

# THE EDUCATIONAL IDEAL OF THE POINT LOMA NAZARENE UNIVERSITY

H. Orton Wiley

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## *The Educational Ideal of the Point Loma Nazarene University*

Inaugural Address of H. Orton Wiley,  
President of the Point Loma Nazarene University<sup>2</sup>,  
Wednesday, Sept. 17, 1913. Pasadena, Cal.

Mr. President, and Gentlemen of the Board of Trustees, Ladies and Gentlemen, - fellow helpers to the truth.

I am very grateful for these words of welcome and congratulation which have been spoken by our honored and beloved General Superintendent, and president of the Board of Trustees of this University. I am the more grateful because this welcome has been given after three years of work in connection with this institution, when I am no longer a stranger, but in some measure known to you all. I appreciate your<sup>3</sup> approbation. There is but one thing which could give me more pleasure, were that possible, - that is, to deserve it.

The problem of education which lies out before us, is a problem which has absorbed the deepest thought of the ages; but it is a problem which we cannot escape. Each succeeding generation forces it upon us. When the early Puritans landed upon the soil of this new continent, so impressed were they with the value of Christian education, that in 1636, but six years after the founding of Boston, the General Court of Massachusetts voted four hundred pounds "toward a school or college." This was the beginning of Harvard College. When we take into consideration those awful winters, when the little band through cold and hunger were one by one laid to rest on Cole's Hill, and their graves carefully smoothed over that the Indians might not know how many had fallen, we are astonished, we are filled with admiration, that those sturdy Puritans, while so few in number, and so surrounded by such difficulties and dangers, should turn their attention to the great problem of higher education.

But the question is not after all, "Shall we educate?" We cannot escape it. A recent writer asks the question, "Why are schools necessary?" His answer in brief is, -(1) First, because the race includes individuals who are incomplete but capable of developing. (Children). (2) Secondly, because there are different aims and ideals as to what is the supreme good of life. Children are schooled for something. (3) Finally, schools exist because adults possess the accumulated results of experience, which may be imparted. With these three factors, an immature being, a goal or ideal, and older human beings, we can readily understand that the question is not, "Shall we educate?"<sup>4</sup>, but "How shall we educate?" This one question involves the two great divisions of modern<sup>5</sup> education, the question of method, and the question of ideals or values.

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<sup>1</sup> A note on the reconstructed version. Editorially, I have corrected spelling mistakes and deleted words that an editor, presumably Wiley, has crossed out in the original. I noted these corrections in the footnotes. I will put the original spelling mistakes, crossed out words, repeated words, etc., in parenthesis in the footnotes as it appears in the original copy. Unless otherwise noted, the rough draft of Wiley's speech is all typed.

<sup>2</sup> "Nazarene Univer".

<sup>3</sup> "you".

<sup>4</sup> "Not, Shall we educate?"

<sup>5</sup> "moder".

The question of method in education is important. The goal or ideal, the purpose in view largely determines the method and is all-important. Youth is the time when ideals are formed which are to be bodied forth in life. The ideal held up during the impressionable and formative period of youth<sup>6</sup> determines the character of all after life. The Greek ideal of harmony and poise, resulted in the formation of a people so well balanced and so versatile that deception was<sup>7</sup> almost a virtue, and the strength of every conviction counteracted by an opposite truth. The Roman ideal of heroism and strength was characterized by cruelty. The exposure of the weak and deformed was a logical result of the system which exalted physical prowess. The ideal of education as a discipline for a future life only, which was held by the early Christian centuries, found its end<sup>8</sup> in<sup>9</sup> a contempt for the world and withdrawal from it which was not Christian. Monasticism, and all the horrors of asceticism have not a semblance of the Christian spirit, yet they resulted logically from the educational ideal of that period. The period of humanism as every one knows was the result of a reaction from the monastic ideal, and was given its non-religious character by a revival of the study of pagan literature, while in the north, these mighty impulses were turned through Christian channels and through Luther brought about the great Reformation Period. The ideals of social discipline and sense realism which were held during the Middle Ages had their influence and so also has the present wave of vocational and practical training which has so filled the eyes and blurred the vision of many of our educators until they are concerned with nothing higher than preparing men for a job, having as their supreme aim, the answering of the great question, "What shall we eat, and what shall we drink and wherewithal shall we be clothed?" I attribute much of the present day materialism to the educational ideal which unconsciously binds men to the sense plane, a sort of Sadducean ideal which believes neither in angels nor spirits, but in ease and wealth and earthly honors.

If we wonder why it seems so difficult for men to rise to a lofty spiritual plane and maintain communion with God, we have but to look about us.<sup>10</sup> The root of the whole matter will be found in the wrong ideal of the worldly educational system of the present time. And it is<sup>11</sup> not enough for us in our work to throw about us an atmosphere of devotion to God, the seed of death and decay lurk in the system and will destroy in a short time the holiest environment which it is possible to make.

We are indeed called, not only to educate in an atmosphere of enthusiastic devotion to God, but we must formulate a system according to Scriptural standards, or we shall very quickly undermine our standard and go the way of many other denominational schools, which have started out in the glow and fervor of spiritual life.<sup>12</sup>

This is a great undertaking. We are confronted by a stupendous<sup>13</sup> task. Some will doubtless say that we are either densely ignorant, or possessed with an unusual amount of conceit. But this does not matter. When I began work with the Pentecostal Church of the Nazarene, they said it would never grow. (I have always been thankful that I<sup>14</sup> got in when it was small.) And then it was said that the church would do very well for large cities where the congregations were constantly changing and where mission methods were successful, but that it would never succeed in the country. This also has been proved to be untrue, for salvation works as well in the country as it does in the city. (And has a decidedly better class to work with, and better material out of which to make stalwart Christians.)

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<sup>6</sup> Here a word is missing. "Youth" would work well.

<sup>7</sup> "deception was (hardly) was almost".

<sup>8</sup> Here, Wiley inserts 10-15 spaces apparently deciding on a word later. "end" fits nicely.

<sup>9</sup> Crossed out word "the".

<sup>10</sup> A new paragraph, spaced a few lines down, begins with "The root of the whole..." Perhaps Wiley was going to add a paragraph in here? I have added the new paragraph to the prior sentence.

<sup>11</sup> "simply" after "is" is crossed out.

<sup>12</sup> Between these two paragraphs is a space of about twelve lines. I have joined the paragraphs.

<sup>13</sup> "Stupenduous".

<sup>14</sup> "I".

We know there are difficulties. The experiments of our own country have largely failed, and confidence has been destroyed.<sup>15</sup>

Then we have the difficulty of separating those elements of Greek and Roman education not in harmony with Christian standards, and the prevalent<sup>16</sup> pagan notions under the guise of Christian principles, makes this task exceedingly difficult.

But these are small compared to the task of blending together those educational principles which are distinctively Christian in order to produce well balanced characters.<sup>17</sup>

Even among those who hold to the doctrine that the Christian life is but the efflorescence of the Christian spirit within, there are many theories<sup>18</sup> as to the nature of the Spirit's work in the human heart.

(1) Sacramentarian Theory. There is first, the Sacramentarian theory, that the Spirit of God works through institutional life,- the church with its<sup>19</sup> ordinances and ritual. This is the theory of the ritualistic churches. We need only pass some great cathedral, with its beautiful architecture, its altar and surpliced priests, its great organ and vested choir, and listen to the sweet strains floating out upon the breeze, and we find the institutional idea of the Spirit's work. But this is not enough. The individual must be brought into direct communion with God. The individual heart cries out for a Father to love, a Savior<sup>20</sup> to redeem, and a Comforter to impart strength and inspiration. But while this does not meet our approval, we cannot overlook the institutional idea completely. We are not anarchists nor comeouters. We stand for organization, -for organized holiness against the better judgment of some of our brethren. We have as our ideal a kingdom in which the individual and social elements shall be blended in perfect harmony, a kingdom which finds its highest organization in a city where so perfect is the institutional idea, so harmonious the adjustments that there is no pain nor sickness, for the former things are passed away, where there is no sorrow nor crying, for<sup>21</sup> God has wiped away all tears from there eyes, and where there is no need of the sun, for<sup>22</sup> Lord God is the light thereof, and where there is no temple, for the city is itself a holy of holies.

(2) Reformed Theory. Then there is the Reformed theory emphasized by Luther when he nailed those immortal theses to the cathedral door in Wittenberg<sup>23</sup>, and ushered in the great reformation period. Here the institutional idea is superseded by the idea that the Spirit of God works upon the individual heart through the medium of truth. The emphasis is decidedly upon the truth. But truth must be tinged with emotion before it takes deep<sup>24</sup> hold upon the heart. Hence it was but a short time before the emphasis changed.

(3) Evangelical Theory. And the Evangelical idea of the Pietists and Moravians, and as modified by Wesley in the great Wesleyan revival, became prevalent. Here the emphasis is upon the emotional life,- no longer mere principle, but truth wrought in the heart by the immediate agency of the Spirit of God. In the evangelical idea, the emphasis has always been upon individual experience.

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<sup>15</sup> This sentence lies at the end of the page. The next page begins, with no indentation, "Harvard, and Yale "and Princeton with their mottoes, Lux et veritas," A few lines are skipped and the paragraph beginning "Then we have the difficulty" begins. I have omitted the line.

<sup>16</sup> "and the prevalence pagan".

<sup>17</sup> Period absent in original.

<sup>18</sup> "theorie".

<sup>19</sup> "the church withs I ordinances".

<sup>20</sup> "a Saviour to".

<sup>21</sup> "for the God", "the" crossed out.

<sup>22</sup> "for t Lord God".

<sup>23</sup> "Wiiienberg".

<sup>24</sup> "it takes dep hold".

(4) Christian Nurture. With Horace Bushnell, the theory of Christian nurture was first brought before the Christian world. His theory was, that the child should be so nourished in the Christian life<sup>25</sup>, and so grow up into God as to never know when it was converted.<sup>26</sup> This is no better than the confirmation of the ritualistic churches. We much prefer to hold to<sup>27</sup> the doctrine of John Fletcher, Wesley's great helper who said, if we do not know when we have passed from death into life, we are still in a state of nature, and need to be<sup>28</sup> made partakers of the divine nature. This theory exalts the growth idea at the expense of the crises in human life. We readily grant that there is clearly taught in the Bible, that growth in grace is due to the work of the Spirit as much as our conversion and sanctification is due to the operation of the Spirit, but we prefer to build upon a basis of regeneration, and that after regeneration, if the heart be not cleansed by the work of entire sanctification<sup>29</sup> through the baptism with the Holy Ghost that the carnal heart will even then counteract even our best efforts.

We are well aware of the task which lies out before us, the task of harmonizing and adjusting crises and culture, the institution and the individual, education and evangelization, the truth and the spirit, reason and the emotions. But God has called us to it. He has forced it upon us as a people. This board of trustees organized for this very purpose, who have given time and thought and energy and money to the work; this faculty of cultured and devoted men and women, gathered from Canada to the Southern States, from the Atlantic coast to the great northwest on the Pacific slope, and almost everywhere else who are here by divine appointment; this student body of young men and women, with high ideals and noble purposes; these patrons who have so felt the importance of this great work as to move here often at great sacrifice; this magnificent campus overlooking out over the San Gabriel Valley, and surrounded by the everlasting hills, the constant reminder of the hills to whom we are to look for help, - all things are but God's call to go forward.

I make no apology for myself. The subject which I present to you is not my own. It has been gleaned from the visions which God has given us as a people. It is your own. I but put in feeble words what I conceive to be<sup>30</sup> your idea of Christian education as seen in the light of God's word, when I present to you today as my theme, -

“THE EDUCATIONAL IDEAL OF THE NAZARENE UNIVERSITY”<sup>31</sup>

## THE FIRST IDEAL

The first ideal is, - that the student shall obtain a proper perspective of life. “To see life steadily and see it whole” is a worthy aim, if it be not narrowed down to threescore years and ten. This is the range of vision which Paul had, when sweeping the horizon he said, We look not at the things that are seen but at the things that are not seen. The apostles<sup>32</sup> world was a mighty universe of which the material world was but a small segment as compared with the spiritual, and the temporal segment like a tiny speck, lost amidst the greatness of the eternal. Yet he saw these as bound together in their<sup>33</sup> proper relations and without undervaluing either, judged them according to their<sup>34</sup> relative importance. Only as our students catch the true

<sup>25</sup> “nourished in the Christian in the Christian life”.

<sup>26</sup> This section predates and informs Wiley's later discussion of Bushnell in his systematics. See H. Orton Wiley, *Christian Theology* Vol. 1. (Kansas City: Beacon Hill Press, 1940), 117.

<sup>27</sup> “to hold to to the doctrine”.

<sup>28</sup> “need to nbe made” with the “b” in “nbe” crossed out.

<sup>29</sup> “sacntification”.

<sup>30</sup> The typed page ending here with “what I conceive to be” has about a paragraph of handwritten material on the back. See footnote 88.

<sup>31</sup> The page ends here with about ¾ of the page blank. The next page begins “The Educational Ideal of the Nazarene University” and then jumps to “I. The First Ideal.” I have omitted the second “The Educational...”

<sup>32</sup> “apostles”.

<sup>33</sup> “there”.

<sup>34</sup> “there”.

perspective of life, shall we have men like Paul who shall be able to interpret this present life in the light of eternal values. This is all important. This is the only cure of the low sense plane, the present day materialism, the education which has as its aim, nothing higher than<sup>35</sup> making money, or concerned with what they shall eat, or what they shall drink or wherewithal they shall be clothed.

This can only be done as we make God the center of the universe. Without this there is no principle of unity, which shall enable us to gather up all things into a glorious harmony, and we shall find ourselves in the midst of unrelated events, a chaotic world. The great cornerstone of our educational system is therefore the ancient Biblical axiom, "The fear of the Lord is the beginning of wisdom." The fear of the Lord,- this is the great point of vision from which all things blend into harmony in an ever widening horizon.

We cannot make this high world plain be telling about it. It is not a land which may be described. It is a state of soul which only they can comprehend who have been transformed by the revelation of God in Jesus Christ.

## THE SECOND IDEAL

A second ideal is,- that we shall make the Nazarene University a tarrying place.<sup>36</sup>

Life is an unfolding of a mysterious power wherein man rises to self-consciousness, and through self-consciousness to a knowledge of the true, the beautiful and the good, a plane of human volition where action may no longer be left to the sway of impulse, but controlled by reason and conscience. To educate is to unfold this life by deliberate and intelligent effort.<sup>37</sup> (Hence education is mans' conscious co-operation with the Infinite Being in promoting the development of life; it is the bringing of life in its highest form to bear upon life, individual and social, that it may raise it to greater perfection, to ever-increasing potency. To educate then, is to work with the Power who makes progress a law of living things, becoming more and more active and manifest as we ascend in the scale of being. M.E. 72. In scriptural language,- we are to behold as in a glass the glory of the Lord and be changed into the same image from glory to glory, even as by the Spirit of the Lord. And we shall never succeed in building up great intellectual, and moral and spiritual<sup>38</sup> men and women until we have an educational system which building upon the basis of redeemed manhood, shall recognize that the Spirit of God works through the cultural processes of education as he does through the crises of human life.

Unfold the scroll of history where you will<sup>39</sup>, and the mighty men of the past ages which have lifted the world onto a higher plane of moral good, standing out like mountain peaks kissed by the rays from the Sun of Righteousness and you will find that they have been men who have basked in the light of omniscience, and bathed in the spirit of the eternal.

It is not enough therefore that we start from a divine center to explore the realms of nature and grace. We must also gather up the pearls of truth and make them minister to an increased knowledge of God. They must be fanned into love and devotion by being lifted to the personal plane, and brought again as an offering to God on the altar of sacrifice and service. Ceaseless growth toward God must be our object; and we cannot set bounds to the knowledge and love of man, for they spring from God and move forever toward him who is without limit.<sup>40</sup> That we have been made capable of ceaseless approach to an infinite ideal is a radical

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<sup>35</sup> "higher than making".

<sup>36</sup> No period and 4-5 lines are skipped before the next paragraph.

<sup>37</sup> Next to "effort" is scribbled some unreadable word.

<sup>38</sup> "spiritual".

<sup>39</sup> Originally reads "where you may" with "will" written above may.

<sup>40</sup> At this point the original reads "and move forever toward him who is without limit. (Hence our first duty...." I have omitted the parenthesis. Further I have added two sentences. These two sentences come from a paragraph set apart from the rest of the text. This paragraph is on the 15<sup>th</sup> page of the speech. The

fact of our nature. This ideal created the law of duty, for it makes a distinction between right and wrong. Hence our first duty is to make ourselves like God through knowledge ever-widening,- through love ever deepening,- through life ever-growing.

The purpose and method of Jesus was to make all truth minister to spiritual ends and to keep men tarrying before natural objects until they glowed with spiritual meaning. He constantly led men from the simplest concrete natural objects, to the most complex and abstract truths.

Let us join the disciples of Jesus as they journey along leisurely from Jerusalem to Bethany. He has a great truth to teach them. He calls a halt and together they sit down under the cool shade of a great olive tree to enjoy the beauty of the flowers. He immediately becomes the teacher of a class in elementary Botany. We hear him say,- "Consider the lilies<sup>41</sup>." Tarry awhile in meditation before the beautiful flower. Examine it until its mysterious beauty casts a spell over you, and we feel as did the poet Wordsworth,-<sup>42</sup>

What have we here,- a natural object touching the great problems of natural law in the scientific realm, and leading on to aesthetics in the greater philosophical realm. And when you have been lost in ecstasy until the mind reels and the heart throbs, he suddenly graduates his class from the field of natural science to the secondary school where human volition as manifested in human history is the major subject. Notice how beautifully he links a historical fact to a natural object,- "I say unto you that even Solomon in all his glory was arrayed like one of these."<sup>43</sup> And when the mind has pondered the glories of that kingdom until it cries out with the Queen of Sheba, the half has never been told me, then he graduates his class to the spiritual plane and says, "If God so clothe the grass of the field which today is<sup>44</sup> and tomorrow is cast into the oven, how much more shall he not clothe you, O ye of little faith."

This is God's great educational plan as revealed in his word,-  
 "From nature up to law, from law to love;  
 This is the ascendent path in which we move,  
 Impelled by God in ways that lighten still  
 'Till all things meet in one eternal thrill."

The earth and the Bible are God's two texts each having its place, time and function. Nature is the primary source of knowledge, the Bible is the supplementary source.<sup>45</sup> The ushering in of the greater truth in no way destroyed the lesser. The revelation through the Bible was not meant to supersede revelation through nature but to supplement it.<sup>46</sup> Nature is still proposing mysterious questions and the Bible in so far as it is understood solves them. The Bible furnishes us with ideals, nature with the tools for working them out; the one we are told

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insertion here made is on the 12<sup>th</sup> page of the typewritten speech. The paragraph on page 15 lies at a point where the author is making other significant editorial changes (see Appendix D). The beginning of the paragraph and the line preceding the point where I insert the two sentences are identical. This further corroborates my claim that the noted paragraph is the final editorial edition. Following is the paragraph on page 15:

We cannot therefore set a limit to the knowledge and love of man because they spring from God, and move forever toward Him who is without limit. That we have been made capable of ceaseless approach to an infinite ideal is a radical fact of our nature. \*\*\* This ideal created the law of duty, for it makes a distinction between right and wrong. Hence the first duty of man is to make himself like God through knowledge ever-widening, -through love ever-deepening,- through life ever-growing.

<sup>41</sup> " "Consider the lil Tarry while...."

<sup>42</sup> A few lines are skipped. Wiley likely inserted a quote from Wordsworth.

<sup>43</sup> This whole section concerning the relation of nature and "spiritual things" is mimicked, at times verbatim in Wiley's systematic where he again takes up Jesus' contemplation of the lilies of the field. Wiley, *Christian Theology*, 140.

<sup>44</sup> Wiley leaves out "here."

<sup>45</sup> Wiley copies this line verbatim in his systematic. Wiley, *Christian Theology*, 140.

<sup>46</sup> Wiley later copies this sentence nearly verbatim in his systematic. Wiley, *Christian Theology*, 139.

declares His eternal power and Godhead, the other his mercy and love. Without the Bible the universe is a riddle; without nature the Bible would be meaningless,<sup>47</sup> for without a parable spake he not unto them. His method is the same. We are still in the great laboratory of the universe, with Bible in hand, but to us is come the unspeakable privilege<sup>48</sup> of having the great teacher at our side. The merciful Creator who sent his Son into the world to point to the lilies<sup>49</sup> and the grass and the sparrows, has sent his Holy Spirit as a Paraclete to stand by our side, to guide us into all truth, to aid us in our helplessness, to explain difficult problems and interpret dark sayings, to give inspiration, and hope, and confidence and love.<sup>50</sup>

I need only pause to indicate the folly<sup>51</sup> of the individual or of the college who exalts one of God's chosen means for development to the neglect or disparagement of the other. Without the Bible the problems of nature would indeed be dark and perplexing; but without the study of science, philosophy, history, aesthetics and mathematics, the Bible cannot be rightly appreciated or understood. The illustrations of spiritual truth let me repeat, are drawn from nature; and only as we read deeply into nature, is it possible for us to read deeply into these Scriptures.

But when the great Teacher is come to us, and through spiritual revelation we have come to<sup>52</sup> know the Author, then it is that Nature and Revelation blend into beautiful and glorious harmony, and the Christian faith becomes a grand cathedral with divinely pictured windows. Standing without you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.

In order to make this a tarrying place, both faculty and students must have a degree of leisure. There must be time for reflection and meditation. The contemplative side of life must not be undervalued. There must be time for reflection, meditation, for communion with God through meditation and prayer, as well as through the books of Nature and Revelation. Too much reading, or too little meditation produces the effect of a lamp inverted, which is extinguished by an excess of the very element which is meant to feed it.<sup>53</sup>

In the eyes of the old Greeks, who first made education a science, the scholar was an idler, - one who had leisure to look about him, to stroll amid olive groves, to let his eyes rest upon the purple<sup>54</sup> hills, or the blue sea studded with green isles, to listen to the brook and the nightingale, to read the lesson the fair earth teaches, and the school must still preserve something of the freedom from constraint and encourage the play both of body and mind. The modern college, and the modern educational system are generally destructive to spiritual life. Young men and women bury themselves for four years as in a cloister. They enter full of zeal and intensity for God, and before the college course is completed have lost all zeal if not all spiritual life, and either turn<sup>55</sup> aside to some other pursuit, or enter the ministry feeble and emasculated<sup>56</sup>. I do not wonder<sup>57</sup> that our men of spiritual power and influence have looked with disfavor upon a college education for preachers.

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<sup>47</sup> This section, from "Nature is still proposing..." to "...the Bible would be meaningless" is repeated nearly verbatim in Wiley's systematic. Wiley, *Christian Theology*, 140.

<sup>48</sup> "privelege".

<sup>49</sup> "lillies".

<sup>50</sup> "confidence and love.."

<sup>51</sup> "folly".

<sup>52</sup> "come tom know".

<sup>53</sup> Here I made some cuts from the manuscript. Wiley writes two similar sentences and decides on the better crafted one. Here is the original:

Too much reading is like inverting a lamp. The very excess of oil                      Too much reading, or  
too little meditation produces the effect of a lamp inverted, which is extinguished by an excess of  
the very element which is meant to feed it. It is for this reason that

The text then cuts to the paragraph starting, "In the eyes of the old..."

<sup>54</sup> "pruple".

<sup>55</sup> "trun".

<sup>56</sup> "emsculated".

The great criticism of the modern college by one of the leading educators of the time, is that the students are too much in public and not enough alone. They grow in breadth but not in depth. Hence it is that a philosopher has said, that ten thousand chances to one that genius, talent and virtue shall issue from a farmhouse rather than from a palace. If we would have men of the broadest culture and the deepest piety we must make provision for the youth<sup>58</sup> to tarry before God.<sup>59</sup>

It is because men have failed to recognize this fundamental principle that God has found it necessary to lead those whom he desired for a great work, to lead them out to the backside of the desert, or out into the wilderness, or down into Arabia. This fact so often recorded in sacred writ is in no wise opposed to the establishment of schools,- it only argues that men have not understood God's principle and method of preparing great men for a great work,- that in order to have men who will stand like adamant, they must drink in the spirit of the Eternal,- consequently the only way in which he could call men's<sup>60</sup> attention to himself, and separate them from the noise of life, and the confused voices of history and philosophy, and get them still enough for the Spirit to operate through the transforming gaze, was to send them to the backside of some desert.

When Moses had lingered for 40 years at the backside of the desert, and had meditated upon the greatness of God, when he had seen the majesty of God in the great mountains, and the beauty of his plan in the verdure of the plains, when he had meditated upon the mystery of life, and the wonderful providences of God until Earth seemed pervaded with God, God looked down and said, Moses my servant has seen me in the mountains and the plains, in the beauty of the flowers, in the mystery of animal life, if he can see me now in a common scrub bush, then he is ready to graduate from the primary department and come up onto the plain of human events and go down into Egypt and lead my people out. And so he made the test. He took up his abode in a common shrub and waited for Moses to come along, and Moses meditating upon the God filled universe, suddenly saw the fire of God in a little shrub and said I will turn aside to see. God said he is ready. He can see me in a common bush, how much more in my providences in human history, and there in the presence of a common shrub, with bared head and feet, Moses received a commission and authority and power to lead 3 million people out of darkness and bondage into the land of promise.

God wants us to make this a tarrying place. There is to be here an atmosphere<sup>61</sup> of prayer and devotion in such a marvelous measure, that students will tarry in the presence of God continually, and study language and literature, science and history and philosophy and make all these minister to increased knowledge and devotion to God. If we would have our students stand like adamant we must make this a place where they shall drink<sup>62</sup> in the spirit of the eternal.

This is far removed I am aware from the low notions of the materialist education of the present day, and may seem like vagaries in the eyes of the wise men of the present day, but the Pauls and the Moses, and the Luthers are made in the same way now as in the past, by tarrying in the presence of Jehovah and being transformed into the same image from glory to glory even as by the Spirit of the Lord, and this tarrying will give more strength than all the practical training you can give a pigmy in a thousand years.

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<sup>57</sup> "I do not wonder, that our men..."

<sup>58</sup> Wiley omits a word here. "youth" fits nicely.

<sup>59</sup> Here I omit a sentence that likely did not appear in the final draft. For the next page Wiley has about three different paragraphs that have identical sentences in parts. The second paragraph has identical sentences to the first and third paragraphs and so I argue it is the final version. This paragraph repeats the sentence I have taken off of the ending of the footnoted paragraph. For copies of these paragraphs see Appendix D.

<sup>60</sup> "mens".

<sup>61</sup> "here an atm atmosphere".

<sup>62</sup> "they shall frink". "d" handwritten over printed f.

If we catch this vision of God's plan,<sup>63</sup> and we have, if we make this a tarrying place where all science and literature and philosophy minister to the knowledge and love of God, God will call his chosen people from the backside of the desert, and from the mountain fastnesses, and from the wilderness and from Arabia and from the uttermost part of the earth and send them to this hilltop, that they may catch his thought and drink of his Spirit.<sup>64</sup>

I shall never be satisfied to see any of our young people graduate until they are able to see Wilson and Echo and Lower and Baldy skipping like rams and the little hills like lambs, until the trees are seen to clap their hands in praise to God, and the stars sing together, and every bush and shrub and grapevine burning with the fire of God. Only then shall our students Elijah-like be able to hide themselves in the cave of God when the earth is swept by the storms of strife; only then shall they rest in safety when the earth quakes with fear and the people with perplexity; but when they hear the still small voice of God, they shall wrap themselves in their mantle and stand in the door of the cave and commune with God.

### EXPRESSIVENESS

The third principle which we shall emphasize is expressiveness. Our entire educational system is built upon the simple fact that in the human body there are two sets of nerves, - the incoming or sensory by which sensations are brought to the mind, and the outgoing or motor by which we express ourselves. Normally every incoming sensation tends to pass through the motor system and to find its issue in some form of activity. Anything that would inhibit these outgoing currents of expression weakens the being. It is for this reason that the theatre is essentially wrong. Men and women are moved by intense feeling but with no means of expression, and hence these emotions that were intended to be mighty impulses toward noble activity are allowed to effervesce, and soon it is possible for such to experience the greatest emotions without any relation whatever to outward activity. (Feeling that does not issue in noble activity<sup>65</sup> proves a snare and a curse.)

It is essential therefore that we cultivate the expressive side of our nature. It is here that vocational training finds its warrant. We do not undervalue this. We hope to see on this campus in the not distant future, suitable buildings and proper equipment for work in medicine, agriculture, mechanics, engineering, and all the applied sciences, as well as music, painting and the fine arts. God will give it to us.

But beyond the mere usefulness of vocational training, this phase of our educational work has a higher value. As, out of the fundament of sensory experience, we build up our intellectual world, so out of these primary motor experiences, controlled according to certain ideals and for certain ends, we build up our moral world. What we do, determines what we are. Out of the heart are the issues of life. The pith of virtue lies in activity. Christ made sin to lie in the gap between men's knowledge and men's practice.<sup>66</sup>

As<sup>67</sup> we have a proper beginning in our educational system, which is the fear of the Lord, and a proper method of procedure, which is the transforming gaze, so also we have a proper objective point, - "to shew forth the praises of Him who hath called us out of darkness into his marvelous light."<sup>68</sup>

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<sup>63</sup> "God's plan and we have".

<sup>64</sup> The remaining half of the sentence after "hilltop" is all handwritten.

<sup>65</sup> "activity".

<sup>66</sup> "gap between mens knowledge and mens practice."

<sup>67</sup> Wiley does not indent at the beginning of this paragraph. The spacing on the last paragraph (which is at the conclusion of a page) shows it is the end of a paragraph. There may be a missing first part to this paragraph. I have begun it as a new paragraph.

<sup>68</sup> Following this paragraph, there is a large space of twenty lines or so. There seems to be a paragraph here that Wiley inserted that we do not have. This section still seems to belong in the section on expressiveness because the section begins with an analysis of emotions. Wiley is here returning to that subject.

It is not to be so with us. Emotional life must have its proper emphasis. We are to be so harmoniously adjusted to God and his world through divine grace, that our whole being shall be poured out in a sacrifice of continuous praise. We are not like the world. We differ at this point decidedly. Our Lord has expressly stated that we <sup>69</sup>are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should shew forth the praises of Him. This is our business. It is for this reason that we have always given great attention to the classics. Greek with its beautiful<sup>70</sup> versatility, Latin, The Modern Languages, and especially English have been held up as all important. We are to incarnate great and burning truths in language and send them forth to do battle for God. We cannot do this with a dozen or two nouns, half a dozen verbs, three or four adjectives, and enough conjunctions and prepositions to stick the conglomerate mass together. Many people are like F.W. Robertson's "dumb poet" who used to stand at the window during a thunderstorm, gaze intensely into the clouds, thrill with excitement, as the thunder rolled away, sinking from a cannon roar to a faint whisper, and then exclaim "Thats what I mean. Thats what I mean."<sup>71</sup> We to whom God has given such an abundance of holy enthusiasm need especially to cultivate our powers of expression, else we shall be kings in disguise. Doubtless many an unuttered epic is hidden away behind an incompetent tongue<sup>72</sup>, and many a thought, well conceived never comes to birth or if at all, but to an awkward and ungraceful incarnation.

Many of us are, like the man at a N.Y. Camp Meeting whom a recent writer mentions,<sup>73</sup> hindered in our usefulness because the message of God cannot find proper utterance. Rising before the congregation he said,- Brethren I feel,- I feel, I feel, I feel that I feel, I can't tell you how I feel, but O I feel<sup>74</sup>, that I feel. We can appreciate something of how he felt, we who have been born of the Spirit, or sanctified wholly, but if this brother, with this great glory, had been a master of language, he could have poured out such a flood of divine truth as would have inundated the camp,- or, could have lifted the everlasting gates so high, that the king of glory would have come in, riding in mighty triumph.<sup>75</sup>

We mean<sup>76</sup> to consider no work too trifling, or too hard, or too painstaking, if it but enable us to clear out the obstructions,<sup>77</sup> so that God may, through us, pour out without obstruction, the burning, glowing, joy bestowing message of redeeming love.

OUR FOURTH IDEAL IS THAT OF HEROIC SERVICE.<sup>78</sup>

<sup>69</sup> Here Wiley has a quotation mark. Since there is no end quote, I have omitted the mark.

<sup>70</sup> "beautifull".

<sup>71</sup> I inserted this end quote which is not in the original.

<sup>72</sup> "togue".

<sup>73</sup> "Many of us are like the man at a N.Y. Camp Meeting whom a recent writer mentions are hindered..."

<sup>74</sup> Here Wiley wrote "fell." I assume he meant "feel".

<sup>75</sup> Someone here did some editing. The original reads "would have come in riding in in might triumph." He crosses out the first "in" and then writes "in" above it, inserting a comma following his insertion. He then crosses out the second "in" and adds a "y" to mighty. I assume these are Wiley's corrections.

<sup>76</sup> Originally the document says "meant." Someone has crossed out the "t."

<sup>77</sup> The comma is followed by a crossed out "tha."

<sup>78</sup> There are two pages following consecutively that are alternate beginnings to the fourth ideal. I have included both copies in the appendix. It is not clear which copy is the original. Both copies mimic each other in theme. The first, in the order in which they appear in the archives, I have put in Appendix B. The second copy I have put in Appendix C. Numerous signs lead Appendix B as the final construction. For instance, Appendix B is all typewritten and Appendix C has some hand writing. This seems to imply that Appendix B was written later. In support of this, Appendix B contains typed sentences included corrections made in handwriting in Appendix C. For instance, Appendix C in the second paragraph, third sentence, contains the hand written addition "The students" to the sentence beginning, "The product of this University." Appendix B contains the identical sentence but it is all typed and begins "our students" instead of "the students." Appendix B therefore appears to be the corrected typed version of Appendix C. In addition, to the second sentence of Appendix C beginning "I shall not be charged with pessimism,"

I will not be charged with pessimism, nor will my positions be challenged when I say that the tendency of modern education is to produce men and women who love ease, and luxury, and worldly preferment. This is not to be our ideal. We shall, in this institution constantly<sup>79</sup> stimulate men to heroic service.

The character<sup>80</sup> of society may be traced directly to its educational ideals. If men are tied to the sense plane, with no vision of the real and enduring things, we may expect a generation of people who find their supreme good in this life.<sup>81</sup>

It is here that God calls upon us for a radical departure. We are not to produce<sup>82</sup> ease-loving, time-serving, money-getting men and women, but we are to constantly stimulate men to heroic service. Our students, the product of this University are to be lovers of noble and heroic deeds.

When Sparta was in her youth, she had the ideal of patriotism, possibly never exceeded by any other country. The child from its earliest infancy was taught to endure hardship. At seven years of age, a boy was taken from home and placed directly under the care of the state. His education so instilled into his very being a love for his country, and a contempt of ease, that nothing was considered to difficult<sup>83</sup> to attempt, or to awful to endure if the honor of<sup>84</sup> his country was at stake. The battle of<sup>85</sup> will always be celebrated in history. And even the women sent forth their sons with the<sup>86</sup> injunction to return with it or upon it.

If Sparta could by a system of education produce men and women who were lost in the good of their country, we are encouraged to believe, that<sup>87</sup>....

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Appendix B adds, “nor will my positions be challenged.” (This sentence begins Appendix B). I hold that Appendix B is the later edition and so include it here. Nonetheless, the reader is advised to give attention to Appendix C for it contains more information on the society that bases its ideals on what Wiley calls the “mere sense plane.” Wiley contrasts the ideal of Nazarene University with this ideal of “modern education.”

<sup>79</sup> “constantly”

<sup>80</sup> “character”.

<sup>81</sup> “good in this life”.

<sup>82</sup> “produce”.

<sup>83</sup> “difficult”.

<sup>84</sup> “the honor of his country...”

<sup>85</sup> It appears Wiley intended to insert a certain battle name here.

<sup>86</sup> “Statement” is crossed out following “the.”

<sup>87</sup> Here Appendix B ends. The sentence seems to be leading naturally to the theme Wiley starts working out in hand writing. In *HI*, Wiley notes how the New Testament offers another ideal of heroism. In the hand written sections, Wiley contrasts the heroism of Sparta and Christian heroism with an alternative good to that of Sparta who were committed to “the good of their country.” This thematic connection offers further proof that Appendix B is a later copy than Appendix C.

H1<sup>88</sup>

This ideal of heroism breathes in<sup>89</sup> throughout the N.T. [...], put on the whole armor, Be strong. No man [...] want to [...] himself with the affairs of this life, & [...] <sup>90</sup> upon injunction of Jesus which has at this very [...] of difficulty. – except a man deny himself & take up his cross – he cannot be my disciple – this was to be man's ideals.

If Sparta building upon<sup>91</sup> natural means– with a [...] by a system of education<sup>92</sup> could produce such strong examples of patriotism, we are encouraged to believe that given a [...] of a redeemed and [...] heart – there is [...] way [...], a system of education by which we can make noble subjects of the Kingdom of Heaven<sup>93</sup> who [...] <sup>94</sup>, shall so far eclipse anything. [...] to make the world pale before them [...], & hide their faces in shame. [...] before the king of kings & God of Gods [...], I wish when the battalions from the [...] come under the gaze of the Almighty & [...] of angels – and the gaze of Jesus is turned upon<sup>95</sup> with this blood stained [...] garments of green and gold [...] of its [...] glory – <sup>96</sup>[...]– blended together [...],- <sup>97</sup>the [...] upon us, I [...] it to [...] angels to ....<sup>98</sup>

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<sup>88</sup> The reader will notice I divide the rest of the speech into sections entitled H1, H2, LE1, and LE2. The first three are written out at the end of the speech. LE2 is hand written on the backside of the seventh typewritten page. See footnote 30. Wiley typed most of his speech out and then wrote out the last few pages. What follows is my paleographic reconstruction of these pages. I have included copies of the originals following every reconstructed page.

<sup>89</sup> Here lies a gap of about fifteen spaces.

<sup>90</sup> I use the [...] symbol to indicate a series of or a single illegible word.

<sup>91</sup> A crossed-out word here.

<sup>92</sup> Wiley writes “ed”

<sup>93</sup> “K of H”

<sup>94</sup> “whash”

<sup>95</sup> A gap of around 20 spaces.

<sup>96</sup> Two crossed out words.

<sup>97</sup> The rest of the page is largely illegible

<sup>98</sup> The rest of this paragraph appears to be missing.



<sup>100</sup> the one in a [...] punish – with the flames [...] upward in all their fury. And he says – Others save with fear – pulling them out<sup>101</sup> the fire – a [...] <sup>102</sup> is heroic.

<sup>103</sup>Thank God – there will come a time if we realize<sup>104</sup> ideals when men shall pronounce themselves [...] proud world & shall count it a great thing to [...] <sup>105</sup> exchange our <sup>106</sup> [...], marked beyond <sup>107</sup> [...], for robes of dazzling white, and [...] away for exceeding joy.

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<sup>100</sup> Crossed-out words. “he says- and he says oth,” Wiley begins the idea he works out in the next sentence, “and he says – others save...” but then inserts a new thought

<sup>101</sup> Wiley omits “of”

<sup>102</sup> Crossed out word “who”

<sup>103</sup> Wiley does not indent here but he clearly sets this off as a new paragraph through spacing.

<sup>104</sup> Crossed out word.

<sup>105</sup> Crossed out word.

<sup>106</sup> Crossed-out word.

<sup>107</sup> Crossed out word.



We are not to be controlled by the average man. We shall be bound by all means of [...] to turn aside from the high and noble way of living.

LE1

There is one more ideal which we wish to  
 discuss. This is a love of excellence

We are not to be content with anything less than the  
 best. One that is worthy of it, has never demanded it.  
~~If worldly success is the goal~~ The children of the gods must not  
 be allowed to be wiser than we are. If they give honor of justice  
 & truth, & great study for worldly honors, how much more should we  
 for heavenly ones.

We are not to be envied by the average man. We <sup>shall be</sup>  
 above by all means of temptation to turn aside from the high &  
 noble way of living.

LE2<sup>109</sup>

Strength & beauty have always been [...] within <sup>110</sup> The Temple of God. Beauty is nobly useful. It illumines the mind, raises the imagination & warms the heart. It is not an added quality, but grows from the inner Nature of things: it is the thought of God working outward.

<sup>109</sup> I have inserted this paragraph which in the original appears in cursive on the back of the seventh page where Wiley is writing his introductory pages before he gets to the "ideals". See footnote 30. Above the paragraph is written "Love of Excellence." I have inserted it as the last paragraph to the "love of excellence" ideal.

<sup>110</sup> Crossed-out word.



LE2

## Love of Excellence

Strength & beauty have always been linked together in the temple of God. Beauty is nobly useful. It illumines the mind, raises the imagination & elevates the heart. It is not an added quality, but grows from the inner nature of things: it is the height of God's workmanship.

## Appendix A<sup>111</sup>

President Garfield was a graduate of Williams College, with a not unnatural enthusiastic admiration for Mark Hopkins, the president of that institution. In an address delivered at Washington the year before he was elected president, Garfield said: "It has long been my opinion that we are all educated, whether children, men or women, far more by personal influence than by books or the apparatus of the schools. If I could be taken back into boyhood today, and had all the libraries and apparatus of a university, with ordinary routine professors, offered me on the one hand, and on the other a great, luminous, rich-souled man such as Dr. Hopkins was twenty years ago, in a tent in the woods alone, I should say: 'Give me Dr. Hopkins for my college course, rather than an university with only routine professors.' The privilege of sitting down before a great, clear-headed, large-hearted man, and breathing the atmosphere of his life, and being drawn up to him, and learning his methods of thinking and living, is in itself an enormous educating power."

And what Garfield said of Dr. Hopkins, many a student at Rugby, even after a full experience of either Oxford or Cambridge, would undoubtedly said of Dr. Arnold, the master of rugby.

But the education of the present day is too complex to be derived from any one man, so that the instruction in various departments, even by routine professors may be of no little value.

## Appendix B

I have produced the text as is, including spelling mistakes as well as shown the spacing between paragraphs Wiley uses.

### IV. OUR FOURTH IDEAL IS THAT OF HEROIC SERVICE.

I will not be charged with pessimism, nor will my positions be challenged when I say that the tendency of modern education is to produce men and women who love ease, and luxury, and worldly preferment. This is not to be our ideal. We shall, in this institution constantly stimulate men to heroic service.

The character of society may be traced directly to its educational ideals. If men are tied to the sense plane, with no vision of the real and enduring things, we may expect a generation of people who find their supreme good in this life

It is here that God calls upon us for a radical departure. We are not to produce ease-loving, time-serving, money-getting men and women, but we are to constantly stimulate men to heroic service. Our students, the product of this University are to be lovers of noble and heroic deeds.

When Sparta was in her youth, she had the ideal of patriotism, possibly never exceeded by any other country. The child from its earliest infancy was taught to endure hardship. At seven years of age, a boy was taken from home and placed directly under the care of the state. His education so instilled into his very being a love for his country, and a contempt of ease, that nothing was considered to difficult to attempt, or to awful to endure if the honor of his country was at stake. The battle of will always be celebrated in history. And even the women sent forth their sons with the statement injunction to return with it or upon it.

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<sup>111</sup> The following paragraph appears as the last page in the archives. It should be noted that the pages are not stapled or clipped and, according to the archivist, do not necessarily indicate the order of the pages in the speech. For the most part, the pages were in chronological order. This last page however does not fit with the rest of the speech. It likely did not occur at the end because it is typewritten before Wiley was pressed for time. It remains unclear where this paragraph would be inserted. Consequently, I have inserted the type-written last paragraph here. This is that paragraph.

If Sparta could by a system of education produce men and women who were lost in the good of their country, we are encouraged to believe, that

### Appendix C

I have produced the text as is, including spelling mistakes as well as shown the spacing between paragraphs Wiley uses.

#### IV. THE IDEAL OF HEROIC SERVICE.

We shall emphasize in the fourth place, an ideal of heroic service. I shall not be charged with pessimism when I say that the tendency of modern education is to produce a generation of men and women who love ease, and luxury, and worldly preferment. Were St. Paul present in this age, he would still affirm, and with added emphasis, that the god of this world has blinded the eyes, and hardened the hearts, lest the light of the glorious gospel should shine unto them. We are made from time to time, to feel the depression, and to realize the power against which our young men and women must battle, if they would rise to anything above a mere sense plane. The all-pervading ideal of worldly good has entangled many who were once redeemed from sin, and brought them again in bondage.

We are to have another ideal. It is here that God calls upon us for radical departure. We are not to produce ease-loving, time-serving, money-loving men and women, but to constantly stimulate men to heroic deeds. The students,<sup>112</sup> the product of this University, are to be lovers of noble and heroic deeds.

When Sparta was in her youth, the character of her citizens was marked by a patriotism possibly unequaled in the history of any other country. This heroism has been an incentive to heroic action to every reader of Greek.<sup>113</sup>

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<sup>112</sup> “The students” is hand written with a comma following it and the capital “T” of “the” is changed to lower case.

<sup>113</sup> This sentence is followed by one hand written. The unintelligible words I have replaced with empty brackets. “Doubtless every reader of Greek that [ ] find – then [ ] [ ] & members to heroic living.”

## Appendix D

Following are the 15<sup>th</sup>, 16<sup>th</sup>, and 17<sup>th</sup> pages of the speech. I argue that the paragraph on page 16 is the final version because it is composed of parts taken from both the second paragraph of page 15 and the first paragraph of page 17. The third paragraph on page 15 is set off by about ten lines from the second paragraph and is printed in footnote 34 of the speech.

### Page 15

to tarry before God. If we would our students bathed in light, and flaming with love, able to stand like adamant

If we would have our students stand like adamant we must allow them to drink in the spirit of the Eternal. We must recognize God's plan that great personalities are made by the Spirit of God through the transforming gaze. "We behold etc.

We cannot therefore set a limit to the knowledge and love of man because they spring from God, and move forever toward Him who is without limit. That we have been made capable of ceaseless approach to an infinite ideal is a radical fact of our nature. \*\*\* This ideal created the law of duty, for it makes a distinction between right and wrong. Hence the first duty of man is to make himself like God through knowledge ever-widening, -through love ever-deepening, -through life ever-growing.

### Page 16

It is because men have failed to recognize this fundamental principle that God has found it necessary to lead those whom he desired for a great work, to lead them out to the backside of the desert, or out into the wilderness, or down into Arabia. This fact so often recorded in sacred writ is in no wise opposed to the establishment of schools, - it only argues that men have not understood God's principle and method of preparing great men for a great work, - that in order to have men who will stand like adamant, they must drink in the spirit of the Eternal, - consequently the only way in which he could call men's attention to himself, and separate them from the noise of life, and the confused voices of history and philosophy, and get them still enough for the Spirit to operate through the transforming gaze, was to send them to the backside of some desert.

Page 17

to the backside of the dessert, or into the wilderness, or the mountain fastnesses, or down into Arabia. This is nothing against schools. It only argues that schools have not understood the plan of God or have not followed it, and the only way that God could call mens attention to himself, and so separate them from the noise and hurry of this old world and get them still long enough was to send them to the wilderness, or lay them on a bed of lingering illness.

When Moses had lingered for 40 years at the backside of the desert, and had meditated upon the greatness of God, when he had seen the majesty of God in the great mountains, and the beauty of his plan in the verdure of the plains, when he had meditated upon the mystery of life, and the wonderful providences of God until Earth seemed pervaded with God, God looked down and said, Moses my servant has seen me in the mountains and the plains, in the beauty of he flowers, in the mystery of animal life, if he can see me now in a common scrub bush, then he is ready to graduate from the primary department and come up onto the plain of human events and go down into Egypt and lead my people out. And so he made the test. He took up his abode in a common shrub and waited for Moses to come along, and Moses meditating upon the God filled universe, suddenly saw the fire of God in a little shrub and said I will turn aside to see. God said he is ready. He can see me in a common bush, how much more in my providences in human history, and there in the presence of a common shrub, with bared head and feet, Moses received a commission and authority and power to lead 3 million people out of darkness and bondage into the land of promise.

God wants us to make this a tarrying place. There is to be here an atmosphere of prayer and devotion in such a marvelous measure, that students will tarry in the presence of God continually, and study language and literature, science and history and philosophy and make all these minister