

no other ideal only that this personality shall be made into the divine likeness, shall be furnished unto every good work.

In the first place we are to have a good body to do the work we have to do. We have no use for ordinary college athletics. As far as health is concerned, ordinary college athletics are the most supreme humbug I have ever heard of. They make bullies and pugilists and dispense with brains and get along without culture,—just have a row and attract the crowds of men and women.

We may be out of order with all other institutions. Thank God, we don't have to be along with them. We don't need their recognition. Since I went out under the stars to preach holiness I have had no recognition except fellows hitting me over the head. I would not give a hill of beans for recognition.

We are not teaching our young men to be bullies. The athletics in college life do not tend to develop such bodies as will be of service to mind and heart.

We purpose to have good victuals for boys and girls to eat. We purpose that they shall have enough sleep so that they won't be sleepy, and exercise enough to develop muscle and nerve and strength but not to make a man a pugilist, rather to make him strong for service.

We are going to do the best we know that there may be strength. Weakness can do nothing. What we want is strength that the individual may be able to toil and labor and do for Him whose we are.

Furnished,—not simply with a good incarnation and a good body, but being a man of God, perfect in purpose and love and devotion that there may be such intellectual preparation as shall enable a man to do the work that God shall call him to do. We believe, in this institution, largely in making manhood.

The first thing in this institution is the word of God,—its thoughts, its hopes, its strength that God puts through it. The word of God is taught all through this institution.

Furnished is making a man to know the truth. What is it that makes fanatics and pharisees ordinarily? It is because a man doesn't know as much as he ought to know. I am afraid of men that are simply determined to do right and have not the truth so that they know what the right is. We are to furnish young life with proper ideals so that they will not be fanatics or Pharisees, but knowing the truth they will be loyal in service.

We have here, the proper atmosphere for furnishing. All life needs the right kind of atmosphere. We mean for this atmosphere to be so pure and holy that

in some way it will permeate men and women. To this end we have undertaken that our teachers and professors and all who are connected with this institution shall breathe out the very atmosphere of heaven; that there shall be such gentleness and love and righteousness and holiness,—the divine breath of God in its sweetness and glory that men and women coming into this atmosphere shall thrive. The very atmosphere of our halls and our lecture rooms is to be pregnant with the divine glory and heavenly presence.

We purpose that our institution shall have a good atmosphere, but then a fellow can't live on atmosphere even in California. I have already said that the first thing is the word of God. That will be taught all through the institution. Then we purpose to produce the very best scholarship. We believe in the old classics. How rich a man is to be able to lay hold on the fountains of knowledge in the old languages.

We are not in such a hurry that we can't take time to make manhood. What we want to do is to get the very best preparation for manhood. Some colleges are discarding philosophy. But philosophy,—what men have dared to think and dared to hope in all ages, percolated with the divine glory will help everybody. All the branches of knowledge, God helping us, we purpose to teach to men and women, that they may be at their best advantage for God.

We believe in language, and rhetoric and oratory. We are teaching our young men and young women the very best things possible and sending them out to fill the earth with the highest ideals and the richest glory.

The Lord is going to lead us on in our educational work. What makes me happy today is, that the devil can't help it. God is above. Wendell Phillips said, "Whether in chains or in laurels, liberty means victory. God is on the throne. We may be in chains. We may have difficulties. We may seemingly be overthrown but it is only on the way to victory."

What we need is a vision of God, laying hold on Him with our might and bringing things to pass. You and I have had difficulties enough to kill us a thousand times but there is a divine Christ. Thank God, He has brought us up and on, and is opening up the way.

May the Lord of Glory lead us on and make us worthy of the cause that God has given us. So let it be.

The Educational Work of the Church of the Nazarene



Dr. P. F. Bresee

*Last Educational Address of
Dr. P. F. Bresee at Pasadena
College Chapel
Recognition Day Sept. 2, 1915*

By the courtesy of the Brethren arranging for this "Recognition Day," I was pushed a little to the front to say a few things in reference to the work of education as we are related to it in our church.

This is a day of peculiar joy and gladness to me. With desire have I desired to enjoy this day with you. Young life thrills older life. The blessing of God comes in a peculiar way to older men and women through younger life. I suppose one of the most joyful experiences that came in connection with the young life of our Lord came to Simeon in the temple that day as he took the young child in his arms and blessed him, and Anna, the dear old woman, had a great time. I suppose Mary herself was only a little farther along in real joy than those who felt the touch of God through his young life.

One of the last things that was seen by prophetic vision in the old dispensation which was to be accomplished in the new and better kingdom, was the care of young life. The very last prophet as he stood on the crumbling verge of the old dispensation and looked out over almost a half a millenium of dreary waste, when no prophet would be heard on earth, as he saw a new era with the mountain tops bathed in the light of the golden glory of the Son of Righteousness and the hillsides purpled as he looked,—the very last words that he said,—the last look of the last prophet of the olden times, he spoke of the Prophet that was to come and said that He should turn the heart of the fathers to the children and the heart of the children to the fathers lest He come and smite the earth with a curse.

Children in the olden era meant youth and young manhood. In the old dispensation, the last message was that concerning the care of young life in the new dispensation that God might be glorified, and when Jesus came and prepared the way by His own loving heart, when he would give an idea of the kingdom, He took a little child and set him in the midst and made him the figure.

Just what the care of young life was to be in this new dispensation we may not be able fully to say, but it is evidently begun with the heart, and as the heart is the fountain of life,—out of it "proceedeth the issues of life"—so it seems that this care began with the very fountains of life, which is to fill young life with the highest efficiency and greatest blessing.

So as I look out today and speak a few words in reference to the relations of the Pentecostal Church of the Nazarene to this educational work or care of young life, the very first thing necessary is that young life itself and the conditions of that young life. Not what we possess, even in mind, but young

life itself.

Back of all power is personality and conditions of personality. The most wonderful verity that my mind ever tried to grasp in all the creation of God is human personality,—individuality with a toll of years, few, short, eternal. It is a strange mixture but it takes it all to make a human personality.

When I begin to think about human personality then I ask what should be done for young personality and God seems to clearly indicate that it is to be fashioned according to the pattern shown in the heavenlies.

That great apostle in speaking to his disciples and young son in the gospel; and speaking of the pattern in the heavenlies,—the word of eternal truth, said, "That the man of God may be perfect, thoroughly furnished unto every good work."

The first thing then, is that young life have special divine relationship, become a man of God. That may not be quite in accordance with the ordinary college and university thought, but it is in accordance with the thought of the Pentecostal Church of the Nazarene that the first thing is to be a man of God.

In this university and in all our educational life we do not care to train men for the devil and we do not specially care to train men for the world. A man simply trained intellectually and strengthened and skilled, if it be over against our Lord, the more training, and the more strength and the more skill, the worse. If it is simply of the earth earthy, or of the world worldly, there may be something in it of value, but it is not our work to train men over against our Christ.

The very first thing for this institution and for all our institutions is to see that our students are led into the holy of holies and filled with all the fulness of God.

Mr. President, allow me to say today, your work may be in teaching philosophy or science or metaphysics, but your supreme work is to see that the young manhood and young womanhood of this institution get to Calvary and the upper room. A man is far better off as a child of God without any culture than he is with all the culture that all the schools can give him without being a child of God.

One of the great papers of the land, a great weekly paper, a few weeks ago had an educational number. On the front page in large type was a great editorial on the "Assembly Room." It referred to a great manufacturing institution like a great automobile factory,—one part made over yonder, and another over yonder, but there was an assembly room where

all the parts came together and every part had in view every other part and when it was brought together in the assembly room it fulfilled the pattern in view.

I have already intimated that with us the purpose is,—that he shall be a man of God. You may teach science, you may teach philosophy, you may teach mathematics,—no matter what you teach, when your part comes together with others, it fits into this one great purpose,—that our students shall be men of God. If anything less than that, then the student is turned out from this institution a failure, and this institution is a failure concerning him. *It is not our job to turn out worldly men.* There are a thousand institutions in the United States 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 life for his gaze.

Perfect,—that is the ideal. Perfect. If a piece of the machinery was not perfect when it came to the assembly room it would be sent back, and yet there are a good many people when we talk about perfection that say "you can't expect anything to be perfect in this imperfect world;" but, thank God, there is perfection. Thank God that a man can be a perfect Christian; that he can come into the holy of holies where the blood of Jesus cleanses the very innermost parts of the temple; where all purpose and all desire and all ambition and all love is made as pure as the temple; where all purpose and all desire and all ambition and all love is made as pure as the golden throne up yonder.

The blood of Jesus can make a man clean and pure, and then he becomes the temple of the living Christ. Christ lives in him and takes possession of his purpose and of his desires and of his ministry. He may not be perfect in many things, but he is a perfect Christian, full of gentleness, tenderness,—Christ living in him to keep him in perfect love and ministry. These young men and young women are to be taught the mystery of the kingdom of God.

A man of God,—perfect. That is a high ideal but it is just the ideal that the Lord had in view. My grace, my blood, my presence can make a perfect Christian. It is the pattern that God has shown us. He is to be a man of God, perfect, thoroughly furnished unto every good work, or completely furnished unto all good works as one version has it.

We are to furnish this man that is a child of God, this man that loves God with all his heart. We have