was required for two successive semesters.¹ Two years later, at the general assembly held in Oklahoma City, a National Honor Society was organized for all Nazarene colleges. It was called the Phi Delta Lambda society.² This national society was to promote scholarship and friendly relations

¹Arrow (published by the students of Bethany-Peniel College), 1940, p. 88.

²Constitution and By-Laws of Phi Delta Lambda, pamphlet, Church of the Nazarene, Kansas City, 1948.

among students and graduates of the colleges of the Church and to stimulate high ideals of learning, character, and Christian service.

In 1939, students were elected to Who's Who in American Colleges and Universities. The next year Dr. Bracken instituted the Good Citizenship Award for Seniors. Also, the "B-Club" for athletes was started for those who won letters in basketball, baseball, football, tennis, or track.¹

Bracken resigned in 1942, and Dr. S. T. Ludwig was elected to the presidency of the college.² By the end of the next year, 1943, the indebtedness had been reduced to twenty-nine thousand dollars, and two years later, the school was completely free from debt. This was made possible by the cooperation of everyone in the educational zone. Ludwig presented plans for regional accreditation and a salary scale commensurate with the standards of schools in the North Central Association. Increments of twenty dollars per semester hour of credit earned during a year was given professors working toward their doctorate degree and a leave of absence for study was made possible with the privilege of a loan. Other steps included the naming of a committee to investigate the

¹Bethany-Peniel College, Quarterly Bulletin, Catalogue Number, May, 1941, p. 3.

²Reveille Echo (published by the students of Bethany-Peniel College), February 4, 1942, p. 1.

³Ibid., February 15, 1943, p. 1.

teachers' tenure of office and pension plan, the strengthening of the library, the creation of a commission to purchase additional land and to formulate a five-year beautification program, the addition of a department of commerce, and the establishment of a student loan fund with an initial gift of \$2,000.¹

Because of the war effort to train men as quickly as possible, Bethany-Peniel College started an accelerated program.² In 1942, a summer session was started to aid the students in completing their work before being called into service. Lester Dunn and John Peters were the first of the faculty to be called. Dr. Fred Floyd was appointed official representative at the college for the armed services. In the war year of 1944-45 the enrollment in the college was 566 of which, 163 were men and 403 were women.

In 1944, Ludwig was elected general secretary of the Church, and O. J. Finch succeeded him as president.⁴ The following January, John Stockton, the business manager, was elected as general treasurer of the Church, and he was followed by the Reverend W. D. McGraw as business manager.

¹Minutes, Board of Trustees, Bethany-Peniel College, February 1, 1944, p. 208.

²Reveille Echo, March 15, 1942, p. 1.

³Ibid.

⁴Bethany-Peniel College, Quarterly Bulletin, Catalog Number, June, 1945, p. 8.

Dr. Mendell Taylor, dean of the college, resigned to become head of the department of history at Nazarene Theological Seminary at Kansas City, Missouri. His wife, who had been the head of the department of speech, also left the college.

President Finch laid plans for a \$280,000 building program. This included additional rooms for the women's and men's dormitories and an addition to the fine arts building. In 1946, Jernigan Hall for women was completed. The United States Government provided fifty-two housing units in the form of ten double corrugated, aluminum bungalow type apartments at a cost of \$100,000. Also, thirty-two trailer units were moved in by the government to accommodate the returned veterans.

A retirement program was adopted for the faculty. Under this arrangement a faculty member could contribute five per cent of his annual salary, and the college would contribute an equal amount. Retirement would be at sixty-five unless voted otherwise by the Board.¹

Dr. Willis B. Dobson was elected dean of the college, and C. H. Wiman was elected registrar. Dobson took a year's leave of absence to do graduate work and returned as head of the English department.² Professor C. H. Ripper was acting dean during the absence of Mr. Dobson.

¹Minutes, Board of Trustees, Bethany-Peniel College,
February 4, 1947.

²Reveille Echo, March 26, 1946, p. 1.

In 1947, Dr. Finch resigned from the presidency and was succeeded by Dr. Roy H. Cantrell.¹ During Cantrell's administration the United States government gave five barracks buildings and five hospital units to the college. The latter were converted into a fine arts annex, containing twenty-four practice rooms for music students.² The next year a new two-story science building was erected out of war surplus materials, to which a brick veneer was added by the Bethany Commercial Club.

The administrative organization within the college was changed as the result of a special study. In the newly adopted organization, there were five divisional chairmen. Each division chairman was responsible to the dean of the college.³

In 1949, a faculty member, Dr. Anne Greve was elected by the Division of Research and Services for Colleges and Secondary Schools of the North Central Association as one of its co-ordinators.⁴

The work of the field representative was carried on for two years by the Reverend Lyman Wood.⁵ In 1950, he

¹Minutes, Board of Trustees, Bethany-Peniel College, July 16, 1947, p. 223.

²Today--at Bethany-Peniel College (published by Bethany-Peniel College, Fall, 1948), p. 1.

³Minutes, Board of Trustees, Bethany-Peniel College, 1949, p. 228.

⁴Today--at Bethany-Peniel College, Fall, 1948, p. 1.

⁵Minutes, Board of Trustees, Bethany-Peniel College, June, 1948.

resigned to take a pastorate in New York City. The Reverend Cecil Knippers did the field work for two years, after which he resigned to become District Superintendent of the Church of the Nazarene in Hawaii.¹ In 1952, the Reverend Curtis Smith was elected as field representative.²

The Alumni Association was active. In 1952, it instituted two annual awards to be given each year to former graduates. These were called "B" awards. To be eligible, a person must have been graduated at least ten years. The Memorial Student Union Building built in 1953 at a cost of one hundred fifty thousand dollars, was made possible by the efforts of the Alumni Association. The building provided for all of the student offices, dining room, kitchen, and recreation room.

In 1945, Bethany-Peniel College joined the liberal arts study sponsored by the Commission on Research and Service of the North Central Association. Since that time a representative has been sent by the college to the workshop each year. As a result of this, the faculty has been in a continuous program of institutional studies. In 1949, when Dr. M. G. Neale, former president of the North Central Association, made an examination of the college, he pointed out the strengths and weaknesses of the institution and the

¹Reveille Echo, June 27, 1950, p. 1.

²Reveille Echo, February 2, 1952, p. 1.

need for improvement. The report included an institutional profile which gave direction for further study.¹

An institutional study of the objectives of the college was made in 1945 by a faculty committee. On the basis of their recommendation a revised statement of purposes was adopted.² Two years later another study of institutional objectives was made. The proposed changes were adopted, and the revised statement of objectives was printed in the college catalogue for 1953.³ Following this study several studies were made. A faculty committee was asked to formulate statements of objectives for specific aspects of college functions. These included personnel service, general admissions, orientation, records, counseling, extra-curricular activities, financial aids, health service, housing and boarding, placement, student discipline, and athletics. The proposals of this committee were adopted by the faculty. A special faculty committee studied the teacher education program. As a result of this study a statement of objectives for teacher education was formulated and the program revised to meet requirements for state certification in specified fields.

1949. ¹M. G. Neale, "Report to Bethany-Peniel College,"

1946. ²Minutes of the Faculty, Bethany-Peniel College,

³Bulletin, Bethany-Peniel College, Biennial Catalog Number, 1953-1954 and 1954-1955 (1953), pp. 14-15.

Studies were made of the curricular organization and out of these studies came a reorganization of the educational program into five divisions: (1) Humanities; (2) Social Sciences; (3) Natural Sciences; (4) Philosophy and Religion; (5) Fine Arts. The degrees offered were: Bachelor of Arts, Bachelor of Science, Bachelor of Music Education, and Bachelor of Theology. The Bachelor of Theology was a five-year program designed to meet the needs of students preparing for Christian service.

Professional education was limited to teacher education and to preparation for Christian service. Students had the opportunity to meet the requirements for state certification for teaching on either the elementary or secondary level. A ministerial student was able to meet the educational requirements for ordination in the Church of the Nazarene. Adult education was offered mature persons unable to meet college entrance requirements; work thus taken could not apply on a degree and did not carry college credit.

Curriculum development was determined by the faculty and administered by the dean of the college, through the division chairmen and department heads. Changes in the curriculum were recommended to the faculty by the educational policies committee or special faculty committees engaged in institutional studies. Most faculty studies centered in the improvement of instruction.

The administration sought in many ways to aid the faculty in their personal development. Money was provided for professional books and periodicals for the library, membership in professional societies was encouraged, teaching loads were adjusted for study or research, laboratory facilities were improved, mimeograph service and visual aids were provided, a listening and viewing room was made available, and equipment for it was furnished as far as finances would allow.

High scholarship among students was rewarded by setting standards for membership in the honor society. Pins were worn as a mark of distinction and publicity was given when a student became a member of the society. Each year the highest ranking man and lady of the junior class were chosen as college marshall and queen to lead all academic processions at commencement time. High ranking seniors were graduated with honors and became eligible for election into the National Honor Society of the Church, the Phi Delta Lambda.

In 1948, a commission on education was appointed by the general church to formulate a philosophy of education. The faculty of Bethany-Peniel College with the faculties of the other colleges worked with the commission on this study. As a result, in 1952, a philosophy of education was adopted by the general board of the Church. This philosophy of education gave direction and purpose to the program of education in the

Church of the Nazarene. It did not, however, bring about any fundamental changes in any of the educational institutions. In 1955, the Board of Trustees changed the name of the school from Bethany-Peniel College to Bethany Nazarene College.¹

Another important event in 1955, was the ground-breaking ceremony for the new men's dormitory. Speaking at the occasion was Dr. Vanderpool, general superintendent of the Church of the Nazarene. On February 11, 1957, the dormitory was dedicated by Dr. Samuel Young, and was named Chapman Hall in honor of Dr. J. B. Chapman, a former general superintendent of the Church.

In 1956, the State of Oklahoma put in a four-lane, divided highway, bordering the front of the campus. It was landscaped and equipped with modern lighting. This added greatly to the beautification of the town and college campus.

In the same year, Bethany Nazarene became a member of the North Central Association of Colleges and Secondary Schools and a member of the Association of American Colleges. It was also approved for teacher education by the State Board of Education of the State of Oklahoma. It was a college dedicated to the education of Christian youth. It was under the auspices of the Church of the Nazarene and was the recognized college of the West Central Educational Zone of the Church. The supporting constituency of the college was

¹Minutes, Board of Trustees, Bethany Nazarene College, 1955.

represented by fifteen districts. These districts contained nine hundred fifty local churches with a membership of approximately sixty thousand.

Bethany Nazarene College was spiritually strong, scholastically secure, and financially sound. The college was serving well the major purpose of the Church of the Nazarene. Nevertheless, the college had definite goals for expansion. The plans for the future of the college included a new library building, a physical education building, an athletic field, and new dormitories.

Northwest Nazarene College

Idaho Holiness School, 1913-17

Founding of the School

The history of Northwest Nazarene College started with a man and a religious experience. The man was Eugene Emerson; the experience was sanctification. In 1912, Mr. Emerson visited Nazarene University at Pasadena, California, and, according to the report, while he was there he was sanctified. When he returned to his home in Idaho, he set about to establish a school.¹

In 1913, the Idaho-Oregon district of the Church of the Nazarene elected a committee on education. It consisted

¹Bertha Dooley, Northwest Nazarene College (Nampa, Idaho: Northwest Nazarene College, 1938), p. 1.

of Eugene Emerson, M. T. Ferdinand, and Carlton French. After the committee gave its report to the district assembly, the assembly took steps to found a school.¹ The Reverend M. T. Ferdinand was elected as president, Eugene Emerson as vice-president, and Carlton French was employed as principal. The teachers were Mrs. Emma French and Miss Gladys Bellamy.

The first name given to the institution was Idaho Holiness School. It started as an elementary school in a rented Mennonite church on the corner of Eighth Street and Thirteenth Avenue in Nampa, Idaho. There were thirteen pupils the first day, twenty by the end of the term, and forty-one for the year. Courses in high school, Bible, and music were added as required by the students. No college program was provided during the first three years.

The school was supported by the local church the first semester. This was too heavy a financial responsibility for one church to continue, consequently the school became independent. French resigned and Lowell H. Coats became the new principal. He resigned after a few months and M. E. Ferdinand was elected president. The salary of the faculty family was one hundred dollars a month. The money was raised by tuition and by offerings received at revival meetings held in the district by the president and faculty members.²

¹Minutes, Idaho-Oregon District, Church of the Nazarene, 1913, p. 8.

²Dooley, op. cit., p. 8.

Ferdinand resigned as president and the Reverend Harry Hays was elected to take his place. The second year, school was held in the same place. Hays acted as president, pastor, business manager, field representative, district superintendent, head of the theology department, and evangelist.

The purpose of the school as stated in 1914 was "to provide courses of study preparatory for business or professional life or for general culture. . . . To conserve, maintain, advocate, and promulgate the great New Testament doctrine of entire sanctification."¹

In the spring of 1915, a tract of fifteen acres of sagebrush covered land was purchased at the edge of the city of Nampa for a school campus. On July 4, the ground was broken for the construction of an administration building. Trees and lawns were planted around the building for the beautification of the campus. Soon after the administration building was completed, a men's dormitory, called Hadley Hall, was constructed. Two years later a music hall and a speech hall were erected.

When the school moved to the new campus in 1915, a college of liberal arts was added and Dr. H. Orton Wiley became the first president of the college. He began his term of service in 1916, and stayed ten years. The Reverend G.

¹Ibid.

Arnold Hodgkin was pastor of the church, professor of theology, and dean of men.

In the first commencement, there were classes graduated from all departments. Fourteen graduates were from the elementary school, seven from the academy, two from the Bible course, and four from the college.

Northwest Nazarene College, 1917-38

Presidents and Major Events

The college changed its name to Northwest Nazarene College in 1917 under Wiley's administration. There were many financial problems in those days. Also, there was the problem of getting a trained faculty for a college of liberal arts. The board of education had said that in order to be recognized by the Church as a college, there must be at least eight departments and the teachers must hold masters' degrees. Dr. Wiley tried to get a faculty thus trained who were willing to teach for a very small salary.¹ Among those who came to teach were Miss Olive Winchester and Dr. T. E. Mangum. Miss Winchester received her A. B. from Radcliffe College and her B. D. from Glasgow University. She contributed a great deal to the scholastic work at Nampa. Dr. T. E. Mangum developed a missionary program and taught a class in medical missions. He began a nurses training course

¹Dooley, op. cit., p. 16.

as part of the college curriculum and built a hospital. Dr. Wiley encouraged every missionary candidate to take training in first-aid and medicine. This was done because one objective of the college was to train ministers and teachers for the Church and missionaries for the foreign field.

During the time that Dr. Wiley was president there were several organizations for students started on the campus; included were men's and ladies' glee clubs, an orchestra, a band, an organization of associated students, a foreign mission band, a home mission band, literary societies, and a students' club.

As the number of students increased it became necessary to expand the facilities. A new elementary school building was erected to care for one hundred students. Another building was erected for use as a kitchen, a dining room, music studios, and music practice rooms. A heating unit was also installed. Raising money for these expansions was not easy but Dr. Wiley was equal to the task. In 1919, a victory campaign was launched, and people gave cash, pledges, jewelry, rabbits, an adding-machine, library books, laboratory equipment, automobile parts, farms, and lots. In all, the total value was twenty-eight thousand dollars. Through special meetings in the summer, one hundred twenty thousand dollars more was pledged.

During Dr. Wiley's administration there was great

emphasis placed on the spiritual life of the students. Prayer was encouraged; revivals were frequent in the church and in the college. It was reported that divine healing was witnessed, students were converted, and members of the community came into salvation.¹

In 1926, Dr. J. G. Morrison followed Wiley as president and remained in office two years. During his administration all of the buildings on the campus were renovated and painted. A new physical education building was added. This addition gave impetus to what had been a limited program in physical development and athletics. Physical exercise to improve health was promoted, intramural games were played, and other elements of a physical education program were developed. Throughout Dr. Morrison's presidency, emphasis was placed on the doctrine and experience of holiness and on evangelism. This was done partly by holding revivals in the college. The chapel services were said to be times of blessing and a marked spirit of revival prevailed.²

In 1928, Dr. Morrison resigned and Russell V. DeLong became president and served for four years. Soon after becoming president he made application to the Idaho State Board of Education for the accreditation of the high school department. The application was accepted, and the senior high

¹Ibid., p. 29.

²Ibid., p. 36.

school was fully accredited. In 1930, application was made to the Northwest Association of Secondary Higher Schools for regional recognition. The investigation was conducted by Dr. Frederick E. Bolton, Chairman of the Commission for Accrediting Higher Institutions. On the basis of his report and recommendation, Northwest Nazarene College became accredited as a Junior College by the regional association.

By this time, the indebtedness of the college had reached the sum of \$93,000, the Nampa Investment Corporation being the principal creditor. It appeared that the businessmen of Nampa had lost confidence in the financial integrity of the school. A crisis was in the making and it was evident that the college would have to pay its obligations to avoid foreclosure. Dr. DeLong went to work on organizing a debt-reduction campaign. There were only 6,000 members of the Church in the educational zone and \$93,000 was a lot of money to raise. It was the equivalent of \$15.50 per member. The campaign was preceded by a night of prayer by 150 persons who believed a modern miracle could take place. The "Out of Debt Campaign" was launched in chapel the next morning, and in that one service, \$13,000 were subscribed. The next \$14,000 were subscribed by the North Pacific assembly, the Northwest District assembly, and the Idaho-Oregon District assembly, making a total of \$27,000 pledged.¹

¹Ibid., p. 38.

Students, faculty, and friends prayed together for the campaign every Friday night and a special day of prayer was held in every church in the educational zone. Dr. R. T. Williams, general superintendent, and J. C. Henson, business manager of the college, each sent out special appeals to the constituents of the educational zone to pray, to boost, and to give until the indebtedness was lifted. Some students and faculty, apparently, gave all they had. It took twenty months of struggle, but at last the debts were all paid.¹

The next year, after the indebtedness had been lifted the enrollment increased 50 per cent. This sudden increase was more than the facilities could accommodate. There were only four college class rooms, the laboratory was small, the library had room for seating thirty-five, and the chapel accommodated less than two hundred students.

A building campaign was initiated to sell 300,000 cement bricks for one dollar a brick. The record does not show whether this project was significant but evidently it was not adequate because a \$30,000 loan was made. Mr. S. W. True, a contractor from Spokane, built additions to the administration building at a cost of \$26,000. Roy F. Smee was the business manager during this building project.

In 1930, it was decided by the board of regents of the

¹Nazarene Messenger, November 30, 1938, p. 1.

college and the district camp meeting board that a building, to cost ten thousand dollars, be erected to be used for the camp meeting in the summer and as a gymnasium for the college during the school year. The building was to be paid for from the camp meeting fund at the rate of five hundred dollars a year and by the associated students at the rate of six hundred dollars a year. When the gymnasium was completed it did not satisfy the camp meeting board, and they refused to contribute the five hundred dollars per year. The board of regents was obliged to assume the complete indebtedness.

There was an incessant interest in the spiritual life of the students. In addition to the chapel services each day, President DeLong started a student prayer service on Wednesday nights. Besides these services, there were two regularly scheduled revivals in the school each year with some spontaneous revivals between times. A few notes from the yearbooks of the college illustrate the religious emphasis: "Chapel service lasts until 4:00 p.m." "One hundred twenty-five seek God at the altar in the evening service." "One hundred fifty-two testimonies were given during the praise service."¹

In 1932, Dr. Reuben Gilmore became president and served for three years. The inauguration of Gilmore was impressive with representative speeches of welcome, and the

¹Oasis (published by the students of Northwest Nazarene College, Nampa, Idaho: 1931), p. 107.

response by the president. He was so well liked that before the year was over he was elected by the board of trustees to a four-year term.¹

The depression brought about a critical situation at the college. The faculty moved into the dormitories to receive board and room on transfer of credit. The college yearbook was not published because of lack of funds. All current expenses were on a cash basis as a means of saving money. The school week was extended to six days in order to shorten the school year by a month. The faculty salaries for those outside of the dormitories were only five dollars a month. There were many adjustments to be made in order to meet the necessities of life, such as the use of sagebrush for fuel in sub-zero weather.

In the co-curricular activities of the school, inter-collegiate athletics was introduced. In a short time, Northwest Nazarene College won the intermountain championship in basketball. Four men on the team were preparing for the ministry. The choral society of sixty voices accompanied by the new pipe organ gave a pre-Easter Contata, April 11, 1935. The contata was broadcast over the local radio station, KFXD. The music department participated in the Nampa Music Week activities. Special music was given on Nazarene College Night in May near the end of the school year.

¹Dooley, op. cit., p. 53.

Gilmore resigned in 1935 and Dr. DeLong began his second term as president. One of the first projects of his administration was to stabilize the income for the college. The six districts of the educational zone were asked to set aside an amount in each annual district budget for the college. The amount was set at one dollar per church member per year in the educational zone. This was passed by the board of regents and the district assemblies. The districts were asked to put an educational budget in its district and general budgets. This they did and it helped to stabilize the college financially.

In 1937, the senior college made application for accreditation to the Northwest Association of Secondary and Higher Schools. Investigation of the college was made by three representatives of the association. They made a recommendation, and the vote of the Commission was unanimous to accept Northwest Nazarene College as a member of the Northwest Association.

The same year, by action of the faculty, board of regents, and district superintendent, a college church was organized and the Reverend George Franklin was called to be the pastor. Regular services were held for students and faculty, and a radio program of devotions was broadcast each day, except Saturday. The Sunday school average attendance the first year was one hundred eighty-three. The services

were conducted in the college chapel. The mid-week prayer meetings were attended by about three hundred persons. The Thursday prayer and fasting services were attended by an average of one hundred. The pastor was appreciated to the extent that when it came time to vote on his remaining at the church, he was elected for three more years.

In 1937, there were thirty-five graduates teaching in high schools in eight states. Ten per cent of the high schools in Idaho employed graduates from Northwest Nazarene College. Ten graduates were employed as principals or superintendents of these high schools. Before regional accreditation came, the graduates were confined to teaching in Idaho, but after the college was recognized by the Northwest Accrediting Association, graduates were qualified to teach in other states without taking additional work.¹

About one-fourth of the graduates went into the Christian ministry. The growing church in the Northwest had provided opportunities for trained young men to be pastors and evangelists. In 1937, ninety-eight of the two hundred seventy-seven graduates were in the ministry. Many young ladies of the college who married ministers served the church as help-mates to the pastors. Six of the graduates who served as district superintendents, twenty who served as missionaries, and one hundred twenty-seven others were ordained or licensed

¹"Report on Alumni," Northwest Nazarene College, 1937.

to the ministry in the Northwest educational zone, of which fifty-four were on the Idaho-Oregon district.¹

Northwest Nazarene College, 1938-57

Presidents and Major Events

The silver anniversary year of 1938 was a time of retrospect and prediction. The college had trained an average of two students each year for missionary service. Until 1938, the alumni had contributed two hundred fifty years of service to foreign mission fields. Ten of the mission fields were under the care of Northwest Nazarene College students. Nazarene Bible training schools were maintained in foreign fields for the training of national pastors. Boys' and girls' schools were operating in India, Africa, China, Central and South America. Many of the missionaries regard the date of their call to the foreign field as the time when they were students attending Northwest Nazarene College.

The daily spiritual life of the students during this period was made up of private devotions, prayers at the opening of each class, prayer meetings in the dormitories, devotions following the evening meal, and daily compulsory chapel attendance. Every public program was opened by devotions. There was a strong missionary emphasis with a

¹Ibid.

project each year. The religious organizations for students were the foreign mission bands, the prayer and fasting league, and the Gospel teams. There were protracted evangelistic meetings, two church services each Sunday, special lecture series on religious subjects, missionary chapter meetings, mid-week prayer services, young people's service, Sunday school classes, preaching missions, Christian workers' bands, and personal evangelism.¹

There had been a gradual shift of emphasis, over the years, from the preparing of Christian workers only, to the providing of opportunities for more young people to obtain a liberal arts education in a Christian environment.

DeLong resigned and in 1942, Dr. L. T. Corlett was called as president of Northwest Nazarene College. During the ten years of his presidency at Nampa, a new library, a dormitory, "Chapman Hall," and a new heating plant were constructed. Two duplexes were built for faculty members, and a site for the new president's home was purchased.²

In 1952, Dr. Corlett was elected president of Nazarene Theological Seminary at Kansas City and Dr. John Riley succeeded him as president at Northwest Nazarene College. During his term of office he launched and completed a \$50,000

¹Nazarene Messenger, January, 1951, p. 1.

²Ibid., August, 1952, p. 1.

mortgage-lifting campaign. The home economics building was reconditioned and re-equipped. The new house for the president was finished. A Ford Foundation grant of \$84,200 was received as an endowment to the college. A Master of Arts program was started, and a general education conference was held. The board of regents approved a seven-year development program of one-half million dollars. This program called for a thorough survey of prospects and needs for the next seven years. The plans were to improve the campus, buildings, and athletic field, to build additional dormitories, and a science building. The college planned to have 50 per cent of the faculty holding doctorate degrees, to strengthen all curricula, and to raise faculty salaries. The evaluation of all property and equipment in 1957 was \$1,175,387 and there was insurance by blanket coverage of 90 per cent of the total evaluation.

The library was housed in a beautiful new fire-proof building which cost thirty thousand dollars. The holdings were twenty-three thousand volumes besides government documents and periodicals. The growth over the years is shown in Table 4 on page 146.

The publications of Northwest Nazarene College in 1957 were the college Catalogues; the yearbook, called the Oasis; the Nazarene Messenger, published by the college; the N.N.C. published by the students; and a number of brochures and bulletins.

TABLE 4

NORTHWEST NAZARENE COLLEGE LIBRARY REPORT

	<u>Added</u>	<u>Discarded</u>	<u>Total Volumes</u>
1945			10,005
1945-1946	453	114	10,344
1946-1947	1,191	587	10,948
1947-1948	800		11,748
1948-1949	1,020		12,768
1949-1950	1,066	23	13,811
1950-1953	2,202		16,013
1953-1954	1,042	107	16,948
1954-1955	1,608	172	18,490
1955-1956	2,149	65	20,574
1956-1957	2,500	87	22,987 ¹

There were at this time at the college, twenty-seven student organizations in the form of clubs, bands, and societies. The intercollegiate activities included basketball, baseball, tennis, track, and debate tournaments.

The student body and administration had always supported foreign missions. Projects from year to year were adopted and the money raised to support them was about three thousand dollars a year. The projects included building a chapel in Uruguay and supporting some specific need in a foreign field. During a nine-year period the college had raised over nineteen thousand dollars in cash for missions.²

There had been, by 1957, a total of 1,527 graduates. Among the most illustrious were V. H. Carmichael, editor,

¹"Report of the Librarian," Northwest Nazarene College, June, 1957.

²Interview with Francis C. Sutherland, professor of history, Northwest Nazarene College, June 13, 1957.

professor, and author at Ball State Teachers College, Muncie, Indiana; E. W. Shields and H. H. Nevin, contractors in Portland, Oregon; Phyllis Hartlye, secretary to Henry D. Worshak, United States Senator; Henry P. Condon, realtor in Walla Walla, Washington; John Benson, publisher, Nashville, Tennessee; John Stockton, general treasurer, Church of the Nazarene; Bonnie McGraw, secretary, department of evangelism, Church of the Nazarene; Willis Brown, owner of Brown's Gas And Electric Company, Brush, Colorado; Wesley Mieras, Frances Smee, and W. Demore McDonald, attorneys; and Leonard Spangenberg, Business Statistics Organization, Babson Park, Massachusetts.¹

In 1957, Mangum Hall for women, originally built for a nurses home, was purchased by the college for eighty-four thousand dollars to be used for a women's dormitory. There were in all, twenty-four buildings on the campus including laboratories in chemistry and biology and a fine museum in mineralogy and history.

Summary

The history of the liberal arts colleges of the Church of the Nazarene is the record of the sacrificial struggle of a people to give their children the best educational training in a Christian atmosphere that they could afford. There was a

¹Records in Dean of Students' Office, Northwest Nazarene College, 1957.

strong desire in the beginning to train young people for Christian service. This was due in part to their evangelistic zeal. The colleges had been strengthened in teacher education and in training for the ministry.

Eastern Nazarene College started as the Pentecostal Collegiate Institute at Saratoga Springs, New York. After two years it moved to North Scituate, Rhode Island, and later to Wollaston, Massachusetts. In 1957, it was accredited as a four-year college and had an enrollment of five hundred forty-two.

Trevecca Nazarene College had overcome more real obstacles than the other colleges. It had suffered bankruptcy and three fires, but it had survived and made progress. It was located in Nashville, Tennessee. It maintained an elementary school, a high school, and a liberal arts college. In 1957, the enrollment was 507 and the property was valued at \$1,240,000.

Pasadena College was established by the founder of the Church of the Nazarene, the Reverend P. F. Bresee. The college had a beautiful campus with many palm trees. In 1957, it was fully accredited and had a student body of 1,038. The college had moved only once in 55 years.

Olivet Nazarene College had grown from a small elementary school in Georgetown, Illinois, to a large holiness college. Olivet College burned out in 1939 and relocated at

Kankakee, Illinois. The college was accredited by North Central Association in 1956. Olivet like Trevecca had suffered from bankruptcy and fire. In 1957, the college enrollment was 842 and the property evaluation was \$2,340,142.

Bethany Nazarene College was the outgrowth of Oklahoma Holiness University and the merging of six schools. The merging of the schools brought added finance, students, library, constituency, and alumni. Bethany was accredited by the regional accrediting agency in 1956, and in 1957, had an enrollment of nine hundred sixty-three students.

Northwest Nazarene College began as an elementary school in a rented church building and progressed until it had a forty-acre campus with twenty-four fine buildings and about seven hundred students. Many graduates from the college became teachers, missionaries, or ministers. Alongside of the college had been built a hospital and nurses training school that had made a contribution to the community, the Church, and the world.

CHAPTER V

THE HISTORY OF THE BIBLE COLLEGES AND THEOLOGICAL SEMINARY

Canadian Nazarene College

Calgary Bible Institute, 1921-41

Founding of the School

In 1911, educational interests were recognized in the Alberta District of the Church of the Nazarene.¹ It was ten years later, however, before the college program was started.

The Reverend H. D. Brown spoke of the prospects of a school in his annual district superintendent's report of 1912.² There was also reference to a board of education in the minutes of the 1915 Alberta district assembly. The board of trade in the city of Millet had offered land to the Church of the Nazarene if they would locate their school in that city.³

¹Official Proceedings, Alberta District Assembly, Church of the Nazarene (Calgary: 1911), p. 4.

²Herald of Holiness, August 21, 1912, p. 12.

³Official Proceedings, Alberta District Assembly, Church of the Nazarene, 1915, p. 4.

The people conceived the idea of starting a holiness school for the Nazarenes in Alberta. In 1917, the idea was discussed in the Alberta district assembly of the Church. A resolution was passed and an educational fund was created to start an educational institution under the auspices of the Church of the Nazarene.¹

In the early part of 1918, the Reverend C. E. Thompson, district superintendent of the Saskatchewan district, offered a short course in theology at Regina; it lasted from January 16 to February 18. The object was to train young people for Christian service in the ministry and in deaconess' work. There were ten who took the course. They had two classes each day and an evangelistic service each night.²

A year later four lots were purchased for one thousand dollars and plans for a building were laid. The building was never erected but a short course was offered. The First World War took some of the students, but those that were in attendance took the prescribed course of study for ministers and deaconesses. At the end of the conference year Thompson resigned and the training classes were discontinued.³

¹Official Proceedings, Alberta District Assembly, Church of the Nazarene, 1917, pp. 22-23.

²Herald of Holiness, March 6, 1918, p. 11.

³Official Proceedings, Manitoba-Saskatchewan District Assembly, Church of the Nazarene (Regina, Saskatchewan: 1919), p. 7.

The committee on education in the Alberta district assembly of the Church of the Nazarene recommended that the district set a goal of fifty thousand dollars for a school. This money was not raised.¹ Another year passed, and an offering of five thousand dollars was taken for a school and a camp meeting ground. Seven men were appointed to constitute a board of trustees of the property.²

In the district assembly of 1920, there was much discussion about a school. The committee on education brought in their report and it was adopted.³

Recognizing the fact that one of the most urgent demands upon us as a people these days is to pray the Lord of the Harvest that He send forth laborers into His Harvest, and then train them for the work; and inasmuch as our present needs and ability seem to point to the advisability of a short, intensive, winter training course for our preachers; we recommend that immediate steps be taken to provide such a course the coming winter.

We also recommend that thorough investigation be begun with the purpose in view of locating and securing a permanent school and camp meeting ground in or around Calgary.⁴

The school was started in the Calgary Church under the name of "Calgary Bible Institute." The district superintendent, the Reverend J. H. Bury, and the pastor of the Calgary Church were the leaders in the school project. School started

¹Official Proceedings, Alberta District Assembly, Church of the Nazarene, 1918, p. 10.

²Ibid., 1919, p. 11.

³Parker, op. cit., p. 164.

⁴Official Proceedings, Alberta District Assembly, Church of the Nazarene, 1920, p. 12.

with registration, January 3, 1921. Dr. J. B. Chapman lectured for six weeks, then came a week of review and examinations. The subjects were theology, church history, homiletics, Gospels, and the Pentateuch. These lectures were followed by Dr. H. Orton Wiley's lecturing on psychology and Old Testament literature with special attention to Job and Proverbs. Cornet and violin lessons were taught by A. C. Metcalfe. There were twenty students the first winter taking the regular course to prepare for Christian service. Thirteen others were studying instrumental music and ten voice culture.¹

A problem arose when the Northwest Nazarene College at Nampa, Idaho, sent representatives to the district assemblies in Canada to solicit students. A suggestion of affiliation was proposed by Dr. Wiley. The committee on education brought a recommendation to the assembly and it was adopted.

Regarding the affiliation of the Alberta Bible School with the Northwest Nazarene College, we believe that the proposal contained in the letter of Dr. Wiley will not meet the need of our Alberta Bible School.

The proposal is that one professor be sent to supervise the work and that the other lecturers be secured. This would give us the benefit of association with the Northwest College in name and standing only. Our need is to get our young preachers for a short term under men for inspiration, intensive instruction, and equipment for

¹Official Proceedings, Alberta District Assembly, Church of the Nazarene, 1921, pp. 13-15.

the kind of work that must be faced under pioneer conditions such as we face on this district. Such a school would create a vision and desire for education such as given in Nampa, upon many of the students attending. These would no doubt be found in the classroom of Nampa College to the benefit of school and students.¹

A district budget of two thousand dollars was set up for education. The following year four hundred dollars was raised for the Alberta Bible School and nine hundred sixty dollars for Northwest Nazarene College.²

The district superintendent, the Reverend J. H. Bury, gave his report of the school to the district assembly in 1922, as follows:

In presenting this report, I wish to call to your mind that we closed our last assembly with a strong indorsement of the action of the Educational Board of the previous year, and your authority and pledges for carrying on of the Canadian Bible School.

During the past year, for sometime at least, it looked as if it would be impossible to secure teachers for the school, and we found ourselves at the end of 1921 with part of the pledges paid, not knowing where to get a teacher, and very few inquiries from prospective students, and then we looked at the financial condition of the country, and the unlikelihood of students coming from the country, we felt that the prospects were not very bright; but, when we communed with our own heart and prayed to the Lord of our Salvation, we felt that "it should be." As a last resource in securing a teacher after consultation, Brother Matthews wired Dr. Chapman and he in reply recommended that we secure Professor Fanning. At the same time I had word from Brother Chapman and Dr. Wiley recommending that we get Professor Fanning. This was evidently in divine order. Brother Fanning was able to come to us, straightway, as Brother Mark would say.

¹Ibid., p. 16.

²Ibid., p. 3.

The school opened January 13 and closed on the 28th of March. There were fifteen day students and thirty registered for night classes, but these were not all that attended, many people coming in for occasional lectures. The school was run at a cost of less than \$700, and we also paid the deficit of the previous year's school. Two classes were held--one for Bible, and a Greek class.¹

Professor Fanning was well liked, and so the board of education employed him as president of the school and to teach Bible courses. The curriculum consisted of church history, homiletics, Biblical thology, English, music, and public speaking.² The board of education made the following recommendations to the district assembly and they were adopted.

Your committee wished to recommend that the policy of the Canadian Bible School be altered as follows:

That the principal be chosen from the three available ones, viz., Professor Fanning, Dr. Chapman, and Dr. R. T. Williams, the same to be chosen by ballot in this assembly.

That the faculty be supplemented by not less than three teachers chosen from this district by the Board of Education and the Principal.

That the tone of the school be raised on the line of intensive evangelism and practical experience.

We also recommend that the location of the school be settled in this assembly.³

Dr. R. T. Williams was chosen to lecture at the school. It was voted that the school was to remain at Calgary, Alberta and the board of education was authorized to raise

¹Official Proceedings, Alberta District Assembly, Church of the Nazarene, 1922, p. 12.

²Ibid., p. 16.

³Ibid., 1923, p. 21.

five hundred dollars for the operating costs of the school.¹ The assembly voted to set up a five hundred dollar budget for the school year.² The school was supported largely by the local church. It was a heavy financial burden for only one church to carry.

There was discussion in the district assembly in 1925, as to whether the school should continue. A report was given of the activities of the school year, and some students testified to what the school year had meant to them.³ In providing for the coming year it was decided to have school for five months, from November to March. A board of trustees was elected with equal representation of ministers and laity. Each member was to serve for three years. The district superintendents of the three districts of western Canada were also on the board by virtue of their office.⁴ The board consisted of R. F. Smee, H. O. Fanning, E. S. Mathews, M. E. Church, S. S. Tappin, and John Duncan. Thompson was elected chairman and carried much of the responsibility for the school.

¹Parker, op. cit., p. 111.

²Official Proceedings, Alberta District Assembly, Church of the Nazarene, 1924, p. 10.

³Ibid., 1925, p. 9.

⁴Ibid., p. 16.

Although the school in Alberta was in the Northwest Nazarene College territory, the college at Nampa expressed a desire to cooperate with the new school at Calgary.¹ During the school year of 1925-26 professors from Nampa came to teach at Calgary. Among those were Dr. Olive M. Winchester, Dr. H. Orton Wiley, and Dr. A. E. Sanner. The principal was Roy Smee and the teacher of English was Miss Edith Hunt.²

The district assembly passed a resolution that aided in the stability of the school. The resolution was as follows:

That this assembly empower the school board to take the necessary steps to raise the finances needed to secure and arrange proper permanent school property adequate to meet the future needs of the school without becoming unduly involved in debt. And that an aggressive school campaign be undertaken by representatives of the school in order to secure students and financial support for the school.³

The principal of the school for the 1926-27 term was the Reverend Percy J. Bartram. The Reverend B. F. Neely was the special lecturer. This was the first year that a brochure was published.

In the 1927 district assembly, C. E. Thompson, the district superintendent, made an impassioned plea to the

¹Official Proceedings, Alberta District Assembly, Church of the Nazarene, 1925, p. 9.

²Thompson, op. cit., p. 7.

³Official Proceedings, Alberta District Assembly, Church of the Nazarene, 1926, p. 14.

district assembly as follows:

Brethren, if we are to undertake the task God has given us, we must have a steady stream of workers. In the main, we must raise them up here. That is always God's way. Then we must train them here. . . . Having been in our Canadian work almost from its inception, I have no hesitation in saying that without a school for the training of our workers in Canada, we might as well close our doors.¹

The people responded by placing money not needed for the camp meeting into a building fund for the school. Two new members were added to the board of education, the Reverend R. S. Tenove of British Columbia and the Reverend George Beirnes of Saskatchewan. Students and finances were to be solicited from all of the western provinces of Canada. The following recommendations were adopted by the district assembly in 1927:

1. That we maintain a Bible Institute in Alberta.
2. That we do not face or address ourselves to a building proposition at the present time.
3. In view of the fact that we deem dormitory accommodations necessary, and that two dormitories can be secured in Red Deer in easy distance from the church, one to be used for a girls' dormitory and the other as a boys' dormitory, that these be rented.
4. That a suitable young man be secured to take charge of the school.²

The Calgary Bible Institute was moved from Calgary to Red Deer in 1927 and the name of the school was changed to Alberta Bible Institute. Thompson also moved his residence

¹Ibid., 1928, p. 7.

²Ibid., 1927, p. 17.

from Calgary to Red Deer. He rented a large ten-room house known as the Springbett property. This house was used as the administration building and women's dormitory for the school.¹ Another house near the campground was rented for the men's dormitory and classes were held in the local church.

By 1933, the school term had been lengthened to six months. The fee for tuition, board and room for a year was set at seventy-five dollars cash. The rate was eighty-five dollars if half the amount was paid with cash in advance and ninety-five dollars if none was paid in advance.²

Additions were made to the teaching staff as follows: Professor and Mrs. Tisk in music, the Reverend W. N. King in theology and Biblical literature, and Miss Agnes Comfort. In 1935, a full time president was elected. The next year the school term was extended to twenty-eight weeks. Steps were taken to get the high school department accredited. The curriculum leading to a Bachelor of Theology degree was listed as "postgraduate work."³

In 1940, the committee on education of the district made the following recommendations to the Alberta district assembly and they were adopted.

¹Ibid.

²Ibid., 1933, p. 24.

³Ibid., 1938, p. 16.

1. That the name of the College be changed to Canadian Nazarene College.
2. That the term be extended from twenty-seven to thirty-six weeks, divided into four "Quarters" of nine weeks each.
3. That a full four-year regular college course be instituted leading to the degree of Bachelor of Theology.
4. That the high school department be accredited by the Provincial Department of Education.
5. That a three-year course be arranged which approximated the requirements for ordination in the Church of the Nazarene.
6. That a two-year elementary Christian Workers' Course be provided.
7. That the name of the governing body be changed from "Board of Trustees" to "Board of Governors."
8. That the Reverend C. E. Thompson be given a three year contract as president.¹

Canadian Nazarene College, 1941-57

Presidents and Major Events

Thompson resigned in 1941 and was succeeded by the Reverend Ernest Armstrong as acting president. In the district assembly of that year an educational budget was adopted. The revenue was to be received through an assessment of one dollar a member per year for all of the members of the Western Canadian educational zone.² The next year Armstrong resigned and the Reverend W. C. Allshouse, who had been dean of theology, became president and served until 1946 at which time he resigned to accept an appointment at Kletzing College. The Reverend A. E. Collins was chosen as president and served for one year; he was then succeeded by the Reverend L. Guy Nees.

¹Ibid., 1940, p. 18.

²Ibid., 1941, p. 19.

Under the Nees administration, a building fund was started and an administration building was constructed. It consisted of offices, class rooms, library, dining room, and chapel. A central heating plant was installed and improvements were made on other buildings.

When the districts united to form the educational zone as a supporting territory of the college, there were 2,336 members.¹ In 1948, the valuation of the property was \$100,000 and the enrollment was 120 students. An alumni study made in 1948 revealed that there were 35 graduates serving in the Canadian districts as ordained elders, 20 licensed ministers were students or former students of the school, and 3 of the alumni were foreign missionaries. Thus, Canadian Nazarene College was making a definite contribution to the Church of the Nazarene in Canada and other parts of the world.

The college made steady gains on a limited budget. The district superintendent, the Reverend E. Lawlor, gave his continual support to the building of a stronger college that would help prepare young men to evangelize Western Canada. The district superintendents of the Alberta District who exerted much influence in directing the school were: H. D. Brown, 1911-12; W. B. Tait, 1912-16; J. H. Bury, 1916-23; C. E. Thompson, 1923-30; C. S. Mathews, 1930-35; L. E.

¹Ibid., 1948, p. 19.

Channel, 1935-37; D. Swarth, 1937-42; A. E. Collins, 1942-46; and E. Lawlor, 1946-19 .¹

Between 1948 and 1957, a men's dormitory was erected at a cost of \$11,000 and a women's dormitory, at a cost of \$12,000. The gymnasium was remodeled into class rooms and music studios at a cost of \$9,000. A heating plant was built for \$2,600, and in 1957, the Martin Memorial tabernacle gymnasium was erected at a cost of \$47,000. The seating capacity was twelve hundred persons. The administration building, including the King Memorial chapel, was constructed at a cost of \$79,000. The chapel had a seating capacity of 500.

One of the spiritual leaders of the Canadian work in Alberta was Edward Everett Martin. He had been a pastor in Canada at Calgary, and Clareshokm; and in the United States in Idaho, Oregon, and Massachusetts. For a number of years he was superintendent of the North Pacific and the Oregon-Pacific districts. The district tabernacle was dedicated to him and at the time of this writing it bore his name.

In 1949, Dr. E. E. Martin was elected president and served until his death, December 25, 1951. He was succeeded by Arnold E. Airhart who served six years. In 1957, Dr. Airhart resigned and was followed by the Reverend Willard

¹Official Proceedings, Alberta District Assembly, Church of the Nazarene, 1911-1956.

Taylor.¹ In 1957, Canadian Nazarene College had a campus of thirteen acres of land, beautifully landscaped. It had an enrollment of two hundred eighty-eight students. The high school was fully accredited. The four-year Bible college had trained many young men and women for Christian service in Canada and in other parts of the world.

Hurlet Nazarene College

Hurlet Nazarene College, 1943-57

Founding of the College

The need for establishing a Nazarene College in Great Britain was keenly felt long before a college was finally established. In 1914, the first attempt was made by the Church in Great Britain to found an institution for the training of Christian workers. It was brought to an abrupt end by World War I.

The leaders in Britain, however, were persistent in their efforts and tried again to organize a school in 1926. This project failed because of lack of support by the churches and by indifference among the members. Thirty-six years of church life passed before success came, but this was no reflection upon the attitude of the leaders of the Church.

The economy of Great Britain influence the projects

¹Canadian Nazarene College, Catalogue, 1957-58
(Red Deer, Alberta: 1957), p. 5.

of its people. The land was not rich in natural resources. Thus, manufactured goods played a very important part in sustaining the country, financially. During the years between World War I and World War II, the foreign market demand for British manufactured goods was fluctuating. Several millions of men were out of work and Britain faced a financial crisis. The financial situation plus the coming of the Second World War were determining factors delaying the church in its promotional work.

Every district assembly witnessed a growing sense of need for a training school to prepare the young people for the work of evangelism and missionary work. The challenge of fifty million Britains caused the leaders of the church to arise and establish a theological college in the heart of Britain. Even so, there were many who did not believe in or support the school, and there were obstacles to overcome and opposition to meet.

The district superintendent, Dr. George Frame, faced the problem with direct action. In June, 1943, he bought a ten-acre tract of ground with a seventeen room mansion on it for twelve thousand six hundred dollars. It was to be used for a Christian service training school. The mansion was known as "West Hurlet House." It housed the administrative offices, class rooms, and dormitory. It had been built as a mansion but was adopted for use to house Hurlet Nazarene

College.

The college was located six miles from the city center of Glasgow, Scotland, just outside of the city limits in the small hamlet of Hurlet in Renfrewshire. The campus was a woodland area with gardens and lawns in beautiful surroundings. It was a quiet place, congenial for study. Following the war, the residential development brought one hundred thousand persons into the vicinity of the college. Hence there was ample opportunity for visitation and evangelism.

The mansion needed many repairs and much remodeling in order to adequately care for the college. In addition, the price of the property was a burden to the small number of churches. The Nazarene Young People's Society of the general church gave the Hurlet Nazarene College a gift of \$10,000, in 1949, which was used to liquidate the indebtedness and meet a repair bill of \$4,500. This was a substantial boost to the college.

Presidents and Major Events

Dr. George Frame was the founder and first president. During his administration, the basic character and direction of the college were determined.

Hurlet Nazarene College provided academic and religious training for ministers and missionaries in harmony with the aims and purposes of the department of education of the Church

of the Nazarene.¹ The entire program of courses supported the goal of placing strong emphasis on preparation for Christian service. The curriculum was based on well established principles of Christian education. The college attempted to produce thoroughness and efficiency in mental development which it believed to be the "Hallmark" of true scholarship. Its aim was to fuse sound education with the best in Christian principles.

The college had two departments, theology and matriculation. In the theology department courses were offered in the English Bible, introduction to the Old and New Testaments, Bible history, outline studies in the Pentateuch, Major and Minor Prophets, the Gospels, the Acts of the Apostles, Pauline Epistles, and exegesis of certain books of the Bible. In systematic theology, the entire field of Christian doctrine was studied. Classes in dogmatic theology, apologetics, church history, and history of missions were given as special courses. These basic subjects were given in a three-year period. Subsidiary studies were given in periods varying from three to nine months. Courses were offered in psychology and philosophy to acquaint the student with these general fields.² In religious education, courses were taught in child psychology, educational methods, and the theory of

¹Hurlet Nazarene College, prospectus, 1957.

²Ibid.

education. These were taught in relation to the Sunday school and child evangelism. Courses were also offered in homiletics, pastoral theology, administration, advertising, and evangelism. The matriculation department had classes in English, grammar, essay-writing, literature, mathematics, German, and New Testament Greek. Every encouragement was given to students who wished to take the university matriculation examination. One correspondence course was offered in theology; others were in the planning stage.

Hurlet Nazarene College was located in a place that offered large opportunities for Christian service and for student pastorates. Teams for evangelistic campaigns were organized for vacation periods.

Diplomas and certificates were given for the satisfactory completion of the courses with full or modified approval of the faculty. Graduation was given those who fulfilled all the college requirements and finished the complete course that met the academic requirements for ordination in the Church of the Nazarene.¹

The students who attended were those who were interested in Christian service at home or abroad, missionary candidates, ministers, and workers in religious education.

The school was interdenominational in service and

¹Ibid., p. 3.

co-educational in scope. Students who did not plan on full-time Christian service were welcome to take the courses they elected. The faculty was comprised of ministers of the Church and others who were qualified to teach particular subjects, including a number of university graduates. The college dean was the only paid member of the faculty, consequently the problem of securing teachers was an acute one. Several of the pastors carried a teaching load at the college and thus greatly assisted in the work. At the time of writing, the college had in residence a president, a college matron, and one lecturer.

Until 1952, the college depended on thirty churches with a total membership of one thousand for much of its support. But in that year the International Holiness Mission united with the Church and in 1955, the Calvary Holiness Church united with the Church and it gave them a total of three thousand members, one hundred churches, and a second college building. This added constituency meant a larger amount of financial support and a greater amount of security.

With the union came the problem of college location. It was recognized that neither of the two properties was ideal for the future of the work in Britain. With the generous help of the general board of the Church in Kansas City, a new project was launched; the building of a large central building with a dormitory and college church. It was expected to be

well on the way to completion by 1960 at a cost of ninety thousand dollars. June, 1943, was the beginning of the college and after fourteen years, the plans were to go forward and build a great educational institution for the Church of the Nazarene in Britain.

Hurlet Nazarene College was dedicated to the task of taking the message of salvation to fifty million Britons and to the peoples of Europe. Among the graduates, twenty-four were ordained elders in the Church. In 1957, the enrollment of twenty-three students was a record high. The task of the college was to send young men forth to preach the gospel of full salvation.

One of the graduates had completed his work for a Master of Arts degree at Glasgow University and, in 1957, was made president of the college. Another was working at Cambridge. A third completed his work in the Nazarene Theological Seminary, and several more planned to do likewise.

The college year of thirty weeks was divided into three ten-week terms. The fees were ninety pounds per year and could be paid in three installments of thirty pounds at the beginning of each term. The students were required to work for the school some each day in the buildings or on the grounds. Scholarships were available for ministerial students. Exemption for military training might be procured if the student entered college before his eighteenth birthday.

The college aimed at the fullest development of the personality. Hurlet Nazarene College was a Christian college emphasizing scholarship and commitment to Christ. It was a gateway to advanced study for the Bachelor of Divinity degree. It offered opportunities for service during and following training. It provided beautiful and healthful surroundings, congenial companionship, a consecrated faculty, and reasonable fees.¹

Dr. George Frame was president from the beginning of the college in 1943 and served for eleven years. He was succeeded by Hugh Rae who was serving as president in 1957.

Nazarene Theological Seminary

Nazarene Theological Seminary, 1945-57

Founding of the Seminary

Nazarene Theological Seminary came into being as a natural development of the educational program of the Church of the Nazarene. The liberal arts colleges were graduating an increasing number of young men who wanted advanced theological training. If the Church was going to hold these graduates it would have to assume the responsibility for making seminary training available to them. The seminary came slowly but with definite objectives of preparing trained

¹Report by Hugh Rae, president of Hurlet Nazarene College, personal correspondence, July 1, 1957.

spiritual leadership for the future Church of the Nazarene.

It was several years after the idea of a seminary was presented that final action was taken to bring about the first step in January, 1936. In this year a committee of three was appointed by the general assembly to investigate the possibility and expediency of establishing a central theological seminary. The committee consisted of H. Orton Wiley, O. J. Nease, and A. K. Bracken, and was known as the general assembly committee on education.¹

The first proposal was to have a central coordinating institution but not a separate school. Later it was suggested that an educational institution be centrally established, independent of the existing colleges, and have the proper facilities for the training of ministers, missionaries, and for any other work in Christian service. It soon followed that the entrance requirements would be that the student must be a graduate of a college. No tuition was to be charged, and the expenses of the seminary were to be paid from the budget provided for the department of education of the general Church.²

The department of education memorialized the general assembly in 1936 to establish such a theological seminary. Also, the Kansas City district sent in a memorial to the

¹Proceedings of the General Board of the Church of the Nazarene, 1936, p. 47.

²Ibid.

general assembly as follows:

Concerning Memorials No. 137, Department of Education, and No. 44, Kansas City, the Committee voted its approval for building of the Seminary at such a time as seemed advisable and voted to refer these memorials to the Department of Education and to the General Superintendents for any action they deem wise during the quadrennium. The Memorials are as follows: No. 137, "In order to correlate and complete the educational system of the Church of the Nazarene, and also to provide adequate and safe training for our prospective ministers and missionaries, we recommend that this body memorialize the General Assembly to establish a central Theological Seminary which shall offer graduate work in such Biblical, Theological, and practical subjects as shall better prepare our young people for the ministry of the church."

Memorial No. 44. "That the Kansas City District ask the General Assembly Committee on Education to give an opinion, and if advisable, to make a recommendation to the General Assembly relative to the advisability of establishing a Theological Seminary at some central point in the United States, preferably Kansas City.

"We recommend that this Theological Seminary be established in some central location, where proper library facilities may be found, separate and distinct from any now existing educational institution of the church; that the instruction offered be confined to graduate courses in preparation for the several forms of public ministry in the church; and that these courses be properly correlated with the courses of instruction now offered in our colleges.

"We further recommend that the necessary finances for the operation of this institution be provided through the Department of Education in the General Budget. We recommend that attendance be limited to college graduates who are acceptable candidates for the ministry, and that the tuition be free to all who are admitted to the institution."¹

The general assembly accepted the report of the committee on education and referred it to the department of education and the board of general superintendents. This was the first step in getting official recognition which later was

¹Journal of the Ninth General Assembly of the Church of the Nazarene, 1936, p. 120.

to result in the authorization of building the Nazarene Theological Seminary.

The matter was left in the hands of the department of education. In the annual meetings of 1936, 1937, 1938, and 1939 no steps were taken in the matter of the seminary. In the annual meetings of the general board, January 5, 1940, two committees were appointed. The first was a committee of three to make a resolution requesting the general board to memorialize the general assembly to give serious consideration to establishing a seminary.¹ This committee consisted of A. K. Bracken, Grover Van Duyn, and G. B. Williamson. A second committee appointed by the general board was directed to find a suitable location and estimate the possible cost of founding a theological seminary. They were allowed two hundred fifty dollars for their expenses. The committee consisted of Samuel Young, A. E. Sanner and R. V. Starr.

The second committee reported the response they received from individuals about the seminary to the general board; some did not favor the establishment of a seminary; some favored adding seminary work to the existing colleges; others favored locating the seminary near other seminaries with great libraries in a city such as Boston, Chicago, Los Angeles, or Berkley; and still others favored a central

¹Proceedings of the General Board of the Church of the Nazarene, 1940, p. 86.

location like Kansas City. The majority favored the last suggestion. The estimated cost as reported by the committee was fifteen thousand dollars a year for operating expenses with four faculty members. This did not include the purchasing of property.¹

The report of the second committee was accepted by the general board and by the department of education. The January 1940 annual report of the department of education to the general board was to the effect that the presidents of the several colleges believed that the general church should establish a central theological seminary immediately after the coming general assembly and that young ministerial students should be trained in a Nazarene seminary after finishing college. The department of education reported to the general assembly June 24, 1940 with the following recommendations:

1. That the General Assembly authorize the establishment of a central Nazarene Seminary for graduate study.

2. That the Seminary be located at Kansas City, Missouri, or located near Headquarters.

3. That this Seminary be subsidized by the Nazarene Publishing House and the General Board to the amount of \$15,000 annually.

4. That the General Assembly elect a Board of Trustees and empower them to arrange for proper buildings, equipment, library facilities, and provide for an administrative and instructive staff.

¹Ibid., 1941, p. 7.

5. That definite plans be laid for the registration of students in the fall of 1940.¹

The recommendation of the department of education was tabled by the general assembly. Nothing could be done or was done for four more years. In 1944, at the district superintendents' conference, Dr. Chapman, a general superintendent, gave an impassioned plea for the establishment of a seminary.

By request of the general superintendent, R. T. Williams, Dr. Russell V. DeLong spoke to the district superintendents' conference on the subject, "The Future of the Church in Education." DeLong spoke of the history of the educational institutions of the Church of the Nazarene. He said that the schools were the children of their parents, the church. As the church grows, the colleges will grow. The young men who wanted to specialize in some vocation would go to some school for that purpose, but those who wanted to train for the ministry had no place to go.² He pointed out that some of the young men were already enrolling in seminaries of other denominations. Some were lost to the church, and some were cold in spirit. If they go to a university or a seminary of another faith for three years, "there is not

¹Journal of the Tenth General Assembly of the Church of the Nazarene, 1940, p. 192.

²Russell V. DeLong, "The Future of the Church in Education" (paper read at the District Superintendents' Conference, Church of the Nazarene, Kansas City), January 6, 1944.

one in fifty that comes back that is worth much to our program."¹ The point was emphasized that the young men preparing for the ministry did not get in a liberal arts college the kind of preparation they needed for the specialized work they were expected to do in the ministry. DeLong stated that there were four reasons why the Church should start a seminary at that time. One was because money was plentiful, secondly because the colleges were in a good financial condition, thirdly because the young men were demanding advanced theological training, and lastly because the colleges were beginning to offer postgraduate training.² In closing his address he suggested that the district superintendents' conference recommend to the board of general superintendents that a commission be appointed to consider the matter of starting a seminary, and if the commission decided that one should be organized, that they bring recommendations to the general assembly to cover necessary measures for establishing such an institution.³

The conference of district superintendents approved the recommendations of Dr. Chapman and Dr. DeLong and turned

¹Ibid.

²Ibid.

³Ibid.

the matter over to the board of general superintendents.¹

In 1944, the council on education, consisting of college presidents, made suggestions to the department of education regarding a seminary. These suggestions were, (1) that the seminary be located in Kansas City, (2) that it be provided with proper housing and equipment, (3) that money be provided from the general funds, (4) that only graduate courses be offered, (5) that standard entrance requirements be met, (6) that tuition be free, and (7) that the seminary open in the fall of 1945.²

The board of general superintendents appointed a commission on the theological seminary. The members of the commission were R. V. DeLong, E. O. Chalfant, M. K. Moulton, H. Heinmiller, and M. Lunn. The board of general superintendents instructed the new seminary commission to make recommendations for or against the establishing of a seminary. A questionnaire was sent to the seven Nazarene colleges for information that would be helpful in making a decision. The results of the study showed that the colleges would lend their support to the seminary project. A study was made of catalogues from thirty accredited seminaries to show what would be expected of an accredited seminary. The

¹Minutes of the District Superintendents' Conference, Church of the Nazarene, Kansas City, January, 1944.

²Proceedings of the General Board of the Church of the Nazarene, 1944, p. 46.

commission was careful to investigate the standard requirements of the American Association of Theological Schools.

The theological seminary commission reported to the eleventh general assembly, in 1944.¹ The recommendations were (1) that a graduate seminary be created; (2) that the purposes of the seminary be to conserve, maintain, advocate and promulgate the great Bible doctrine of Entire Sanctification as a second distinct work of divine grace; (3) that the presidents of the colleges act as an advisory council to the seminary board of trustees; (4) that there be a board of trustees of thirteen members, seven to be elected by the general assembly, one from each of the seven educational zones, and six members at large, three of the six to be laymen and none to be an employee of any college; (5) that the name, location, and time of opening be left in the hands of the board of general superintendents; and (6) that the seminary faculty meet with the representatives of the colleges for the purpose of articulating the college courses and the seminary courses.

There were specific recommendations pertaining to procedures. The board of general superintendents was to nominate the president and he was to be elected by the board of trustees. The department heads were to be nominated by

¹Journal of the Eleventh General Assembly of the Church of the Nazarene, 1944, p. 48.

the president, approved by the board of general superintendents, and elected by the board of trustees. The money for support was to be fifteen thousand dollars from the publishing house and fifteen thousand dollars from the general budget, annually. The amount of one hundred thousand dollars was to be raised for buildings, grounds, and equipment during the quadrennium. The money was to be raised the first year to avoid affecting the colleges in their own money-raising campaigns. The president and each faculty member was to have had the experience of entire sanctification. The seminary was in no way to compete with the colleges but to cooperate with them and to offer only advanced work in theology.

Following the report of the commission the Fort Wayne district memorialized the general assembly to establish a seminary in accordance with the recommendation of the seminary commission and the request was approved by the assembly.¹ This action was the final official authorization for the founding of the school.

It will be recalled that the seminary was to be controlled by a board of trustees elected by the general assembly. Each member of the board of trustees was to be a member of the Church in good standing and not be connected with any of the colleges of the Church. The board of

¹Ibid., p. 53.

trustees was to consist of the president of the seminary and thirteen other members. All members, except the president, were to be elected from the names submitted by the nominating committee of the general assembly. Vacancies in the board of trustees were to be filled by the board of general superintendents until the following general assembly.¹ The board of trustees were to elect their own chairman, vice-chairman, secretary and treasurer each year. The board was to form standing committees for various aspects of work of the board such as buildings, audit, faculty, bequests, annuities, student loans, finance, and endowment.

The special committee on nominations brought in their nominations and the following were elected to form the first board of trustees; Lloyd Byron, W. M. Tidwell, Roy H. Cantrell, E. E. Grosse, Hugh Benner, A. E. Collins, H. B. Walling, R. V. DeLong, L. A. Reed, L. M. Spangenberg, M. Lunn, and Hardy C. Powers. The new board elected DeLong as temporary chairman and Cantrell as temporary secretary.²

Two names for the seminary were presented to the general assembly. One was Bresee Theological Seminary and the other was Nazarene Theological Seminary. The assembly chose the latter.

¹Ibid., pp. 100-102.

²Ibid., p. 33.

The board of trustees thus proceeded to organize itself. It elected Hugh C. Benner as chairman, Selden Dee Kelley as vice-chairman, L. A. Reed as secretary, and M. Lunn as treasurer. The following committees were formed: building and improvements, with L. M. Spangenberg, M. Lunn, L. A. Reed, R. H. Cantrell, and S. D. Kelley as members; finance, with H. C. Benner, M. Lunn, R. V. DeLong, and E. E. Grossee as members; faculty, with Lloyd Bryon, H. B. Wallin, S. D. Kelley, W. M. Tidwell, and A. E. Collins as members; auditing, with L. Spangenberg, J. T. Benson, and E. E. Grosse as members; and bequests, annuities, and endowments, with M. Lunn, L. M. Spangenberg, and R. V. DeLong as members.¹

Presidents and Major Events

According to the by-laws adopted for the seminary the president was to be elected by the board of trustees from the nominations given them by the board of general superintendents. If a vacancy occurred the secretary of the board of trustees was to notify the board of general superintendents and they were to present a nomination. The nominee was to receive a two-thirds vote for election; if he did not, then another nomination was to be made. Dr. R. T. Williams, representing the board of general superintendents appeared

¹Minutes, Board of Trustees, Nazarene Theological Seminary, Kansas City, June, 1944.

before the board of trustees and asked for a preliminary ballot to be cast for president that would be used by the board of general superintendents in making their nomination.

Three months later the board of trustees met again, and Dr. Williams met with them as secretary of the board of general superintendents. He stated that he wanted the board of trustees to be free in voting for or against the one to be nominated by the board of general superintendents. There would be no pressure exerted on them. He then gave the nomination to the secretary of the board of trustees to read to the board. Dr. Hugh C. Benner was the nominee.¹ Benner withdrew from the room, and a ballot was taken. The result was a unanimous vote for Dr. Benner as president. He said, upon his return to the session, that he considered the vote to be one of confidence as well as one of election. He now was chairman of the board and president of the seminary.

Dr. Benner had in the past been connected with six of the colleges in an official capacity. He was graduated from Olivet Nazarene College, had been professor at Trevecca Nazarene College and Pasadena College, had been on the board of trustees of Northwest Nazarene College and of Bethany Nazarene College. He had also been a pastor in Spokane and in Kansas City. It was his responsibility to choose a faculty,

¹Minutes, Board of Trustees, Nazarene Theological Seminary, September, 1944.

obtain a library, organize a curriculum, and provide housing for the seminary and students.¹

The inauguration of the president was held in the Kansas City, Missouri, First Church of the Nazarene in 1944. Dr. J. B. Chapman gave the inaugural address. In his charge of responsibility to Dr. Benner he emphasized that the president of the Nazarene Theological Seminary must be unblamable in his Christian spirit and conduct. He must be loyal to God and to the church which supports the seminary. He must have wisdom and grace in selecting the staff. He must be aggressive in procuring the things that are required but not to plunge the seminary into debt. He must keep in touch with the needs of the seminary and the needs of the Church. He was to produce what the Church wants. President Benner responded by a pledge of loyalty to the Church and the school and said that he felt the security that only comes by being in the will of God.²

A committee of three consisting of L. A. Reed, R. V. DeLong, and M. Lunn was appointed to make plans for a campaign to raise one hundred thousand dollars for buildings, ground, and equipment for the new seminary. The committee outlined the steps in the campaign. The date for the climax of the

¹Hubbard, op. cit., p. 57.

²Hugh C. Benner, "President Benner's Response," Seminary Tower, I (Winter, 1945), 9.

campaign was to be February 18, 1945. The board of general superintendents was to make a statement on the campaign to be placed on the front page of the Herald of Holiness in the middle of November, 1944. The general superintendents were to send a letter one week later to the district superintendents to encourage them to do their part. On December 25, the president of the seminary was to write to the district superintendents; the president was to request the editor of the Herald of Holiness to give space in each issue for "The Seminary Corner" for statements about the seminary by Church leaders; on February 11, 1945, a letter was to be sent to every pastor relative to the campaign. A folder was to be prepared for every layman in the entire church. A full page was to be used in the official organ of the Church just before the campaign.¹ Each step was taken and the campaign was carried on without personal contact. Many churches held special programs on the date set for the campaign. The message from the board of general superintendents that was placed on the front page of the Herald of Holiness was as follows:

The seminary board of trustees and the board of general superintendents have designed February 18, 1945 as seminary Sunday. At this time all churches in the denomination are asked to raise an offering for the seminary. The general assembly authorized the raising

¹Minutes of the Board of Trustees, Nazarene Theological Seminary, September, 1944.

of one hundred thousand dollars for this purpose which is equivalent to fifty cents a member. This is only the minimum. No church should give less! Many can and should give much more! We are praying that in addition to the minimum quota of the local churches, many individuals will give larger amounts--some one thousand dollars each, some five hundred dollars, and many smaller amounts. If every district superintendent, pastor, layman whole heartedly supports this offering, there is no reason why we cannot open the seminary in the Fall of 1945.

It is vitally important that the seminary offering be raised at this early date in the quadrennium, so as not to interfere with the financing of our colleges.

The seminary must make the task of our colleges not more difficult, but easier and more meaningful, likewise the products of the colleges are essential to the seminary--all working together for the evangelization of the world.

We suggest that great emphasis be given to the significance of this day, February 18, 1945. By announcements, appeals and prayer meetings, not less than one hundred thousand dollars should be laid in the plates for the seminary on Sunday, February 18.

It ought to be done! It can be done! By the Grace of God our people will arise and do it!¹

The committee recognized that not all of the people were in favor of having a seminary and that much depended upon raising this money as a capital fund, that it meant the difference between starting the seminary and postponing the opening to an indefinite later date. It was gratified, therefore, when it learned of the success of the campaign.

Dr. Benner, S. S. White, L. A. Reed, and R. V. DeLong outlined the first catalogue for the seminary while they were in Chicago for a board meeting of the Olivet Nazarene College. They defined a major as consisting of twenty-four hours in

¹"General Superintendents Message," Herald of Holiness, December, 1944, p. 513.

one field in addition to a thesis which was equivalent to six hours, making a total of thirty hours. The degree to be granted was to be a Bachelor of Divinity degree. It represented three years of study beyond the baccalaureate degree.

The courses listed as prescribed were Old Testament, 12 hours; New Testament, 12 hours; church history, 8 hours; systematic theology, 6 hours; doctrine of holiness, 2 hours; doctrine of the Holy Spirit, 2 hours; philosophy of religion, 6 hours; religious education, 4 hours; evangelism, 4 hours; electives on a major, including 6 hours for thesis, 18 hours; free electives, 18 hours; making a total for a Bachelor of Divinity degree, 90 hours.¹ The categories for numbering of courses were 100's for Biblical literature, 200's for church history, 300's for theology, and 400's for practics.²

The standards set by the American Association of Theological Schools was the pattern followed by Nazarene Theological Seminary. When the American Association made changes, the Nazarene Seminary would conform to such changes.

The faculty of the seminary, with the presidents of

¹Nazarene Theological Seminary, Annual Catalogue, 1945-46 (Kansas City: 1945), p. 21.

²Ibid.

the colleges, had an educational conference and decided that college may give one year of graduate work in the field of religion which would be accepted by the seminary as one year of work toward a Bachelor of Divinity degree.¹ Those students who could go to the seminary were to be encouraged to do so. But those who could not go to the seminary and wanted some advanced theological training should be encouraged to take their work at the colleges. The one year's advanced work at the college was meant to be a terminal program and only those preparing for the ministry but unable to attend the seminary were encouraged to take the course.

The seminary maintained the same requirements for pre-seminary training as those required by the American Association of Theological Schools. The prerequisites were as follows: English, 4 to 6 hours; history, 4 to 6 hours; philosophy, 4 to 6 hours; religion, 4 to 6 hours; psychology, 3 hours; foreign language, 12 to 16 hours; natural science, 4 to 6 hours; and social science, 4 to 6 hours.

The seminary provided a policy for the acceptance of credit from the colleges. It was stated as follows:

1. A college degree will be required for full admission to the seminary and credit for work taken. Applicants having a minor deficiency in work toward

¹Minutes, Educational Conference, Church of the Nazarene, Kansas City: January, 1945.

their college degree may be admitted but their continuance in the seminary and credit for work taken will be conditioned on the removal of such deficiency as determined by the committee on admission.

2. The work done by the applicant to earn the degree presented for admission will be an important factor in arriving at a decision on the application. Courses taken and grades received will be considered.

3. The minimum requirements for pre-seminary training as listed in the seminary catalogue will be required. However, an applicant with a minor deficiency may be admitted subject to the recommendation of the committee on admissions as to the removal of such deficiency.

4. When a Th.B. or other Theological degree is the only degree held by the applicant and offered for admission, no work taken toward the degree may be allowed credit on advanced graduate standing in the seminary.

5. In determining the advanced standing to be allowed, a degree, as such, will not be considered, but rather the details of the courses certified on the transcript of credits as taken on the graduate level.

6. When the Th.B. degree has been obtained in a fifth year of study the applicant may be admitted to the middle class of the seminary, subject to the provision of No. 5. and No. 8.

7. In case both the A. B. and Th.B. degrees are presented and the work for the Th.B. was not done entirely in the fifth year, or that degree was received prior to the A. B. only courses taken in the upper division or fifth year will be considered toward graduate standing.

8. In evaluating credits toward advanced standing, the committee on admissions will consider only such courses as the president or dean of the college involved certifies as clearly of graduate level and worthy of acceptance by the seminary toward advanced graduate standing.¹

Dr. H. Orton Wiley approved the catalogue as the chairman of the department of education, and it went to press. This completed the first catalogue of the Nazarene Theological

¹"Statement of Policy Concerning Admission and Advanced Standing" (issued by the Nazarene Theological Seminary), 1945.

Seminary.

Next, there was the problem of getting students. The fact that the seminary would give a year's credit for the work done the fifth year at the college caused the colleges to want to keep the students the fifth year, but the seminary needed as many of the first-year students as it could get.

The seminary was established during the time of war, and it was necessary for it to be approved by the Selective Service Department as an institution that could exempt students preparing for the ministry. If this approval were not given, the enrollment would be definitely limited, perhaps to the extent of crippling the institution. Young men who were not in the active ministry or preparing for the ministry were subject to the draft. It was a difficult problem that faced the institution at the very beginning, to become so well established at its opening as to command the respect of the United States Government for approval as a draft-exempting institution. The law required for approval that an institution have been in operation at least one year before Pearl Harbor.

It was necessary for the president to make a trip to Washington D. C. to present the case of the seminary. There, Major Wherry received Dr. Benner and, after discussing the matter, indicated that he would do everything he could to

help. Upon returning to Kansas City, Benner found a letter from Wherry asking for further detailed information. The college presidents were asked for help and each responded with a spirit of full cooperation, and expressing the desire that the seminary receive approval from the Selective Service. In May, 1945, the seminary received full approval from the government. With this accomplished, a good enrollment the first year was expected. The news of the approval was sent to each of the colleges and to the Herald of Holiness.

During all of the foregoing, Benner was also serving as pastor of the Kansas City First Church of the Nazarene. In June, 1945, he left the pastorate and began full-time work for the seminary.

The faculty was selected with great care, as it had to be made up of the best the Church could furnish. The requirements were that they have the respect and admiration of the members of the entire denomination, that they be men who were loyal to the doctrines of the Church, and that they be men who would accept the tasks assigned to them. The faculty members were recommended by the president, approved by the board of general superintendents, and elected by the board of trustees. The first faculty members were Russell V. DeLong, Ph.D.; Ralph Earle, Th.D.; L. A. Reed, D.D.; Mendell Taylor, Ph.D.; S. S. White, Ph.D.; and D. R. Gish, Ph.D.

Those to serve as part-time professors were H. Orton Wiley, S.T.D.; A. F. Harper, Ph.D.; R. E. Swim, B.D.; S. T. Ludwig, D.D.; L. J. Dubois, D.D.

Another problem that had to be solved was the building of an adequate library before the seminary opened. The seminary staff went in a body to large book stores and bought books by the hundreds, each staff member selecting books in his own field of teaching. Through this method the books could be selected carefully and be of value in research. At one time, the staff purchased a thousand books in Chicago; at another time, fifteen hundred books were purchased in the East. It was no easy task to catalogue thousands of books even with trained help and have the library ready for the opening of school. But it was necessary and it was done. Mrs. Archel Meredith assisted Dr. Earle in getting the library in order before the classifying and cataloging began. The first location for the library was a storehouse owned by the publishing house of the Church. The editorial library of the Herald of Holiness was combined with the seminary library to provide more space for a class room in the editorial building.

The seminary was to be opened in temporary quarters in the headquarters and editorial buildings at 2923 Troost Street in Kansas City. The Arlene Hotel next door had been purchased for the housing of the students. This would meet

the needs adequately for the time. The hotel had a cafeteria which could be used by the students and the staff.

The day set for registration for the opening of Nazarene Theological Seminary was September 19, 1945. Fifty students enrolled the first day. The first student to register was B. Wade Downing. The first class was, "Philosophical Foundations of Religious Beliefs," taught by DeLong. There were ten in the class. The first chapel service was said to have been a time of blessing and rejoicing. The first song was "The Blood Will Never Lose Its Power." The first convocation was held by Dr. James B. Chapman, who addressed the students on the topic, "What We Expect of Our Seminary."

During the first year, 1945-46, a student association was formed to promote the general welfare of student activities, to foster high spiritual ideals, conduct religious activities, and cooperate with the administration in promoting scholarship and a loyal school spirit. The first president of the student organization was J. H. Knowles. Among the student activities was the Bresee Society, organized in 1948 and the Nazarene Seminary Singers. The Bresee Society sponsored a "Missionary Emphasis Week." The first such service closed with thirty-seven students dedicating their lives to missionary service. The missionary society and the evangelists' group were separate chapters of the Bresee

Society. The goal was to stimulate interest in evangelism and foreign missions, and to provide fellowship among those especially called to these fields of service.¹ The Bresee Society also sponsored a prayer and fasting service which was held every Wednesday noon in the chapel.² The Nazarene Seminary Singers, under the direction of Dr. Hugh Benner, increased from fifteen to forty members. They performed on a number of occasions including a conference on evangelism, a district superintendents' conference, and two general assemblies.

A department of missions was included in the curriculum of the seminary. Courses were taught by missionaries on furlough. The courses were taught on a graduate level in evangelism, comparative religions, history of missions, and missionary biography. Some of the missionaries who had served at various times as professors were Prescott L. Beals from India, William C. Esselstyn from Africa, Robert Williams from Peru, and R. Orpha Speicher from India.

Dr. Chapman was the speaker at the first commencement in May, 1947. His subject was "The Preacher For Our Times." There were nine men in the first graduating class. J. H. Knowles was the first graduate to receive the Bachelor of

¹Minutes of the Bresee Society, Nazarene Theological Seminary, 1948.

²Ibid.

Divinity degree, and Dr. L. A. Reed was the sponsor for the first graduating class.

In 1948, an Alumni Association was organized. They drew up their constitution and elected Doil Felts as their first president. He was a member of the first class to graduate from the seminary. The purpose of the Alumni Association was to cultivate and perpetuate friendship and to advance the Nazarene Theological Seminary by united effort. Their first project was to distribute freely a booklet called Yours to Serve.

As the facilities became inadequate and new measures had to be taken to care for the seminary needs, steps were taken, in 1948, to provide a new location for the International Headquarters of the Church of the Nazarene, the Nazarene Publishing House, the Nazarene Theological Seminary, and the Nazarene Radio League.¹

One of the reasons for the congestion was the rapid increase of enrollment at the seminary. Some of the classes were being held in the basement of the headquarters building, some in the chapel, some in the cafeteria of the hotel, and some on the first floor of the editorial building. The chapel services were held on the third floor, accessible only by a winding stairway. The capacity of the room was one

¹Proceedings of the General Board, Church of the Nazarene, 1948, p. 17.

hundred and fifty persons. There was no room for special events. There was no office space for the professors, and the library was crowded with twenty thousand volumes in a small study hall.

A commission on relocation was appointed to make a study and recommendations to the general board. This commission recommended (1) that the Church of the Nazarene Headquarters, Publishing House, Nazarene Theological Seminary, and Nazarene Radio League be relocated in Kansas City; (2) that a site be purchased for these purposes; (3) that the general assembly authorize the purchasing, developing, and financing of this Nazarene center; and (4) that the board of general superintendents nominate and the general board elect a permanent commission to execute such plans as may be approved by the general board and the board of general superintendents.¹ This commission recommended the new location for the headquarters, publishing house, and the seminary.

In January, 1949, the commission on relocation selected a twenty-acre tract of land at Sixty-third Street and The Paseo and recommended that it be purchased. Half of the land was to go to the seminary and each of the remaining quarters was to go to the Publishing House and the Inter-

¹Ibid., 1949, p. 149.

national Headquarters respectively.¹ The recommendation was approved by the general board and the board of general superintendents. The asking price of the site was \$100,000. Through the aid of E. R. Mabes, the property was purchased for \$89,500. The man from whom the property was bought sent his personal check of \$5,000 to the seminary to be applied on the building.²

The general board authorized the construction of a seminary building with these restrictions: It was to cost under \$300,000 and would have to be equipped by friends and capital funds. The seminary must have 80 per cent of the funds needed before they started to build. They would be allowed to borrow up to \$75,000 to complete the building. A special building committee was appointed consisting of J. Aycock, H. B. Wallin, E. E. Grosse, M. Lunn, G. Coulter, H. S. Galloway, and L. M. Spangenberg.³ This committee supervised the construction of the seminary building.

A campaign was launched in May, 1950, to raise \$300,000 for building a seminary. The campaign was well organized and publicized. Each district was assigned an

¹Ibid., 1950, p. 122.

²Ibid., 1940, p. 122.

³Minutes of the Board of Trustees, Nazarene Theological Seminary, January, 1951.

apportionment. The money raised was applied only to the building. The furnishings and equipment were to be provided by friends, organizations, and groups.

The new building for the seminary was to be built in units. The administration building was to be the central unit, the chapel was to be in the right wing, and the library would be built later as the left wing. It would be a three-story building with a tower between the administration unit and the chapel unit.

Dr. Benner had been president for seven years when he was elected general superintendent at the general assembly of the Church. His successor was Dr. Lewis T. Corlett. He was inaugurated September 19, 1952, at the First Church of the Nazarene in Kansas City. The installation address was by Dr. G. B. Williamson, the inaugural address by Dr. L. T. Corlett, and the installation service by Dr. H. C. Powers.¹

In April, 1954, the new seminary building was ready for occupancy. The moving took place during Easter vacation. Student help was employed to move the 22,000 volume library and install the furniture.

On September 26, 1954, the formal dedication of the seminary building took place. The five general superintendents of the Church took part in the service. Dr. Hugh

¹Ibid.

Benner, the first seminary president, gave the dedicatory address. Greetings were received from sixty colleges and seminaries. Only two units of the seminary building are completed, the administration unit and the chapel unit. The third unit, to be built at a future time, was to be the permanent place of the library. The administrative and class-room area was over one hundred feet long and fifty feet wide, with an extension in the back on both the main and ground floors. On the first floor were offices, a lounge, and a seminary room; on the second floor were five class rooms, a prayer chapel, men's cloak room and women's lounge; on the ground floor were three class rooms, lunch room, kitchen, book store, caretaker's apartment, and storage room.¹ The chapel was one hundred twenty feet long and fifty feet wide. The seating capacity was six hundred. In connection with the chapel were six offices and a choir room. At the time of this writing the library was temporarily housed in the basement underneath the chapel.

The alumni gave an organ to the seminary as a special project. The ministers of the denomination contributed thirty thousand dollars for the beautifying of the eleven acre campus.²

¹Seminary Tower, X (1955), 1.

²Ibid., 7.

Six reader fellowships were offered to senior students in the amount of one hundred dollars each. Recipients were nominated by individual professors and elected by the faculty. The Whitsell Bible Reading Award for excellence in reading the scripture was one hundred dollars. There was a Senior Sermon Award by Mages of one hundred dollars. The winner delivered the sermon on baccalaureate Sunday evening at the First Church.

Friends of the seminary provided a lecture series for the students and faculty. Among these were the Bresee Lectures on Systematic Theology, provided by Eugene Berry; the Earle Lectures on Biblical Literature, provided by Ralph Earle; the Basil Miller Lectures, provided by Basil Miller; a lecture series on Christian journalism; the Peavey Lectures on Church business administration, provided by L. M. Spangenberg; the J. F. Leist Lectures on Missions, provided by Mrs. Leist; the Lienard Lectures, provided by Mrs. E. Lienard and daughter Margaret.¹

Mr. Alfred Felts agreed to contribute five hundred dollars a year to set up a memorial practics workshop for the student at the seminary. This was in honor of his father, who spent over forty years in the ministry of the Church.²

¹Nazarene Theological Seminary, Catalogue, 1951-52 (1951), pp. 15-18.

²Ibid.

The board of trustees for the quadrennium, 1956-60, consisted of V. H. Lewis; Jarrette Aycock, chairman; George Coulter; Melza Brown; Harvey S. Galloway, vice-chairman; E. E. Grosse, secretary; Howard Hamlin, John L. Knight; Edward Lawlor; B. V. Seals; M. Lunn, treasurer; W. S. Purinton; and Leonard Spangenberg.

The fall enrollment for 1956-57 was over two hundred students. There were seventy-five seniors. There were thirty-eight states and three foreign countries represented. All of the Nazarene colleges were represented as were twenty-one non-Nazarene colleges.

A field service program was set up so that students could earn credits under supervised field work such as pastoring, teaching, administrative work, visitation and other phases of the local church program. There was a well prepared program of field work for the students under the supervision of the members of the faculty. For this work the students received grades and credit hours.

From 1945-57 there was a total of nearly five hundred graduates. Among these there were nearly three hundred pastors; nineteen missionaries; fourteen connected with Nazarene colleges or the seminary; eleven chaplains, eight located at the international headquarters; seven students; five evangelists; two directors of religious education; two interdenominational workers; eighty-seven unclassified; and

four deceased. In May, 1957, there were forty-nine graduated.¹

The property evaluation of the grounds, buildings, and equipment in 1957 was \$750,000. The allocation by the general church had increased to \$85,000 a year. The cost per student was \$140 per year.

The plans for the future include a campaign, in 1959, to lift the mortgage of \$110,000, a fund-raising campaign in 1960-64 for \$225,000 to complete the building for the housing of the library, to add another full-time teacher to the staff, and to increase the allotment from the general Church.²

Summary

Canadian Nazarene College, Hurlet Nazarene College, and Nazarene Theological Seminary had in common the objective of training young people for Christian service. In contrast, the other Nazarene schools were primarily liberal arts colleges with professional training for teaching and the ministry.

Canadian Nazarene College had an enrollment in 1957, of 288 students. It was a Bible college. There was a high

¹Registrar's Report, Nazarene Theological Seminary, July 1, 1957.

²Interview with L. T. Corlett, president, Nazarene Theological Seminary, June 18, 1957.

school as a part of the institution and it was accredited in the province of Alberta, Canada. It was an approved institution by the department of education and was owned, operated and controlled by the Church of the Nazarene.

Hurlet Nazarene College was a Bible school in Britain. In 1957, it had twenty-three students. The courses offered were for the training of Christian workers. The college did not grant degrees. At the time of this writing it was in the process of developing a new location.

Nazarene Theological Seminary was an educational institution that offered three years of courses beyond the baccalaureate program. The school conferred the Bachelor of Divinity degree. It was located in Kansas City near the international headquarters of the Church of the Nazarene. The students were for the most part Nazarene college graduates. In 1957, the enrollment was two hundred ten. The seminary had been organized for twelve years and had property evaluated at three-quarters of a million dollars.

CHAPTER VI
THE STATUS OF THE EDUCATIONAL INSTITUTIONS
OF THE CHURCH OF THE NAZARENE IN 1957

The purpose of this chapter is to record the findings as to the status of the nine educational institutions of the Church of the Nazarene on June 30, 1957. The institutions included are Bethany Nazarene College, Canadian Nazarene College, Eastern Nazarene College, Hurlet Nazarene College, Northwest Nazarene College, Nazarene Theological Seminary, Olivet Nazarene College, Pasadena College, and Trevecca Nazarene College.

The items considered in describing the status of each institution include the following: location, objectives, faculty, curriculum, library, administration, finance, physical plant, enrollment, accreditation, athletics, alumni, and future plans. There are thirteen sections, one for each item. Within each section, the status of each school with respect to the item is presented. A summary at the end of the chapter generalizes the status of all colleges in terms of each of the several items.

Location

The following are some of the characteristics of the geographical locations of the educational institutions of the Church of the Nazarene.

Bethany Nazarene College

Bethany Nazarene College is located at Bethany, Oklahoma, a city ten thousand inhabitants, bordering Oklahoma City on the northwest. The closeness of the college to Oklahoma City makes it convenient to use the library facilities in and near the city and for the students to find employment. The libraries of Oklahoma City University and The University of Oklahoma, at Norman, are among the accessible library centers.

Canadian Nazarene College

Canadian Nazarene College is located at Red Deer, Alberta, Canada, a city of eight thousand inhabitants. There are few cultural advantages and limited opportunity for student employment.

Eastern Nazarene College

Eastern Nazarene College is located in Wollaston Park, Quincy, Massachusetts. Wollaston is seven miles from the heart of Boston. The college has access to the educational and cultural advantages that Boston provides. There are outstanding libraries, laboratories, conservatories, and museums within easy reach. Opportunities for student

employment are good.

Hurlet Nazarene College

Hurlet Nazarene College is located in the small hamlet of Hurlet in Renfrewshire, six miles from the center of Glasgow, Scotland. The proximity to the universities of Scotland made it advantageous for cultural development. Glasgow offered opportunities for student participation in Christian services.

Northwest Nazarene College

Northwest Nazarene College is located in Nampa, Idaho, twenty miles west of Boise, the capital city of Idaho. Nampa is accessible by bus, rail, and air travel. There is opportunity for student employment in Nampa, and the libraries of the two cities are accessible.

Nazarene Theological Seminary

Nazarene Theological Seminary is located in Kansas City, Missouri. Some of the cultural institutions are the University of Kansas City, the William Rockhill Nelson Art Gallery, the Public Library, and the Kansas City Conservatory of Music. Kansas City is the Headquarters of the Church of the Nazarene and the Nazarene Publishing House.

Olivet Nazarene College

Olivet Nazarene College is located in the village

of Bourbonnais, a suburb of Kankakee, Illinois, sixty miles south of Chicago. The cultural advantages of Chicago are utilized by field trips. There is opportunity for student employment at Kankakee.

Pasadena College

Pasadena College is located in the city of Pasadena, California. It is in close proximity to other collegiate institutions, libraries, and cultural organizations of metropolitan Los Angeles and Pasadena. There are many opportunities for educational pursuits and for student employment.

Trevecca Nazarene College

Trevecca Nazarene College is located at the southeast edge of Nashville, Tennessee. Nashville is a cultural and historic city with nine colleges. There are many facilities for educational pursuit and student employment in the city.

Objectives

Back of all of the objectives of the educational institutions are the objectives of the Church of the Nazarene. The purpose of the Church is to conserve and propagate the doctrine and experience of entire sanctification. This was accomplished by building churches, establishing schools, operating a publishing house, and sending out missionaries.

In the philosophy of education adopted by the general

assembly in 1952, the goals for education were stated as follows: (1) to bring about a saving intelligent relation between the student and God, (2) to educate the whole man, (3) to create a good society by providing leaders for Christian activity and examples of Christian grace, (4) to create and maintain the good life by preserving Christian ideals, and (5) to bring about a fusion of holy character and sound education. In short, the general goal was to prepare young people to make the most of their lives physically, intellectually, culturally, vocationally, socially, ethically, and religiously.¹

The broad goals of the Church of the Nazarene were the basis of the objectives of its educational institutions. The colleges were expected to support the program of the church. The aim of the church expressed by the board of general superintendents was to "propagate the Gospel of the Son of God throughout the world, seeking the conversion of sinners, the reclamation of backsliders, the sanctification of believers, especially emphasizing the great doctrine of full salvation."² The educational institutions were committed to this program and everything they did was expected to help accomplish this end.

¹The Commission on Education, Church of the Nazarene, A Philosophy of Education for the Church of the Nazarene (Kansas City: Nazarene Publishing House, 1952), p. 1.

²Manual, Church of the Nazarene, 1919, p. 10.

Bethany Nazarene College

Bethany Nazarene College as a Christian college sought to help the student to acquire the highest spiritual values. It set out to help the student achieve an understanding of the Bible, make a personal commitment to God, and to apply the Christian principles to daily living. As a Christian liberal arts college the aim was to aid the student to discover his own capabilities and limitations, develop his personality, achieve proficiency in a vocation, acquire understandings and attitudes for family life, and understand the phenomena of his physical environment. As a Church of the Nazarene College it aimed to orient students in the spiritual heritage of the Church and to promote the whole cause of the Church in its service to the world.¹

Canadian Nazarene College

Canadian Nazarene College aimed at providing the highest type of educational program in an intentionally Christian atmosphere. The programs in theology, biblical literature, and music provided preparation for the Christian ministry as well as Christian lay leadership. The aims were to assist young people to live more satisfactory lives, to achieve more abiding values, and to bequeath to the world a

¹Bethany Nazarene College, Bulletin, Bi-annual Catalogue Number, 1956-57, 1957-58 (1956), pp. 14-15.

more permanent and harmonious society.¹

Eastern Nazarene College

Eastern Nazarene College sought to serve the Church by providing an educated, thinking, laity and ministry. It planned to help young people develop intellectual poise; inquiring minds; aesthetic appreciation; moral, social and religious convictions; and personal loyalty to Jesus Christ. By precept and example, it sought to inspire students to dedicate themselves to the service of God so that they might lead intelligent Christ-centered lives. The College desired to make contributions toward bringing about a Christian world order, toward expressing man's love for God and his fellow man, and toward responsible freedom and human worth.²

Hurlet Nazarene College

Hurlet Nazarene College aimed to aid the individual in developing to the fullest his own personality in Christ Jesus. The purpose was to train young men and women to be effective ministers and lay leaders in the Church of the Nazarene in Britain.³

¹Canadian Nazarene College, Annual Catalogue, 1957-58 (1957), p. 8.

²Eastern Nazarene College Bulletin, 1957-58 (1957), pp. 15-16.

³Hurlet Nazarene College, Prospectus, 1957-58 (1957), p. 2.

Northwest Nazarene College

Northwest Nazarene College as a college of liberal arts recognized that its purpose was to provide its students an acquaintance with the major fields of knowledge, an effective foundation in and a working grasp of one field, a balanced development of their own powers, and an encouragement to a Christian commitment.¹

Nazarene Theological Seminary

Nazarene Theological Seminary sought to provide courses of graduate level for the training of pastors, missionaries, religious educators, song evangelists, children's workers, teachers, and workers in any other field for the carrying out of the great commission of Jesus Christ.²

The objectives were summed up in a statement by the general board in 1946:

Nazarene Youth 'called to be a disciple' and work with his hands in the trades of life, has just as much right to receive fundamental Christian training as does the Nazarene youth 'called to be a minister.' Both are responsibilities of the church. Both have a right to be trained in our own atmosphere and environment.³

Olivet Nazarene College

Olivet Nazarene College aimed to assist the student

¹Northwest Nazarene College, Forty-fifth Annual Announcement, 1957-58 (1957), p. 18.

²Nazarene Theological Seminary, Annual Catalogue, 1957-58 (1957), p. 11.

³Proceedings of the General Board of the Church of the Nazarene, 1946, p. 79.

to develop intelligent Christian citizenship; to develop habits of constructive, critical thinking; to develop an understanding of science and the scientific methods; and to develop social poise and cooperativeness. It also intended to provide students with the opportunity to major in courses leading to graduate study and to take courses leading to medicine, law, and engineering; to provide special training in teaching, business administration, home economics, music, and social service; and to provide training in lay religious leadership.¹

Pasadena College

The purpose of Pasadena College was to aid the student to acquire a reading knowledge of a foreign language; to develop understanding and appreciation of art, literature, psychology, philosophy, and religion; to understand and appreciate American history and governmental institutions; to master the methods of research and evaluation; to cultivate an attitude of open-mindedness and objectivity; to develop loyalty to ideals in Christian social relationship; to aid in arriving at definite convictions; to cultivate understanding and appreciation of other people, races, and cultures; and to develop a willingness to cooperate with

¹Olivet Nazarene College, Biennial Catalogue, 1956-1958 (1956), pp. 15-16.

others in worthwhile ventures.¹

Trevecca Nazarene College

Trevecca Nazarene College has goals that are both personal and social. There is a sincere attempt to guide the student in formulating a Christian philosophy of life; to aid him in obtaining a satisfying Christian experience; and to help him prepare for activity in the Church, and for the functions of a profession.²

Faculty

The faculty members that were employed by the nine educational institutions of the Church were, for the most part, members of the Church of the Nazarene. They were committed to the promotion of the educational program of the Church. There were two hundred eighty full time faculty members, in addition to many part-time instructors. Among the liberal arts colleges in the United States the range was between twenty-two teachers at Trevecca to fifty-one at Pasadena. The college in Scotland had two full time professors, the one in Canada had fourteen, and the seminary had nine full time and five part-time professors.³

25-26. ¹Pasadena College, Bulletin, 1957-1958 (1957), pp.

(1957), p. 18. ²Trevecca Nazarene College, Bulletin, 1957-58

³See Appendix A: Educational Institutions Questionnaire.

Among the faculty members there were seventy-six who held doctor's degrees, one hundred sixty who held master's degrees, forty-four who held bachelor's degrees, and a few who held special degrees or had training less than a bachelor's degree. The degrees held were in the main from universities and colleges throughout the United States. Many of the faculty members were members of professional organizations and participated in local and regional meetings of these organizations.

The average salary of a teacher in the nine schools that reported was \$3,627 per year. The Bible College in Scotland was somewhat lower, and the seminary was considerably higher. The salaries were based on a nine-month term. It was recognized by the institutions that the salary scale was below the national average of salaries paid to professors with equal training and experience. The colleges were able to maintain the faculty members only because of their willingness to sacrifice to promote the program of Christian education.¹

The tenure for the faculty at each of the nine institutions reporting was somewhat similar. The average length of time of service for a professor was slightly above eight years. At one college it was five years and at one,

¹See Appendix B: Analysis of the Faculties of the Educational Institutions of the Church of the Nazarene 1956-57.

nine years. There were some faculty members who had served for as long as forty-seven years in one institution.¹

The average teaching load in the liberal arts colleges was fifteen semester hours per week for each professor. In the graduate seminary it was twelve hours. The average size of classes in the colleges was sixteen students. In the seminary it was twenty-one students. Among the colleges, Bethany, Eastern, Olivet, and Pasadena were the only ones that used professional rank for their faculty members. The total of these four colleges showed seventy-two professors, forty-five associate professors, fifty-three assistant professors, and twenty-seven instructors. Each of the schools employed part-time instructors.²

Curriculum

The American Nazarene colleges were organized as liberal arts colleges with divisions and departments supervised by division chairmen and department heads. The divisions were natural science, social science, humanities, fine arts, and philosophy and religion. There were from ten to seventeen departments in which majors were offered. These institutions differed from each other in that Trevecca

¹See Appendix C: Analysis of Faculty Rank and Tenure of the Educational Institutions of the Church of the Nazarene 1956-57.

²Ibid.

maintained an elementary school as part of its curricular offerings; Trevecca, Northwest, and Pasadena, each maintained an academy or high school; Bethany, Olivet, and Eastern had discontinued work below the college level.

Each of the liberal arts colleges had a department of religion and a post baccalaureate degree in religion. Eastern and Bethany granted the Bachelor of Theology degree, while Pasadena and Northwest granted the Master of Arts degree in religion. The Seminary granted the Bachelor of Divinity degree. This degree was for ninety semester hours of credit, while the Bachelor of Theology was for thirty semester hours of credit beyond college.

The colleges in Canada and Scotland were not baccalaureate-degree granting institutions because in the territory of Great Britain only universities might grant degrees. They did, however, grant degrees in religion, as the Bachelor of Theology, Bachelor of Sacred Literature, and Bachelor of Sacred Music.

Library

Among the colleges that had separate library buildings were Pasadena, Northwest, and Olivet. The other institutions had their libraries housed in buildings used also for other purposes. Specifically, at Bethany the administration building housed the library, at Trevecca a classroom building and at Eastern a large library building

was attached to the administration building.

The total library holdings were 217,534 volumes. There were 11 trained, full-time librarians and a few trained, part-time librarians besides many assistants who had had some years of experience working in libraries. The book budgets varied from a small amount set aside for the purchase of books, in addition to library fees, at Canadian Nazarene College, to a budget of \$12,000 per year, allocated by Pasadena College. The annual acquisition of books varied from year to year and college to college. In Hurlet about 30 volumes were added annually. Northwest Nazarene College added 5,260 volumes in 1956 and 1957. The total allocation that was reported for all schools in 1956-57 was \$44,875, and the number of acquisitions were 11,848 volumes. The data for 1957-58 were incomplete because the year's business had not closed at the time this study was made.

The libraries that were accessible for use near the colleges were among the finest in America. The libraries included those of great universities like Harvard, the University of Southern California, Boston University, Vanderbilt University, the University of Chicago, and the University of Oklahoma, and also public libraries of the great cities of Chicago, Boston, Los Angeles, Pasadena, Nashville, Oklahoma City, and Boise.

Olivet Nazarene College had a new modern air-

Conditioned library well supervised, with holdings of 30,000 volumes besides government documents and periodicals. The Nease Memorial library at Eastern Nazarene College was beautiful and functional. The library building at Pasadena College was efficient in operation and well constructed.¹

Administration

The administration of the colleges of the Church of the Nazarene was carried on by the boards of trustees or boards of control which consisted of church members elected by each of the districts in an educational zone. Each board of trustees elected an executive committee to carry out the policies formulated by the board during the interim between board meetings. Also, the board of trustees elected the president of the college. The president recommended personnel to the board, and the board made the appointments. There was no indication that boards acted in appointing personnel other than the president except upon the recommendation of the president.

The Nazarene Theological Seminary was under the control of a board of trustees elected by the general assembly, and the board of trustees elected the president from nominations by the general superintendents. So far the Seminary has had only two presidents. The faculty was elected by the

¹See Appendix D: Library Facilities in the Educational Institutions of the Church of the Nazarene.

board of trustees upon recommendation by the president.

Each college had a dean of the college, a dean of students, a business manager, a registrar, and a librarian on the administrative staff. There was at each institution an administrative council, advisory to the president; an educational policies committee, advisory to the dean; a personnel policies committee, advisory to the dean of students; a library committee, advisory to the librarian; and a chapel committee, advisory to the president.¹

The faculties were divided into division chairmen, department heads, professors, associate professors, assistant professors, and instructors. There were numerous faculty committees for institutional and instructional studies.

The board of trustees for the various colleges numbered from eighteen at Canadian Nazarene College to forty-seven at Trevecca. The executive committee ranged in number from four at Pasadena to fourteen at Olivet and Bethany. Each of the colleges had student government and student representation in the administration of the college. Each college had an athletic director; some had a faculty member and a student director. Each school had a business manager except Canadian and Hurler; in the latter two the president was also the business manager. Four of the colleges had

¹See Appendix E: Analysis of Administration of the Educational Institutions of the Church of the Nazarene.

intercollegiate athletics and three had only intramural athletics.

Finance

The financial structure of the educational institutions of the Church of the Nazarene was considered sound. There had been a long financial struggle on the part of each school. It had meant giving by many people over a period of half a century and a real sacrifice on the part of the administration and faculty. The total income from all sources for 1956-57 was \$4,482,780. This included capital funds and money for current expenses.

The cost per student in the liberal arts colleges averaged \$734 per student per year. It was \$610 at the Seminary and about \$240 at Hurler Nazarene College in Scotland. Financial aid was given to 94 students at Eastern in 1957 and to 20 at the Seminary. The percentage of student employment ranged from 35 per cent at Canadian to 80 per cent at Pasadena and Bethany.¹

Physical Plant

The physical plant of each of the colleges had undergone expansion. In July, 1957, the campuses ranged from ten to over one hundred acres of land. On those

¹See Appendix F: Analysis of Finances of the Educational Institutions of the Church of the Nazarene.

campuses were a number of buildings fully equipped for the functioning of a school. The total property evaluation of all schools was \$9,629,939, and the indebtedness \$982,621. The college properties were covered by insurance, most of them up to ninety per cent of their evaluation.

The number of buildings on a single campus ranged from one each at the Seminary and at Hurlet to 24 buildings at Pasadena. The number of rooms ranged from 21 in Scotland to 490 at Northwestern. The seating capacity of assemblies varied from 50 at Glasgow to 1,200 at Pasadena. The majority of the liberal arts college auditoriums had a seating capacity of 600 to 900.

There was no indebtedness on the properties of Hurlet, Canadian, or Eastern Nazarene colleges. The seminary had an indebtedness of \$110,000. Bethany and Olivet each had an indebtedness of over \$300,000.

The property and equipment evaluation ranged among the liberal arts colleges from \$1,070,000 to \$2,340,142. The seminary was evaluated at \$750,000. Hurlet property was valued at \$20,000.¹

Enrollment

The total enrollment in all of the educational

¹See Appendix G: Analysis of the Physical Plants of the Educational Institutions of the Church of the Nazarene.

institutions for the year 1956-57 was 4,876.¹ The enrollment of the colleges reached a peak in 1951 and then after a slight decline had built up again until in the first semester of 1957, it was soaring again toward a new high. This was in keeping with the national increase in enrollment.

The enrollments in the various educational institutions showed that for the year 1956-57 there were 23 at Hurler, 210 at the Seminary,² 288 at Canadian, 542 at Eastern, 507 at Trevecca, 699 at Northwest 842 at Olivet, 963 at Bethany, and 1,038 at Pasadena. These figures were cumulative and included all students enrolled during the year. It will be remembered that some of the schools had elementary school and academies connected with their institution.

The enrollment of each school had steadily increased during the past three years.

Accreditation

Five of the six colleges in the United States were members of regional accrediting agencies. Trevecca was planning to make application in 1958. Credits from the colleges in Canada and Britain were accepted in the graduate schools of their own countries. The Seminary planned to file

¹See Appendix H: Analysis of the Enrollments and Graduates of the Educational Institutions of the Church of the Nazarene 1932-56.

²See Appendix I: Enrollments and Graduates of Nazarene Theological Seminary.

application with the American Association of Theological Seminaries within a period of five years.

Pasadena College was approved as a church college of the Southwest Educational Zone by the Church of the Nazarene. It was accredited by the Western College Association and by the Northwest Association of Secondary and Higher Schools. It was a member of the Association of American Colleges. It was accredited by the California State Board of Education to train candidates for general elementary credentials for public school teaching in the state. It was also approved for the training of veterans under Public Laws 346, 16, and 550.

Bethany Nazarene College was approved as a four-year senior college of the West Central Educational Zone of the Church of the Nazarene. It was a member of the North Central Association of Colleges and Secondary Schools and accredited as a four-year college. It was a member of the Association of American Colleges. It was approved for teacher education by the State Board of Education of the State of Oklahoma for the preparation of elementary and secondary teachers.

Olivet Nazarene College was approved by the Church as a four-year senior college of the Central Educational Zone. It was accredited by the North Central Association of Colleges and Secondary Schools and was rated by the University of Illinois as a class "A" college. It was accredited by the Illinois State Department of Education as a Teacher Training

College. It was a member of the Association for Higher Education of the National Education Association and was a member of the Illinois Federation of Colleges.

Eastern Nazarene College was approved as a four-year college of the Eastern Educational Zone by the Church. It was a member institution of the New England Association of Colleges and Secondary Schools and was a member of the Association of American Colleges. It was registered by the State Educational Department of the State of New York.

Northwest Nazarene College was approved as a four-year college of the Northwest Educational Zone of the Church of the Nazarene. It was accredited by the Northwest Association of Secondary and Higher Schools. It was a member of the Association of American Colleges, the National Commission on Accrediting, and the American Association of Colleges for Teacher Education.

Trevecca Nazarene College was approved as a four-year college of the Southeast Educational Zone of the Church of the Nazarene. It was accredited by the State of Tennessee.

Canadian Nazarene College was approved as a four-year college of the Canadian Nazarene College Zone of the Church. Grades ten to twelve were fully accredited by the Department of Education of the Province of Alberta, Dominion of Canada.

Hurlet Nazarene College was approved as a Bible College

in the British Isles. It was recognized by the Scottish Board of Education as an educational institution.

Nazarene Theological Seminary was approved as a Graduate School of Theology by the Church of the Nazarene. It was an associate member of the American Association of Theological schools.

Athletics

The department of education of the Church of the Nazarene took the position that intercollegiate athletics as commonly practiced in colleges was out of harmony with the spirit of the purposes of the institutions. The following resolution appeared in the journal of proceedings:

Resolved that we earnestly request all of our schools and colleges to guard carefully against the introduction of such forms of athletics or literary entertainments as shall not minister to the spiritual advancement of the students.¹

Each of the colleges in the United States and Canada had a physical education department and intramural athletics. Four of the colleges participated in intercollegiate athletics. They were Eastern Nazarene College, Northwest Nazarene College, Canadian Nazarene College, and Pasadena College. There was no athletic program at the Nazarene Theological Seminary or at Hurlet Nazarene College. The directors of athletics were faculty members with student assistants. The games that were

¹Proceedings of the General Board, Church of the Nazarene, 1935, pp. 89-90.

played were touch football, basketball, volleyball, tennis, and softball. Bethany, Pasadena, Eastern, Northwest, Olivet, and Canadian colleges had gymnasiums.

Alumni

The alumni of the schools were organized in the following categories: liberal arts, Bible college, academies, fine arts, and unclassified. The follow-up studies of the alumni of the educational institutions of the Church of the Nazarene were in some cases meager and incomplete. The colleges had not taken seriously the task of self-appraisal in relation to the product of their schools.

The total number of graduates reported from all schools was 13,185. The total for 1957 was 675. Where all of these graduates were located and what they were doing were not known. In spite of the fact that one primary objective was to train Christian workers, only about twenty-five per cent of the total number were known to be in Christian service.¹

Future Plans

Pasadena College planned to enlarge during the next fifteen years to take care of the expected increase in

¹See Appendix J: Analysis of the Alumni of the Educational Institutions of the Church of the Nazarene.

enrollment. The planning board called for an enlargement of the men's dormitory, called the "Klassen House," to accommodate seventy-eight more men; enlargement of the women's dormitory, called the "Goodwin House," to accommodate seventy-two more women; and enlargement of the "Commons Building"; construction of a new and adequate science building, a new chapel, a new gymnasium, a new classroom building.¹

Canadian Nazarene College planned for the future to get its junior college affiliated with the University of Alberta at Edmonton.²

Eastern Nazarene College planned to build a new science building and equip it at an estimated cost of \$425,000. A view of the proposed campus included the building of the second unit of the college church, erecting a new gymnasium, arranging a new athletics field, constructing a new student union building, erecting two new dormitories--one for the men and the other for women--and enlarging the present dormitories.³

Olivet Nazarene College had a ten-year development program with the creation of a new office, assistant to the president in charge of financial development. The plan included building five new buildings: a men's dormitory, a

¹Interview with W. T. Purkiser, president, Pasadena College, Pasadena: June 7, 1957.

²Questionnaire, 1957.

³Interview with Edward Mann, president, Eastern Nazarene College, Wollaston: July 23, 1957.

a women's dormitory, a science building, a student union building, and a combination fine arts-and-chapel building. This financial development program envisioned an estimated cost of three million dollars.¹

Northwest Nazarene College had planned to expand facilities to care for an expected enrollment of eight hundred. They hoped to complete the present expansion plan by the time of their golden anniversary in 1963. The plans called for eventually adding the hospital to the college and reactivating the school of nursing within the college.²

Trevecca Nazarene College planned for the next ten years to become accredited by the Southern Association of Colleges and to build five new buildings. The first to be built would be a library, followed by a men's dormitory, a women's dormitory, a new administration building, and a new physical education building in this order.³

Bethany Nazarene College planned to pay off its indebtedness on the present men's dormitory, erect a new library building, a new women's dormitory, a new physical education building, a fine arts building, and a new athletic

¹Interview with Harold Reed, president, Olivet Nazarene College, Kankakee: July, 16, 1957.

²Interview with John Riley, president, Northwest Nazarene College, Nampa: June, 11, 1957.

³Interview with A. B. Mackey, president, Trevecca Nazarene College, Nashville: July, 12, 1957.

field. It also planned to strengthen its faculty and its curricula.

Hurlet Nazarene College planned to purchase new property which would give more adequate facilities for an expanding Bible college. They wanted to prepare for an increase in enrollment and a larger staff to care for the spiritual needs of the youth of the Church in Great Britain.¹

Nazarene Theological Seminary planned to remove its present indebtedness of \$110,000, then to complete the third unit of the Seminary building which was to be used for a library. They proposed to strengthen the Seminary staff and make application for accreditation by the American Association of Theological Seminaries.

Summary

The educational institutions of the Church of the Nazarene were well located in or near large cities. This gave two distinct advantages: one was the cultural facilities, as libraries, museums, universities and art galleries; another advantage was the industries that provided work for the students who needed to be self-supporting.

The objectives of the colleges were in keeping with

¹Statement by Hugh Rae, correspondence, September 10, 1957.

the purposes of the Church of the Nazarene. The Church both supported and controlled the educational institutions. The aims were to help students develop their lives to the full with a spiritual integration of the best there was in education fused with the best in Christianity.

The faculties of the institutions were becoming strengthened academically until a third of their members had doctor's degrees. The faculties were dedicated and self-sacrificing groups who were alert to the needs of continued self-improvement.

The curricula of the six colleges in the United States were curricula of liberal arts. The courses offered at Red Deer and Glasgow were centered in Bible studies, and the Seminary curriculum was one of graduate professional courses for Christian workers, primarily for the ministry and missionary service.

The libraries were developing rapidly in the states, with large amounts of money going for acquisitions, while the libraries of Canada and Scotland were small but functional.

The schools were administered similarly, each with a board of trustees or board of control, a president, a dean, and a faculty. There was a strong element of the democratic process in administration. Larger bodies formed the policy, and executives carried out the policy given to them.

The financial condition of all schools was regarded as being sound. Two of the colleges had some indebtedness

but that in no way was threatening these institutions. Financial stability was insured by the educational zone budgets.

The physical plants were currently accommodating the enrollments. The evaluation of the physical plants of the American colleges ranged from one to three million dollars.

The enrollments were in the direction of a steady increase. There was a trend toward larger college enrollments and smaller high school enrollments. The elementary schools had all but passed from Nazarene educational institutions.

Five of the colleges had regional accreditation, Trevecca had accreditation with the state university, Red Deer had accreditation for its high school, and Hurlet and the Seminary had recognition by the Department of Education of the Church.

The athletic departments were supervised by directors who were, in most cases, faculty members, with student assistants. All schools except Hurlet and the Seminary had intramural athletics. Four of the colleges had intercollegiate programs in athletics.

The educational institutions had alumni associations that were active in soliciting money for their Alma Maters, but the Seminary was the only school which had kept a record of their alumni and what they were doing.

The future plans of the schools were to expand their physical plants materially, to attempt to meet the calculated increase in enrollment during the ensuing ten years.

CHAPTER VII

SUMMARY AND CONCLUSIONS

The problem and the method used in this investigation are both described briefly in this final chapter. Observations have been made and recommendations submitted to the department of education and to the colleges. These are followed by suggestions for further research.

Summary of the Problem and the Method Used in Collecting and Analyzing the Data

The history of the educational institutions of the Church of the Nazarene began with various interdenominational church groups starting schools in different localities in the United States from Massachusetts to California. As the Church groups later united, some of the schools consolidated, and others continued to develop until in 1957, there were eight colleges and one seminary.

At one time there were twelve separate schools with small supporting territories, and the financial burden was more than the constituency could bear. Six of the schools were advised to unite with other schools.

The problem for the present study was to write the history of the educational institutions of the Church of the

Nazarene. The purpose of this investigation was to present to the church in its fiftieth anniversary year a history of its educational institutions.

To collect data for this history a visit was made to the former and current campuses of twelve schools. Six of these schools had discontinued because of consolidation, and six of the schools were the currently recognized colleges of the Church of the Nazarene in the United States. Materials were collected from the offices of the presidents, deans, business managers, registrars, field representatives, alumni presidents, deans of students, and librarians.

Materials that were reviewed were yearly college catalogues, special bulletins, brochures, descriptive pamphlets, and other official publications of the college; student publications such as yearbooks, minutes of the boards of trustees, and other documents, including administrative and self-survey reports, correspondence, charts, and pictures.

Interviews were had at each institution with the officers of administration, teachers who had taught in the school, and laymen who had lived in the community of the school for many years.

Correspondence was carried on with the presidents of the educational institutions and with the executive-secretary of the department of education.

In addition to the foregoing, a questionnaire was sent to each college requesting information that was not

collected while on the campus or could not have been obtained in any other way. Especially was this true regarding the colleges in Canada and Scotland.

Materials of other sources were obtained from the department of education at Kansas City, such as a complete set of proceedings of the general board, a complete set of Manuals of the Church of the Nazarene, the published Year Books of the Church of the Nazarene, publications by the department of education, theses by inter-library loan that had dealt with one or more phases of the problem, and books dealing with the history of the Church of the Nazarene that had aided in background study.

Findings of the Investigation

Information derived from the following sources may be considered reliable: newspaper clippings from the Pasadena Star News, the Idaho Free Press, and the Quincy Patriot Ledger; photostatic copies of the articles of incorporation of the several colleges, and the bulletins, brochures, yearbooks, or other official college publications. The information received from interviews was perhaps of a less reliable nature, owing to the inaccuracy of memory, but did furnish points of interest and in some cases led to more useful materials. The information received from the questionnaire was, in some cases, estimates rather than factual records but gave general features of the school. The

visits to the campuses were the most rewarding because of the visual contacts with the institutions and the observation of their functioning. While some of the material had to be dealt with subjectively, there was a recognizable consistency about it.

The six colleges in the United States were very similar in structure. In point of history they were about the same age and had developed in much the same way. The problems had been almost identical and the methods of solving those problems, the same. The differences, such as they were, existed because of geographical location, economic status, sociological influence, and results of set-backs. All of the American colleges were four-year liberal arts colleges. Each had recognition by the Church, accreditation by their several states, approval for teacher training programs, and approval by the government for veterans. Five of the colleges had regional accreditation. The college enrollments varied from five hundred to a thousand students. Some of the colleges had an academy or high school and some had discontinued the high school. All of the colleges had excellent locations and beautiful campuses. The campuses ranged in size from ten to over one hundred acres.

Canadian Nazarene College had the aspect of a Bible College with a smaller constituency, enrollment, and physical plant. The purpose was to produce Christian workers for

Western Canada. Hurlet Nazarene College in Glasgow, Scotland, was strictly a Bible College. It had twenty-three students and two full time staff members. A diploma was granted for the completion of the courses of study, and all of the students were trained for full time Christian service. Nazarene Theological Seminary was an educational institution that granted a Bachelor of Divinity Degree for three years of post-baccalaureate work. It was only twelve years old at the time of this writing.

The educational institutions were supported by a large constituency in the Church of the Nazarene. The membership had pledged their continual financial and moral support. They also sent their children to the Nazarene institutions for training in Higher Education.

The faculty members were teaching in the areas of their graduate study. They were vitally interested in self-improvement, putting forth continuous effort toward raising the level of their own competence. The faculty organizations were considered to be fundamentally sound and operating effectively. The competence of the faculties, as measured in terms of master's and doctor's degrees, had consistently improved over a period of years.

The curricular organizations were functional and effective, and were clearly related to the purposes of the college and the needs represented in the clientele. The programs of advanced education were designed to meet the needs

of the clientele within the limits of the purposes of the institution. The faculties were alert to the major issues and problems in curriculum development and were committed to a continuous program of curricular improvement. The faculties were organized effectively for curriculum study and development. They were also vitally interested in problems of instruction.

The libraries were functional in their holdings and administration but were inadequately staffed. There was evidence that use of the libraries by students and faculty was extensive.

The program of the student personnel services had been developed in harmony with the purposes of the colleges. Guidance was recognized as a function of the total college programs by both the administrations and the faculties.

The administrations were organized on the principle of unit control. All phases of the administration were well organized, and the functions of each administrative position were clearly defined. The boards of trustees formed policy, and the presidents executed the policy of the boards.

The Church of the Nazarene had demonstrated its acceptance of its responsibility for contributing to the support of the colleges. The church members regularly had given approximately two dollars a year each to the educational budget. The indebtedness of the colleges was not so large as to be threatening to the institutions.

The athletic programs were intramural in Bethany, Canadian, Trevecca, and Olivet Nazarene Colleges. They were intercollegiate at Pasadena, Northwest, and Eastern Nazarene Colleges. There was no athletic program at Hurllet or at the Seminary.

The physical plants were adequate for the educational programs of the colleges; they were functional and were kept in good repair. But in order to meet the expected increased enrollment during the next ten years all of the colleges planned immediate expansion of their physical plants. There was to be at Eastern a new science building; at Bethany, a library; at Trevecca, a gymnasium; at Olivet, a dormitory; and at Hurllet, a new location and a new administration building. Each of the institutions planned for additional funds for scholarships and aids. Each college was continually strengthening its faculty with more doctor's degrees. At Bethany, Olivet, Eastern, and Pasadena one third of the staff had doctor's degrees. Each institution planned to raise faculty salaries; Eastern, Bethany and Pasadena colleges intended to purchase additional ground, as expansion made this necessary.

Suggestions for Further Research

There are certain problems connected with the educational program of the Church which were identified but

which would require research beyond the limits of this investigation.

1. There is a need for evaluating instruments for appraising the educational program of the Church to see how well the department of education is accomplishing its purposes.

2. There is a need for appraising all of the educational institutions of the Church to see how well they are accomplishing their own objectives.

3. A study could be made to identify the specific nature of cooperative action and the manner in which it functions.

4. Research is needed in methods of exploration to find stable and adequate available financial resources for the colleges.

5. Research is needed to determine how institutional studies may best be promoted.

6. Study is needed to improve the function of instruction at the institutional level.¹

¹See Appendix K: Recommendations.

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APPENDICES

APPENDIX A

Educational Institutions
Questionnaire

I. History and Growth

1. Indicate your enrollment for the school year 1956-57.

Liberal Arts	Men _____	Women _____
Bible College	_____	_____
Academy	_____	_____
Fine Arts	_____	_____
Unclassified	_____	_____
Total	_____	_____

2. How many students have graduated from your institution since its founding?

Liberal Arts	Men _____	Women _____
Bible College	_____	_____
Academy	_____	_____
Fine Arts	_____	_____

3. Indicate the graduates for 1956-57.

Liberal Arts	Bible College	Academy	Fine Arts
M F	M F	M F	M F

4. Number of graduates who have entered full time Christian service.

5. Is a record available concerning the vocational distribution of your alumni? _____ If so, please send information.

II. Analysis of the Supporting Area.

1. Number of churches on your education zone _____.

2. Number of church members on the education zone _____.

3. Name of the five leading industries prevailing in your educational zone according to the order of their importance.

III. Control, Organization and Administration.

1. What Board controls the administration of your institution?
2. Number of members _____. How elected _____.
3. List the principal function of this board.
4. Number of members on the executive committee _____. List the chief function of this committee.
5. What officers control the business administration of your school?
6. Does the President exercise advisory or executive powers in relation to the business administration of the college?
7. What is the major administrative duty of the faculty?
8. Is student participation in government practices in your college? _____ If so, state the plan used.
9. How are athletics administered? Director, faculty, student? Underline.
10. Are your athletics intercollegiate, intramural, both? Underline.
11. List three chief sports definitely sponsored by your athletic department.

IV. Physical Plant and Equipment.

1. Value of buildings, ground and equipment _____.
2. Amount of insurance carried _____.
3. Amount of indebtedness on property _____.
4. What is your plan for liquidating this indebtedness?
5. Number of buildings devoted to school purpose _____.
Administration _____; Dormitories _____; Fine Arts _____.
Gymnasium _____; Other Buildings _____.

6. Number of rooms devoted to the following:

Administration _____; Classrooms _____; Laboratories _____;
 Libraries _____; Fine Arts _____; Physical education _____;
 Dormitories _____; Assembly room _____; (seating
 capacity _____).

V. Library Facilities.

1. Number of volumes in the library _____.
2. Is your library administered by a full time
 librarian _____; part-time librarian _____;
 faculty member _____; faculty committee _____;
 student assistant _____?
3. What provision is made for the accession of new
 books? _____
4. How many volumes have been added the last two
 years? _____
5. What other libraries are accessible to your students?

VI. The Faculty

1. Number of regular faculty members. Men ___ Women _____.
2. Number of part-time instructors. Men ___ Women _____.
3. Faculty members with earned Doctor's degrees _____.
4. Faculty members with earned Master's degrees _____.
5. Faculty members with Bachelor's degrees _____.
6. Faculty members with less than Bachelor's degree _____.
7. Faculty members with special degrees _____.
8. Average salary paid regular faculty members _____.
9. Average time faculty members have been in your
 college _____ years.
10. Number of teachers in Fine Arts ___ men ___ women.
11. What is the average number of teaching hours a week
 per faculty member? _____.

- 12. What is the average size of class? _____
- 13. Do you offer graduate work? _____ What degree? _____
- 14. Do you maintain a summer school? _____

VII. Extra-curricular Activities.

- 1. What organizations are maintained by the students?
- 2. Are the organizations under faculty sponsorship? _____
- 3. How often do you have chapel service? _____ per week.
- 4. Name of college annual _____.
- 5. Name of school song _____.
- 6. College motto _____.

VIII. Financial

A. Sources of Income	1955-56	1956-57
Student tuition and fees		
Endowment		
District Budgets		
Business Activities		
Campaigns		
Gifts and donations		
Total	_____	_____
Income for current expenses		
Income for buildings		
Amount for permanent endowment.		

- B. Cost to students.
 - Average cost of books per year _____.
- C. Financial assistance to students.
 - 1. Form of aid _____ Number of cases _____.
 - Amount given per student _____.
 - 2. Kind of employment available to students in college.
 - 3. Percent of student body employed part time _____.

IX. What are your long range plans for your institution?

APPENDIX B¹Analysis of the Faculties of the Educational
Institutions of the Church of the Nazarene 1956-57

	Members	Doctors degrees	Masters degrees	Bachelor degrees	Average salary
B.N.C.	47	15	30	2	\$3,600
E.N.C.	43	12	22	8	3,800
N.N.C.	43	5	30	8	3,600
O.N.C.	50	14	30	6	3,678
P.C.	51	18	29	4	4,000
T.N.C.	22	3	15	4	2,970
C.N.C.	14		3	11	4,200
H.N.C.	2		1	1	1,000
N.T.S.	9	9			5,800
Total	280	76	160	44	

¹In the following pages abbreviations will be used for the names of the educational institutions as follows:

B.N.C. is Bethany Nazarene College.
E.N.C. is Eastern Nazarene College.
N.N.C. is Northwest Nazarene College.
O.N.C. is Olivet Nazarene College.
P.C. is Pasadena College.
T.N.C. is Trevecca Nazarene College.
C.N.C. is Canadian Nazarene College.
H.N.C. is Hurlet Nazarene College.
N.T.S. is Nazarene Theological Seminary.

APPENDIX C

Analysis of Faculty Rank and Tenure of the Educational
Institutions of the Church of the Nazarene 1956-57

	Prof.	Assoc. Prof.	Asst. Prof.	Inst.	Average years service	Teaching load in semester hours	Average class size
B.N.C.	12	9	16	5	8	15	17
E.N.C.	15	12	11	11	8	15	15
N.N.C.					8	15	15
O.N.C.	17	7	18	5	8	14	17
P.C.	20	16	8	6	9	13	14
T.N.C.					8	15	15
C.N.C.					5	15	15
H.N.C.					7	15	10
N.T.S.	8	1			8	12	21
Total	72	45	53	27			

APPENDIX D

**Library Facilities in the Educational Institutions
of the Church of the Nazarene**

	Number Volumes	Trained Librarians	Budget Books	Annual Acquisition
E.N.C.	30,000	1	\$5,000	1,500
B.N.C.	33,939	2	5,000	1,113
O.N.C.	35,000	2	6,000	1,800
P.C.	49,000	1	12,000	3,000
T.N.C.	16,500	1	9,000	1,000
N.N.C.	23,595	3	5,000	2,630
C.N.C.	4,500	0	175	75
N.T.S.	23,000	1	2,500	700
H.N.C.	2,000	0	200	30
Total	217,534	11	\$44,875	11,848

APPENDIX E

Analysis of Administration of the Educational
Institutions of the Church of the Nazarene

	Board Members	Executive Committee	Athletic Director	Business Manager
N.T.S.	13	4	no	yes
B.N.C.	46	14	yes	yes
E.N.C.	32	9	yes	yes
N.N.C.	33	7	yes	yes
O.N.C.	38	14	yes	yes
T.N.C.	47	8	yes	yes
C.N.C.	18	6	yes	yes
P.C.	30	4	yes	yes
H.N.C.	11	3	no	no

APPENDIX F

Analysis of Finances of the Educational
Institutions of the Church of the Nazarene

	Income 1956-57	Cost per Student	Aid to Student	Per Cent Employed
B.N.C.	\$551,607	\$725	94	80
E.N.C.	432,000	775	65	75
C.N.C.	52,097	432	3	35
T.N.C.	112,108	425	34	55
O.N.C.	1,527,266	790	60	83
N.N.C.	1,012,574	850	60	35
P.C.	568,700	840	94	80
N.T.S.	218,635	610	20	5
H.N.C.	6,793	240	12	0
Total	\$4,482,780			

APPENDIX G

Analysis of the Physical Plants of the Educational
Institutions of the Church of the Nazarene

	Property Evaluation	Debt	Build- ings	Rooms	Assembly Seating
B.N.C.	\$1,309,410	321,000	14	377	900
C.N.C.	225,000	0	7	91	500
E.N.C.	1,070,000	0	9	226	600
N.N.C.	1,175,387	72,426	19	490	725
O.N.C.	2,340,142	364,195	10	373	800
P.C.	1,500,000	55,000	24	235	1,200
N.T.S.	750,000	110,000	1	45	750
H.N.C.	20,000	0	1	21	50
T.N.C.	1,240,000	60,000	12	186	600
Total	\$9,629,939	\$982,621	97	2,044	6,120 ¹

¹Questionnaire, 1957.

APPENDIX H

Analysis of the Enrollments and Graduates
of the Educational Institutions
of the Church of the Nazarene 1932-56.¹

	Men	Women	Total	Total College Students	Total Graduates
1932-33	474	502	976	697	244
1933-34	641	714	1,355	926	285
1934-35	966	1,094	2,050	1,191	284
1935-36	1,055	1,184	2,239	1,210	314
1936-37	966	1,157	2,123	1,628	265
1937-38	1,007	1,311	2,318	1,583	332
1938-39	1,136	1,289	2,425	1,715	303
1939-40	1,209	1,449	2,658	1,977	358
1940-41	1,219	1,462	2,681	2,019	330
1941-42	1,224	1,607	2,831	2,038	379
1942-43	1,391	1,679	3,070	2,187	340
1943-44	1,191	1,888	3,079	2,156	400
1944-45			3,039	1,945	
1945-46			3,328	2,197	
1946-47			4,307	3,288	
1947-48			4,763	3,841	
1948-49			4,774	3,737	
1949-50			4,798	3,921	
1950-51			4,707	3,795	
1951-52			4,213	3,455	
1952-53			4,525	3,537	
1953-54			4,682	3,645	
1954-55			4,688	3,714	
1955-56			4,719	3,802	
1956-57			4,876	3,935	

¹Report, Department of Education, Church of the Nazarene, 1957.

APPENDIX I

Enrollments and Graduates of Nazarene
Theological Seminary

	Students Enrolled	Summer Session	Graduating Seniors
1945-46	68		9
1946-47	101		9
1947-48	135		37
1948-49	151		35
1949-50	165		40
1950-51	190		44
1951-52	205		39
1952-53	246		46
1953-54	250		65
1954-55	232	22	69
1955-56	289	24	57
1956-57	210	40	49
Total	2,242	86	499¹

¹Report of Registrar, Nazarene Theological Seminary,
June, 1957.

APPENDIX J

Analysis of the Alumni of the Educational
Institutions of the Church of the Nazarene

	Total Graduates	Enrollment 1956-57	Graduates 1956-57	Graduates in Christian Service Estimated
B.N.C.	2,164	963	93	532
C.N.C.	391	288	24	106
E.N.C.	1,458	542	76	560
N.N.C.	1,527	699	105	382
O.N.C.	2,577	842	90	649
T.N.C.	1,470	507	66	400
N.T.S.	491	210	49	351
H.N.C.	106	23	5	30
P.C.	3,002	1,038	167	500
Total	13,185	5,112	675	3,510 ¹

¹Report from registrar and alumni association of each educational institution, July 1, 1957.

APPENDIX K

Recommendations

With the findings presented in the previous pages as a background, the following recommendations are suggested by the author as ways by which the educational program of the Church may be improved in the future years.

To The Department of Education

1. Provide an assistant to the Executive-Secretary of the Department of Education that will give full time to the promotion of education in the Church of the Nazarene.

2. Refine the statement of the philosophy of education of the Church of the Nazarene and advise the colleges to re-study their educational objectives in the light of that philosophy.

3. Request the general board to allocate five percent of the general budget for the promotion of education in the Church of the Nazarene.

4. Recommend to the district assemblies that they encourage the local churches to allocate five percent of their local offerings to their educational zone college.

5. Promote research on the general level that would improve the function of education in the Church of the Nazarene.

6. Give immediate aid to those educational institutions that lack regional accreditation.

7. Provide for a coordinator to visit the educational

institutions for the purpose of giving aid to local problems.

8. Promote coordination of the programs of the colleges by means of educational conferences.

9. Institute workshops for representatives from each of the liberal arts colleges.

To The Colleges

1. Organize and plan well for twenty years ahead.

2. Continue to strengthen both the faculty and the curriculum.

3. Reduce teaching loads.

4. Increase faculty salaries.

5. Decrease student-teacher ratio.

6. Increase library budgets, holdings, and the number of trained librarians.

7. Send representatives to workshops annually.

8. Make a follow-up study of alumni for the purpose of giving guidance in curriculum development.

9. Develop a physical education program that will contribute to the physical health of each student.