

Research

MICHIGAN STATE UNIVERSITY

THE DEVELOPMENT OF HIGHER EDUCATION  
IN THE CHURCH OF THE NAZARENE

EDUCATION 804-B

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### BIBLIOGRAPHY

# HISTORICAL UNION OF VARIOUS INDEPENDENTS

TO FORM THE

CHURCH OF THE NAZARENE

New York  
Pentecostal  
Churches of  
America  
1895

Los  
Angeles  
California  
Church of  
Nazarenes  
1895

Chicago  
East & West  
unites.

Brooklyn  
Pentecostal  
Churches of  
America 1896  
All East  
unites.

Pentecostal  
Church of the  
Nazarene

New  
England  
Central  
Evangelical  
Holiness  
1896

Pilot Point Texas  
Natal date of the  
church.

Union of the three branches

PENTECOSTAL CHURCH  
OF THE NAZARENE

1896  
Pentecostal  
Mission -  
Nashville,  
Tenn.

NAME CHANGED TO THE  
CHURCH OF THE NAZARENE

Milan,  
Tenn. -  
New Testa-  
ment Church  
of Christ  
1894

Rising  
Star, Texas  
Holiness  
Church of  
Christ  
1904

Van  
Alstyne,  
Texas. 1901  
Independent  
Holiness  
Church

Texas  
Holiness  
Association  
1899  
Chartered  
as  
Denom.

Glasgow,  
Scotland  
1906

1901  
Anchoran  
Scotland

Holiness  
Church of  
Texas  
1888

Let's  
Holiness  
Mission  
1908

Laymen's  
Holiness  
Assn.  
1917

GENERAL ASSEMBLIES OF THE CHURCH OF THE NAZARENE

Nashville:	1911
Kansas City:	1915
Kansas City:	1919
Kansas City:	1923
Columbus:	1928
Wichita:	1931
Kansas City:	1936
Oklahoma City:	1940
Minneapolis:	1944
St. Louis:	1948
Kansas:	1952

## INTRODUCTION

The concept of higher education in the Church of the Nazarene parallels the "prescriptions" regulating colleges in the early colonial period. Then, "religion dominated student life . . . by regular prayer, church attendance and theological study . . . and one of the principal instruments for moral supervision and religious indoctrination was compulsory chapel."<sup>1</sup> Thus the prevailing feeling was that the first emphasis should be spiritual and moral.

Since the training of an educated ministry was deemed necessary for the achievement of church related goals, the composition of the faculty was a prime consideration. Early Nazarene leaders were possessed of strong personalities exhibiting undaunted devotion in the face of seemingly impossible circumstances. Their willingness to utilize all their capabilities in support of the cause they represented is evidenced by the following comment written by Principal J. C. Bearse of the Pentecostal Collegiate Institute (Eastern Nazarene College): "If we only could have fires to keep us warm, and food to eat that was paid for, it would seem almost like heaven . . . The struggle to meet our bills is a real test of blood and nerve."<sup>2</sup> It is easy to understand why William Clyde DeVane expressed wonder "that the colleges found so many able and devoted men and women to enter such an exacting life."<sup>3</sup>

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<sup>1</sup>John S. Brubacher and Willis Rudy, Higher Education in Transition. (New York: Harper and Brothers Publishers, 1958) pp. 42-44.

<sup>2</sup>Timothy L. Smith, Called Unto Holiness. (Kansas City: Nazarene Publishing House, 1962) p. 262

<sup>3</sup>William Clyde DeVane, Higher Education in Twentieth-Century America. (Cambridge: Harvard University Press, 1965) p. 29

The problem of maintaining vigorous spirituality while in the collegiate setting was not peculiar to the student in the state university alone. It was not without influence in the denominational school also. While church colleges, by definition and design, were free from some of the potential dangers of worldliness, nevertheless there existed that which Francis W. Kelsey describes as "the chief danger . . . that the highest and best minds, the most earnest and candid souls, are from their devotion to the pursuit of knowledge, likely to suffer a deadening of the spiritual consciousness."<sup>4</sup>

Contrary to possible expectation, the recurring theme of the early leaders of the Church of the Nazarene portrays an emphasis upon a strong academic structure integrated with the promotion of spiritual values rather than insistent espousal of the latter to the diminution of the former. It is probably because of the close association of Dr. Phineas F. Bresee with Dr. J. P. Whitney of the University of Southern California that this emphasis and direction took place.

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<sup>4</sup>Francis W. Kelsey, "State Universities and Church Colleges," Atlantic Monthly. (December, 1897, Vol. 53 No. 482) p. 831

## THE NAZARENE PHILOSOPHY OF EDUCATION

The Church of the Nazarens originated in Association movements which developed in the East, the West, the South and Middle West. None was secessionistic but the new denomination was progressive and possessed an interdenominational flavor. Denominational forbears included: Advent Christians, Baptists, Congregationalists, Friends, Methodists and Presbyterians whose doctrinal sympathies indicated either Oberlinian or Keswickian positions. Later modifications cast them in the Wesleyan tradition. Their ideas of church government favored a congregational and independent form. "They were . . . products of a spiritual awakening" and emerged from the "holiness movement" of the nineteenth century."<sup>5</sup>

If a specific group were to be singled out as typical originators, it could well be that the Association idea began with a "rising group of young men" at Vineland, New Jersey in 1867. These beginnings could be traced to the delineation of the Wesleyan doctrine by John C. McClintock who became the first president of Drew Theological Seminary. John S. Inskip arranged discussion groups which ultimately culminated in "the first national camp meeting for the promotion of holiness."<sup>6</sup>

It is difficult to pinpoint the exact origin of this movement since it seemed nearly simultaneous and spread in ever widening circles to the points of establishment in various parts of the country. From the period immediately following the Civil War until the historic union of East and West at Chicago in 1907, there appeared a gradual synthesis of like-minded groups who were drawn together by a common bond of interest and

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<sup>5</sup> Timothy L. Smith, Called Unto Holiness. (Kansas City: Nazarene Publishing House, 1962) p. 9

<sup>6</sup> Ibid., p. 15

enthusiasm. The national organization and official birth of the church took place at Pilot Point, Texas in 1908 when the several groups merged.

Much like the congregational beginnings was the institution of centers of higher learning. They began during the years from 1899 to 1913 and developed in a continuing establishment until 1945 when the Nazarene Theological Seminary was opened at Kansas City, Missouri. These all assumed the direction of providing well trained individuals in the atmosphere of a Christian culture.

As early as 1892, Dr. Phineas F. Breesee was called upon by Dr. J. P. Whitney, president of the University of Southern California to rescue the institution from financial ruin. Since Breesee had been vice-president of the board of directors of the university since 1884, it was a logical gesture. As chairman of the newly established governing board for the College of Liberal Arts, Dr. Breesee formulated a philosophy of education which undoubtedly influenced the future Nazarene colleges. The report indicated that:

"a high standard of spiritual attainment is to be desired in our faculty, as well as high standards of scholarly ability; . . . our chief reliance to offset the advantages of secular institutions must be our high moral and religious standards; . . .

purity of private life and character, and soundness of Christian faith and practice . . . of each person proposed as a member of the faculty. That no one be elected or retained who is not only a professed Christian but sound in doctrine, consistent in personal life, and an aggressive worker; . . .

devotional lessons . . . held before the lessons . . . knowledge of God and our relations to Him . . . is more important. . . than mere intellectual attainment."<sup>7</sup>

While Dr. Breesee and Dr. Whitney were both Methodists, there was no indication that they planned a new denomination until their withdrawal was requested from Peniel Hall where the chief emphasis lay

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<sup>7</sup>Ibid., pp. 105-110

in the work of evangelism. It was Whitney who articulated the reasons for the new denomination by declaring that "the machinery and the methods of the older churches had proved a hindrance to the work of evangelizing the poor." Again it was Whitney who explained the choice of a name: "'Nazarene' . . . seemed to him to symbolize 'the toiling, lowly mission of Christ.'"<sup>8</sup>

Thus in 1895 the Church of the Nazarene was organized in Los Angeles and the wave lengths of the various associations across the country began a pathless journey to Pilot Point, Texas by 1908.

At the time of the official organization of the church, there were 14 colleges or universities which were to become a part of the denomination. Their emphases were generally oriented to the same purpose: that of providing a large place for the Bible and the doctrine of holiness, an educated ministry with a spiritual foundation and educational excellence through scholarly faculties and an adequate curriculum. Examples of this purpose are found in the early catalogs of the colleges such as: The Oklahoma Holiness College, 1909-1910: "The college . . . has for its object the spreading of Scriptural Holiness . . . We stand for a whole Bible . . . each member of the faculty shall be in the experience of entire sanctification," the Illinois Holiness University, 1909: ". . . to encourage, promote, maintain and support Christian education in all of its branches including all subjects in Colleges or Universities, also Bible study and Theology . . . This institution shall always stand for the Divine inspiration, credibility, authority, and sufficiency of the Holy Bible."<sup>9</sup>

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<sup>8</sup> Ibid., pp. 110-111

<sup>9</sup> Church of the Nazarene, A Study of the Educational Structure in the Church of the Nazarene, A Report Prepared by the Education Commission (Kansas City: Church of the Nazarene, 1964) p. 13

# STUDIES OF COLLEGE DEVELOPMENT

The goal of the Nazarene University at Pasadena is clearly stated by Dr. Brosse when he says:

"...It is not our job to turn out worldly men... There are a thousand institutions... that are engaged in that business; it is our business to turn out men and women of God. We mean that after a man has gone through this institution he shall be a man of God; his view is broader than ordinary scholarship; his gaze is higher than ordinary philosophy; the horizons lift for his gaze... The first thing... is the Word of God - its thoughts, its hopes, its strengths that God puts through it. The Word of God is taught all through this institution."<sup>10</sup>

In 1919, Dr. R. T. Williams, speaking of the entire educational structure, said: "The secret of success for any great movement is training efficient and wise leaders," and Dr. J. E. Chapman observed: "Our people want good books, good schools, and an educated, Spirit-filled ministry. We want the training that requires time and patience and the learning that is fundamental and not hypothetical." Later he tried to point out the relationship between a well-rounded education and the ability to serve well. "It is hard for many of our people to see the relation between a well-appointed gymnasium and a proper supply of our pulpits... a costly science laboratory and the work of foreign missions. These relations are admittedly somewhat indirect, but... nonetheless real." Again, Dr. Chapman clarified the type of institution needed to provide longevity for the church by saying: "... we must make our schools strong in scholarship and adequate in equipment, and must turn out educated people who are not only spiritually right but intellectually and scholastically strong. Here as everywhere the emphasis is on quality."<sup>11</sup>

<sup>10</sup>Ibid., p. 15

<sup>11</sup>Ibid., p. 14

By the year 1920, the position of Dr. Chapman was as forceful as any previous indication when he said, "We must build schools or die as a church." Thus were the early goals of the colleges clearly defined by the general leaders. They were to build a strong academic structure but carefully avoid an overemphasis upon secular knowledge as an end in itself. Provision was to be made for accreditation for the protection of the students as well as the upgrading of the educational institutions. "Our purpose is to make the school a recognized, 'A-1 college.' Peniel . . . to give the best educational advantage and the best spiritual environment . . . preparing students for graduate schools of universities without examination and enabling them to secure teacher certificates."<sup>12</sup>

By 1911, the list of schools within the bounds of the denomination included: Nazarene University of Pasadena, Texas Holiness University, Pentecostal Collegiate Institute, Kansas Holiness Institute, Southeastern Holiness College, Oklahoma Holiness College, Arkansas Holiness College, Central Nazarene University and Missouri Holiness College. It became apparent that a Board of Education was needed "to recognize, classify, and foster such schools" as they thought in their judgment to be wise."<sup>13</sup>

Increased pressure for church and state recognition brought the issue into focus so that by 1921, Dr. Chapman listed the institutions classified by the General Board as:

- I. Colleges
  1. Eastern Nazarene College, Wollaston, Massachusetts
  2. Olivet University, Olivet, Illinois
  3. Pasadena University, Pasadena, California
  4. Northwest Nazarene College, Nampa, Idaho
- II. Junior Colleges
  5. Bethany-Peniel College, Bethany, Oklahoma
  6. Central Nazarene College, Hamlin, Texas

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<sup>12</sup>Ibid., pp. 14-15

<sup>13</sup>Ibid., p. 16

III. Academic and Bible Training Schools.

7. Trevecca College, Nashville, Tennessee
8. Missouri Holiness College, Clarence, Missouri
9. The Nazarene Bible School & Academy, Hutchinson, Kansas
10. The Arkansas Seminary, Vilonia, Arkansas
11. The Alberta Bible School, Calgary, Alberta, Canada

IV. Unclassified

12. Peniel Academy, Peniel, Texas<sup>14</sup>

The accomplishments of the institutions of higher learning by 1921 were largely organizational. The limits had been defined and the goals set. According to Dr. Chapman, the church could expect to support at least six colleges but the idea of a university was dismissed as being at least twenty-five years premature. He further noted, in 1921, that "the average intelligence of the people with whom we labor is much higher than it was twenty years ago and there is, therefore, demand for a better educated ministry than formerly." Rejecting the idea of special Bible schools he indicated that the need was for "standard academic and A-1 colleges." In classic clarification of the issues at stake, Dr. Chapman noted that "our task now is rather to educate our own children and preserve them for the Nazarene vision." He said, "This means that making of preachers is secondary, making men and women is the first consideration . . . a trained laity as well as a trained ministry." A leader of outstanding ability and vision, he saw the need for a theological seminary which should be established as early as 1927. When questioned about the expense of such an ambitious program, he replied: "We must now get ready to go into educational work in earnest." This he prefaced with, "Cheer up brothers, the worst is yet to come."<sup>15</sup>

The academic accomplishment of the colleges rested largely upon the Bible institutes and academies which followed the general trend of

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<sup>14</sup> Ibid., p. 18

<sup>15</sup> Ibid., pp. 18-20

professional schooling at that time which required from six months to two years to complete.

An example of the developmental process through which Nazarene higher education passed may be illustrated by a look at the Pasadena College history. Since it was so closely identified with the founder of the church, Dr. Phineas F. Bresee, it may provide insight into the kinds of decisions which need to be made at the college level.

As has already been indicated, the philosophy of education for Nazarene institutions was profoundly influenced by the formulation of the philosophy for the University of Southern California by Dr. Bresee. Pasadena College had its beginnings in the founding of Pacific Bible College by Mrs. A. L. Seymour, Miss Leora Maris and Mrs. Herbert Johnson in 1902. The faculty assignments and curriculum for the next year were:

Miss Leora Maris . . .	Principal
Dr. Phineas Bresee . . .	Professor: Homiletics, Scriptural Theology and Bible Holiness
Dr. Seymour (M.D.) . . .	Professor: Old Testament History
Mrs. Lilly Bothwell . . .	Professor: Memory drill and Philosophy of the Plan of Salvation
Mrs. E. J. Kellogg . . .	Professor: Lectures From a Layman's Standpoint

Although there were many difficulties experienced in the initial stages of development, the college work had begun in earnest and by 1915 Dr. Bresee declared that God had called the Nazarenes to college work.<sup>16</sup>

Pasadena College was not without the difficulties encountered in a growing organization. During the year 1908-1909, practically the whole

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<sup>16</sup> Timothy L. Smith, Called Unto Holiness, (Kansas City: Nazarene Publishing House, 1962) pp. 138-140

faculty had to be replaced due to a controversy arising from Bressee's quick forgiveness of a prominent young minister whose indiscretions, some felt, evidenced a moral lapse. The issue served as a catalyst and feelings exposed the sympathies of those involved until a large turnover was inevitable. This illustrated some of the friction of those early days when consolidation was considered a necessary procedure.<sup>17</sup>

The developing philosophy continued to be clarified and reiterated at the General Assemblies of the Church. In 1915, Dr. Bressee insisted that the church must attend to the higher education of its own young people because of the increased evidence that spiritual religion was no longer welcome in the nation's centers of learning. The Committee on Education approved Bressee's warning that the church would "soon find itself robbed of its best inheritance if it turned education of its youth over to others."<sup>18</sup> That same fall he told the Pasadena student body that "the college's nonsectarian platform did not prevent the development of 'a strong, pure, healthy denominationalism.'" The articulation of this tolerance was soon to be tested in the crucible of reality for Pasadena College soon became the center of a Berkeley-type dissention over strikingly similar issues - those of liberty and freedom. The issue at stake was doctrinal and intensified when "a group of students circulated a petition . . . declaring their objections to having persons on the faculty who did not believe in holiness . . . a few days later a score or more of them withdrew from the college." The controversy grew until the University Church was disorganized, a pastor at San Diego was expelled and many believed the cause of spiritual freedom was at stake.<sup>18</sup>

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<sup>17</sup> Ibid., pp. 244-245

<sup>18</sup> Ibid., pp. 271-280

Unifying forces were at work in the person of Dr. H. Orton Wiley who had served as dean of Pasadena College and finally president. He began to feel the pressure of interference from the board of trustees and resigned to return to graduate school in order to complete his master's degree at the Pacific School of Religion at Berkeley. His subsequent election to the presidency of Northwest Nazarene College was the prime factor in settling the unrest which had spread to that area. By recommending that "all the denomination's educational institutions be placed under the full control of the General Board of Education" he had successfully allayed fears as to his loyalty and introduced unity.

Just prior to this critical period and by the year 1911, under the direction of Dr. E. P. Ellyson, a four year curriculum for the College of Liberal Arts at Pasadena was developed which included: Theology, Astronomy, and Geology taught by President Ellyson; Philosophy and Education by H. Orton Wiley and History and Biology by recent college graduates. It was during this period that the present site of Pasadena College was purchased including a 13 1/4 acre plot at the foot of the mountains in Northeast Pasadena which cost \$265,000.00.<sup>19</sup>

Between the years 1911 and 1920 through a series of renaming and mergers, the colleges of the church were united in a determined educational enterprise. The Pacific Bible College, established in 1902, became Deets Pacific College then Nazarene University and finally Pasadena College in 1915. A graduate division was established in 1935. Northwest Nazarene College was established in 1913 at Nampa, Idaho. Instruction began in 1915 and the first degree was awarded in 1917. The Illinois Holiness University was chartered in 1909 with the first degree being awarded

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<sup>19</sup>Ibid., pp. 260-281

in 1914. Renamed Olivet University in 1915, the present name of Olivet Nazarene College was designated in 1940. The Bible Training School at Saratoga Springs, New York was established in 1900 becoming the Pentecostal Collegiate Institute and finally Eastern Nazarene College at Holliston, Massachusetts in 1918. The first degree was given in 1921 and a graduate school of Theology was established in 1941. The Peniel University was established in 1899 with which Oklahoma Holiness University united in 1908.<sup>20</sup> By 1920, Central Holiness University, Arkansas Holiness College and Missouri Holiness College had all united with Bethany-Peniel College at Bethany, Oklahoma. Kansas Holiness College (Brescoe College) finally united with Bethany in 1940 "due to logic and financial necessity."<sup>21</sup> Trevecca Nazarene College began as the Pentecostal Bible and Training School at Nashville, Tennessee in 1901 and assumed the Trevecca name in 1909. Shingler Holiness College of Donaldsonville, Georgia merged with Trevecca in 1918 and following some lean years in the late 1920's the college was reorganized as Trevecca Nazarene College in 1932.<sup>22</sup>

Additional colleges have been established in Canada and the British Isles. Canadian Nazarene College began as Calgary Bible Institute at Calgary, Alberta. The name was changed to Alberta School of Evangelism in 1927 and to Northern Bible College in 1928. In 1929, the campus at Red Deer, Alberta was purchased and in 1940 the school was reorganized as a college level institution which became Canadian Nazarene College. The present site is in Winnipeg, Manitoba on a 70 acre plot near the University of Manitoba. Hurlet Nazarene College, established in 1945

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<sup>20</sup>Allan M. Garter, American Universities and Colleges, (Washington: American Council on Education, 1964)

<sup>21</sup>Timothy L. Smith, Called Unto Holiness, (Kansas City: Nazarene Publishing House, 1962) p. 326

<sup>22</sup>*Ibid.*, pp. 329-330

at Glasgow, Scotland with a limited enrollment. It occupied a Georgian mansion on a 10 acre plot of land but because of Scottish educational regulations could not offer degrees. The present location is Manchester, England where it is called the British Isles Nazarene College.<sup>23</sup>

Also organized in 1945 was the Nazarene Theological Seminary at Kansas City, Missouri. Its purpose to fulfill the need of a graduate theological institution for the denomination is clearly defined by President Benner's report to the 1948 General Assembly when he said:

"We believe in the Church of the Nazarene, with her doctrines, her standards, her polity, and her mission of spreading scriptural holiness over the world. We do not desire to change the church or her direction. We want only to contribute . . . to the end that we may help our beloved Zion to achieve her God-given mission more rapidly and effectively."<sup>24</sup>

Thus the story of higher education in the Church of the Nazarene is intricately involved with the personalities of her founders and leaders. Their vision and will to succeed has challenged educators to expend their energies in pursuit of excellence. Dissatisfied with mere essentials, they pressed on toward competence in every field until today Nazarenes hold positions of prominence around the world. Probably the prophetic statement of Dr. Wiley in 1950 is still applicable today, "We are only in the morning of our educational mission. As there is an increasing demand for the work of our church, there is an increasing demand for the work of our colleges."<sup>25</sup>

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<sup>23</sup>M. E. Redford, The Rise of the Church of the Nazarene, (Kansas City: Nazarene Publishing House, 1948) pp. 207-208

<sup>24</sup>Ibid., p. 209

<sup>25</sup>Church of the Nazarene, A Study of the Educational Structure in the Church of the Nazarene, 1964 p. 24

The goal of the Church of the Nazarene in higher education was suggested by Dr. Wiley in 1943 when he distinguished between the work of the state-supported colleges and universities and the church colleges. He pointed out that the church college "represents freedom in education, particularly freedom from political control of the state." He saw the church college as a means of maintaining a true standard of education "by conserving the interests of religion." Focus upon the individual, total development of his faculties, well-integrated personalities and a stable Christian civilization were seen as significant contributions to society.<sup>26</sup>

As president of Pasadena College in 1949, Dr. Parkliser listed six goals of Christian higher education as a part of his inaugural address. Their timeless implications demand a full rehearsal here:

- First: a command of the communication skills, the ability to read and understand, and to write and speak the English language clearly, correctly, and forcefully . . .
- Second: an understanding of the social process of the principles of group life, as worked out in the institutions of local, state, national and international communities, with a view to contributing, in Professor John Vieg's nicely turned phrase, 'A sound mind to the body politic.'
- Third: a grasp of the basic concepts of mathematics and the natural sciences, with special emphasis on the nature of the scientific method as dealing with the descriptive and quantitative aspects of the universe, as contrasted with those normative and qualitative aspects, which are the concern of philosophy and religion . . . there can never be any conflict between science and religion . . .

Fourth: the ability to weigh and discriminate values: aesthetic, logical, moral, and spiritual values. In every area of life, we must learn to discriminate between judgments of fact and judgments of value.

Fifth: such information as is required for, and a lasting appreciation of the importance of, physical health. A sound mind requires a sound body. In the context of Christian education, this means that awareness that each young person has a life-long task as caretaker of the temple of the Holy Spirit.

Sixth: the necessary information, skills, attitudes and abilities essential for the successful prosecution of some honorable vocation -- a bread-winning skill. It is particularly important that Christian young people come to view the field of a life work as an opportunity for service to the Kingdom of God, regardless of the so-called secular character of the employment.

His closing statement underscores the pertinence of Christian education in the twentieth century when he declares: "History has always been fashioned, whether for good or for evil, by creative minorities. The task of Christian higher education is to help fashion the creative minority which shall be for good and not for evil." This, in essence, is the appropriate appraisal of the work of the colleges of the Church of the Nazarene.<sup>26</sup>

A current approximation of the stature of the colleges within the continental limits of the United States suggest: a developing force with which the world must reckon. The six colleges and the seminary boast a total enrollment of over 7500 with 400 faculty members representing a faculty-student ratio of 1:18. There are 85 buildings situated on 285 acres of land with a total valuation of over \$10 million.<sup>27, 28</sup>

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<sup>26</sup>Ibid., pp. 23-24

<sup>27</sup>Garland G. Parker, "Statistics of Attendance in American Universities and Colleges: 1966-67," School and Society, Vol. 95, No. 2285, (January 7, 1967) 9-24

<sup>28</sup>College Blue Book, 10th Edition, Vol. 1, (New York: 1962)

James Cass and Max Birnbaum list examples of the educational aims of the colleges as follows:

Bethany Nazarene College: ". . . grow out of a philosophy of education that has its roots in a Christian philosophy of life." - p. 43

Eastern Nazarene College: ". . . strives to combine educational practices with a commitment to and a cultivation of the Christian way of life." (p.136)

Olivet Nazarene College: ". . . an effort is put forth to lead all who are not established in the Christian faith into the experience of salvation." - p. 328.<sup>29</sup>

The 1960 General Assembly authorized a study of the whole educational structure of the church to determine the feasibility of extending college services through extension centers, two-year junior colleges, Bible schools or by other means. Therefore, the 1964 Education Commission Report carefully reviews the structure of higher education within the church and offers the following specific recommendations:

1. That two new educational zones be created by the 1964 General Assembly for the purpose of establishing two junior colleges during the 1964-68 quadrennium
2. That all districts establish a minimum goal of five percent of all local giving (exclusive of building fund and debt reduction) as a basis for the support of the operation and development of the colleges
3. That Bible certificate programs be revitalized . . . that a correspondence course be developed and implemented to cover the Manual home course of study
4. That the Department of Education develop liason between administrative bodies for more effective implementation of denominational goals and that a full time executive secretary be employed
5. That requirements for membership on Boards of Control include membership in the Church of the Nazarene.
6. That continuing research be done.<sup>30</sup>

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<sup>29</sup>James Cass and Max Birnbaum, Comparative Guide to American Colleges, (New York: Harper and Row, 1964)

<sup>30</sup>Church of the Nazarene, A Study of the Educational Structure in the Church of the Nazarene, (Kansas City: Church of the Nazarene, 1964)

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