

FOUNDER'S DAY ADDRESS
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On my way home from the General Assembly last June I visited St. Simon's Island off the coast of Georgia. It was there that John and Charles Wesley ministered while on their missionary journey to America. The results of their labors are still evident for I spent the night at the Methodist Retreat Center, EPWORTH-BY-THE-SEA. At the entrance to the conference grounds is a modest sign which states simply "A man named Wesley passed this way."

It seems that it might be appropriate if, somewhere on this campus, there should be a sign with the legend, "A man named Emerson passed this way." It is at least most fitting to pause occasionally and remind ourselves that others are largely responsible for what we have today, that others have dreamed, and planned, and toiled and sacrificed to bring this institution to its present status.

Those who founded our early educational institutions were possessed of great faith and unsurpassed courage. They made no small plans. They envisioned not only training schools, but colleges - liberal arts colleges - and even designated some of their fledgling institutions as universities. Our founders insisted that "all branches of learning" should be taught, that "the very best scholarship" should be emphasized, that their colleges should be "thoroughly equipped." The records show that they did not want their institutions to be "ordinary schools." And they were determined that every campus should be a center of holiness evangelism.

Above all, our early leaders loved the church and the educational institutions which they fostered. It was Thomas Arnold, the famous headmaster at Rugby, who said, "No man ought to meddle with universities who does not know them well and love them much." It should be both enlightening and encouraging to us today to realize that there have been those who have loved this institution more than life itself. The product of such devotion is bound to endure.

How could a college possibly fail in its mission when presided over in its early years by an intellectual and spiritual giant like H. Orton Wiley? How could a college fail to produce preachers, teachers, missionaries and other church leaders when the faculty members and administrative officers were so obviously sold on what they were doing that students were caught by the contagion of their selfless dedication? The faculty and administration of all our colleges have not only performed heroically in carrying on their educational assignments; they have also carried the heavy end of the financial load for the first half-century of our denominational history. Too little has been said about this aspect of Nazarene higher education. Suffice it to say it has been a miracle of sacrifice.

All we have to do is look about us today to see the effect of sixty years of such an enterprise: a most able administrative staff, a strong faculty, a high caliber of students, beautiful buildings with adequate equipment, an excellent educational program, financial stability, a loyal constituency, community respect and standing among our peers in academia. Truly the desert has blossomed as the rose.

And what is true on this campus is true of Nazarene higher education in general. The church today has an accredited seminary, six accredited senior colleges, a newly accredited two-year college, a new four-year college with "recognized candidate status," a flourishing Bible college and two pioneering colleges in Canada and Britain. Nearly 10,000 students are in these twelve insitutions. They are able academically and sensitive spiritually. They have an aggressive attitude toward evangelistic outreach.

In undertaking the support of twelve educational institutions the church of the Nazarene has assumed a staggering load for such a small denomination. Yet, despite a down-swing in the national economy and the campus restlessness of the past few years Nazarenes have increased their giving to higher education each year from a total of \$2,000,000 in 1967 to an all-time high of over \$3,700,000 in 1971 ! Nearly \$13,000,000 was invested in Nazarene higher education during the last quadrennium.

Has it been worth it?

Overwhelming evidence testifies that from a purely unemotional, practical viewpoint this generous outlay of funds was a sound investment for the future of the Church of the Nazarene.

This leads me to make two observations which can neither be proved nor disproved, but which I sincerely believe.

The first refers to the past.

It is this . . .

I believe that the tremendous emphasis on higher education which has characterized our movement from its earliest days is the chief reason

for the sound, steady growth of our church during the sixty-four years of its history. There are many other factors, of course, but this has been the crucial one. Our denomination, at great cost, has provided educational opportunity for both ministry and laity and, because of this, most of our churches are fortunate to have alumni who serve in many capacities to assist with the ongoing of our work. I once counted 26 Nazarene college alumni in a small congregation of 50 people.

The other observation refers to the future.

And as exciting as is the record of the past, it is the future and our dreams for it which should concern us most.

I sincerely believe that "the past is but prologue," that our greatest days are just ahead; that, in fact, Nazarene higher education has come to the Kindgom for these very times.

And what times they are!

Charles Dickens' opening paragraph in The Tale of Two Cities might have been written about the years through which we have just passed: "It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair . . ."

Nowhere is the unsettledness of our times more apparent than in academe itself. The entire educational world, including higher education, is in a state of continual flux. Every educational conference is discussing

the pros and cons of academic accountability, open admissions, off-campus education, the external degree, non-college education, minority education, non-traditional studies and governance, to name but a few current topics. The Carnegie Commission studies and the Newman reports are widely distributed. Quality versus equality and meritocracy versus democracy have become moral as well as academic issues. There are some who have even proposed doing away with formal education as it exists today. Speakers have characterized modern education as "the disaster we see around us."

Yet, as in Dickens' much-quoted paragraph, there are encouraging features, some of which are particularly relevant to Nazarene colleges. It is now academically respectable to have a policy of open admissions, which means that Nazarene colleges can, if they wish, give opportunity to more young people to attempt the college experience. It is now widely recognized that educational diversity is necessary, so Nazarene colleges can feel free to carry on their own unique program without apology. Today it is considered academically desirable to "do your own thing." And there is on the part of many educators a wistful longing for a quality of life-style - which, in the midst of all the confusion and controversy, seems to have been lost. This need for a new idealism is now recognized as a major, unresolved national problem and some educators would like to see a college experience which could become a model for the life-style of the nation.

This is where we come in, or can come in, if we will.

This is why I say that we have come to the Kingdom for these very times. Our emphasis on thorough scholarship, personal worth and meaningful life-

standards is precisely what the educational world and our nation need today.

And, if we will, we are ideally situated to provide leadership for our churches, our communities, and our nation.

To be at our best in these challenging days we must be fiscally strong, must maintain and strengthen our positive campus climate, and must continue and improve our tradition of service.

The financial plight of American colleges has been well publicized. Many conferences have been held dealing with the various aspects of fiscal management. Alternatives for survival have been carefully debated. A thorough study of the bleak financial situation confronting American colleges conducted by the Association of American colleges was entitled, "The Red and the Black." A follow-up study of the same institutions a year later was labelled, "Redder and much Redder." The demise of the private college has been seriously predicted by well-informed people. The vital statistics show that during the four years ending with 1971, 85 institutions closed their doors and 57 others were involved in mergers. The Carnegie Commission expects that 450 more colleges will fail during the next decade.

After prolonged debate Congress has enacted some far-reaching legislation in an attempt to preserve the private sector of American education. It is possible that this most recent action will provide the necessary financial margin to enable Nazarene colleges to meet the challenge of our times. All of our colleges have profited from other government aid in the past. We have had full tax exemption for legitimate gifts to our colleges. Many veterans have taken advantage of the G.I. Bill. Countless students

with meager means have received government loans and grants on both the state and federal level. Most of the recent buildings on Nazarene campuses are financed by a combination of federal grants and long-term loans.

Some have questioned the advisability of our colleges accepting such assistance, but the hard facts are that if Nazarene colleges had refused federal aid we would now be trying to serve the seventies with the buildings and equipment of the fifties. Our facilities would be woefully inadequate. Our enrollments would have had to be drastically limited. Thousands of Nazarene students would have been deprived of the privilege of attending their own church college, and the church would undoubtedly have lost many of its choice young people and some of its potential leaders.

This latest proffer of federal aid should be accepted gratefully and graciously but, at the same time, thoughtfully and responsibly keeping in mind the ever-present possibility of supreme court reversal of the present policy of including church-related colleges in government programs of aid-to-education. And we should never forget that the chief source of support of all our educational institutions must always be the church of the Nazarene.

Nazarene aid for higher education is widely recognized. A study of church support several years ago cited the Lutherans and Nazarenes for being the most generous of all denominations. Church leaders of other groups have computed how much they could receive for higher education if their churches contributed at the same rate as Nazarenes. In the study compiled by the Association of American Colleges the Church of the Nazarene was found to be in second place among all denominations in the per cent of

operating costs supplied by the church. This is as it should be. I repeat, Nazarenes have always been and must always be the chief source of support for their colleges.

Thousands of Nazarenes - especially alumni - have given gladly and generously throughout the years. Most of them feel indebted to the colleges for the effect they have had on their lives, and on the lives of members of their families. Many have caught the vision of a well-to-do layman who said to me after looking into the faces of students during a chapel service, "I see it now. If we can keep our colleges what they ought to be, our church can go on for a thousand years." Others, with non-seeing eyes and non-hearing ears, have had to be wheedled and coaxed to contribute. But the results - for the most part - have been satisfactory and have enabled us to make remarkable progress year after year.

The five per cent goal for educational budget adopted at the 1964 General Assembly has been of inestimable assistance to our colleges during these years of continual inflation. It is undoubtedly time for an increase and already various districts are voluntarily accepting from one to five per cent additional allocations even without a new denominational goal. The study commission authorized by the recent General Assembly will give us a new look at the total financial obligations of our church, and will certainly reveal the continuing financial need of our colleges.

But our financial salvation will not be decided entirely by the funds we receive from our church, or from government, or from foundations and corporations, or from legacies or other large or small gifts. We must

decide on the programs which are most essential for us, establish some priorities and then hold to a reasonable but rigorous control of expenditures. We must continually remind ourselves that every dollar invested in a Nazarene college should be considered sacred. To prepare and supervise an ideal operating budget is a complicated and arduous, but absolutely essential task. There is a limit to the amount a budget can be prudently cut without seriously impairing necessary academic goals. There is a limit to the amount of money our churches can and will invest in higher education. There is a limit to the amount of tuition and fees students can be charged without a detrimental effect on enrollment. There is a limit to the number of programs a small college can successfully conduct. Increased interinstitutional cooperation among Nazarene colleges is an absolute necessity.

To carefully assess these various aspects of our financial predicament and come up with the right answers will require the wisdom of a Solomon and the common-sense judgment of a Benjamin Franklin. It will require thorough-going short-range and long-range planning. It will require a strong administrative hand. But it is all necessary if we are to be fiscally accountable and have financially sound institutions.

One of the finest features of our educational enterprise has been the environment which we have been able to engender on our campuses. The relationship which has existed between faculty and student is particularly precious. It has been much like the story of the fabled Mark Hopkins with much the same results.

"Mark Hopkins sat on one end of a log,
A farm boy sat on the other.
Mark Hopkins came as a pedagogue,
And taught as an elder brother . . .
And the farmer's boy, he thought, thought he -
All through lecture time and quiz -
The kind of a man I mean to be
Is the kind of man Mark Hopkins is."

The example faculty members have set as Christian scholars has been a priceless blessing to our colleges and our church. Their attitude has said to their students, "We really believe in you. We think you are worthy of the investment of our lives in this place."

Alfred North Whitehead expressed it this way, "Moral education is impossible apart from a continual vision of greatness." Nazarene faculties have helped provide this vision for their students throughout the years.

It is, unquestionably, this student-faculty relationship which has contributed largely to the achievement of the ideal learning situation, and which has made it possible to have high standards of intellectual attainment irrespective of inadequate buildings or facilities. The success of our alumni in graduate schools, the percentage of doctor's degrees on our faculties, and the respect accorded our colleges by present-day educators, all attest to a campus climate for learning which is the sine qua non for any college which proposes to be responsible in fulfilling its obligations to its students.

To allow inferior scholarship in Nazarene colleges would be to perpetrate a fraud.

Another indispensable ingredient of our campus climate is our spiritual emphasis. It has been, and still is, our most powerful influence. The warm Christian atmosphere which has pervaded our campuses has been chiefly responsible for the changed attitudes, changed goals, and changed lives which Nazarene colleges have always produced. It is gratifying to note that others, outside the church membership, have recognized this characteristic.

A Jewish Rabbi speaking to a men's group about a Nazarene college said, "Gentlemen, every time I walk on that campus I feel a spirit . . ."

A chairman of an evaluation team for an accrediting agency stated in his report that a Nazarene campus was "spiritually alive."

Two outstanding educators who were used as consultants at a Nazarene college were enthusiastic about "the superior quality of human beings who make up the undergraduate, faculty and administrative segments of the College Community."

Those who are familiar with the history of American colleges know that frequently when a college has obtained educational stature it has broken away from the demonination which sponsored it. This must never happen to Nazarene colleges. All of us are creatures of the church and we owe our very existence to it. When we consider what has been accomplished by the close ties between us throughout the years, and when we face realistically the

challenges which now confront us, it would be the height of absurdity to consider any other course than continued, whole-hearted loyalty to this ideal partnership.

Conversely, the larger we grow, the better we become known in educational circles, and the more non-Nazarenes we admit as students, the more evangelistic we must be, and the more emphasis we must put on our doctrine and standards of conduct. In doing this we must be neither embarrassed nor apologetic. Neither should we sound smug nor condescending. But reminding ourselves that our denominational theme for this quadrennium is "The Time for Truth," we should bend every effort to be both clear and positive in stating our spiritual objectives.

We must also continue and improve the tradition of service which has characterized our institutions from the earliest days.

Our service to our church is well documented. Our colleges and seminary have provided hundreds of well-trained men and women for the mission fields, thousands more for the ministry in the homeland, and even more thousands of devoted laymen who are active in places of responsibility throughout the world. It is most significant that at this early stage in our denominational history, eighty-two per cent of today's church leaders - general and district superintendents, seminary and college presidents, executives and general board members - are alumni of Nazarene institutions of higher education. It is equally impressive to know that seventy per cent of our missionaries on the field today are also alumni of our own

institutions. And throughout the church one will find dedicated laymen trained in our colleges who are serving as board members, Sunday School superintendents and teachers, and youth workers on both local and district levels. The respect in which our alumni are held by the business and professional world often paves the way for the establishment and development of Nazarene churches.

Now-more than ever - our colleges and our church need to plan together, work together and speak together. And as we share each other's problems and responsibilities we shall also share each other's victories.

Our record of service to our local communities has not been as glowing as that of our service to our church. It has, however, improved tremendously in recent years. Becoming involved in "Big Brother" and "Big Sister" programs with needy local children, tutoring and working as teacher's assistants in sub-standard schools and ghetto areas, assisting in the social programs of large housing developments, and volunteering for various community activities are a few of the ways in which Nazarene students have indicated their awareness of their responsibility to the communities in which they live. The participation of the administration and faculty of our colleges in these student ventures and their involvement in parent-teacher associations, in local service clubs and in the fellowship of many worthy local associations all contribute to a healthy rapport between town and gown.

All of us who are a part of one of our educational institutions are also citizens of the community in which the college is located. It is our re-

sponsibility to be vital cogs in the educational, social, religious, and political life of the entire community. Taking into consideration the kind of institution we are trying to be, this local relationship can be a most satisfying and rewarding experience.

One result which the founders of our colleges may not have foreseen was that some day we would be providing leaders not only for our church, but for our communities, our states and our nation. Considering the brief time our colleges have been in existence and our preoccupation during this time in the training of leadership for our own church, the record is at least encouraging. And as we look to the future it seems apparent that as never before in history, our country and our world need the product of our Nazarene colleges. We need Nazarene congressmen and Nazarene diplomats and Nazarene governors. We need men and women who will prepare for such careers not to gain political or personal advantage, but to render service in the spirit of the Master who said, "Whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant." There must be no diminution in the numbers of our ablest young people preparing for careers of service in the ministry, teaching, medicine, law, and social work, but we need to add also the dimension of service to our nation. And lest this sound somewhat presumptuous, E. Stanley Jones reminds us that Jesus commanded His illiterate disciples from despised Galilee to teach all nations which, of course, included all of the cultural and political centers of the world.

With the kind of chaos which exists today in the educational world Nazarene colleges should be moving to the forefront. We are all aware of the current disregard for the moral and ethical principles which have made our nation great. The ideals which are respected and fostered on Nazarene campuses are desperately needed to fill the void created by this neglect. And, fortunately, we have today thousands of Nazarene students who are a "superior quality of human beings." I sincerely believe that both they and we have "come to the Kingdom for such a time as this."

We cannot accept this challenge in our strength alone. But if we will allow the spirit of the living God full sway in both our individual and corporate lives, He can make us wiser than our best thoughts, stronger than our best efforts, better than our best. As we match the dedication of our founders with our own full measure of devotion, we shall find that we too are building a Kingdom which will endure.

"When we build,
let us think we build forever,
Let it not be for present delight
nor present use alone:
Let it be such work
as our descendants will thank us for,
and let us think
as we lay stone on stone,
that a time will come when those
stones will be sacred because
our hands have touched them,
and that men will say as they look
upon the labor
and wrought substance of them,
'See! This our fathers did for us.'"

Edward S. Mann