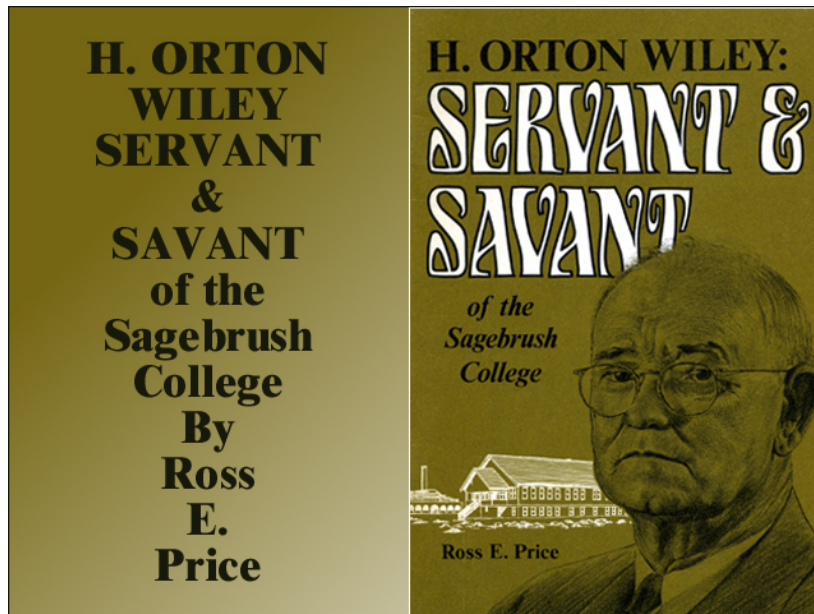


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H. ORTON WILEY

Servant And Savant Of The Sagebrush College



**A Survey Of His Ten Years Of Service At
Northwest Nazarene College As Its
President And Its Spiritual-Intellectual Leader**

By

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**An address delivered at the second Founders' Day
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DEDICATION

To Alice, his loyal companion through many toils and triumphs

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PREFACE

It is a distinct honor to have been invited to deliver this the second of the Founders' Day Lectures at Northwest Nazarene College.

This is my alma mater. Thirty-five years ago this past spring I received the B.A. and the Normal School Certificate here. It was this college that made it possible for me to work my way through the four years of my baccalaureate during depression days. I love this school because of its standards and ideals. I love it because of those great and good persons who have labored in the past, and those who now work here, to promote her program of Christian education.

It has been a delight to trace out and tabulate herein some of the battles and triumphs of NNC's first president. And it is most gratifying now to observe the

yeoman service being given by Dr. John Riley and his associates in the cause of education for our church.

Northwest Nazarene College deserves the enthusiastic support of every alumnus and of each member of her constituency. Let us keep faith with her founders by enabling our school to do ever and increasingly a better work of training the hand, the head, and the heart of each student. Thus may the young men and women who frequent these halls be enabled to leave this world a better place than they found it as they too seek first the kingdom of God and His righteousness.

-- Ross E. Price

* * * * *

01 -- THE ROAD TO IDAHO

President Riley, Board of Regents, members of the faculty and staff, students and friends of Northwest Nazarene College: It is a distinct honor to be invited to return to my alma mater to address you on this the second of your Founders' Day celebrations. It was my privilege to be a member of the largest class graduated from this institution during the first 25 years of its existence, and to be elected a member of its Board of Regents just 10 years later.

I want, at the very outset, to express my deep gratitude to two men and two women who have served this college with distinction. Three of them are now in the land of eternal rewards: H. Orton Wiley, Olive M. Winchester, and Bertha R. Dooley. The fourth still walks among us with shining face and radiant personality. He was my major professor. I speak of Dr. Francis Campbell Sutherland, who now serves as the custodian of your archives. These four persons, by their patient precept and optimistic faith in the possibilities of grace and education for the molding of personalities, have placed me under a debt I can never hope to pay.

But particularly today we are concerned with the ten years that my great teacher and colleague spent as the president and intellectual-spiritual leader of this college.

I first met H. Orton Wiley in November of 1927 when one day, in company with J. O. Young, he descended the steps into the boiler room and shook hands with the freshman and "rookie fireman" covered with ashes and soot from the heating plant. Little did I dream what a tremendously providential meeting this was for me. It was the beginning of a wonderful friendship that became increasingly richer in mutual understanding and fellowship until the day I watched him breathe his last, closed his steel-gray eyes, and folded those hands over his breast -- hands which had typed out thousands of pages of lecture notes -- sobbing as I did so: "My father, my father, the chariots of Israel, and the horsemen thereof." Indeed, he had served the educational interests of our Zion frequently and faithfully as a "one-man cavalry"

while he sought to achieve for our faith an intellectual respectability and a theological consistency.

It is fitting, therefore, President Riley, that we recall today some of his battles and triumphs as president of this institution as he took it from the status of little more than a parochial school to the full stature of a respectable college.

H. Orton Wiley was born in Marquette, Hamilton County, Neb., on November 15, 1877, of sod-breaking pioneer stock, into a United Brethren family of believers. His first home was a one-room sod house on those Nebraska plains. He began his schooling at the age of four years in the old Pine-knot school of that community. His family soon moved, first to California, where he graduated from grammar school at Red Bluff, May 22, 1893. From there they moved on to southern Oregon. It was at Medford that he was converted to Christ and salvation in January of 1895. It was also at Medford that he graduated from high school on May 31, 1895. He then attended Oregon State Normal School at Ashland, where he received on June 3, 1898, a certificate entitling him to teach in any high school of the state for the next six years. This was known as the S.B.D. degree -- the State Board Diploma. Following this he qualified as a registered pharmacist and soon as a graduate of the Oregon State Board of Pharmacy. In 1901 he returned to California and enrolled in the University at Berkeley. Here he first made his acquaintance with the Church of the Nazarene, which he attended frequently. In 1902 he experienced entire sanctification under the preaching of Evangelist C. W. Ruth and acknowledged a call to preach the gospel.

On December 10, 1902, he was licensed to preach by the Oakland Conference of the United Brethren denomination. He had been united in marriage to Alice May House on November 8, just a month prior to this, by Rev. E. A. Girvin of the Church of the Nazarene. On December 12, 1902, he took charge of the Gridley Circuit in the United Brethren church with preaching points at Gridley, Live Oak, and Bangor. There at Gridley he preached his first sermon on December 14 from Hos. 11:4. Following this pastorate he served the Esparto Circuit with preaching points at Esparto, Tancred, and Cadanassa.

In 1905 he returned to Berkeley to continue his studies and it was then that he united with the Church of the Nazarene and served for some time as associate pastor of the Berkeley church along with E. A. Girvin. He was ordained an elder in the Church of the Nazarene by Dr. P. F. Bresee at the assembly held in 1906. On April 7, 1908, he finished the three-year course of study at Pacific Theological Seminary. He served the San Jose church for 17 months in 1909 and 1910. He received his bachelor of arts degree from the University of the Pacific on May 24, 1910. It was then located at San Jose. That same year, on April 28, 1910, he had received his bachelor of sacred theology degree from the Pacific Theological Seminary in Berkeley.

It was in 1910 that he was elected dean of the Deets Pacific Bible College and vice-president of Pasadena University. He served in this capacity, first under Dr. Bresee as president, and then under Dr. E. P. Ellyson. In 1913 he was elected to the presidency of Pasadena University (which was later to be known as Pasadena College). He served in this capacity until 1916, during which time the enrollment increased from 79 to 429 students. In 1916 he resigned as president of Pasadena College and accepted the pastorate of Berkeley First Church. He was unhappy with the fact that the college Board of Trustees was unwilling to grant him the powers he deemed necessary to carry out the duties of his position as president, such as nominating his own faculty, an extended contract for the next three years,¹ and admission of the fact that the Board itself spoke as a Board officially only when in duly scheduled and united sessions of the Board.

Having accepted the pastorate in Berkeley he began working at once on the advanced degree in theology at the nearby Pacific School of Religion. While there he became acquainted with Olive M. Winchester, who was there working toward the same degree, master of sacred theology. Both of them received this degree on May 3, 1917. (Later, during the presidency of Dr. C. B. Widmeyer, Pasadena College conferred upon Dr. Wiley the honorary degree doctor of divinity at its commencement in 1925. And in 1929 the Pacific School of Religion conferred upon him the S.T.D. -- doctor of sacred theology.)

It was in 1916 that Dr. Wiley was elected and given a 10-year contract to the presidency of Northwest Nazarene College. But since he had previously promised the church at Berkeley that he would serve there as pastor for a year, he remained there for that year and visited NNC for occasional conferences with its Board of Directors and faculty. He accepted no salary for this year of his presidency, but was remunerated for his travel expenses to and from Nampa. He moved to Nampa in the spring of 1917, with his wife, Alice May (House) Wiley, and his four children, Pearl, Lester, Ward, and Ruth. And it was with vigor and vision that he launched into the work of the college.

Shortly after President Wiley took up his duties at Nampa, reverberations of the religious crisis he had left in Pasadena began to appear in the form of feelings among some of his staff to the effect that the Nazarenes had "cooled off," "compromised," and in some cases even "backslidden." The issue came to focus over Dr. Wiley's unwillingness to allow everyone to pray at the same time in concert instead of in order and proper sequence. Thus there were, in all, seven faculty and staff members² and about 20 students who severed their relation with the college and united with another newly formed denomination.

During this crisis sincere people who sought only the will of God became confused. There were others who manifested an unteachable spirit. But soon after it had come to pass President Wiley was able to write: "It will hardly make a ripple in the life of the College."³ Revival times soon healed the wounds. Of such revival Dr. Wiley writes in his correspondence of 1918.

It was to fill a vacancy created by this crisis in the language department that Dr. Wiley persuaded Esther Carson to come here from the University at Berkeley in February of 1918. This was providential, for she could continue her study of Hebrew here under the able tutelage of Olive M. Winchester, who had come to the school in the fall of 1917.

As early as 1914 a tract of land south of Nampa, but within the proposed city limits, was secured for the college site. It comprised, in all, eight city blocks of desert⁴ and sagebrush, and it was many blocks from any of the city streets. Soon the sagebrush was cleared off, some trees were planted, and irrigation from the city's system was made available. Minus the sagebrush the whole plot produced a magnificent crop of Russian thistles ("tumbleweeds" to most of us). It was, therefore, a great day when in 1915 the governing body of the church through its district assembly "took possession of this piece of desert in the name of the Lord and for the purpose of Christian Education."⁵

Right well do I remember that when I first arrived in Nampa in the fall of 1926 the sagebrush was less than a mile from the campus. And as a student I thrilled at L. W. Collar's description of the morning "quiet hour" when men like Moses Hagopian could be heard a quarter of a mile away down there in the tall sage praying at the top of his Armenian voice.

But the desert with its tall sage and surrounding snowcapped peaks had its effect upon the consecration and character of more than the students. The president himself was touched and inspired by the same scene. In the May, 1920, issue of the Nazarene Messenger,⁶ Dr. Wiley discourses about "the Mountains and the Desert," as the ideal type of environment suited to the challenge and development of greatness of character such as communes with God in its desert loneliness, and is inspired of God with the loftiness of its mountain peaks of promise.⁷

He says:

"If the desert and its loneliness stand for communion with God, and the necessity of faith alone in God and His grace to transform the human heart; so likewise the mountain fastnesses are conducive to communion through their solitude, but they inspire us with the thought of the eternity of the Godhead and the immutability of the promises."⁸

He then thinks of his own Idaho, with its mountains and deserts, as a likely place to plant a Christian college that shall transform human societal deserts and inspire youth with lofty Christian ideals. Thus he enumerates four basic elements in Christian education, as follows:

"1. Communion with God. His opinion was that "the system of education which does not begin with the experience and knowledge of God is dominated by a pagan ideal.

"2. Transformation through the Spirit. Here he insists that "that which enriches the mind without transforming the heart cannot be Christian. The true transforming power is the Spirit of the Lord. Hence 'there must be a constant recognition of Him who is the Guide into all truth.'

"3. Creative Energy. Here he notes that 'Christian Education is creative in its influence and bearing. That which tends to merge the individual into the masses, and lowers its estimate of personality, cannot be said to be Christian in its nature. Christ emphasized the worth of the individual human soul.' He then notes that the only truly creative contribution which one makes to the world is what he is in himself, rather than what he does. 'Imitators,' he says, 'make no contribution to their age. We need men, not apes.'

"4. Spiritual Power. Here he recalls that 'men who have moved the world toward God and higher things have always stood out in distinction from their fellows and lived in such advance of their times as to often have suffered martyrdom.' But 'the people that do know their God shall be strong and do exploits' (Dan. 11:32).

"He concludes with the affirmation: 'Northwest Nazarene College has caught the vision of a need for a true Christian Education... As an institution, this college seeks not to conform to the ideals of worldly institutions; it seeks rather in all things the Kingdom of God' (Matt. 6:33)."⁹

As it now appears to this writer, the whole page where this discourse appears is definitely autobiographical to H. Orton Wiley. For it was here, among the tall sage of Idaho's southern desert -- stretching, as it does, to the Owyhees on the one side and to the Boise mountains on the other -- that God was building the uniquely Christian savant that we now remember Dr. Wiley to have been. The 10 years he spent serving this college were his proving years. Thereafter he towered among us as a mountain monument of what God's grace can do for a man whose mind is keen, whose heart is warm, and whose vision grasps realities supreme.

It was a great bailiwick. The entire Northwest was his parish.¹⁰ It stretched, at that time, north into Canada, west to the Pacific coast, and eastward to the Twin Cities of Minnesota. Across this immense area he traveled and preached in the interests of Christian education and holiness. And from its remotest recesses came young people to sit at his feet and learn and catch the heartthrob of his devoted and sanctified learning.

During the 10 years he spent here he worked as administrator, professor, editor and publisher, publicity manager and evangelist, preacher and pastor, fund

raiser and student recruiter, for the college which he and his colleagues were building for Jesus. Their purpose is aptly stated in the exhortation given in a song by N. B. Herrell, who then served as district superintendent of the Idaho-Oregon District, and gave as much time as he could spare to serve as field man for the college. It reads, in part:

"Come, let us build this college, faithful Nazarenes;
O let us build to honor Christ, our Lord!
Then He'll send His blessing and will multiply our means;
Come, let us all now work with one accord.

"With this college finished and our debts all paid,
One thousand students strong will be our cry;
Going forth to conquer, walking in the way that's made,
Our God will help if we but do or die.

"Building a college alone for Jesus,
Building a college alone for Jesus,
Where heavenly fire may fall
In classrooms and in halls,
Building a college alone for Jesus."¹¹

Dr. James B. Chapman wrote thus about Dr. Wiley in the year 1921:

"Doctor Wiley is a school man. He is well qualified educationally and naturally, and... he feels the call of God to the work of education. His influence within his school is remarkable indeed. Then he has gathered about him a faculty of qualified and self-sacrificing men and women who do not seem to know the meaning of the word defeat. Then, too, the student body is the most distinctly missionary that I have ever seen. The spirit of Evangelism and missions is so admirably mixed with the trend of scholarship in the school that the majority of graduates, as well as a larger proportion of those in the various classes, are expecting to enter definite soul saving work."¹²

It was Dr. Wiley's contention that NNC fulfilled the meaning of the Shoshone Indian word, "EE-DAH-HOO," which we now pronounce, IDAHO. It really means, "Behold the sun coming down the mountain!" It suggested the morning sun breaking over a snowcapped peak at dawning, giving the impression of a sparkling gem. Thus our state name, Idaho, has come to mean, 'The Gem of the Mountains.' And we refer to Idaho as 'The Gem State.' Potato growers here caught the idea and named one of Idaho's most famous products "the netted Gems." But Dr. Wiley's contention was that the truest gem is that of a redeemed and transformed personality. Hence he looked upon the college he served as the real sparkling point of this Northwest area.¹³

In the silver jubilee anniversary issue of the Herald of Holiness, of which he was then serving as editor, he recalls 'the freshness and joy of pioneer freedom at Nampa, when with Brother Emerson, Brother Herrell, Dr. Winchester, and a host of others, we spent our days in an effort to 'build a college alone for Jesus.'"14

* * * * *

02 -- IN LABORS ABUNDANT

During the 10 years of his presidency here in the Northwest, Dr. Wiley was a very busy man indeed. His picture taken in 1916 shows him but a stripling youth. But he had laid his educational and spiritual foundations well. Now he applied himself to the task of building this college for Jesus. In his final report to the Board of Directors and the constituency of the college in June, 1926, he declared: "For ten years our one aim and thought has been the success of Northwest Nazarene College."1 He had signed a 10-year contract, which, according to Dr. A. E. Sanner, Sr., he kept to the very day, even though at many times the college was not able to pay his salary in full for months at a time.

A check through the Nazarene Messenger, the Oasis, and the marginal notations of dates preached on his sermon outlines, shows Dr. Wiley constantly engaged with preaching and travel in addition to the fact that he was teaching a full load of college subjects at the same time. In the 1917-18 catalog of the college he is listed to teach History of Philosophy, Metaphysics, The Philosophical Bases of Theism, the Problems of Modern Philosophy, Hebrew Wisdom Literature, The Psychology of Religion, Social Psychology, and a seminar in Medieval Philosophy. These surely were not all offered in the same semester, but even stretched over two semesters it constituted a most formidable teaching assignment.

Then in the 1918-19 catalog we find the college offering some graduate work in theology. It is to be noted that he was working on the writing of his three volumes on systematic theology as early as 1924. And somewhere in the files of this college is a huge tome which I mailed here of his lecture notes in theology for the year 1925 as he taught it here that year. Dr. Wiley taught from typed lecture notes made in full detail. Copies of these were made available to his students. These were in substance his own thoughts buttressed by selected paragraphs from the great masters from which he had been reading. The 1921-22 catalog lists him as professor of philosophy and theology. In the 1922-23 catalog he is named as teaching not only Systematic Theology, but also Arminian Theology, Christology, and Philosophical Theology.

It must be remembered that from 1919 onward Dr. Wiley also served the General Board of our Church as the executive secretary of the Department of Education. In this capacity he found it necessary to visit the other educational institutions of the church. He was quite directly associated with the Alberta Bible School in Calgary, which proved to be the precursor to the present Canadian

Nazarene College. So in the winter of 1920-21 he offered seven weeks of accelerated classes for this institution, concluding early in March of 1921.² Again, from October 31 to December 10 in 1925 he taught courses in theology, church history, and gave evening lectures on the Acts of the Apostles at the same school in Calgary. This time he was followed for another seven weeks by Dr. Olive M. Winchester, who conducted classes at Calgary in biblical literature.

Dr. Wiley served on most of the editorial committees for the Nazarene Manual during these same years and was a delegate to each of the General Assemblies of the church.

In addition to frequent chapel talks, Dr. Wiley often gave evening devotional talks in the college chapel. These were open to the public. Notations in the November, 1924, issue of the Nazarene Messenger written by various students express their appreciation for his class in Hebrew Wisdom Literature, and for his devotional talks from 6:30 to 7:30 p.m. in the college chapel on the Epistle to the Hebrews.

He had lectures on Hebrews at the August, 1924, district camp meeting held at Weiser, Idaho, where J. A. Kring of Billings, Mont., was the evangelist.³ He gave the Bible lectures again in the same camp meeting the following August.

He was frequently engaged as a speaker in summer camp meetings over the zone. Then the remainder of his summertime was spent in traveling for the college, raising money and recruiting students. But the summers did not afford sufficient time for this important task, so Dr. Wiley spent his Christmas vacation times in like efforts, traveling and visiting the churches in the interests of the college. He toured the Northwest and North Pacific districts during December of 1922. He spent some time at Dayton, Wash., in December of 1923 delivering a series of messages on the Book of Job. Such engagements frequently meant his absence from home even on Christmas. He spent December 26, 1924, through January, 1925, in the Portland area on educational campaigns. Weekends and Sundays during the school year he even found time to travel with the Home Missionary Bands from the college to their preaching engagements. He frequently also made trips out of town as the purchasing agent for the institution.

During his years as president he preached the Investiture Day sermons to the academic community and its graduating seniors from the sixty-second chapter of Isaiah. He also delivered the baccalaureate address each commencement.

From August to October of 1921, Dr. Wiley supplied the pastorate of Nampa First Church until the coming of the newly elected pastor, Rev. J. T. Little.⁴ The next January was revival time at the college with Pastor Little doing the preaching. At this time Rev. J. W. Hunt conducted daily holiness prayer meetings at which Dr. Wiley delivered a series of talks on "The Wesleyan Doctrine of Entire Sanctification." These were later published in the Messenger as a series, beginning

with the March, 1923, issue. In the Messenger issues for 1924 we find his lectures on Job. So it is in reference to the Messenger that his editorial work deserves special notice.⁵

Dr. Wiley had a pastor's heart. Therefore he found himself often functioning in the role of college pastor as well as college president. He always chuckled a bit about our mid-century emphasis upon pastoral counseling. He would remark that true pastors have always been friends and counselors of the spiritually distressed.

* * * * *

03 -- EDITOR AND PUBLICITY MANAGER

Dr. Wiley exerted a great influence upon the entire Northwest, not only by his preaching, teaching, and lecturing, but also through the pages of the Nazarene Messenger, which he edited and published for the most part right here on the campus printing press. In this periodical he included abbreviated transcripts of some of his sermons and lectures, even short series, such as noted above. Then there were news items from the various churches of the Northwest; always there were reports of the various revivals in progress or just concluded at the college. There were reviews of his tours on behalf of the school. There were many tabulations of the college's financial progress and needs, along with statistical notations of the growth in enrollment. There were special articles written by, and photographs of, his faculty members from time to time. In fact, he kept the pictures and names of his faculty members constantly in the Messenger with special write-ups as to their strong points. There were the usual photographs of the graduating classes. Where the class was small, this meant the use of their individual pictures and a line or two about their chosen lifework. Occasionally an entire issue was devoted to the publicizing of the Alumni Association with special mention of some of the achievements of NNC's outstanding graduates.¹

Generally there was a picture or notation about special interests in foreign missions at the college included in each Messenger. There were also many human interest items pertaining to various students. I find a notation about the wedding of my brother Clenard to Fae Hanson, and two years later there appears a notation about the birth of my oldest nephew, who, incidentally, was born in the red-brick building to the north of the campus which was then Dr. Wiley's home.²

Notes of tragedy were also included. The May, 1925, Messenger tells of the accident which happened to his youngest daughter, Ruth, while on a freshman class picnic in the mountains on April 29. In a letter addressed to Dr. J. B. Chapman at Kansas City, dated May 5, 1925, Dr. Wiley writes:

"Your letter relative to a brief history of N.N.C. is at hand and I will send copy in a few days. My youngest daughter has just had a serious accident which has kept me at the hospital most of the time. I think, however, that she is on the way to

recovery. Her leg was torn by being caught between the edge of a truck and the bank while on a picnic with her class recently. Infection has been pretty bad. They got her down to the hospital in Boise but have been unable to move her to Nampa yet."

Finally, there were summaries of his reports to the Board of Directors of the college. When he found time to write copy for all this, in addition to pounding out on his typewriter the thousands of pages of lecture notes for his classes, one really wonders. From personal knowledge, I can say that he toiled early and late at such tasks.

* * * * *

04 -- FINANCING A COLLEGE

One of the chief headaches of any college president is this matter of finances. No institution of higher learning is able to charge to its students the full cost of their education. This would exclude most from even getting an education. Other resources for finances must be found, since for every dollar the student pays the institution at least another dollar and a half must be found to match it to cover the cost of his education.

Finances were always a problem to Dr. Wiley, as they are especially for any president of any private college. His decade as president here saw World War I, the influenza plague, coupled with the struggles of a young and growing denomination to remove itself from store buildings and rented halls into permanent places for worship. Whenever a church has a building program, the first item of its financial responsibility that suffers is the educational budget.

Dr. Wiley was more a scholar than a business executive and financial wizard. This fact served only to increase his problems. The college was in debt when he took over its leadership and he struggled against debt during the 10 years of his administration. However, he wrought valiantly.

The situation is expressed graphically in the silver anniversary volume of this college:

"One of the greatest difficulties facing the new President was the problem of financial support. There was only a limited constituency, for the Northwest states, which at that time comprised one district of the Church, did not wish the school to be located in Nampa. An early friend of the institution writes, 'We had to pry open the doors everywhere in order to get a hearing at all. You can see that with no endowment, no other financial support, with a growing institution of many needs, and no thoroughly sold constituency, there were difficulties.' In time, of course, a constituency was built up, and a very loyal constituency; but no very definite method of securing financial support, apart from direct appeal to churches and

individuals, was found until the school had later been assigned to a definite zone by the General Church."¹

Tuition has always been low here at NNC. The 1917-18 catalog listed tuition and fees for the semester at the low sum of \$25.00. In 1919 it was raised to \$30.00 per semester. And in the 1922-23 catalog it was still only \$50.00 a semester. A college brochure for the year 1924-25 announces the coming of Mr. and Mrs. Frank Hanson as managers of the dining hall, and Gladys Aikins as dietitian, along with the glorious fact that board and room, including steam heat, mind you, would be only \$6.00 per week. NNC's central heating plant (in which I worked my way through four years of college here) was installed in the winter of 1920-21. Dr. Wiley rejoices over the fact in a letter to Ethel Shern dated January 6, 1921. And in the Nazarene Messenger for September, 1921, page 5, he extols the efficiency of that famous installation. (Bless his heart, he never had to fire it, and he did not know how treacherous it could be at times. Especially if the damper happened to stick and the chambers surrounding that boiler filled with unignited green-coal gases, guaranteeing you one of the grandest explosions of the entire campus! I have been without eyebrows more than once from such a cause. We fired it by hand, for that was before the days of automatic stokers. And we prided ourselves on being able to lay an even level of coal over that fire with one toss of the shovel, and to maintain the steam pressure without its varying more than a pound for hours at a time.) But the coal bills ran as high as \$2,500 for the year, which in those days was no small item. Thus the Herald of Holiness,² reporting on the Northwest Nazarene Camp Meeting, notes the fact that on the day of its educational rally no less than 110 tons of coal were donated to the school. At that time coal cost about \$10.00 per ton, since hand firing required "nut" coal rather than the slack coal now used in stokers.

On this problem of heating, Dr. Wiley frequently told the following story about a test which came to his faith and how God found a most glorious solution. I quote from the silver anniversary booklet, *Twenty-five Years of Progress*:

"One day as Dr. Wiley was crossing the campus, he saw the storm clouds in the west and knew that they were in for a heavy snow. With only about a ton of coal in the bunkers -- and they were then burning a ton and a half per day [I personally have shoveled four tons of coal into the thing in one day's firing in the cold of an Idaho winter] -- he was greatly depressed, and recalled so clearly saying, 'Lord, why is it that the holiness schools are always on the ragged edge of things financially?' Quicker than a lightning bolt from the skies the Lord spoke to his soul and said, 'For the trial of your faith being much more precious than gold, though it be tried in the fire.' He went on to the administration building, encouraged in heart. Soon there was a telephone call from one of the coal men he knew, who asked him if he had ordered a carload of coal. When Dr. Wiley told him he had not, the coal dealer asked if he would not like to have it. He replied, 'Yes, but we have no money to pay for it.' The merchant responded that the college's credit was good and he would send it out. The roads were so muddy then that on Holly Street the trucks could not be used, so the coal was sent out in a string of horse-drawn coal carts. They drove

around to the back and dumped the coal into the bins. Dr. Wiley said, 'As I listened, I thought I never had heard a sweeter sound than that of the coal falling into those bunkers.'"3

On February 24, 1918, Dr. Wiley and District Superintendent N. B. Herrell made a trip to the Northwest to raise some money for the college. "Before we left," says Dr. Wiley, "I laid the matter before the students telling them that we had to have \$8,000 by some means. A little fellow on the front seat piped up, 'I have faith for ten thousand dollars.' I looked at him and thought, 'You poor ignoramus, you have no idea how much ten thousand dollars amounts to when you have to raise it by solicitation.' We visited Walla Walla and received enough help from there to go to the next place, and in this manner made that preliminary trip. When we returned, we had ten thousand dollars in cash and subscription."4

Among other things, the plague of influenza that struck the campus in the fall of 1918 gave the college quite a financial setback. At that time it was quarantined and all educational processes ceased while those who could do so cared for the sick.

Dr. Wiley hated debt and believed in a "pay as you go" and "build as you can" policy for the college. Thus, in the May, 1920, issue of the Messenger, Mrs. (H. D.) Libbie Beach Brown wrote as follows: "Dr. Wiley... has undertaken a wise, yet herculean task, namely, to build a college without debt, raising the money first, rather than to build with a large debt and raise the money afterward."5

One of the first tasks of Dr. Wiley's presidency was the reorganization of the entire financial structure of the institution. As the secretary of the Board of Education for the church he wrote a very good article with much advice for today's educators, entitled "Re-education and Readjustment." It was published in the Herald of Holiness,6 and it is a powerful plea for the establishment of our educational institutions on a sound financial basis. Any Nazarene educator today will profit from its reading. It embodies much sound philosophy for college financing.

From the president's report to the Board of Directors in August of 1923 we note that the budget for the year 1922-23 amounted to a total of \$54,280.84. This would scarcely run one college department for a year nowadays when the budget for faculty salaries alone must be at least one million dollars. Incidentally, that same report lists the progress of the enrollment of the college as follows:

1915-16 a total of 070 students

1916-17 a total of 166 students

1917-18 a total of 232 students

1918-19 a total of 342 students

1919-20 a total of 320 students

1920-21 a total of 385 students

1921-22 a total of 305 students
1922-23 a total of 327 students

As early as 1919 NNC was offering the bachelor of science degree along with the bachelor of arts.

Dr. Wiley conceived the idea of using traveling groups from the college to solicit money for the institution. These were composed usually of a quartet of singers and a faculty speaker. One of these earliest quartets was composed of N. B. Herrell, Grace 1VicHose, Ethel Shern, and Harold Hart. The talkers were Dr. Wiley, Dr. Winchester, and N. B. Herrell. Brother Herrell's chief function seems to have been to promote the offerings. In the summer of 1919 no less than \$120,000 was subscribed to the college in the churches of the Northwest. Yet when Dr. Sutherland in his history of the college states: "There were many financial problems during the years 1919 to 1924, and the post war years were times of sharp financial stringency," it is not an overstatement. (Parenthetically, the 1919-20 catalog lists F. C. Sutherland as professor of modern languages, and his picture shows him with an ample black mustache. The same catalog lists Dr. Thomas Mangum as director of the Medical Training Department.)

Thus there appear in the Messenger and the yearbook calendar frequent notations of either Dr. Wiley's departure on, or return from, fund-raising campaigns for the college.

Another of those famous quartets was composed of Harold Hart, Zylphia Switser, Ethel Shern, and Cyril Ellis Carver. There was another named for their college president and known as the Ortonian Male Quartet of 1923. They stood in the form of stair-steps in height, beginning with little Weaver Hess, and advancing upward through W. A. Penner, Clenard R. Price, to Harold J. Hart, its towering basso profundo. There was also a ladies' quartet named in honor of the vice-president of the college as the Olivian Ladies' Quartet of 1923. It was Minnie Lord, Velma Meggers, Edith Carter, and Myrtle Mangum. The mixed quartet that traveled with Dr. Wiley the summer of 1925 was composed of Bill Penner, Mildred Bangs, Minnie Hess, and John Mandtler⁷ This quartet with Ruth VanZandt as pianist had accompanied Dr. Wiley and Brother Janosky to the North-Pacific area from December 26 through January 26 of 1925. And just the other day I found among Dr. Wiley's papers the expense account for this trip with each item carefully tabulated. It seems that they had plenty of car trouble and John Mandtler had to be subpoenaed as mechanic. The Oasis whose diary notes their return also lists Dr. Wiley's almost immediate departure for Kansas City and the General Board meetings in February.⁸

These quartets were intended not only to furnish music and inspiration in the fund-raising services, but were also intended as showcase examples of what kind of young people the college had in its student body.

And so it was that Dr. Wiley spent his summers and Christmas holidays out on the zone in the interests of the college, begging dollars. It is little wonder, then, that his four children sometimes resented the fact that their father was so busy, especially when these excursions kept him from the family fireside at Christmas-time. He also made several trips to California during the last two years he labored here at NNC.

Not only was it necessary for him to travel thousands of miles each year and spend days and nights of prayer in doing so, but he also found much travel necessary to collect pledges which had been made. Thus did he gather in the funds and keep in touch with the educational zone and its churches. Years later he looked upon these days as times of rich communion with Christ and easy access to the throne of God in prayer. The president and the students of this college had learned that many things are accomplished through sincere prayer. Three paragraphs from the silver anniversary number read as follows:

"Prayer meetings were often overheard in the offices of the President and the Bursar late into the night. On cold nights, when finances were low and coal and food were scarce, prayers went up until the early hours of the morning. One day in the dead of winter the school was out of coal. Faculty and students gathered in the chapel with coats and wraps to keep warm. All knelt down and called upon the Lord to supply their needs. While they were on their knees a dray drove up to the coal bin, and the shoveling of coal began. What a praise meeting followed! Such incidents were many.

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

"The calm, cold business genius will be tempted to smile at this method of meeting financial deficiencies; yet many valuable lessons in the school of prayer, in courage, and in faith, were learned in those days. These experiences have been reflected in the lives and activities of those who left the College halls to face doubt, perplexity, and unbelief in this world where evil forces too often prevail."9

Perhaps it is from a background of experiences such as these that Dr. Wiley formulated his little dictum to the prospective ministers in his classes: "Boys, If you do not learn to pray your problems through right here in College, the devil will run you off from your first pastorate."

But he was not able always to find a miraculous solution to his difficulties. His red-brick home to the north of this campus was built with money borrowed from Dr. Winchester, who had inherited some funds from the famous Winchester Rifle estate. Yet because of the inability of the college to pay his salary in full he was in

default on the payments. This unpaid salary he assigned to Miss Winchester in lieu of payments. But when the college was yet unable to pay either him or her and he had left for his new appointment at Pasadena, she filed suit against him, hoping this would help him collect if at all possible. But "you cannot get blood out of a turnip," nor money from a college that is unable to collect a large block of the student accounts. So when this scheme failed, Drs. Wiley and Winchester donated the building to the college and wrote it off as their contribution to Christian education. I was reminded of this by his son Lester as we stood in the room where he died in Pasadena in another home which that great steward had willed to another of our Nazarene colleges. But I am not so sure that God expects stewardship for Christian education like that from him and not from the rest of us.

So it was that, when Dr. Wiley concluded his decade of service to this college, he left it with five wooden frame buildings: the administration building; the grammar school; the Club Building with its dining hall and kitchen, music studios, and the heating plant attached thereto, over which was a storage room (later to become the first gymnasium), which then housed the printing plant; and the two frame dormitories -- Gideon and Hadley halls. These were all unpainted and at least the boys' dormitory was much in need of repairs. Though the college had done well about its current running expenses, it had been unable to reduce substantially the capital debt on the campus and its buildings, and interest on that debt was mounting rapidly. It would remain for another president, who likewise was but a lad when he took that responsibility, to raise \$93,000 and pay off that debt.

But Dr. Wiley had wrought valiantly and the financial achievements he made in association with N. B. Herrell, his district superintendent; J. T. Little, his pastor and later his field man for the college;¹⁰ and J. E. Janosky, his business manager, were significant indeed.

Before taking our leave of the financial problems of Christian education let it be said with Lowry that:

"Most Churches have never faced up to their educational task. In their membership they have wealth enough to put all their colleges on a first-class basis, and to give them a really creative life, to assure their being what Woodrow Wilson thought they were -- 'the lighthouses of civilization.'"¹¹

And let us be warned by William Allen White, of Kansas, that "if American churchmen fail to support the kinds of colleges that turn out Christian leaders, American life under another leadership soon will close the church."¹²

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05 -- MAINTAINING THE SPIRITUAL GLOW

Revivals of religion have always been a vital part of the educational processes here at Northwest Nazarene College, and, "Please, dear God! may they always continue so." it is interesting to note that during the Wiley administration the school years began with a camp meeting and closed with a district assembly. In fact NNC was to be known as "a revival college." Dr. Wiley so speaks of it in the Messenger for December, 1923. And I read in the January, 1922, issue these words:

"Our purpose is one continuous revival the whole year through. By this we mean, that the majority of our students shall maintain the experience of heart holiness, and live such holy, delightful lives that every student that arrives who has somewhat let down in his experience will soon be revived, and unsaved students will be put under such deep conviction that they will not rest until they make their peace with God.

"Under this holy influence many young people will receive their life's call and will go out to be obedient to the heavenly vision. It is under these mighty outpourings of the Spirit that young men see visions and old men dream dreams. We believe the divine light will be shining so brightly that there will be no mistaking the heavenly vision.

"We expect there will be numbers attend this college who have plans mapped out for themselves (human plans) but will have them all swept away in the course of the year, and will be left alone with Jesus.

"O, such wonderful work, such delightful work, to be in a revival the year around while you are obtaining your education, and then on through life to carry the revival wherever you go."¹

Here, of course, was part of the secret of Dr. Wiley's power as a president and educational leader. He not only had a burning zeal for that body of truth which is the vehicle of the grace of God, but he also knew how to combine evangelism with education.² He seemed convinced that hearts opened and obedient to the Lord are also hearts that are open and receptive to the truth. So throughout the pages of the publications of the college across the entire decade of his administration there are frequent notations of the times of revival.

We have already noted the 1918 revival following the crisis occasioned by the departure of the seven faculty members and 20 students. Outstanding among the other revivals was that which came to the college in 1919, of which Louise Robinson wrote a sketch in the Nazarene Messenger for February -- March of that year. It began late in January and continued until early March. Another great revival came to the college in the fall of 1920. Dr. Wiley reported it to the Herald of Holiness.³ It fell suddenly upon the folks in the dining hall on Thanksgiving evening and was at its height on December 7. In January of 1921 the college experienced a great revival under the preaching of Rev. I. G. Martin. We find mention again of a mighty revival tide in January of 1923. Revival fires again swept the campus in early

April of 1924. So Professor Wesley Swalm's poem published in the 1922 Oasis sings of "The School Where the Glory Comes down."⁴

In the silver anniversary history of the college, *Twenty-five Years of Progress*, we read these paragraphs:

"If one thing more than another characterizes the ten-year period when Dr. Wiley was president of N.N.C., it is the spiritual emphasis placed upon the entire college life. Besides the fact that President Wiley always lived a life of genuine piety and deep devotion to God and urged the students to do the same, the very hardships and difficulties that must be faced and surmounted in struggling to build a college, served as a rich background and incentive for the development of dependence upon the Divine Source of all things.

"The President was, in such times of conflict, at once in the arena, struggling with opposing forces, and in the cheering section. 'One outstanding memory of those days,' writes an alumnus, 'was the presence of Dr. Wiley, our President, walking back and forth across the platform of the college chapel when the spiritual tides had risen to great height, with tearful eyes, clapping his hands in holy joy and "shouting the battle on" as he called it.' Often at the opening or closing of chapel, when they stood to pray, the Spirit would descend upon the leader, and he would march back and forth praying with weeping and rejoicing until everyone felt the presence of God. 'Find yourselves,' expresses his method of leadership. Especially did he believe that students should find themselves in a blaze of fire and glory. If once at the altar did not bring the victory, 'Come again,' he would urge. Go down another layer until you strike rock bottom.' The whole burden of those days of spiritual leadership was to create a spiritual atmosphere where young people could discover themselves and find God.

"The outpouring of God's Spirit during those years was remarkable in every sense of the word. Perhaps at the immediate time they thought that this was God's normal way of life. But perspective has given the leaders of that era to see that these were extraordinary visitations of God's presence. They could not then know and appreciate how extraordinary they were -- what special things God was working out for them. With the passing of the years they are seen in a clearer light -- miraculous answers of prayer.

"The Spiritual fervor and glory of the early days of our college," writes Rev. E. E. Martin, 'were outstanding experiences one can never forget. Often during tides of revival power the spirit of prayer and exhortation would break out in the classroom until the whole college would be in a blaze of glory. One particularly outstanding revival is known as the Student's Revival, given this name later largely owing to the fact that a few students, including Louise Robinson, Fairy Chism, Prescott Beals, and Ralph Hertenstein, were prominent in this spiritual movement. The preaching during this revival was done largely by the students themselves. Meetings were held at the Nazarene Church, then Old First Church, and no one knew till the hour

arrived just who would be the preacher of the evening. When the moment came, some student, trembling with holy emotion and conviction, would arise and deliver a pungent message that brought seekers to the altar."5

Such an intensely spiritual atmosphere was in keeping with Dr. Wiley's basic idea of a Nazarene college, for as he wrote in the Herald of Holiness in July of 1916, announcing the fact that he had accepted the presidency of Northwest Nazarene College, he said: "In accepting the presidency of this institution, I have no hesitancy in saying that I am more than ever convinced that the need of the church is for institutions of college grade where spirituality is at the front, and revival power always in evidence."6

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06 -- A FRIEND OF THE LEARNER

Dr. Wiley was greatly loved by his students. Those who were privileged to be in his classes felt that they were enjoying a real treat. Since his lectures were typed out in full and made available in duplicate to the students, they gained at the outset a text of materials that has been filtered through his discriminate thinking and arranged in logical order for their consideration. He was an omnivorous reader. From one to six hours with a book was about all he needed to master its contents. His notes were selected from many different writers. Formulated from this rich fund of research, they focused many helpful insights upon the problem at hand.

Though he read these notes to the class, he often stopped his reading to ad-lib explanations and to spell out the implications of the variant positions being considered. He had a tremendous grasp of the entire sweep and interrelation of the various theological and philosophical theories. He was an intense and comprehensive Bible student and was therefore able to relate what he taught to the basic concepts of the Judaeo-Christian tradition. He was at home anywhere in the historical development of Christian thought. Christology was his forte. Thus we may say that he was a biblical, historical, and confessional theologian, as well as being philosophically and psychologically oriented. He knew what he believed and why he believed it. His students were therefore anxious to hear what Dr. Wiley had to say about any theoretical or even practical problem. He was not dogmatic. He allowed you to think for yourself, but he could probe your "think-muscle" with his questions more effectively than a surgeon probes any portion of one's physique with the scalpel.

To earn an A grade in any of his classes the student must report at least 1,000 pages of collateral reading done for the semester. This was the minimum. More than once in competition with fellow students I have found it needful to read three times that amount to be in the top 10 percent grade-wise.

He could administer such stiff examinations that a mere 20 percent correctness in your answers could still be considered a passing grade. He himself burned the midnight oil in preparing for his courses, and he expected you to do likewise, in the taking of them. On the other hand, if one made an honest effort and took the course seriously, there was very little danger of one's ever flunking one of his courses.

Dr. Wiley's wedding anniversary was the eighth of November, and his birthday was on the fifteenth. So it meant that the students often chose one or the other of these dates to serenade the Wiley home and present their president and their first lady with tokens of their appreciation. There are many notations in the annual daily calendar published in the Oasis about these occasions. A few of them read as follows:

"Thursday, November 8, 1923. Students serenaded Dr. and Mrs. Wiley on their wedding anniversary."

"November 14, 1924. (The night before his birthday). The students serenaded Dr. Wiley and presented him with a gift of \$55." (He probably needed a new suit of clothes just about that time too.)

On such occasions he was most gracious and appreciative and he expressed his love and admiration for the students. He knew that it was from their hard-earned savings that the gift had been purchased.

On May 22, 1926, (in view of the fact that he was terminating his presidency) the students held a farewell reception in honor of the Wileys in the Club Building. At that time they presented him with a Gruen Verithin watch inscribed inside the back cover as follows: "H. Orton Wiley, from the students of N.N.C." He used it and cherished it. I found it among his personal effects when he died.

Page 12 of the 1926 Oasis is given to tributes to Dr. Wiley from his students. Excerpts from some of these read as follows:

"He exemplified the Spirit of Jesus in all his dealings with us as students. For years I sat under [the teaching of] President Wiley, and as one who sought the nobler things, I found in him the attributes of wisdom, faith, humility, and love.

"He has bequeathed to me a legacy far superior to that of any other person who has touched my life... I cannot measure what he has contributed to my life and character.

"In thinking of N.N.C., I am most frequently reminded of Dr. Wiley; his deep spiritual insights... his life of self-sacrifice and untiring labor.

"His life has been one of the strongest influences in molding my life for God; in establishing me in the experience of Holiness, and in giving me as a prospective minister, the ideals of John Wesley's doctrine and experience. One thing, above all, he has silently bequeathed to me a real desire to be humble as well as learned. Also, he has taught me to be optimistic, trustful, and persevering.

"Chief among my memories of N.N.C. are the chapel services led by Dr. Wiley. How well he seemed to know our hearts' greatest needs -- needs generally kept secret from our dearest friends... His exhortations and prayers lifted the burdens and brought divine comfort and help. I [agree]... with a student whom I heard say: 'When Dr. Wiley is away, I sometimes wish our chapel services were shorter, but when he leads, I wish they were several hours long.'"

"I entered Dr. Wiley's classes afraid of Philosophy and Science. Afraid, lest my faith, which had already been undermined, be utterly destroyed. I left N.N.C. with a sincere respect for the philosophies of others, with a regard for scientific research, and with a faith steadfast and sure which all the doubts of a materialistic age cannot overthrow.

"More than any other of my teachers he has inspired me with the loftiness of his vision and the sureness of faith in the eternal realities.

"To me, Dr. Wiley is confidence, understanding, and sympathy incarnate. He listens to our woes, enlightens our misconceptions, and kindles our hearts with renewed animations. His own spirit intoning all the while that, "It is all in the day's work, and this is my job."1

In the 1923 Oasis, its editor wrote of Dr. Wiley as follows:

"Many have come and gone; many have sojourned within the sheltering walls of the school we love so well, and have gone forth into the commencement of life; many are cherishing memories of happy hours of college days, and feeling the lasting influence of good upon their lives; but none there are who fully realize the debt they owe to our president, H. Orton Wiley. Only the few who have been privileged to draw the closest have caught a glimpse of the depth of his great life of sacrifice and love and its effect upon those who have come within its influence. To him we feel that the words of the poet fittingly apply:

**"Tis hardship, toil;
'Tis sleepless nights, and never-resting days;
"Tis pain, 'tis danger...
... and changing Fortune
That year the mind to Glory, that inspire
The noblest Virtues, and the gentlest Manners."2**

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07 -- A DYNAMIC PHILOSOPHY OF EDUCATION

Dr. Wiley assimilated his philosophy of education, to a large extent, from our founder and pioneer in the project of Nazarene education -- Dr. P. F. Bresee. He agreed with the statement made by Bresee in his last educational address at the opening convocation of the school term at Pasadena University, as it was then called, to the effect that:

The first thing which we prize is a royal atmosphere, full of intellectual and spiritual ozone... Men and women are to be so trained as to be immune from intellectual and spiritual diseases... Intellectually and spiritually diseased men shall be debarred from creating influences here. Men and women who exude the microbes of worldly or low ideals, or of doubt, or of fanaticism, or of phariseeism, or of selfishness, are to be excluded. We want nothing second rate or doubtful here. This platform is not a free forum, except in the sense of freedom toward the best, the purest, the noblest. The vagaries of such abnormalities as I have mentioned are not expected to find a place here; but truth, saving truth, luminous with the light of love and the glory of God.

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

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

We seek to make an atmosphere, pure, unselfish, full of divine love and holy thought, which shall be a spiritual and intellectual tonic to every one who is so fortunate as to draw breath in it. To this end, in the name of the board of trustees, I ask all who come in touch with this institution, to help us.

But we do not live in atmosphere alone, vital as it is. In this atmosphere we have arrangements for intellectual nourishment. First, there is the Word of Life. Here the standard is the Word of God. It is appealed to, honored, studied. It is the standard of experience, morals, life.

We have not forsaken the old classics. We do not fear philosophy. We delight in mathematics. We cultivate the sciences. We undertake to know what we may of the Word of Life, to learn here to be learners, that God may teach us what is best for us to know.¹

To implement such a philosophy of education, Dr. Wiley sought to maintain constantly an evangelistic and educational atmosphere in the institutions which he served. He put no premium on ignorance, and was impatient with anyone who attempted to equate it with piety. He sought by all legitimate means to produce Christian scholars in the educational processes of the institution. His emphasis was upon both words in that term -- Christian, and scholars. Thus his years here at NNC were outstanding in the achievement of a program to educate and to evangelize. He could not tolerate a merely simulated spirituality. And he loathed skepticism and anything that would undermine true faith. His own chapel talks, baccalaureate and Investiture Day sermons, are examples of intellectual acumen and scholarship combined with keen spiritual insights. His class lectures evidence a piety and reverence for the truth of both the natural and the supernatural realms. He refused to dodge any of the intellectual problems involved in such a stance. In evangelism, he was an educator; and in education he was an evangelist. He himself was the student's best example of intensive scholarship coupled with humble and vital piety.

As an educational administrator, he solved many of his disciplinary problems by keeping the glory down upon the college and in the most intense spiritual atmosphere he could generate. On the other hand, he was sympathetic, genuine, and personally concerned as the friend of every student. He could counsel wisely. He could rebuke kindly and firmly. I have heard him announce at the opening of the fall semester in the first chapel service that the institution had some rules by which he expected the students to conduct themselves. Then he would say, "If, perchance, some of your classmates are suddenly missing before the semester is over, do not ask too many questions about them. We expect to enforce these rules." Quietly, and behind the scenes, those students who refused to conform to the ideals of the institution found themselves with dismissal and a one-way ticket home. Faculty members who failed likewise to adjust found themselves in a similar fortune.²

On the contrary, he had the ability to challenge great and capable personalities to associate themselves with him on a faculty dedicated to the great missionary task of the church in Christian education. They were capable teachers and they were men and women who loved both God and their students. In a letter received from one who served as his secretary during his first two years here at Nampa, we read these lines: "Dr. Wiley was always interested in the welfare of his faculty and felt it keenly when at times the faculty checks were late... His devoted influence on my life has meant more to me than I can express."³ He made careful decisions and then stood by them responsibly and firmly, willing to bear whatever consequences might be forthcoming.

Dr. Wiley insisted that "the Church which expects to receive the services of her young people must make provision for their education or lose them to the work."⁴ He was convinced that "the educational work lies at the basis of every department of the church."⁵ Nevertheless, he also clearly affirmed:

"In speaking of 'Educational Work' we do not wish to be misunderstood. We do not mean that this college is merely a place where dry, historical facts, barren philosophical speculations, critical Biblical hypotheses and questionable scientific theories are promulgated. 'Educational Work,' as we view it, is not solely intellectual advancement but a quickening of the intellectual forces under spiritual illumination and for spiritual purposes. We have no time for mere "school work." Our business is to train men and women for God and the work of holiness. Our work is vitally linked with, and fundamental to every other department of church work. The character of the men and women sent out from our schools and colleges will determine the character of our church in one generation. We are glad that our church is beginning to awaken to the vital importance of our college work and to give its support in an adequate manner.6

At this juncture one wishes for the time and space to quote at length from his fighting articles in the November, 1923, Messenger. Therein he asks the burning question:

"... with such an opportunity for service, why are our colleges struggling with debt, our professors limited in books and equipment, and our administrators all but disheartened? Is there any answer to this question other than that given by our Master -- 'the children of this world are wiser in their generation than the children of light'"?7

He then calls attention to the fact that:

"The world has schools of commerce, schools of engineering, schools of medicine, schools of art and music, where the ideal held before the students is self-aggrandizement. Why does not the church catch a new vision of the possibilities of our institutions as schools of evangelism, and schools of missions, and rally with renewed strength to the support of our schools and colleges that are training young people for this express purpose, young people who will find a way or make one, in order to evangelize the world? Our answer is, "the children of this world" must be "wiser in their generation than the children of light."8

He concludes with this final inquiry: "How can the church even hope to preserve herself in the purity of her doctrines and the glow of religious experience, unless she impresses these ideals upon her young people?"9

Thus did our great pioneer in Christian education fight for the recognition of its great importance. May God pity the people called Nazarenes if they break faith with his great sacrifice and vision for what is perhaps the most important task of our Zion.

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08 -- VALEDICTORY AND FAREWELL

We have noted that during his last year as president here Dr. Wiley made at least two trips to Pasadena. He confessed that it was through some urging from his former pastor and friend, Rev. J. T. Little, who was then serving as district superintendent of the Southern California District, that he decided to return to Pasadena College as its president following the completion of his 10-year contract here.¹ But severing the close-knit ties with the Northwest was not easy for him. His feelings and hopes about this great college and its increasing number of supporters are best expressed in his own terms. So we shall let his own words tell the story. In his report to the members of the Board of Directors² of Northwest Nazarene College, printed in the Nazarene Messenger for March, 1926, he states:

"The report that I bring you today is my Tenth Annual Report, and marks the close of my term of contract. There is a Scripture which reads; 'Thou shalt remember all the way which the Lord thy God led thee.' It would seem fitting, therefore, that we take a retrospective view of the past ten years, that we may give thanks to Him who led us, and praise Him for what has been accomplished.

"To outward observation it may not seem that much progress has been made, but to those who have borne the burden of the work, it appears differently. The beginnings are the time of testing. To work with insufficient funds, without equipment, without recognition, and without constituency, and build up a work to the present status and proportions -- this could not be accomplished without constant labor and sacrifice under the divine blessing.

"Ten years ago the sage-brush had just been removed from the campus. There was only a portion of the present girls' dormitory, no Grammar School, no Dining Hall, and the present Administration Building was much smaller in dimensions. There was no heating plant, no sidewalks, no roads, and no sewer system. Only a limited amount of High School work was done and the institution was not much more than a parochial Grammar School.

"Our first trip through the Northwest met with only limited success. There was no constituency, and in the minds of the people generally the school was most unfavorably located. But the good hand of our God has been over us, and little by little there has been a turning of the minds of the people towards us until at present no college enjoys a more loyal and enthusiastic constituency than this institution. The growth has been steady in spite of the fact that during the decade we have passed through war times, the ravages of the "flu" which closed the institution for a time, and the period of readjustment which greatly increased our financial perplexities. Our attendance declined somewhat during these years, but is now steadily increasing. The matter of finance has ever been a problem, but considerable progress has been made along this line also during the past three years."

"We have an able and devoted faculty of twenty members in all departments. This is a small faculty for the range of work we are carrying, i.e., College, Bible College, Academy, Grammar School, with special departments of Music and Expression. We have been carrying our work for the past two or three years with a shortage of help but the difficult financial straits which we have been in have prevented us from doing our best.

"The Alumni Association has undertaken to complete the present buildings by finishing the work of siding them, painting them, and making the necessary repairs. It will aid us, not only in securing increased attendance but also in enlisting the financial help necessary to liquidate our indebtedness.

"I wish to take the opportunity at this time to thank the members of the Board for their hearty co-operation during the past ten years, and especially to express my appreciation of the President of the Board, who has been to me a constant source of inspiration and encouragement, and who has furnished the constancy of support without which this work could never have succeeded, or grown to its present proportions.

**"Respectfully submitted,
H. Orton Wiley, President Northwest Nazarene College"³**

Dr. Wiley devoted the four pages of the June, 1926, issue of the Nazarene Messenger to his messages of farewell and gratitude to the people of the college and the Northwest Zone, and to statistical summaries of income and enrollment for the 10 years of his contract. That he was reluctant to part with so many loyal and warmhearted friends is quite evident, The first section of his editorials reads as follows:

"It is with regret that we have found it necessary to change our relationship with Northwest Nazarene College,⁴ and as the time approaches when we leave the Northwest for our new field of labor in Southern California we feel very keenly the breaking of old ties. For ten years our one aim and thought has been the success of Northwest Nazarene College. To secure the proper books for the library and apparatus for the laboratories, to purchase pianos and typewriters and other equipment necessary for the instructional departments; to try to make the students comfortable in their home life in the dormitories, and to raise the necessary finances for operation expenses, has been no small load. But God has blessed, and we have every confidence in the truth of the motto adopted by the college -- 'Seek ye first the kingdom of God and all these things shall be added unto you.'"⁵

He then devoted a separate paragraph each to the expression of his thanks and appreciation for each of the following: The Board of Directors and especially its president, Mr. Eugene Emerson; the loyal faculty members, both past and present; the students (mentioning especially their farewell reception and gifts to Mrs. Wiley and himself); the Alumni Association; Rev. R. J. Plumb, pastor of First Church; Dr.

A. E. Sanner, district superintendent of the Idaho-Oregon District; the district superintendents and district treasurers of the other districts of the educational zone; the pastors of the zone (mentioning certain key pastors who had helped raise money for the college); Brother Janosky, the bursar; and lastly, the field men who had served the college. He then expressed words of commendation for his successor, Dr. J. G. Morrison; and for Dr. Olive M. Winchester, who continued as vice president and dean.

He concluded with these words:

"To one and all, we extend our heartfelt thanks for pleasant associations and loyal co-operation, and as President of Northwest Nazarene College, now bid you farewell, earnestly desiring a small place, if possible, in your prayers to God, and praying God's richest blessings upon our able and worthy successors. May God bless you richly.

"Yours in His service,
H. Orton Wiley."6

Thus did H. Orton Wiley, as servant and savant of this growing northwestern center of learning in our church, place the stamp of his great soul and his high ideals permanently upon it, until even now it is still somewhat like a lengthened shadow of his personality, pursuing his ideals of scholarship and seeking "first the kingdom of God, and his righteousness."

He departed Nampa immediately after commencement, 1926, for his new duties as president of Pasadena College and another important chapter in his devotion to Christian education. There I knew him, first as my teacher, and then as my colleague, but more particularly as a spiritual father and friend. We had many hours of sweet fellowship together. No one can fill his shoes or wear his mantle, for there was only one H. Orton Wiley for the Church of the Nazarene. My thanks to you all for allowing me this labor of love in his honor.

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REFERENCE NOTES

CHAPTER 01

1cf. Timothy Smith, *Called unto Holiness*, p. 277. But see particularly his letter to the Board of Trustees of the Nazarene University dated April 6, 1916, now in the archives at NNC.

2 Dr. Wiley names all in a letter to his sister Elsie dated February 5, 1918, and in a letter to the DeLance Wallaces on the same date.

3 Loc. cit.

4 Professor A. E. Sanner always objected to calling it a "desert." He said: "I am determined to kill this notion which you people have of always speaking of this country as a desert. If land which can yield six hundred bushels of potatoes and ten tons of alfalfa hay to the acre can be called desert, then this is a desert country. It was a desert at one time but it is now blossoming as the rose. This great Snake River country furnishes one of the greatest opportunities in the United States for a home loving people who wish to educate their young people in a safe, healthful, and prosperous community"(Nazarene Messenger, June 1923, p. 8).

5 Cf. *Twenty-five Years of Progress*, pp. 12, 16.

6 Dr. Wiley had adopted this name for his school publication from the early Nazarene periodical published at Los Angeles by Dr. Bresee and his associates, which was the precursor to the Herald of Holiness.

7 Cf. the Nazarene Messenger, May, 1920, p. 3.

8 Loc. cit.

9 Loc. cit.

10 Consult J. B. Chapman's *A History of the Church of the Nazarene*, p. 97, for a listing of the Canadian provinces and the U.S. states which comprised that zone.

11 *Victory Songs*, p. 14. Published by N. B. Herrell and A. G. Horst, Nampa, Idaho. Copyright 1919 by Herrell and Horst.

12 Herald of Holiness, June 29, 1921, p. 6.

13 See the Nazarene Messenger for May, 1921, art. "Strength of the Hills." Cf. also Wiley, *God Has the Answer*, p. 119.

14 See the Herald of Holiness for October 25, 1933, p. 2.

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CHAPTER 02

1 Nazarene Messenger, June, 1926, p. 2.

2 Cf. Nazarene Messenger, March -- April, 1921, p. 2, for his account thereof.

3 See the advertisement in the Nazarene Messenger, July, 1924, p. 4.

4 Cf. Nazarene Messenger, July -- August, 1921, p. 10.

5 This is the emphasis of the chapter that follows.

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CHAPTER 03

1 Cf. the October, 1925, issue.

2 In view of the fact that the Hansons were in charge of the food service, their daughter and her husband lived in the Wiley home and helped with the housekeeping there. Dr. Wiley and my brother celebrated their birthdays together, since my brother's birthday is the day following Dr. Wiley's.

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CHAPTER 04

1 Twenty-five Years of Progress, p. 16.

2 Herald of Holiness, Oct. 6, 1920, p. 12.

3 Twenty-five Years of Progress, pp. 23-24. Cf. also God Has the Answer, pp. 19-20.

4 Ibid., p. 24.

5 See page 2 of that issue.

6 Herald of Holiness, March 30, 1921, p. 6. Reprinted from the Nazarene Messenger, February, 1921, pp. 2-3.

7 See Mildred Bangs' account of some of their harrowing experiences that summer as printed in the July, 1925, Nazarene Messenger, pp. 1-3.

8 See the 1925 Oasis, pp. 94, 98.

9 Twenty-five Years of Progress, pp. 26-27.

10 Other field representatives of the college during Wiley's time were: Deaconess Edith Whitesides (1920-21) and L. W. Dodson (1925-26).

11 Howard Lowry, *The Mind's Adventure*, p. 123.

12 Quoted by Lowry, *loc. cit.*

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CHAPTER 05

1 Nazarene Messenger, January, 1922, mid-insert, pp. 6-7.

2 Camp meeting at NNC in 1918 was from September 20 to October 6, with Mrs. C. E. Roberts of Pomona, Calif., Rev. Bud Robinson, N. B. Herrell, J. W. Short, Evangelist Harry Elliott, Mrs. DeLance Wallace, and Deaconess Edith Whitesides, all listed as workers.

3 Herald of Holiness, December 22, 1920, p. 10.

4 See page 34 of that publication.

5 Twenty-five Years of Progress, pp. 28-29.

6 Herald of Holiness, July 26, 1916, p. 11. See page 16 of that same issue for Eugene Emerson's full-page advertisement of the college announcing Dr. Wiley's acceptance of its presidency.

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CHAPTER 06

1 Oasis, 1926, p. 12 (with a minimum of editing).

Oasis, 1923, p. 9.

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CHAPTER 07

1 Published by E. A. Girvin in *A Prince in Israel*, pp. 439-41. From Bresee's address Dr. Wiley selected the above quotation, which he published in the *Herald of Holiness* (Oct. 25, 1933, p. 26) and affirmed as his own philosophy of education.

2 "He could be firm when it was necessary, yet he was always kind in his firmness" (Mrs. J. S. Maddox, one of his early secretaries, in a personal letter to me from Melrose, Mass., dated May 22, 1963).

3 Ibid.

4 Nazarene Messenger, February, 1921, p. 3.

5 Nazarene Messenger, April, 1921, p. 7.

6 Nazarene Messenger, June, 1923, p. 8.

7 Nazarene Messenger, November, 1923, p. 1.

8 Loc. cit.

9 Ibid., p. 2.

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CHAPTER 08

1 This may be heard on a taped conversation which he had with the nephew of one of NNC's former regents, Dr. T. S. Wiley. It was recorded only a few months prior to H. Orton Wiley's death. It is now in the archives at Pasadena College.

2 Its name was soon to be changed to the Board of Regents.

3 Nazarene Messenger, March, 1926, p. 2.

4 A contributing factor in his decision to return to California was the health of his oldest daughter, Pearl, for whom the doctors seem to have prescribed a lower altitude and an area less filled with plant pollen.

5 Nazarene Messenger, June, 1926, p. 2.

6 Ibid., p. 3.

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THE END