

THE
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S.P. 25

THE UNIVERSITY OF OKLAHOMA

GRADUATE SCHOOL

A HISTORY OF THE TOWN AND COLLEGE OF

BETHANY, OKLAHOMA

A THESIS

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

MASTER OF ARTS

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BETHANY-FENCEL COLLEGE
Bethany, Oklahoma

BY

LEONA BELLEW MCCONNELL

Norman, Oklahoma

1935

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BETHANY, OKLAHOMA

A THESIS

APPROVED FOR THE DEPARTMENT OF HISTORY

BY

Dedicated

to

My Husband,

Charles Allen McConnell

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THE INTRODUCTION

The little town of Bethany, Oklahoma, is situated on the United States Highway 66, four miles from the western limits of Oklahoma City. The original plat lay in the southwest quarter of Section 16 of the township of Council Grove. The township was so named because for years this region, covered with a thick growth of black-jack and post oak trees, was the seat of the annual war councils of the Indian tribes who lived in the Indian Territory. This was a part of the grant of land made by the federal government to the Seminole Indians when they were removed from Florida. At the close of the Civil War, this land was taken away from these Indians as a punishment for their participation in the rebellion. Council Grove was held as a forest reserve by the government until 1903 when it was placed on the market.

The history of Bethany, however, has quite another background than that of the Indian in war paint, with scalping knife, bow and arrow, tomahawk, and war dance. The town was founded by a group of devout men and women, who felt that the supreme need of any people was holiness of heart and life, and that it was their duty to give this gospel to the settlers in the new state. All of these men and women were leaders in the holiness movement in the Southwest, and most of them were members of the then

newly organized Church of the Nazarene. Since Bethany was founded by members of this movement and church, and its peculiar laws and institutions have been developed under the leaders of this people; and since the life of the town is so intimately associated with the church, a sketch of the origin of the Church of the Nazarene and its development in the Southwest is an essential part of the history of the town.

From the organization of the Methodist Church with the doctrine of Christian Perfection, or Perfect Love, as its chief tenet, there were those in that and other churches who held to this doctrine, and were known as "holiness" people. But in the decades of strife and division in the churches that preceded the Civil War, the teaching of this special doctrine seems to have suffered a lapse in all the churches. Soon after the war new interest was aroused in the theme, and the modern "holiness revival" appeared. Simultaneously throughout the country, groups of men and women became convinced, like the Wesleys before them, that "men are sanctified after they are regenerated", and, like the founder of Methodism, sought and claimed such an experience. These people, who were found in practically all the Protestant churches in America, began to form associations for mutual fellowship, and for the spreading of the doctrine and experience among other believers. Great conventions and campmeetings with "holiness unto the Lord" as the main theme of discourse were conducted, and hundreds and thousands tra-

velled long distances to attend these gatherings. In the early history of this movement, there was no idea of a separate organization or ecclesiasticism. Instead, practically all the leaders decried any such suggestion, maintaining that persons receiving this experience should remain in their respective churches, and by testimony and life convince their fellow church members of the righteousness of their cause and win them to it. Toward the close of the nineteenth century, however, after a general lull in interest in this theme, a new outbreak of the holiness revival met with greater opposition in the organized churches than it had hitherto known. Adherents of the cause, in their testimony, and efforts to win converts, met with ridicule and calumny, and in hundreds of cases as they persisted in so testifying and working, such persons were expelled from the churches of which they were members, and the church doors were closed to meetings whose aim was the propagation of the doctrine of holiness. This state of affairs in the existent churches paved the way for separate organizations for carrying forward the work of the "holiness" people. The first such organizations were called "holiness bands", and were independent bodies, having no organic relation one with another or with any organized denominations. As these bands rapidly increased, due to the evangelistic fervor of their leaders, the need presented itself for an association of these bands in one body in order to preserve the unity of the spirit

and the clearness of the doctrine taught.

The first such association in the Southwest was the Northwest Texas Holiness Association, organized at Sunset, Texas, August 9, 1899, and embraced Northwest Texas, Oklahoma and Indian Territory. Uniting with other holiness groups, this association became the Holiness Association of Texas, in December, 1900, being incorporated under the laws of Texas. These associations, though undenominational in purpose, functioned in the Southwest as distinct ecclesiastical organizations, licensing and ordaining ministers and establishing them as pastors of bands. Again, great campmeetings and conventions, attended by hundreds of people, furnished opportunity for mutual fellowship and for propagation of the doctrine, but the associations did not provide for baptism and the sacraments, and thus did not completely fill the need of the unchurched holiness people. So some of the leaders in the different section of the country began to organize their followers into separate distinct churches which performed all the functions that churches of other denominations perform. These smaller bodies united to form larger groups, and finally in 1908, representatives from such bodies in all parts of the United States, met at Pilot Point, Texas, and united to form a distinctive holiness denomination--the Pentecostal Church of the Nazarene, which name was later shortened to The Church of the Nazarene.

At the union of churches at Pilot Point, Reverend C. B.

Jernigan, one of the most prominent leaders of the holiness movement in the Southwest, was appointed Superintendent of the Oklahoma-Kansas District of the new denomination. In all this vast territory, Reverend Jernigan found six Nazarene churches, three of which had church buildings. However, this did not represent the full strength of the holiness people in the district. People from the various associations and churches of the surrounding country had been coming into the territory for more than a decade, and in meetings held in friendly churches, in schoolhouses, and under tents and brush arbors, had reached many people with their message and pave the way for a strong holiness body in the new state. And at the end of his first year there, Reverend Jernigan could report thirty six Nazarene churches. The Oklahoma Holiness Association had been organized for sometime before the coming of the Church of the Nazarene to the state. This association sponsored an orphanage, a rescue home, and a college, all located in Beulah Heights, Oklahoma City, which work was soon transferred to the present site of Bethany, and formed the nucleus around which the town was built.¹

¹ Much of the material for the Introduction was secured from Pioneer Days, Reverend C. B. Jernigan, and from A History of the Church of the Nazarene, Jas. B. Chapman, D. D.

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CHAPTER ONE

THE FOUNDING AND GROWTH OF THE TOWN

Holiness institutional work in Oklahoma--which work led to the founding of the City of Bethany--had its beginning in 1898 in a small orphanage in Oklahoma City, opened and conducted by Miss Mattie Mallory (now Mrs. Mallory-Morgan), who had come to Oklahoma several years before to do evangelistic work among the Indians and white settlers in the territory. Miss Mallory financed the orphanage with the freewill offerings received in her meetings and with her own earnings received from her real estate business in the city--only a small amount of outside help being given in the erection of buildings.¹ In 1905 the orphanage was moved to Beulah Heights, just outside the city limits. During that year, Reverend J. B. McBride held a meeting in Beulah Heights and organized a rescue commission and established a rescue home which was run for awhile in connection with the orphanage.² This orphanage and rescue work was now sponsored by the Oklahoma Holiness Association, so when the Association needed a school for the training of its workers and Miss Mallory needed a larger school for her orphans (a school had been conducted in connection with the orphanage all along), she offered ground and buildings on her property

1

Statement of Mrs. Mattie Mallory Morgan, September 29, 1934.

2

C. B. Jernigan, Pioneer Days, 130.

in Beulah Heights for a college if the Association would sponsor it.¹ Her offer was accepted and Beulah Heights College and Bible School was founded as an interdenominational school, opening its first session October 22, 1906.² This school was under the management of the Oklahoma Orphanage. Dr. G. W. Sawyer, of Oklahoma City, was elected Acting President, but Dr. D. F. Brooks was elected President shortly after its founding and served throughout the existence of the school. For three years, this school, stressing purity of heart and purity of living, carried on its work of Christian education, when problems arising from the rapid development of three institutions--rescue home, orphanage and college--under the same management, made a change necessary. When the Committee met in June, 1909, to plan for the school the coming year, Miss Mallory transferred the school to the Board appointed by the Oklahoma Holiness Association, which Board in turn voted to turn the school over to the newly organized Church of the Nazarene. Reverend C. B. Jernigan, Superintendent of the Oklahoma-Kansas District of this church, was called in, accepted the offer, and the transfer was completed, June 6, 1909, and the school was placed under the control of a Board of Trustees appointed by the Church.³

The site chosen for the location of the college, now

¹ Statement of W. H. Williams, August, 1934.

² Catalog of Beulah Heights College and Bible School.

³ First Annual Catalog, Oklahoma Holiness College, 5.

christened OKLAHOMA HOLINESS COLLEGE, was a ten acre tract of land, four and a half miles west of the limits of Oklahoma City on the El Reno Interurban Railway, the tract being donated by the railway company, in consideration of the school's buying thirty acres of land adjoining the campus.¹ At the same time Miss Mallory traded her Beulah Heights property to the railway company for land in the vicinity of this tract and moved her orphanage to it. Here she erected buildings for her orphanage and gave substantial aid to the college in the erection of its first buildings.² The Rescue home was also moved to this location and these institutions, the Oklahoma Orphanage under the management of Miss Mallory, the Nazarene Home (the name given the rescue home) under the superintendency of Mrs. Johnny Jernigan, wife of Reverend C. B. Jernigan, and Oklahoma Nazarene College under the presidency of Dr. H. H. Miller, formed the nucleus of a little town which was properly platted in the summer of 1909 and dedicated under the name of Bethany. The dedication of the file plat was signed July 28, 1909, by J. W. Vawter and Arthur Beaver on behalf of the college, C. B. Jernigan and W. H. Roberts for Nazarene Home, and by Mattie Mallory and Minnie Morris for Oklahoma Orphanage.³

1

¹ Catalog of Bethany-Peniel College, 1934, 12.

² Statement of Mrs. Mattie Mallory Morgan.

³ City File Plat.

The summer months of that year were given to clearing the grounds and building homes for these institutions, some of the founders camping in tents on the grounds to aid in this work.¹ The railway had not been completed as far out as the proposed village, so the lumber had to be hauled in wagons the ten miles from the business section of Oklahoma City. This naturally retarded the work, but by October two buildings were ready for occupancy by the college. At least, they were occupied, though the windows were not in and the young women lived in the unfinished attic of the women's dormitory while the lower stories were being completed.² No permanent residences had as yet been erected in the vicinity.

The school, offering courses in music, theology, commercial subjects, and literary work from the primer through freshman year of college, opened its doors, October 5, 1909, with H. H. Miller, Ph.D., President, and H. L. Short, Dean. During the first year 122 students were enrolled, and during the second year there were 150.³ From the first, spiritual life and a high moral standard were stressed, and Nazarene parents--and some other Christian parents--who could possibly do so, preferred to pay for the education of their children in such an institution rather than have them educated with-

¹Statement of W. H. Williams, July, 1934.

²Statement of Dora Williams, first matron of women.

³Catalog of Oklahoma Holiness College, 1911-12.

out charge in schools where these things were not so stressed.

There was a gradual increase in the enrollment in the school until it reached 170 during 1912-13 term. Then there was a rapid decline for two years, due, no doubt, to the progress of the Bethany public school, the organization of which would naturally draw some from the lower departments of the Church school. Again there was a gradual increase until the enrollment neared the 200 mark, during the school term of 1919-20. During the summer of 1920 there occurred an event that brought new life to Bethany and her Church school, and greatly extended the possibilities of the college for usefulness to the Church and State. This was the union of Peniel College with Oklahoma Holiness College.

An interdenominational holiness school had been founded near Greenville, Texas, in the spring of 1899, by E. C. DeJernett, W. G. Airhart, B. A. Cordell and Dr. A. M. Hills.¹ It was at first named Texas Holiness University, then Peniel University, after the town which had sprung up around it. Finally, the name was changed to Peniel College. This school opened its first session September 28, 1899, with twenty-eight pupils enrolled. It enjoyed such prosperity and rapid growth that at the end of seven years it had an enrollment of 344.² A few

¹Jas. B. Chapman, A History of the Church of the Nazarene, 87.

²Dr. A. M. Hills, "In the Beginning", Bethany-Peniel College Bulletin, September, 1929.

years later the enrollment had increased to more than 400. Peniel College was adopted as an institution of the Church of the Nazarene in 1909, and continued as an institution of that denomination until it closed its doors in 1920.

In the meantime, Nazarene schools had been established at Bethany, Oklahoma, Hamlin, Texas, and Vilonia, Arkansas. This multiplicity of schools in the territory which had originally supported Peniel College, together with the fact that the local situation was not economically favorable to the support of a school community, brought about such a decrease in enrollment and income that the trustees of the school felt it impractical to continue the institution, and in the summer of 1920 voted to close the school, and sell the property to the General Orphanage Board of the Church.¹ During the twenty-one years of its existence Peniel College had enrolled more than 3,000 students, and had given to the Church some of its most useful men, and had sent forth an influence that had permeated the entire denomination. So it seemed to many that, although it might be necessary for the school to cease its material existence as an institution functioning at Peniel, something should be done to preserve its traditions, and continue the influence which had meant so much to the denomina-

¹Chapman, op. cit., 87-88

tion. When it became evident that the college could not open its doors for the term of 1920-21, two alumni of the school, Reverend A. K. Bracken, newly elected president of Oklahoma Holiness College, and former president of Peniel College, and Reverend B. F. Neely, pastor of the Bethany church, and former pastor of the church at Peniel, began negotiations for the union of Peniel College with Oklahoma Holiness College. Their efforts were successful, and the schools were united under the name of Oklahoma Nazarene College, which was soon changed to Bethany-Peniel College, and the records of the Peniel school were moved to Bethany. The president also secured a majority of the Peniel faculty for the Bethany school. A large part of the Peniel student body enrolled at Oklahoma Holiness College for the term of 1920-21. The two alumni associations united, and in a short time the schools became one in spirit as well as in name.

The first two years after the union witnessed a fifty per cent increase in the student body at Bethany. Up to this time the enrollment had been largely in the grades, high school, and special departments, there being only fourteen college students enrolled in 1920-21. The securing of accreditation for two years of college work, during the term of 1922-23, greatly aided in attracting college students, so that fifty-two enrolled

at the beginning of the 1923-24 term.¹ By 1928-29 the college enrollment had increased to 173,² and the grades had been discontinued. Becoming a State accredited four-year college in 1938 brought Bethany-Peniel College to the forefront as a Nazarene college, and assured her permanency as an educational institution in the State. About this time another institution with its alumni and constituency was brought into union with the college at Bethany. This was the Central Nazarene Academy of Hamlin, Texas.

The year following the founding of Oklahoma Holiness College, a Nazarene school was started at Hamlin, Texas, first known as Central Nazarene University, which was later changed to Central Nazarene College. This school, for a number of years, prospered and did a good work in training teachers, preachers, missionaries and laymen of sterling Christian character for the Church. But financial conditions in the western part of Texas, together with the increasing demand for higher educational standards, led the college to limit its work to Junior College standing, in 1918, and to that of high school and grade work in 1924. At this time the name was changed to Central Nazarene Academy. In 1929, when Bethany-Peniel became an accredited four-year college, the directors of the Hamlin school decided that the interest of the Church

¹Bethany Messenger, October 10, 1923.

²Bethany-Peniel Quarterly Bulletin, September, 1929.

and their constituency could best be served by uniting their school with the growing institution at Bethany.¹ The student body at Bethany-Peniel was enlarged by this union, and a valuable addition made to its library.

The coming of the depression made it impossible for many to enroll in a Church school, where they would have to pay tuition, and this led to a decrease in college students. This same depression, together with the accrediting of the Bethany public high school, finally brought about, in 1931, the discontinuance of the high school department of Bethany-Peniel College. This greatly diminished the enrollment and income of the school, and brought some rather dark days to the institution, during the term of 1931-32. But at the annual meeting of the Board of Regents that year, a new business manager was elected, and a vigorous advertising campaign, for students and finance, was launched. Those who had been tempted to discouragement relative to the future of the school began to hope again. During the summers of 1932 and 1933 three speakers, each accompanied by a vocal or instrumental quartet, canvassed the entire educational zone in the interest of the school. During these campaigns new friends were made for the school, and interest renewed among those who were already friends. Before the close of the school year in 1932, dis-

¹Catalog of Bethany-Peniel College, 1934, 12.

trict clubs were organized among the students for the purpose of enlisting the students in the work of advertising the college in their respective districts. Through personal letters, interviews and college booths at campmeetings and assemblies, many young people were reached and interested in the school. The success of these efforts brought a sixty-five per cent increase in the enrollment of Bethany-Peniell College for the 1932-33 term. The enrollment for 1934-35 almost trebled that of 1931-32. Of the present (1935) enrollment of 386, 292 are of college standing, showing a growth in college enrollment equivalent to doubling itself every four years, since the term of 1920-21. Much of this growth in the school is due to the fact that so many young people have been able to secure work in Bethany for part of their expenses in the college. The school has been able to furnish work to numbers of students in the dormitories, and on the campus, and in its building and improvement program. In this, as in everything that concerns the welfare of the college, the community has proved its loyalty, in that almost every family and place of business, which could possibly do so, has given work, often "made work", to some student to enable him to earn part of his expenses. A few have been able to secure work in Oklahoma City. In all, some 85⁰/_o of the Bethany-Peniell student body are working for part of their expenses in the school.¹

¹Statement of Bethany-Peniell College Business Manager, B. M. Hall, May 3, 1935.

The first buildings erected for the housing of the college at Bethany were two frame structures, intended primarily as dormitories, but so built as to provide class rooms and a chapel hall. These were completed at real sacrifice to the founders of the town and school, as the constituency of the school was so small, there being, at that time, but 1236 Nazarenes in the State of Oklahoma. But the trustees were men of vision who believed in the future of their school and were continually planning for its growth and enlargement. A concrete-block building, with a seating capacity of six hundred, was erected in 1914. This was used by the school for chapel services and public programs, and served the church as a place of worship until the present church building was erected in 1926.

An administration building was planned as early as 1910,¹ and though its completion was long delayed, the trustees and business management never relinquished hope of seeing it finished. They constantly worked to that end until they witnessed its completion for the school term of 1920-21. This building, located near the center front of the campus, was solidly built of brick, and at the time of its completion was sufficiently large to provide administrative offices, library and reading room, and class rooms for all save the Fine Arts department of

¹Minutes of the Oklahoma District Assembly, 1910, 32.

the school. At present, the main floor is given over to administrative offices, the second floor to the library and reading room, and the basement to offices for staffs of the student publications, for the book room, and for the "Campus Products" industry.¹

By 1927 the enrollment had increased until the class rooms in the administration building were entirely inadequate to house the enlarged classes, and the growing Science department. So the local congregation of the Church of the Nazarene mortgaged its beautiful church building in order to provide funds for the erection of a building to meet this need.² This building is located on the southeast corner of the campus, constructed of hollow tile and brick, with architecture to match the church building near the southwest corner of the campus.

The top floor provides laboratories for botany, physics and chemistry, and a science lecture room equipped with a valuable demonstration desk. The main floor is taken up by class rooms, while the basement provides for two other class rooms, and locker rooms for men and women.

In January, 1928, the girls' dormitory, which had about served its day of usefulness, was destroyed by fire.

¹ A number of products, such as soaps, cosmetics, etc., are manufactured in the science department and are sold by students throughout the Educational Zone, the profits from the industry is used to help pay the expenses of these students in college.

² Statement of the pastor, Reverend H. B. Macrory, May 3, 1935.

This hastened the work, which had already been planned, of erecting modern dormitories for both women and men. These buildings were completed before the beginning of the school term of 1928-29. The Men's dormitory is called the Commercial building, as the main floor is used for business purposes. It is similar in material and architecture to the other school building, and is located across the street from the Science building. The second floor, arranged as a dormitory for young men, was occupied by them until the dormitory for women proved inadequate for the increased enrollment at the beginning of the 1934-35 school term, when temporary quarters were arranged in the concrete-block building for the young men, and the men's building became an annex to the women's dormitory.

The dormitory for young women, located near the northeast corner of the campus, also of brick and tile, is beautifully designed, and thoroughly and neatly furnished. On the first and second floors are living quarters for the matron and the young women. In the basement are located the culinary department--kitchen and a large, well-lighted dining room--and a well equipped laundry. All these buildings are modern in every way, and are heated with gas-steam.

The erection, in 1929, of a large tabernacle-physical education building, financed by the Bethany-Peniel Campmeeting Association, and used by it for its annual campmeeting, filled

a real need of the school--an indoor court for athletic activities. With a floor space, in the gymnasium section, of one hundred by fifty feet, with minimum height of twenty feet, and a good oak flooring, this building makes an ideal place for physical exercise. It is a welcome change from the open courts of the campus. But the covering of boards made this building, located in the center of the campus, stand out in rather unsightly contrast to the neatly finished brick buildings surrounding it. So in the summer and fall of 1934 this building was completely remodeled, the exterior being covered with brick and stucco, and the inside finished and modernized in every way. This has greatly improved the building for campmeeting purposes, as well as for a gymnasium, and has also made the campus "eye-score" a real asset in physical appearance.

But the pride of the school, as to building equipment, is the newly-finished Fine Arts building. Although the work of the Fine Arts department of the school has always been emphasized, and has drawn many students to Bethany-Peniel College, no adequate provision had ever been made for housing this department. This fact, together with the school having outgrown its chapel building, led to the erection, in the summer and fall of 1934, of a building that would be an asset to any institution of learning. This is a commodious brick and steel structure, located in the east center of the campus.

In exterior appearance it is neat and in keeping with the general scheme of campus architecture. Within the building, its tall Gothic windows, its artistic stage, and rich draperies create an atmosphere highly conducive to the cultural value of the department. Beside the stage, which is large enough to seat a choir of more than two hundred people, and the auditorium with a seating capacity of eight hundred, the building contains fourteen class and practice-rooms, adequately providing for public speaking, voice, and music pupils and teachers.

The valuation of the property of this institution, founded little more than a quarter of a century ago, with its only asset a ten acre tract of forest land, and that bearing an obligation to purchase thirty acres more of the same forest, was, by this latest addition to the physical equipment of Bethany-Peniel College, brought to the sum of \$190,000.00.¹ Much of the financial prosperity of the school has been due to the fact that Bethany-Peniel College has not only had capable business managers, who were able to so plan as to make the money which came into their hands really count in the advancement of the school, but these men have been conservative in their building program. They have never built except when there was an actual need, and when they could do so without jeopardizing the property already acquired. This has given them the con-

¹Statement of B. M. Hall.

confidence of their constituents, who have rallied to every campaign for funds for meeting the needs of the school.

Naturally, the largest contributors to the school have been the inhabitants of Bethany. The institution could not have made the advancement it has, and it is doubtful if it could have continued its existence, had it not been for the spirit of persistent sacrificial giving, manifested by this community. In the early days some families of but moderate means gave money by hundreds of dollars, and some teachers gave years of service for little more than a pittance in order that the school might become established and carry on its work of Christian education. This same spirit still exists in the community today. The local church carries a regular, annual school budget of \$6,000.00 or more, and yet the congregation and community are always ready to respond with generous special offerings as needs arise, making the contributions of the local constituency amount to eight or nine thousand dollars a year. One year they reached the \$12,000.00 mark.¹ Neither is it yet difficult to find teachers who are willing to sacrifice that the college may continue its work. Bethany-Peniel graduates, who have gone to higher institutions of learning, and prepared themselves for responsible and lucrative positions in other institutions and professions, gladly

¹Statement of Pastor, H. B. Macrory, May 3, 1935.

respond to the call of their Alma Mater and devote themselves to their service as teachers, even though they know she can never give them adequate monetary reward.

The first Church of the Nazarene in this vicinity was organized at Beulah Heights during the year 1909, by C. B. Jernigan, with twenty-five charter members, and Reverend J. W. Vawter as pastor. When the college was moved to Bethany many of these members transferred their membership to the Bethany Church of the Nazarene.¹ It seems that after two or three years the Beulah Heights church merged with that at Bethany, as mention of such a church had disappeared from the Assembly Minutes by 1912.²

The Bethany Church of the Nazarene was organized October 14, 1909, with Reverend H. H. Miller, the college president, as pastor. Since the early Church records were destroyed by the tornado which swept through the town on November 19, 1930, it is not known how many charter members there were, but at the annual district Assembly of the Oklahoma-Kansas District which convened one month after the organization, the pastor reported thirty-six members.³ For some time, services were conducted in the dining room of the girls' dormitory. Later, a

¹Records of the Bethany Church of the Nazarene.

²Minutes of the Oklahoma District Assembly, 1912.

³Ibid., 1910.

tabernacle was built, more especially for revival and campmeeting purposes, but was also used for the regular services of the church. In 1914 a cement-block auditorium was erected for church and college services. (Some laughed at the immensity of the building with a seating capacity of 600, the population of the town then not being more than two or three hundred. But scarcely a decade passed before the building overflowed, even on the regular Sabbath services, and on special occasions, such as revivals and commencement, many were turned away, and others stayed at home, knowing there would not be room in the church for all who would come. The church membership increased 300% during the first ten years, and at the end of the second decade it was 400% more than at the end of the first.¹ The present church membership is 800, making the Bethany church the largest in the denomination, whose growth has been phenomenal during the quarter century of its existence.² The following pastors have served the Bethany church: H. H. Miller, Will H. Lynn, E. J. Lord, F. W. Johnson, C. B. Widmeyer, J. A. Ludlam, Jas. B. Chapman, B. F. Neely, S. H. Cwens, S. S. White, A. L. Parrott, H. B. Macrory. During the pastorates of F. W. Johnson and E. J. Lord the first permanent building for worship was erected--the cement-block auditorium. When Reverend A. L. Parrott came to take the pastorate in 1923 this building

¹Minutes of the Oklahoma District Assemblies of 1909, 1919 and 1929.

²The membership of the Church of the Nazarene (throughout the world in 1908) was 10,414; the present membership (1935) is 140,000.

was already far too small for the membership of the church, and as there was a rapid increase in membership from the first under his pastorate, it became evident that more commodious quarters were necessary for the large congregation that worshipped in the Bethany church. Reverend Parrott set himself courageously to the task, and with the united cooperation of the church and community, in a few months a beautiful edifice, containing a main auditorium with a seating capacity of 1200, a basement auditorium seating 400, and numerous Sunday School class rooms, was completed at a cost of \$35,000.00 without a small indebtedness, and this was removed within a short time. A commodious brick parsonage was also erected at this time. Even during this building program the local, district, and general budgets of the church were paid in full monthly. The present pastor, Reverend H. B. Macrory, who came to the church in the midst of the depression, has not only succeeded in keeping up the financial record of the church, but has secured some much needed improvements on the building, as well. He has taken some 750 members into the church during the four years he has been here, but on account of the transient character of much of the Bethany population during this time, due, in a large measure, to unemployment incident to the depression, he has lettered out 500. This prevents a proper showing of growth in church membership, but there has been an almost phenomenal growth in

School attendance during his pastorate. The records show an increase of fifty per cent in four years.¹

The Oklahoma Orphanage, which was moved from Beulah Heights to Bethany, continued under the management of Mrs. Mallory-Morgan until 1924,² when other responsibilities caused her to relinquish the Home to the Children's Welfare League, of Oklahoma City. During the twenty-five years of her management of the orphanage she had accumulated a property worth thousands of dollars, which she turned over to the League with an indebtedness of but \$2,500.00. During this time some 750 children passed through the Home, some of whom received their early education there, a school being maintained for the lower grades throughout the year. Many of these children, now grown, are holding prominent positions in the State today.³ The Home continues at the present time under the management of the Children's Welfare League, giving food, shelter and training to thirty-five children.

When the Rescue Home was moved from Beulah Heights to Bethany, it was transferred to the Church of the Nazarene, under the name, Nazarene Home. Under the management of Mrs. Johnnie

¹Minutes of the Western Oklahoma District Assemblies, 1930 and 1934.

²The Orphanage never became an institution of the Church of the Nazarene.

³Statement of Mrs. Mallory Morgan, September 29, 1934.

Jernigan, wife of Reverend C. B. Jernigan, substantial buildings were erected, and property accumulated to the value of \$15,000.00. For seven years Mrs. Jernigan gave herself untiringly to the care of wayward girls in this Home. Seven hundred girls registered there during her superintendency. Many of these young women were converted while in the Home, and restored to lives of respectability and usefulness. When, on account of failing health, Mrs. Jernigan resigned, in 1916, the property was deeded to the Western Oklahoma District of the Church of the Nazarene. But as the District felt itself unable to support both a rescue home and a college, the District Assembly voted to discontinue the Home, and recommended that the property be converted to the use of the Oklahoma Holiness College.¹

Bethany was incorporated as a town, August 8, 1910, and elected its Town Board the following month. During the first years of the town's history this governing board was made up, almost altogether, from leading churchmen of the town, the district superintendent, the pastor of the church, and the president of the college, often being prominent members. As the population of the town increased, and others than Nazarenes moved into the community, these came to have a share in its

¹Minutes of Western Oklahoma District Assembly, 1916.

government, a Catholic and a Methodist serving on the board at one time. But these non-Nazarenes have been enough in harmony with the founders of the town and members of the early day town boards who drafted Bethany's "Blue Laws" that little, if any, effort has been made within later boards to change these laws. Sometimes those most solicitous for the religious interests of the town grow fearful lest this non-Nazarene element secure the reins of government. In the Mayoralty race of 1935 this fear was rather acute, due to the fact the Nazarenes had two candidates, one a Republican, the other a Democrat, while the non-Nazarenes had but one candidate, running as an independent. But the fact that so many residents of the town whose church affiliation is not with the local denomination, are in sympathy with its ideals, made possible the election of the Nazarene Democratic candidate by a large majority. This led the church people to feel that there was no immediate danger of a transfer of power in the city government.

When the census returns of 1930 showed Bethany to have 2,022 population, making possible its organization as a city of the first class, steps were immediately taken to accomplish this end. In the election of April 7, 1931, the town was voted a city of the first class, and the following officers were elected: W. H. Creech, mayor; J. W. Legg, marshal; J. W. Vawter, clerk. There were cast 498 votes for the measure, and

176 against. A total of 674 votes in this election, as compared with the twelve votes cast in the election to incorporate the town in 1910.¹ Mr. Creech served as mayor until 1934, when N. W. Sanford was elected. Mr. Sanford was not a candidate for re-election, as he was leaving the city. Both these men gave the city good administration, working in harmony with the leaders of the church and school in all matters which pertained to the betterment of the city. The newly-elected (1935) mayor, A. I. Rice, is one of the leading members of the local congregation, and of the Western Oklahoma District of the Church of the Nazarene. So the town has every reason to believe that the city Council, under his leadership, will continue to uphold the moral and civic ideals of the community.

The only way one can get any idea of the growth of population of Bethany during the first decade of its history, is through the records of the increase in church membership in the town. But since there was little in the village to attract any who were not interested in the church and school, growth in church membership during that period would seem to be a fair index to the growth of the town. This membership, at the end of the first year, was eighty-eight. At the end of five years it was 130. At the end of ten years (1920) it was 190. The United

¹Record of incorporation.

States Census of that year gave the population of Bethany as 400. Since the census would include children, who were not counted in the church membership, this would bear out the statement of early settlers that the population of the town almost was wholly Nazarene during this first decade.¹ The hard-surfacing of U. S. Highway 66 through Bethany, during the early years of the second decade, was a great factor in increasing the population of the town, as well as affecting the personnel of the community. Up to this time few had been interested in erecting dwellings save for their own use. But with this paved highway connection, with the near-by, rapidly-growing Oklahoma City, persons could live in Bethany, where rent and other expenses would be cheaper than in Oklahoma City, and easily make the trip into the city to their work. This led to the erection of buildings for rental purposes, as well as to the erection of some homes for those who were not interested in the institutions peculiar to the town. But the union of Peniel College with the Bethany school led many former Peniel, Texas, residents, who were members of the Church of the Nazarene, to move to Bethany. Then the securing of accreditation for two years, and finally for four years of college work, influenced other Nazarene families to establish residence at Bethany, and place their membership with the local church. However, all the increase in church membership

¹Statement of A.A. Beaver, May 6, 1935

has not come through Nazarenes moving into town. Among the most loyal members of the church today are some who moved to the town because of cheaper living expenses, or because they preferred to rear their families in a small town rather than in the city. When they came, they sent their children to the only Sunday School in the town, and through the children became interested in the church. Then, in some revival or evangelistic service, they became hungry for the joy they saw their neighbors possessing, and were saved, or, if already Christians, they were sanctified, and soon placed their membership with the local congregation. So, while the town has not remained so nearly Nazarene in constituency as in the first decade, the church has run the town a fair race in growth, church membership showing 300% increase to the city's 400% increase in population.

As the population increased, homes were built beyond the original limits of the Southwest quarter of section 16 of Council Grove Township, and as these residents desired that their property become a part of Bethany, the city limits were gradually extended to include Cockrell subdivision, North Side addition, East Side addition, Davis, Wheeler, Neely and Northwest additions, and some smaller divisions, until more than 400 acres are now (1935) incorporated within the city limits of Bethany.¹

¹Statement of Brack McLain, City Clerk, April 26, 1935.

Those who looked upon the little storm-swept city of Bethany, November 19, 1930, might have thought that the community had suffered a blow from which it would never recover. About ten o'clock that morning a tornado swept down upon the town, tearing through the eastern part of the business and residential sections, completely destroyed 652 buildings, of which 110 were homes, and damaged practically all the buildings in that district. Twenty-three lives were lost, and seventy-seven persons injured, some so badly as to be obliged to remain in hospitals for weeks and months. The property loss amounted to \$225,970. Between 500 and 600 people were left homeless. Most of these found immediate shelter and care in the homes of friends and relatives in the town. The Red Cross sent out an appeal for \$30,000 with which to aid the sufferers, and within thirty-six hours \$31,200 had come in. The Red Cross spent, in all, the sum of \$37,575.60 in the work of rehabilitation.¹ The day following the cyclone there was appointed a committee of twelve, composed of insurance brokers, contractors, building and loan executives, and Bethany business men, to aid survivors in rebuilding their homes. This committee received the fullest cooperation from insurance and loan companies, and contractors volunteered to rebuild homes without considera-

¹ "Report of the Red Cross Committee", Bethany Tribune, January 16, 1931.

tion to profit. As a result, better homes were built than those which had been swept away. Within six months the work of rebuilding was practically completed, making Bethany a fairer city than it had been on the morning of November 19, 1930. While this, as all such disasters, left broken homes and sad hearts in its wake, it is believed that it left the town better, and better understood by the outside world. The people were made better by witnessing and being recipients of the kindness and generosity which were so freely extended to the sufferers, by those more fortunate, in the state and nation. The fortitude with which the bereaved ones met their loss, and the cooperation of the citizens of the town with the relief workers, attracted the attention of the reporters, and called for favorable comment from the Red Cross Committee.¹

Nearness to Oklahoma City had prevented the development, in Bethany, of a business district as large as one would expect to find in a town of its size, though at one time there were as many as fifty business establishments in the town.² This has been especially true of dry goods stores, the town being able, at times, to boast of but one or two small variety shops. However, the city is adequately supplied with grocery stores and

¹"Report of Red Cross Committee", Bethany Tribune, January 16, 1931.

²Bethany Tribune, June 11, 1931.

meat markets, restaurants, garages and filling stations. It has a lumber yard equipped to fill all the building needs of the community, and is serviced by an excellent ice plant. Practically all these business establishments are located in a three-block strip, facing U. S. Highway 66, which is the main thoroughfare through the town. Two well equipped feed mills draw much trade from the surrounding country, as does also a cotton gin, located near the western city limits.

The Oklahoma Railway Company operates its interurban line of electric cars through the town, bringing and taking away mail twice a day, except on Sundays, when no mail is brought into the town. The line does quite a bit of traffic in passengers, many of them residents of Bethany who work in Oklahoma City. The Oklahoma Gas and Electric Company furnishes electricity for the city, and the Oklahoma Natural Gas Company supplies a good flow of gas. In 1925 the city voted bonds to the extent of \$70,000.00 to provide funds for waterworks and a sewer system,¹ so these facilities are municipally owned and controlled.

Before the founding of the town of Bethany, a monthly paper, "The Beulah Christian", was published at Beulah Heights, in connection with the school there, by Reverend J. W. Vawter.

¹City Records, 1925.

When the school was moved to Bethany, Reverend Vawter moved his printing office there. The constituency proved inadequate for the support of this paper, and the drain too heavy upon the private resources of its publisher, so Mr. Vawter sold his subscription list to C. A. McConnell, publisher of the Pentecostal Advocate, Peniel, Texas, and the two papers were merged.¹ Later, the Pentecostal Advocate merged with other papers to form the Herald of Holiness, official organ of the Church of the Nazarene, and the Nazarene community was no longer interested in a local religious paper. The growth of the town during the second decade of its history called for a secular paper and such a paper began to be published in 1923. This paper was called "The Bethany Messenger" and was put out by a Nazarene publisher, so, of course, gave large place to the happenings of the church and school. The publisher of the present paper, "The Bethany Tribune", is not a member of the local church, yet he shows every courtesy possible to leaders in the church and school.

¹Statement of C. A. McConnell, May 6, 1935.

BETHANY PUBLIC SCHOOLS

The first record of the Bethany Public School deals with the organization of the School District No. 88, December 27, 1910.¹ Among its first trustees were Reverend J. W. Vawter and Reverend U.D.T. Murray, father of Wm. H. Murray, former governor of Oklahoma. Reverend Murray served as school clerk for several years.² The first building was a concrete-block one room structure, erected in 1910-11, bonds to the value of \$2000 having been voted for that purpose. This district was carved from an existent district which caused its territory to be very small, consisting for fourteen years, of only the southwest quarter of Section 16. For a while the school could support only one teacher, but the desirability of a Christian community as the proper environment in which to rear and educate a family led many to settle in Bethany who could not afford to pay for the education of their children in the grade department of the college. So the public school grew rapidly, reporting an enrollment of eighty-nine by the term of 1914-15 which necessitated the erection of another room and the employment of a second teacher. By the term of 1920-21, the enrollment had increased until it was almost impossible for two teachers to handle it, but there had been no increase in terri-

¹Records of the County Superintendent of Public Instruction, 1910-11.

²Statement of Reverend J. W. Vawter.

tory, and public funds were not available to fill the need for another teacher. However, the Children's Welfare League which had management of the Bethany Orphanage, with its many children to be schooled, came to the aid of the public school and provided a teacher for half time, one room of the school building being partitioned to make a room for her and her classes. The following year a teacher was provided for full time. Another building was started in 1922, one room being finished that year. From that time there was a steady growth in enrollment which compelled a constant increase in building equipment and in number of teachers employed. Eighteen teachers are employed for the coming year(1935-36).

In 1924-25, the school district received some much needed territorial additions. The northwest quarter of Section 16 was detached from Consolidated District No. 1 and added to the Bethany District,¹ thus doubling the school territory. Other additions were soon made which raised the property valuation to more than \$200,000 and made possible the voting of bonds for a High School building. This building was begun in 1927, other rooms being added in 1929-30. While this building was being constructed, the school overflow was taught in the stone auditorium of the college and in the basement of the church.

During this building program the matter of equipment

¹Records of the County Superintendent of Instruction, 1924-25.

and furniture was given attention, and by 1929-30 the library and science department were so well equipped as to draw favorable comment from the State High School Inspectors.¹ In 1930 a five mill tax was levied for building purposes and this has been done each year since that time. Money accumulating from this levy made possible a four room addition to the grade building in the summer of 1934. During the school term of 1933-34, through a CWA project, the two concrete buildings were much improved in serviceability and in appearance by the application of a veneer of brick. Concrete walks were also laid between the buildings and the appearance of the schoolgrounds much improved. These improvements brought the valuation of the school plant to about \$40,000. As the enrollment continues to increase there is a real need for another building sufficient to house the High School department and allow the grades to occupy the entire present plant. But the territory is yet inadequate to support so large a school--present (1935) total enrollment being 836--and the district is unable to vote bonds for another building. There is some prospect, however, of the public school having one of its building needs supplied by the city. This is an auditorium and gymnasium, the city is planning to erect a municipal auditorium which would seat one thousand people and

¹ Statement of Mr. H. L. Bailey, teacher in Bethany Public Schools for seven years, 1924-1930.

would be at the service of the public school for its assemblies, programs and indoor athletic activities.¹

This plan of the City Council to aid the school is only one example of the spirit of cooperation existing in the town of Bethany. This spirit has continually been manifest in the cordial relations existing between the public school and the college. The public school has never had an assembly room sufficient for its student body, but has used the college auditorium for its assemblies and programs. For years the public school had the free use of the college gymnasium for its indoor athletics. The public school management has reciprocated by providing facilities for the practice teaching work of the college and by giving whole hearted financial support to the college.

For years little was offered in the Bethany Public School above the grades, but in 1927-28 two years of High School work was offered, the following year they offered three years, and in 1930-31, the full four years of work were offered. That year there were ninety-eight enrolled in the high school and the first class was graduated in the spring of 1931. The High School enrollment has increased year by year until there are 195 enrolled this term (134-35). The school is graduating a class of twenty-

¹ Statement of A. Leroy Taylor, Superintendent of Bethany Public Schools.

seven this year. Of the sixty-three who have already graduated about fifty per cent have entered institutions of higher learning.¹

Christian parents not only move to Bethany in order that their older children may have the opportunity of attending Bethany-Peniel College, but also that their younger children may attend a public school where high moral ideals, in keeping with their own ideals, are upheld. The public school does not attempt to enforce regulations which are peculiar to the Nazarene Church and College, but any young person whose parents have strict ideas relative to dress, behavior and amusements will not need to feel embarrassed in the school as he will find plenty of young people there who have had a similar upbringing. A survey meant to test the reactions of students in this school relative to certain moral ideals of the founders of the town revealed the fact that though many of these children came from other than Nazarene homes, these ideals are respected by the majority of the public school student body. This survey (made among the Junior and Senior High School group) showed that twenty per cent of these students had never attended a moving picture show, and thirty-nine per cent had not attended since living in Bethany; that sixty-six per cent had never danced and seventy-two per cent would not dance now; seventy

¹
Ibid.

five per cent had never smoked and ninety per cent would not smoke now. Since all these practices were condemned by the founders of the town and are prohibited to members of the local church, religious leaders of the community were quite pleased with this showing on the part of the young people. Personal questioning of graduates of the school relative to their social activities also revealed facts which were gratifying to those interested in the religious welfare of these young people. These graduates who had spent much of their school life in Bethany Public Schools declared that neither cards, dancing, nor any other amusement which would not have been allowed at their Sunday School parties were indulged in at their public school parties. The majority of these students attend church and Sunday School regularly and numbers of them serve as officers and teachers in the Sunday School and Daily Vacation Bible School.

The Bethany Community is justly proud of her public schools and it is greatly indebted to the teachers whose sacrifices have made possible such a school in a much restricted territory. Even though the school receives state aid, the teachers are never sure that there will be money to pay them for a full nine months term, yet the school is conducted nine months whether they receive full pay or not. And before such aid was granted, the teachers not only taught one and two months with-

out pay but some donated cash in order that the school might be taught the necessary length of time. In 1924-25 there was money available for four months of school, but the children got to attend seven months because the teachers donated two months of teaching and did extra work to raise money for the seventh month.¹ Other years the teachers did the janitor work and sold school supplies to augment the school income, the total donations of time, money and labor (one year they did the inside painting of the new building) by the teachers amounting to about \$9000 during the seven years between 1924-30.² Since the area has been enlarged until it almost three times its original size and the district votes the maximum school tax and also receives state aid, it is not necessary for the teachers in the public schools to make such large monetary sacrifices as the Bethany teachers of earlier days. But the faculty of the public school of today (1935) show the same spirit of loyalty to the community, and are always ready to give themselves unstintedly to every enterprise which is for the betterment of the citizens and children of the city.

BETHANY PARENTS-TEACHERS ASSOCIATION

Early attempts with the Parents-Teachers Association in

¹Statement of H. L. Bailey.

²Ibid.

Bethany were rather discouraging, but since the organization of the present chapter in 1931, such progress has been made and such work done as to make the organization an asset of which the community is justly proud. From the first it commanded such interest as to enlist a goodly membership and for the past two years (1933-35) it has held the highest membership in the Oklahoma County Council of Parents-Teachers Associations.¹ The Association presents helpful monthly programs dealing with problems of parents and teachers relative to the physical, mental, moral and spiritual life of children. It sponsors different projects for the betterment of the school and community. In 1933-34 its Committee on Health secured free physical examinations, medical, dental, and optical services for sixty children of the town, and serums and vaccinations for all children whose parents would consent for them to receive such medical aid.² For the school term of 1934-35 the organization sponsored an FERA sewing class. The FERA hired an instructor for the class and 197 members joined, giving an average of 240 hours of service per week to sewing for the needy of the community. This class turned out 539 pieces of clothing valued at \$357.10, and with these gave help to eighty six families--a total of 197 individuals. This class also directed the making of uni-

¹ Statement of Mrs. Frank Stockton, President of the Bethany Parents-Teachers Association for 1934-35.

² Annual Report of the Committee on Health of the P. T. A.

³ Statement of Lorelle Hoover, Instructor of the Class, May 6, 1935.

forms for the Junior High School Glee Club and costumes for the spring play given by the lower grades of the school. This work has been greatly appreciated by the teachers and patrons of the school. It has also called for favorable comment from the director of Adult Education in the state, he declaring the Bethany Sewing Class to be one of the most successful classes in the state.¹ Other projects sponsored by the Parents-Teachers Association this year were the organization of a Home Demonstration Club, which is proving quite successful, and a school of instruction for leaders in the Boy Scout movement in the town.²

Besides the material benefits rendered the community by this organization, the part Parents-Teachers Association has proved a real socializing force, bringing together in close association every element of the community as no religious organization could possibly do. And this has met a vital need in a community where many of the citizens are not members of the one church in the town.

¹ Statement of A. Leroy Taylor, Superintendent of Bethany Public Schools, April 22, 1935.
² Bethany Tribune, May 9, 1935.

CHAPTER TWO

THE BETHANY CHURCH AND ITS ACTIVITIES

The Church of the Nazarene, of which denomination the Bethany church forms the largest local unit, has a representative form of government, all members of the church, except small children, having a voice in the election of its local officers and its delegates to the annual District Assembly. The members also elect their own pastor, subject to the approval of the District Superintendent. Quadrennially the District Assembly elects delegates to the General Assembly of the church. This body elects the General Superintendents of the Church, and is the "supreme doctrine-expressing and law-making¹ and elective authority of the Church of the Nazarene".

In 1928 the General Assembly incorporated the articles of faith, general rules, and the articles of organization and government into a constitution, amendable only by a two thirds vote of the General Assembly and two thirds of all the District Assemblies. The agreed statement of belief laid down in this constitution is therefore the statement of belief of the Bethany Church of the Nazarene and is briefly stated as follows:

We believe in God the Father, Son, and Holy Ghost; we especially emphasize the deity of Jesus and the personality of the Holy Spirit; that man is born in sin; that he needs the work of the Holy Spirit in regenera-

¹Manual of the Church of the Nazarene, 1932, p. 139.

tion; that, after the work of regeneration, there is the further work of heart-cleansing, or entire sanctification, which is effected by the Holy Ghost. And to each of these works of grace the Holy Spirit gives witness. We believe in eternal destiny with its rewards and punishments.

A comparison of this statement of belief with those of other evangelical and orthodox Protestant churches will reveal the one distinguishing doctrine of the Church of the Nazarene to be that which deals with entire sanctification. Since this is the doctrine that brought the Nazarene Church--and so the town of Bethany--into existence, an explanation of the doctrine is essential to a proper understanding of the history and activities of the Bethany church. It is thus defined in the Church Constitution:

We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect.

It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.²

There are two distinguishing requirements in the rules of the Church of the Nazarene which are not usually found in

¹Church Manual, 205

²Ibid., 29; This experience is also known as "Christian Perfection", "Perfect Love", "Heart Purity", "The Baptism with the Holy Spirit", "The Fulness of the Blessing", and "Christian Holiness".

the manuals of other Protestant denominations. One of these forbids the "using of tobacco in any of its forms, or trafficking therein"; the other prohibits "membership in or fellowship with oathbound, secret orders or fraternities".¹ Some other stringent rules which help to explain the "blue laws" of Bethany call for the avoidance of desecrating the Lord's Day by the patronizing or reading of secular papers, by unnecessary business, or by holiday diversions; and condemn such songs, literature, and entertainments not to the glory of God; and forbid attendance upon "the theater; the ballroom, the circus, and like places".²

The Bethany Church of the Nazarene has all the departments common to the modern Protestant church, viz., Church Bible School, Young People's Societies, and Woman's Missionary Societies.

The Sunday School is well organized from the Cradle Roll through the adult division and teacher's training department. The present (1935) enrollment is 910 with an attendance of 826, an increase of 200% over a period of ten years. The highest record of attendance is 1607, the highest "on time" attendance being 1380. There are fifty classes and teachers and many officers in the Sunday School. All of these officers and teachers

1

Church Manual, 34.

2

Ibid., 34-35.

are urged--and are pledged--to keep themselves in the experience of entire sanctification.¹ The Sunday School budget calls for \$800 per year for its own expenses, and the School not only raises money for these expenses, but last year raised \$945 for the general interests of the denomination, one class supporting a mission station in China, and another class supporting three native missionaries in various fields at a monthly salary of ten dollars each. Each summer there is conducted a Daily Vacation Bible School with an attendance varying from three to four hundred. A larger percentage of the community is reached through the Sunday School than through any other avenue of the church.

The Young People's department is well organized with a Senior society for the college age group, an Intermediate society for the High School group, and a Junior society for the children. The total attendance of these groups, meeting at the same hour, ranges from three hundred fifty to four hundred. (A special praise meeting, quite similar to the Methodist Episcopal class meeting, is conducted for older persons at this same hour, and is well attended.) All of these societies share in the financial budget of the church, and the great majority of the young people are faithful in attendance upon the Sunday evening evangelistic service. During the summer months when the college

¹
Covenants of Officers and teachers.

gospel teams are not functioning, a weekly cottage prayer meeting is sponsored by these societies.

The Women's Missionary auxiliary is composed of two societies with two divisions in each, the total membership being 169. These societies greatly aid in raising money for the general missionary interests of the church. Practically all their money comes through dues and offerings as the denomination discourages all commercializing in the name of the church, such as food sales, rummage sales, etc. They have their monthly study meetings and once a quarter the pastor gives them the Sunday morning hour for a missionary meeting. These societies are sponsors of the Prayer and Fasting League of the church, with a membership of 369. Members of this league are pledged to fast one meal a week, spend the meal hour in prayer for missions, and, if possible, give a special offering at this time for the missionary work of the church.

The regular Sabbath services of the Bethany church are well attended, the average for the morning hour varying from 800 in the summer months to 1000 when the college is in session, the evening service usually having possibly a hundred less. The order of these services is that commonly followed in American evangelical churches, and, except for an occasional "amen" or exclamation of praise from some member of the congregation--these expressions coming from young men and maidens as well as from fathers

and mothers in Israel--and possibly a more joyful spontaneity in the singing, the casual observer would usually notice little difference between these services and those of any modern Protestant church in a small city. However, if the observer was a young person attending a Nazarene church for the first time, and could not remember the "mourners' bench" or "mercy seat" common in older churches a generation ago, his attention would soon be drawn to the three long, backless benches in the altar of the Bethany church. And if he attended this church for a period of time he would be impressed with the frequency with which these benches are used, for it is unusual for a Sabbath to pass without someone kneeling there for prayer and instruction as he seeks purity of heart or pardon for his sins.

Such is the usual service in this church. But there are occasions--rare enough to be prized, remembered, and discussed for days to come by all present--when the usual gives place to the unusual, and scenes are witnessed which would seem odd enough to the young visitor. The "amens" and exclamations of praise which have been occasional in the other services increase in frequency, volume and intensity. The joyfulness of the singers becomes more marked, and shouts of praise are heard throughout the building. After awhile some are so overcome by the joy and praise welling up in their hearts that they rise to their feet, and with hands and face lifted to heaven, march up and

down the aisles of the church, shouting aloud the praises of God, while others sit quietly laughing and weeping for joy. In the midst of this rejoicing, weeping penitents leave their seats and kneel at the altar of prayer. These increase in number as the pastor, realizing the uselessness of trying to deliver his sermon, gives a few words of exhortation, and soon the altar space is filled with seekers, and with Christians who are instructing and praying with them. One by one the penitents find that satisfaction which they are seeking, and arise with shining faces to join the Christians either in praise or in prayer for other seeking ones. Thus the service continues until long past the usual hour for closing. And, while the leaders in the Bethany church discountenance everything that borders on fanaticism, they appreciate these occasions of high spiritual manifestation as being similar to the Pentecostal effusions upon the early church as recorded in the Acts of the Apostles.

Twice a year this church holds revival services of ten days or two weeks each, and then each summer joins with the districts of their educational zone in a campmeeting on the college campus, the services being conducted in the large tabernacle used also as a physical education building. In these special meetings at least two evangelistic services are conducted daily in which great effort is made to reach the un-

saved and unsanctified people of the community. These revival seasons are preceded and accompanied by much prayer on the part of the Christians, some continuing, at times, all night in prayer. On one occasion the burden of prayer upon the congregation became so great as to break up the usual order of the service and convert the entire building into an altar and the preaching hour into one of prayer. When such praying results in many persons seeking and finding salvation, prayer gives place to praise, so that revival and campmeeting services are marked by much rejoicing. Hundreds profess the experience of conversion and sanctification during these meetings and the spiritual life of the people is deepened and the membership of the church greatly increased.

Besides the regular Sabbath services and the meetings of auxiliary departments of the church, there are eight prayermeetings conducted weekly in Bethany. Four of these are conducted by the women of the church, at the same hour each Thursday afternoon, and a person canvassing the little city on that afternoon might walk in on four different prayer services during his travels. These day group meetings are not so largely attended as are the evening prayer services, but they are faithfully kept up and are a source of blessing, not only to those who attend, but to the whole church. There are three other cottage prayermeetings conducted here each week, meeting on Tuesday, Thursday, and Friday

nights. These meetings are often conducted in other than Nazarene homes and prove an effective means of contact with that group. These meetings have a good attendance throughout the year, and while the usual order of service is prayer and praise, they often become evangelistic and hungry souls seek and find salvation there.

The main prayer service of the week is conducted Wednesday evening in the church, the attendance upon which varies from 200 to 300. A visitor would probably be surprised to find such a large percentage of the congregation composed of young people. This service is almost wholly given to prayer and testimony, and many persons participate--sometimes as many as a dozen being on their feet at one time, awaiting their turn to "witness a good confession". In one service note was taken of the number participating and it was found that seventy four took active individual part, sixty of these being from the high school and college groups. No service of the church is more enjoyed than the mid-week prayer meeting, testimony often being given by young and old, as to their joyful anticipation of it, and the benefits derived therefrom. At this weekly meeting an offering is taken for benevolence, and many of the poor of the town receive succor through this channel.

The financial budget of the Bethany church is very large, although only four of the multitude of church officials receive

pay. This budget is divided among local, district, school, and general denominational interests. During the past year, \$9,323 was paid for local expenses, \$7,497 for the support of Bethany-Peniel College, \$1632 for the work of the denomination throughout the Western Oklahoma District, and \$1815 for the General Budget of the church--66% of this latter amount being used in spreading the gospel in foreign lands.¹ This makes a total budget of \$20,267 for the year, an average of \$28 per member, as compared with twelve dollars per capita given by members of the Protestant churches in America.² But since many members of the Bethany church are children and persons unable to contribute, the average giving of those who do contribute is large indeed. And yet there is not a wealthy person in the local church. Excepting a very few elderly people who receive an income from past investments, the contributors are persons depending entirely upon a monthly salary or wage. But these men and women have made it possible for the church to meet its budget monthly throughout its history. This has been a source of astonishment, especially during the period of depression, not only to outsiders, but to the entire denomination of the Church of the Nazarene. Yet one seldom attends a church where so little is said about money, so he wonders what is the

¹Minutes of the Western Oklahoma District Assembly, 1934.

²Statistics compiled by General Stewardship Committee, 1934.

secret of such financing. It lies in the fact that so large a percentage of the membership of the church are strict tithers. The denomination has no stipulation in her manual requiring the membership to tithe, though it is urged upon them as the "scriptural and satisfactory plan" of gathering money for the support of the church,¹ and this method has been so stressed in the Bethany church that many would feel themselves disloyal indeed if they did not bring the tithes of all their income into the storehouse of the local treasury. And some, having learned the joy of giving, and being much interested in the advancement of their local and general church, give two and three tithes for this purpose.²

The activity involved in carrying onward the work of the Bethany church is enormous. Besides the visitation done by the multitude of officers and teachers of the Sunday School and that done by other church workers, the deaconess who gives full time to the church reports 500 to 600 visits to homes in Bethany each year, and the pastor reports from nine hundred to a thousand such visits annually.³

The inability of any to any other denomination to secure a sufficient foothold in Bethany to establish a church there is prob-

¹Church Manual, 43.

²Statements of donors.

³Statements of Pastor Macrory and Deaconess Anna Logue.

ably due to the spirit of unity that characterizes this Church of the Nazarene. A leader in the denomination once remarked that the people of Bethany had an ingenuity for sticking together, and this is especially true of those who compose the membership of the church. The majority of them are always so devoted to their pastors, that the local leaders look forward with apprehension to any change in the pastorate, lest loyalty to the retiring official prejudice many against the new leader, and a schism result. But such a schism has never occurred, as the strongest opponents of the change soon become warm supporters of the new pastor. This spirit has not only prevented schisms which otherwise would have been inevitable, but has contributed largely to the church's power in the community and its leadership in the Western Oklahoma District, and has led to such co-operation in every enterprise undertaken by the church as to make the Bethany Church of the Nazarene the outstanding church in its denomination.

CHAPTER THREE

BETHANY--PENIEL COLLEGE

The pioneers of the modern "holiness revival were early confronted with the problem of educating and training the young people who were entering their ranks. These young people, contentedly working in factory, farm, and store, suddenly became imbued with a desire for greater service to God and to mankind, and realizing that training was needed for such service, were ready to leave their work and enter school to secure the necessary training. But some of the leaders of this movement had felt the effects of what they regarded as the agnostic teaching so common in many of the colleges and universities of that day, and were fearful of the results of sending inexperienced young men and women to such schools. Besides, these people felt themselves the special heralds of the doctrine of Entire Sanctification and they could not expect the existing colleges and universities to give this doctrine the special emphasis which would prepare their young people to go out to "spread scriptural holiness throughout the earth". Therefore, nothing was left for these people but to prepare to train their own youth for the special work that lay before them. And this was not the only educational problem that confronted these pioneers. Since to them true religion was the paramount issue of life, they wanted their children, though they might

never engage in active Christian service, educated in a wholesome religious environment, so that they might early choose and follow the faith of their fathers. Since the Bible and religious teachings were not only barred from the public schools, but were, they felt, too often scoffed at in higher institutions of learning, these godly men and women felt they must make provision for the Christian education of their young. This conviction led to the founding, in the first decade of this century, some ten or more distinctly holiness schools throughout the United States, where all would receive a firstclass secular education, "without sacrificing faith in God and purity of heart".¹

One of these schools was Beulah Heights Bible School and College, established in Beulah Heights, Oklahoma City, in 1906. For three years this school functioned as an undenominational institution, offering work from kindergarten through college, but it was turned over to the Church of the Nazarene in the summer of 1909 and moved to its present location. Opening its first session, October 5, 1909, as OKLAHOMA HOLINESS COLLEGE, the school declared itself to be for "a whole Bible,...the salvation of the student, and the training of a strong moral character".² To this end, the first Board of Trustees of the Institution decreed that each member of the faculty should be in the

¹Peniel College Catalog, 1900-1901, 7-8.

²First Annual Catalog of Oklahoma Holiness College, 1909-1910.

experience of entire sanctification and this ruling is included in the by-laws of the school today, although membership in the Church of the Nazarene is not required of faculty members. Adherence to this stipulation has resulted in a unity of belief and purpose in the teaching personnel, so that the fundamentals of the Christian religion as taught by the Dean of Theology are endorsed by the head of the science department, as well as by the rest of the faculty.

The ideals of Bethany-Peniel College could hardly be better expressed than in the school motto: CHARACTER-CULTURE-CHRIST. Strong moral character being regarded as the foundation of all true education, every possible effort is put forth by the school authorities to encourage the development of such a character in all students who enroll in Bethany-Peniel College, every phase of school life--intellectual, social, and recreational--being planned with that end in view. Yet it is recognized that one may have character and then be unprepared to make the adjustments necessary to success in his contact with others in home, church, and state, so the word "Culture" is included in the motto of the college. From the opening of the school--and in all the schools which united to make the present college--cultural subjects were emphasized, and during this school year, appreciation of the fine arts has been nobly expressed in the erection of a beautiful building, dedicated to beauty, to house

the Department of Fine Arts. The social and recreational life of the college is planned to the end that students going out from the institution may know how to cooperate with others in the great work of life and be prepared to enjoy "the wholesome exercises rather than the unwholesome--to raise one's recreation to a lofty plane".¹ The word "Christ" is appropriately included in this motto, for throughout the history of the school, no apology has been offered "for endeavoring to make Christ pre-eminent in the Institution", as it has maintained that the strongest moral character and the fullest, richest culture can be attained by those "who have faith in the atoning and cleansing blood of our Lord Jesus Christ. Its message is "Seek first the kingdom of God', for with its coming into the heart there will result that attitude of heart and mind that will make all the ends of education reached more quickly, easily and completely."²

Not only is the Christian life held up as an ideal in this school, but definite and persistent effort is put forth to bring students to choose Christ and the Christian life as their own. Each class session is opened with prayer, and while this is usually a brief period of praise for past blessings and petition for help and guidance in the work of the day, students

¹President A. K. Bracken, "The Message of Bethany-Peniel College", College Annual, 1926, 15.

²Ibid.

are always free to express any need and ask for special prayer, and any instructor in the school would be ready to take time to wait upon the Lord with his class, until the needy one found help. Instances like this are especially apt to occur during revival seasons in the church and school, and there have been times when campmeeting scenes were witnessed in the classroom, students praying through conversion or sanctification and shouting aloud the praises of God. The daily chapel services, which all students are required to attend, are designed as a means of strengthening these students in their Christian life. It is required that all college students attend religious services twice each Sabbath, and the college makes a vital contribution to the activities of the local church.

No specified creed or religious experience is demanded of students enrolling in Bethany-Peniel College--various denominations being represented in the present student body--but the school does stand for a high type of moral life, and for this reason it "opposes the use of tobacco, extreme styles in dress, amusements appealing to base desires, and other hindrances to the development of noble personality".¹

Being a denominational school, the college at Bethany stands for the fundamentals of the Christian faith as outlined

¹Catalog of Bethany-Peniel College, 1933-1934, 14.

in the manual of the Church of the Nazarene. For the sake of those who are not familiar with this church manual, each catalog of the school contains the following brief statement of doctrine:

In doctrine our school is definite in teaching the Bible as the Word of God; the Deity of Jesus Christ, as the only Son of God; the necessity of personal salvation; and the renewal of our fallen nature through sanctification received instantaneously by faith subsequent to regeneration.¹

Full explanation of these tenets of belief are incorporated into a course in Religious Education, called CHRISTIAN DOCTRINES, and this course is a requirement for graduation from all departments of the college.

In the early days of Bethany-Peniel College, school government was largely militaristic. Specific rules for dress and conduct were laid down by the administration and infringement of these rules was punished with marks of demerit. These marks were cumulative and when a given number were received, the student was suspended from school. Some such system of discipline was necessary when the school was composed of the grades, high school and college. But as the grades and high school were discontinued, and the student body became more mature, the administration came to feel that such discipline was not only unneces-

¹Catalog of Bethany-Peniel College, 1934, 13-14.

sary, but was not conducive to that development of self-control which is necessary to strong moral character, and the demerit system was abandoned. A member of the Faculty Committee on Discipline thus explains the present system of discipline in the school:

The Discipline is administered by a committee of the Faculty. The President of the College is chairman of this committee and the Dean of Men is his chief assistant. Minor cases of discipline are handled by the Dean of Men or the President, while more serious cases are taken to the whole committee for consideration and action. The discipline is chiefly preventive, rather than corrective. Appeals are constantly made for the cooperation of students in making the school atmosphere wholesome from the moral, ethical and religious standpoint. Private conferences are held with individuals creating problems, and appeal is made for their cooperation. If they respond favorably to this appeal, that is usually the end of the problem; if they fail to cooperate after being patiently and kindly dealt with, they are asked to leave the school.

Discipline work is done as quietly as possible to be effective. There is a conscious effort on the part of the President and administration to keep a wholesome morale about the college, such that students will be made unpopular, and will be made to feel uncomfortable when failing to cooperate in attitude and conduct.¹

Bethany-Peniel College maintains three departments, namely, Department of Liberal Arts and Sciences, Department of Religious Education, and Department of Fine Arts. Course in the Department of Liberal Arts and Sciences are designed for students

¹Statement of Mrs. A. K. Bracken, Counselor of Women, April 12, 1935.

who desire a liberal arts education and those who expect to pursue graduate work or enter some profession. Majors are offered in English, foreign languages, mathematics, philosophy, science and history, and lead to the degree of Bachelor of Arts. While all students are expected to complete one or more courses in Religious Education, the work in this department is designed especially for students who are preparing for the Christian ministry or other Christian work, and graduates of this department receive the degree of Bachelor of Theology. The same number of hours of credit are required for each of these degrees, and students receiving one may receive the other upon the completion of another year's work. Many of the ministerial students now take this extra year's work. Many of the ministerial students now take this extra year's work and receive both degrees. The candidate for either of these degrees is required to take a two hour oral examination in his major subject during the second semester of his senior year, and "is expected to give evidence that he is familiar with the whole field of his major and that he has an intimate knowledge of some more limited phase of the subject".¹ The Department of Religious Education offers an intensive ministerial course to older students who feel that they cannot take the regular course leading to a degree. This course is intended to cover the work required for ordination to elders'

¹ Catalog of Bethany-Peniel College, 1934, 28.

orders in the Church of the Nazarene. A certificate of graduation is awarded to all who satisfactorily complete this course, but in order to secure this certificate, one must spend at least one full year in residence.

In the Department of Fine Arts, students may specialize in piano, voice, violin, or public speaking, and graduates from this Department receive the degree of Bachelor of Fine Arts.

It has not been an easy task to secure accreditation for a small church school due largely to the generally high requirements relative to equipment and endowment. But many of the graduates of Bethany-Peniel College desire to pursue graduate work in universities or enter the teaching profession, so at an early date the school authorities set their goal for state accreditation. Some state authorities declare that they are not interested in giving recognition to small church schools, but the educational authorities of this state have been very courteous to Bethany-Peniel College and have done all they could to help the school meet the state requirements for recognition. The records made by its' graduates in higher institutions of learning in the state and elsewhere have greatly facilitated the accrediting of the school. The High School Department received state accreditation for sixteen units of work in 1916, and credit for several additional units in 1920. The normal training work of the college was also accredited by the State Department of Education

in 1920. In 1922-23 the college was granted accreditation for two years of college work, and during the same year it became a member of the American Association of Junior Colleges. In 1927-28, a committee of inspectors from the State Department of Education visited the college and outlined a program of reorganization by which the school might become an accredited four year college.¹ This inspection occurred while President Bracken was on leave of absence, but the Acting President, Stephen S. White, and the Registrar and Dean of the College, Mallelieu Wilson, carried out the work of reorganization, so that in 1928 the college was granted full accreditation by the State Department of Education and has since continued on the state's list of accredited colleges. On the basis of individual approval, students of Bethany-Peniel College have received credit for their work in institutions of learning in practically all the state of their educational zone.

COLLEGE PUBLICATIONS

The Bethany-Peniel College Bulletin, containing news items, announcements and matters of general information, is published quarterly by the administration, and is circulated throughout the educational zone. The annual catalog is the

¹Catalog of Bethany-Peniel College, 1932, 12.

closing issue of the Bulletin for the collegiate year.

The Reveille Echo is a bi-weekly publication put out by the student body. This is a well prepared paper dealing with college news and activities, and is much appreciated by students and friends of the school.

The college annual is THE ARROW, and is published by the students of the college. It is prepared by a carefully selected staff, the principal members of which are nominated by the Administrative Committee in conjunction with the Student Council, and are elected by the student body. This staff labors earnestly each year to portray, by pictures, verse and prose, the personnel, spirit and activities of Bethany-Peniel College. The result is a work of art which all who are acquainted with the school are proud to possess.

STUDENT ACTIVITIES OF THE COLLEGE

All student activities of Bethany-Peniel College are under the general management of the Student Council which is the Executive Committee of the student body. This Council is composed of a President, a vice-President, a Secretary-treasurer, and three members-at-large, one of whom is a freshman representative. The main officers are nominated by the Student Council in conjunction with the Administrative Committee of the Facul-

ty, and all members are elected by the student body. Among the duties of this Council are the presentation of a weekly program in chapel, the apportionment of the activity fees to the various organizations of the school, and the receiving and distribution of all moneys for the college publications and athletic activities.

Extra-curricular activities of the school might be grouped under the following heads: (1) athletic, (2) literary and musical, and (3) religious.

Athletics

In the first catalog of Oklahoma Holiness College it was declared--and it has been reaffirmed again and again in the journals of the school--that "man is a three-fold being, spiritual, mental, and physical", and that all the faculties of this triune being must be cultivated if man would be at his best in the world. That the school has been faithful in the cultivation of the spiritual nature of the student is evidenced by the evangelistic fervor and the spiritual atmosphere of the school today. The fact that so small a school attained, within so short a time, accreditation for all its work, together with the records of its graduates in higher institutions of learning, proves that diligent effort has been put forth to train the intellect of all who come within her walls. However, the history of athletics in the school probably

show some neglect in the matter of cultivating the physical man. During the first years some attention was given to calisthenics and some drill in systematic exercises were provided for the students. But it seems that such organized games as were played were permitted rather than encouraged. Feeling that in many schools athletics were over emphasized and the stadium, rather than the classroom, became the center of student activities, early leaders in the Nazarene Church and schools feared the introduction of organized athletics. However, as the enrollment increased in Bethany-Peniel College, the administration realized that some play program must be provided for this large group of young people, not only for their physical betterment but also for the development of those traits of sportmanship that go to strengthen character. So, in 1920, real encouragement was given to school athletics by setting aside a holiday for a track meet, and this has been an annual event of much interest.

However, another decade passed with the athletic program of the school almost entirely student arranged and controlled, an athletic association, formed by the student body, taking care of the major sports, which, at that time, were baseball, tennis and track, with basketball, played on outdoor courts, as a seasonal diversion. In 1928, the general extra-curricular activities of the school was put in charge

of a faculty supervisor, and, in 1929, the office of Athletic Director was created and a man employed for the specific task of organizing and constantly supervising all the play activities of the school. All this tended to better organization and to greater interest in athletics, but that which gave impetus to athletics and put them on a firm footing in Bethany-Peniel College was the erection, in 1928-29, of a large gymnasium which provided indoor courts for basketball-and for tennis until an outdoor tennis court was completed. Special provisions for these activities have so increased interest in them that the autumn season is much enlivened by the annual tennis tournament, and at least once a week during the winter months enthusiastic crowds gather in the gymnasium to watch the various class and society teams engaged in spirited basketball games. Fully fifty per cent of the young men in the college take active part in these games, which now makes Bethany-Peniel College compare favorably in athletic interest with colleges where athletics are inter-collegiate.

All this is evidence of a changing attitude toward athletics in this Nazarene school. Organized play is no longer looked upon with fear or suspicion, but the athletic program is encouraged because it "satisfies a positive need and contributes a genuine service by relieving the strain of academic life, as well as providing a wholesome and revivifying recrea-7.47

tion. No other than intramural sports have been permitted-- as it is believed that this policy results in more students participating in health-giving exercise, and in spite of a somewhat liberal student sentiment, there is little likelihood that the school will participate in intercollegiate athletics for many years to come".¹ The present day position of the leaders of Bethany-Peniel College has been tersely stated thus:

Athletics shall be encouraged as long as it is a servant filling a need, but discouraged as soon as it assumes the place of master.²

Literary and Musical Activities

The rules of the Church of the Nazarene would prevent the organization of secret fraternities in Bethany-Peniel College, but it is felt by all that have to do with the school that its literary advantages of fraternities, and being open to the entire school, they avoid some of the disadvantages connected with secret organizations. The literary societies have always occupied an important place in the activities of the college at Bethany. When the school maintained a High School department, there were three literary societies--two for the high school and one for the college. When the High

¹ Statement of Professor D. R. Gish, Director of Athletics at Bethany-Peniel College, March 14, 1935.

² C. H. Wiman, "Athletics", College Annual, 1929, 81.

School department was discontinued, the high school literary societies ceased to exist, and after a time the college society was divided into two chapters, ALPHA DELTA RHO and BETA DELPHA RHO, and now these chapters vie with each other in athletics, in literary programs--the chapters alternating in the presentation of programs each Saturday evening--and in various annual contests in music, voice and expression. The aim of the organization is to enable young people

to be familiar with the usage of parliamentary law; to preside judiciously; to speak well in discussion, forcefully, and to the point; to meet opposition graciously; to give due weight to the arguments of others, and consideration to those whose opinions differ from one's own; to submit one's will to the majority; and to respect the decisions of an organized body".¹

These things are all well worth acquiring, and the students of the college feel that their training would be incomplete without the advantages derived from their work in the literary organization.

Other student organizations for the development of literary talent in the school are the French Club and the German Club. These clubs meet periodically and execute programs for the purpose of improving the students' vocabulary and conversational ability in these languages and to connect with their knowledge of these languages a knowledge of the people and

¹College Annual, 1925, 59.

their customs.

Provisions are made for the development of vocal and musical talent in the Young Men's Glee Club, the Young Women's Glee Club, the College Choir, the College Orchestra, and several musical ensembles and vocal quartets. Through the activities of these organizations, the music department adds enrichment to all the programs of the church and school.

Religious Activities

The local church offers the young people of the college many avenues of Christian service in the Sunday Bible School and the Nazarene Young People's Societies. Two classes in the Sunday School are organized especially for this group--the College Girls' Class and the College Boys' Class, and numbers of the college students are enrolled in the Christian Workers Class and in the Young Married People's Class. Some of the group find activity as teachers and officers in the Sunday School. Then the three Young People's Societies afford opportunities to many for active participation in programs of worship and inspiration. Some are members of the church choir, and many take part in the Sunday evening evangelistic service and the midweek prayer-meeting. This participation of the students in the regular services of the church is of great benefit to them and is much appreciated

by the pastor and membership of the church. But it is felt that the college group has needs peculiar to itself, and, therefore, it is best that there be religious organizations provided in the college in which these needs may be met.

The following are permanent organizations of the school: the Ministerial Association, the Young Men's Gospel Team, and the Young Women's Gospel Team. Each of these groups meets weekly. The purpose of the organizations is both inspirational and practical; some services being devoted to song, prayer and testimony, some to inspirational addresses by faculty members and ministers, others to papers and discussions dealing with the various phases of religious activity, and others to sermons by the ministerial students. Once a month the Young Women's Missionary Society of the church has charge of the program of the Young Women's Gospel Team and brings a lesson on the subject of foreign missions.

The Gospel Teams sponsor week-end services in nearby churches and schoolhouses, a score or more of the students engaging in such services each week-end. Then occasionally the teams conduct revival services of a week's duration, a different preacher and a different singer being used in each service, thus providing for a larger number to engage in practical work. Not many young people pass through the school without having their lives strengthened and enriched by participation in the activi-

ties of these organizations.

A weekly noonday prayer and fasting service is held in one of the college classrooms each Friday by students and faculty members of the school. At this meeting, prayer is offered for the Lord's blessing upon the various activities of the school and community and for the advancement of His kingdom throughout the earth. Special requests for prayer come to the school from all parts of the country from persons who desire physical or spiritual help, and these requests are presented at this noonday prayer hour as well as in the regular chapel service.

CHAPTER FOUR

THE PRODUCT OF BETHANY-PENIEL COLLEGE

A generation has passed since the founding of the first school that went into the making of Bethany-Peniel College. During that time more than ten thousand students have enrolled in the schools whose records, ideals and traditions are preserved in the institution. Therefore, it would be impossible to evaluate the contribution the college has made to the world through these students--hundreds of them graduating from the institution--who have gone out to fill places of responsibility and usefulness in the ministry, in the professions, and in the business world. But some appraisal of their work is necessary to bring the history of the institution down to the present date.

As it should be, since it was the need for trained Spirit-filled workers in the Holiness movement that called these schools into being, Bethany-Peniel's greatest contribution has been to the ministry of the Church. Two of the three active General Superintendents of the Church of the Nazarene are alumni of Bethany-Peniel College. These are Reverend R. T. Williams, A.B., D.D., and Reverend Jas. B. Chapman, A.B., D.D. Doctor Williams was a member of the first class to graduate from the College at Peniel, 1905, and Doctor Chapman was a member of the class of 1912. Both of these men entered the ministry while in their

teens and were early recognized as preachers of outstanding ability. Both of them served their Alma Mater as teachers and as presidents for a number of years. Doctor Chapman edited The Herald of Holiness, the official organ of the Church of the Nazarene, for nine years, and is now editor of The Preacher's Magazine, a monthly publication for ministers. Both of them have made tours of the mission fields of the Church, and both of them are authors of books and publications which are read around the world. Doctor Williams was elected to General Superintendency of the Church in 1916, and has been enthusiastically elected by each succeeding General Assembly since that time. Doctor Chapman was elected to this office in 1928, and was re-elected in 1932 by the largest vote cast in the election. In the office of the General Superintendency these men have showed themselves administrators of unusual ability. They have made such an imprint upon the one hundred forty thousand members of their own denomination, and upon thousands of others whose lives have been blessed by their ministry, that the founders of Bethany-Peniel College would feel that their labors had been well worthwhile if the school had never done more than give the Church and the world two such leaders as these. And both are yet in their prime, so that their people have reason to look forward to many years of service under their leadership.

And these are only two of the leaders of the hosts--of

district superintendents, pastors, evangelists, and missionaries who have gone out from Bethany-Peniell College to spread the gospel throughout the world. Six former students of the school are now serving the church as District Superintendents, and others have served in this capacity after having attended school. Of the two districts of the Church of the Nazarene in Oklahoma, the Eastern District has, as its Superintendent, an alumnus of Bethany-Peniell College, Reverend W. A. Carter, graduate of the high school class of 1917. Students have gone from this school to almost every state in the union as pastors and evangelists. Two of the most important churches in the denomination are pastored by alumni of this school. These are Los Angeles First Church, called the Mother Church, as it was the first church to bear the name "Church of the Nazarene", and Kansas City First Church, important as the denominational center, headquarters of the Church of the Nazarene being located in Kansas City. Reverend H. B. Wallin, theological graduate of the class of 1910 is pastor of the Los Angeles First Church, and Reverend L. A. Reed, A.B. graduate of the class of 1913 is pastor of the Kansas City First Church. These men have served successfully as pastors of other leading churches in the denomination. Reverend Reed served for a number of years as Vice President and teacher in one of the Nazarene Schools--Pasadena (California) College. He is now (1935) alumni representative on the Board of Regents of his Alma Mater.

Bethany-Peniel College has contributed much to the religious life of the state of Oklahoma through the multitude of ministers who have had their training within her walls. There are more than one hundred such in the state now who are members of the Church of the Nazarene, besides a number who are laboring in other denominations. Of the seven leading churches of the denomination in the state, five are pastored by former students and graduates of the Bethany school. These five churches with their pastors are: Oklahoma City First Church, Reverend I. W. Young; Henryetta Church, Reverend A. C. Morgan; Blackwell Church, Reverend A. A. Miller; Cushing Church, Reverend J. E. Burkett, and Norman Church, Reverend Milton Smith. All these churches are making real progress under the pastorates of these men, but the church at Norman has had a most signal growth under the leadership of Reverend Smith. Graduating from Bethany-Peniel College with the degree of Bachelor of Theology in 1928, Reverend Smith spent one year in the Baptist Seminary, Louisville, Kentucky, and took the pastorate of the Norman Church in 1929. The church at that time had a membership of 97-- smaller than it was in 1921, was housed in a rather dilapidated building, and was discouraged under a load of debt. Under the leadership of Reverend Smith the congregation took on new life, disposed of its old building, and erected the basement unit of a modern church building, and erected the basement unit of a modern church building which, when completed, will adequately

house their growing church and Bible School. During this time their indebtedness has been reduced and their membership has increased more than two hundred per cent.¹ In the midst of his pastoral duties, Reverend Smith has taken time to continue his studies, constantly working toward the degree Doctor of Philosophy in the Graduate School of the University of Oklahoma. During the year 1934-35, he served as alumni representative on the Board of Regents of Bethany-Peniel College.

Thirty-three students have gone out from this school to serve as doctors, nurses, teachers and preachers of the gospel in almost every mission field on the globe--Africa, India, China, Japan, Mexico, and Central and South America. One of these, Doctor R. G. Fitz, whose home is in Bethany, graduated from Oklahoma Holiness College in 1915. He then entered the Medical College of the University of Oklahoma and graduated with the degree of Doctor of Medicine in 1920. After serving with his wife and two daughters, for China in 1920. Since that time, except for a furlough of four years in the homeland, Doctor Fitz has served as superintendent of a large hospital in Ta Mingfu, Hopei Province, North China. Four of these missionaries have held the place of Superintendent in their respective fields, and one alumnus who has already served as a missionary in Japan

¹Comparison of Minutes of the Western Oklahoma District Assemblies of 1929 and 1934.

is sailing within a few weeks for Peru to superintend the Nazarene work there. This is Reverend C. H. Wiman, who was a member of the faculty of Bethany-Peniel College for a number of years. The other missionary superintendents and their fields are: Reverend Peter Kiehn and Reverend H. C. Wiese of China; Reverend A. D. Fritzlan of India; and Reverend H. F. Schmelzenbach of Africa. Reverend Schmelzenbach--and there is probably no other of whose achievements the College is prouder--went into the wilds of Africa where only one person had ever heard of Christianity and there planted a mission of which any Church would be proud. He spent twenty years in Africa without a furlough, and during that time saw thousands of heathen transformed into Christian men and women, and a multitude of children brought into schools where they would learn the ways of civilization and the things that would be for their physical, mental and moral betterment. He returned to America for a brief furlough in 1938, and was acclaimed by the entire Church. In spite of ill health, brought on by the rigors of his work on the field, Schmelzenbach went back to Africa in the latter part of 1928, and died in May of the following year. In a region where he found no provision for the mental or moral training of the natives and no provision except the witchdoctor's trade for the physical care of the people, he left three training schools for native workers, forty-six day schools, a well equipped hospital, and six or more dispensaries.

He also left sixty native churches manned by workers trained under his leadership, and a membership of 2117 native Christians.¹ Schmelzenbach was not an alumnus of Bethany-Peniel College, but such education as he had, he received at Peniel College. "It was there that he was sanctified; there he received his call; and it was Peniel that sent him out and supported him in his early days in Africa"², and Bethany-Peniel College claims him as her own and the influence of his life and work as one of the rich heritages received from the Mother college.²

Some of these missionaries have served faithfully under other than the Nazarene Missionary Board, and those who have served under this Board have had a large share in winning thousands of souls from heathenism, and enrolling more than ten thousand under the banner of the Church of the Nazarene in mission fields.

It would be next to impossible to collect the data necessary to determine the students from Bethany-Peniel College who have entered the teaching profession. The school has never offered a major in education, but the work it has offered has been of an excellent character, and many have secured their first certificate from work done here and later have taken advanced courses

¹Minutes of the Annual Council, Africa District, 1929.

²Schmelzenbach christened his first mission station PENIEL in memory of his Alma Mater, and ever acknowledged his debt of gratitude to the school.

in education at teachers' colleges and universities, and now occupy places of usefulness in the teaching profession in city, town and village throughout all the states of the Southwest, and in many other states in the Union. Scores, if not hundreds, of them are succeeding as teachers in the public schools of Oklahoma. Some of her graduates are teaching in state schools and universities. Foremost among these is Doctor Herbert O. Calvery, Professor in Physiological Chemistry at the University of Michigan. Doctor Calvery is probably the highest ranking alumnus of Bethany-Peniel College in educational achievements. Finishing his preparatory work at Peniel College in 1916, he took his freshman year of college there and then entered Greenville College, Greenville, Illinois, in 1917, taking his B.S. degree from that institution in 1919. Entering the University of Illinois in 1920, he spent four years there, taking the degrees of Bachelor of Arts, Master of Science, and Doctor of Philosophy. During this time, he was awarded two fellowships, Arsenic Fellowship, and the Fellowship in Chemistry. Before entering the faculty of the University of Michigan, Calvery held professorships in the University of Louisville and in John Hopkins Medical School. In 1932, he was awarded the John Simon Guggenheim Memorial Foundation Fellowship, and spent fifteen months studying in the various laboratories of Europe. Articles and reports by Doctor Calvery dealing with his findings in chemical

research have been published in seven of the leading scientific journals of America and in one foreign journal.¹

Another alumnus of Bethany-Peniel College to attain a place on a University staff is Doctor W. T. McConnell, of the University of Louisville. McConnell received his Bachelor's degree from Peniel College in 1906, and after several years of newspaper work, entered the Medical School of the University of Louisville in 1914. After four years as honor student, he graduated from the institution in 1918, with the degree of Doctor of Medicine, and was immediately appointed resident physician at the State Tubercular Sanatorium, Waverly Hills, Kentucky. The following year he entered the faculty of the University of Louisville, Medical Department, and has taught in that institution since that time, now holding the office of Associate Clinical Professor in Obstetrics. Besides his work in the teaching profession, Doctor McConnell has a large practice in the City of Louisville as specialist in obstetrics and obstetrical surgery. In 1932, he made a tour of Western Oklahoma, under the auspices of the Medical School of the University of Oklahoma, and delivered a series of lectures in medical conventions throughout that section of the state.²

¹ information relative to his work since leaving Peniel College was obtained from a transcript furnished by Doctor Calvery.

² Facts relative to McConnell's work since leaving Peniel College were secured from him and from his father, C. A. McConnell.

The most recent graduate of Bethany-Peniel College to achieve high scholastic attainment and enter the teaching profession is Doctor James Roe Garner. Garner entered the college at Bethany as a freshman in 1921 and graduated with high honors in 1925, taking the degree of Bachelor of Arts. That fall he entered the University of Oklahoma, and enrolled in the School of Education, from which he received the Bachelor of Science degree in June, 1926. He continued in the University another year, and received the degree of Master of Arts in June, 1927. After graduating from the University, Garner entered the teaching profession, serving three years as a member of the faculty of Bethany-Peniel College. In 1932, Garner was awarded a fellowship in Social Science by the University of Iowa. He enrolled there for the term of 1932-33 to work for the degree of Doctor of Philosophy. During that year he made the highest grades possible in his work, and was appointed research assistant. The University sent him to Washington, D. C., and to Philadelphia to do research work in a study of the New Deal. After two years of work in the University of Iowa, Garner graduated in June, 1934, receiving the degree of Doctor of Philosophy from the Department of Social Sciences--having finished his work in less time than any other student from that department over a period of forty years. Doctor Garner is now (1935) Head of the Department of Social Sciences at Northwest Nazari-

rene College, Nampa, Idaho.¹

Next to her contribution to the active ministry of the Church, Bethany-Peniel's greatest gift to her denomination has been teachers and administrators for the school of the Church. As has been said elsewhere, in the early days of the modern Holiness Movement, higher institutions of learning manifested little sympathy with the ideals of the holiness people, and this was one of the main reasons for the founding of holiness schools. Under these circumstances, it was natural that the trustees of these schools would early look to their own graduates to fill places of importance on their faculties. Doctor R. T. Williams, member of the first class to graduate from Peniel College, 1905, was called back to the school as a teacher, in 1908, and to the presidency of the school in 1910, and from that time until it closed its doors in 1920, Peniel College had one of her own sons as her President. Doctor Jas. B. Chapman followed Williams, then Reverend A. K. Bracken, who was followed by Reverend N. W. Sanford. Peniel College not only furnished faculty members and presidents for her own institution but also for the other schools, the union of which with Peniel College went to make up Bethany-Peniel College. The second president

¹Facts relative to Garner's work since leaving Bethany-Peniel College were furnished by Doctor Garner, upon the request of the writer.

of Oklahoma Holiness College was Reverend Fred Mesch, a former student of Peniel College, and the second president and the last president of the Hamlin school were both alumni of Peniel College, Reverend J. B. Galloway and Doctor B. F. Neely, respectfully. One of its own alumni, Reverend C. B. Widmeyer, served as president of Oklahoma Holiness College, and Central Holiness College furnished one of its own presidents in the person of Reverend W. K. Twyefort. Oklahoma Holiness College furnished the Hamlin school with one president, Doctor A. S. London, 1920-23. Doctor London served as president of Bresee Theological College, a Nazarene school located at Hutchinson, Kansas. Doctor C. B. Widmeyer, an alumnus and former president of Pasadena College, another Nazarene school, located in Pasadena, California. Reverend L. T. Corlett, Peniel graduate of the college class of 1918, and now Dean of the Department of Religious Education of Bethany-Peniel College, was at one time president of Arkansas Holiness College, a Nazarene school at Vilonia, Arkansas. This Arkansas school was also served for a time by N. W. Sanford, who was the last president of Peniel College and who was president for a number of years, of the Nazarene school located at Olivet, Illinois, Olivet College. Stephen S. White, another Peniel College alumnus, served as president of Trevecca College, an institution of the Church of the Nazarene in Nashville, Tenn-

essee. Reverend R. E. Gilmore, a former student and teacher in Bethany-Peniel College, is now president of Northwest Nazarene College of Nampa, Idaho. Thus Bethany-Peniel College numbers among its alumni and former students thirteen men who together have served in the presidency of all except one of the Nazarene Church Schools.

Since the union that made Bethany-Peniel College, the institution has had only two different men as presidents and both of these were her own sons, Reverend Stephen S. White and Doctor A. K. Bracken. Reverend Stephen S. White graduated from Peniel College in 1911, and later took graduate work in the East, receiving the degree of Bachelor of Divinity from Drew Theological Seminary in 1914 and the degree of Master of Arts from Brown University in 1916. During part of this time, Reverend White taught in Eastern Nazarene College, then located at North Scituate, Rhode Island, now located at Wollaston, Massachusetts. He was called to the faculty of Bethany-Peniel College in 1921, where he taught until 1930. Several years of that time he served as vice-president of the institution, and from 1928-30 he was president of the college. During his term of office the institution received state accreditation for its full four years of college work. Since leaving Bethany, Reverend White has continued his graduate studies at the University of Chicago and has completed all work--except his dissertation--for the degree

of Doctor of Philosophy. He is now employed on the faculty of Eastern Nazarene College, Wollaston, Massachusetts.

Reverend A. K. Bracken graduated from the Preparatory Department of Peniel College in 1907, having spent two and a half years there. The next two years were spent in the college as student and student teacher. Then followed a period of teaching in the public schools and in the Free Methodist school at Campbell, Texas. Reverend Bracken then returned to Peniel College as Principal of the sub-Preparatory Department for the term of 1915-16, and that year completed his Junior year in College. The following year he entered Greenville College, a Free Methodist school at Greenville, Illinois, and graduated from there, with the degree of Bachelor of Arts, in 1917. After teaching one year in a little church school at Donaldsonville, Georgia, Reverend Bracken was called to the faculty of Peniel College for the term of 1918-19. Shortly after school began he was appointed Acting President, and served so acceptably that he was elected President by the Board of Trustees for the next year. During the early part of this year, he resigned because of ill health and accepted the pastorate of the Nazarene Church at Hamlin, Texas, where he served until called to the presidency of the school at Bethany, Oklahoma, in the spring of 1920. It was largely through his efforts that Peniel College was united with Oklahoma Holiness College to form Bethany-Peniel

College and to him goes much of the credit for the cementing together of the student bodies, alumni associations, and the constituencies of the two schools, a union in spirit as well as in name. Reverend Bracken found the Bethany school little more than an academy--the college department having an enrollment of only fourteen,¹ and the indebtedness on the property threatened the very existency of the school. Under his leadership--ably assisted by Reverend J. C. Henson as Business Manager, this indebtedness was soon so reduced as to no longer threaten the institution, and the finances of the school put on a sound basis.¹ By the school term of 1922-23, Reverend Bracken had secured state accreditation for two years of college work for his school, and membership in the North American Association of Junior Colleges. This marked the beginning of such a growth in the college department of the school that by the time of his leave of absence in 1927 that department had an enrollment of 104, the entire enrollment of the school being 303, and the Primary Department having been discontinued.

In the meantime, Reverend Bracken had completed work at the University of Oklahoma for his Master's degree, receiving the degree of Master of Science in Education, in the summer

¹Report of the Committee on Education to the Western Oklahoma District Assembly, Minutes of the Assembly, 1923.

of 1925. Being granted a leave of absence from the college in 1927, he went to Berkeley, California, where he spent the summer and first semester in the University of California working toward the degree of Doctor of Philosophy. In December, 1927, having resigned the presidency of the school at Bethany, he accepted a call to the faculty of Olivet College, Olivet, Illinois, and served a year and a half there as vice-president and Dean of the College. Being recalled to the presidency of Bethany-Peniel College in the spring of 1930, he returned to pilot his Alma Mater through the darkest days of her history, and had it not been for his perseverance and sagacity, there is little doubt but that the school would have foundered on the rocks of depression--as did so many institutions during those years. But having the confidence of his constituency and the devotion of his faculty, he was enabled to stem the tide, and by the term of 1932-33 the crisis had passed. In that year began a period of growth that has brought the enrollment in the college department to 312,¹ an increase of more than one hundred and fifty per cent over a period of three years. The entire enrollment has increased from 145 to 389 during that time,¹ even though the High School Department was discontinued during the depression. During this time the value of the material equipment of the institution has been

¹ Comparison of College Bulletins for the years 1932 and 1935.

increased by thousands of dollars in a building and improvement program, engineered by another alumnus of Bethany-Peniel College, Professor B. M. Hall, whom Doctor Bracken called to his aid as Business Manager of the College in 1932. The Board of Regents, in their recent annual meeting, expressed their appreciation-- and that of their constituency--for the labors of these two men and confidence in their ability by re-electing both to their respective offices for a period of five years.

However, one could never sum up in terms of the physical and material, Doctor Bracken's contribution to his Alma Mater. Far exceeding these physical and material assets has been his moral and spiritual contribution to the institution. One who has known him since he entered Peniel College as a youth in 1905 and who has taught under him during all the years of his presidency has thus evaluated Doctor Bracken's contribution to their common Alma Mater:

While many factors and personalities have entered into the making of Bethany-Peniel College, yet, if the purposes and ideals of the founders of old Peniel, and later of Bethany, could be personalized, they would be found in Archie Kay Bracken. Perhaps to him more than to any other individual is due the fact that the school has, on the one hand, been kept from breaking over into the extravagances of fanaticism, and on the other, has been clear from the no less destructive drift into atheistic modernism. The sane Christlikeness of President Bracken has illustrated and at the same time held the college true to the motto--Character-Culture-Christ.¹

¹ Statement of Professor Chas. A. McConnell, Dean Emeritus, Department of Religious Education, Bethany-Peniel College, June 10, 1935.

Doctor Bracken's work has not been confined to the college alone, but in touring the great educational zone, and in District Assemblies and Preachers' and Young People's Conventions throughout the South and Southwest, he has touched thousands, and exerted an influence for good upon people who have never been within the walls of his college. For a number of years he has been a member of the General Board of the Church of the Nazarene, and is also a member of the Court of Appeals of the Church. In recognition of his outstanding services to the Church, and to the cause of Christian Education, in 1932, Pasadena College, of Pasadena, California, conferred upon Reverend Bracken the honorary degree of Doctor of Divinity.

Bethany-Peniel College has gone even farther in her contribution of teachers for the schools of the denomination than in giving them administrators, for young people have gone from her halls to teach in every school of the Church of the Nazarene. Peniel early began to furnish teachers, not only for her own faculty, but for the faculties of the other Church schools as well. And the schools at Bethany and Hamlin followed Peniel's example in this, as in other respects. When the schools were united in 1920, a large majority of the faculty were alumni of the school. In 1923, only one teacher in the school was not an alumnus,¹ and from that time on the faculty

¹College Annual, 1923, 61.

has largely consisted of graduates from Bethany-Peniel College. The two faculty members who have given the longest terms of service to their Alma Mater are Professor Chas. A. McConnell and Mrs. Mattie Green Bracken. After teaching with Professor McConnell for more than fifteen years, Mrs. Bracken thus summarizes his contribution to the college:

C. A. McConnell, A.B., Th.D., Dean Emeritus of the Department of Religious Education, has the longest record of service as teacher in Bethany-Peniel College of any member on the faculty of the institution. No one has stood more whole heartedly and devotedly for the ideals of the Church of the Nazarene, nor has stressed these ideals more in the institution, than has this much loved and revered servant of the Cross and of the Church.

Doctor McConnell in one sense may be looked upon as one of the founders of the College, having served as one of the first trustees and having been in close to touch with the school in some capacity since its earliest history, he has had much to do with setting its standards and directing its course, thus exerting a great and lasting influence upon it. However, in another sense, Doctor McConnell may be considered as a product of the College since he took his college degree from the institution,¹ and since his experience and his reputation as a teacher have been received in Bethany-Peniel College.

During the seventeen years of service, he has taught hundreds of young ministers and laymen in matters of morals and religion, and has led many of them into a personal experience of salvation. Not only in the classroom, but also at the chapel hour and in public service have his stimulating, living messages gone out to enlighten others and arouse them to better living. As author, speaker, teacher, and faithful helper and servant of God, his life has sent out, and is continuing at his ripe age to send out, a radiance and in-

¹Professor McConnell received his early college education at Ripon College, Ripon, Wisconsin.

spiration to young and old--in both homeland and foreign fields.¹ 'It is such men as Doctor McConnell who have preserved the great and noble traditions of the Church...He has seen above the murky vistas of the world a Holy Church, and has imparted that vision to the many who have sat under his teachings.'²

A life and example like Professor McConnell's should put to shame any one inclined to be lazy or idle, for he works; it should put to shame any one inclined toward mental lethargy and ignorance, for he studies--learns; it should put to shame any one inclined to be impure or unholy, for he serves the Lord Christ. Such an influence in a school in Oklahoma exerts a vital force in the making of its citizens.³

Mattie Green (Bracken) entered the Preparatory Department of Peniel College as a senior in 1905, graduating in 1906. After two years of work in the college, she was married to Reverend A. K. Bracken in 1908. For a number of years she taught with her husband in the public schools of Texas and in the Free Methodist school at Campbell, Texas. Returning to Peniel College for the 1915-16 term, Mrs. Bracken taught in the sub-Preparatory Department and completed her junior year in the College. The following year, she enrolled in Greenville College, Greenville, Illinois, graduating with the degree of Bachelor of Arts in 1917. After teaching one year in a small church school in Georgia, Mrs. Bracken was called to the faculty of Peniel Col-

¹ Professor McConnell has been a member of the Department of Foreign Missions of the General Board of the Church of the Nazarene since the founding of the Church, and is now Chairman of the Department.

² College Annual, 1935, 20.

³ Written by Mrs. Mattie G. Bracken, Professor in Education, Bethany-Peniel College.

lege in 1918, as teacher of mathematics and science. After a year and a half here, she resigned and labored with her husband in his pastorate at Hamlin, Texas, until they were called to the faculty of Oklahoma Holiness College in 1920. Here she resumed her work as teacher of mathematics and science, and except for an absence of two years--one semester of which was spent in graduate work in the University of California,¹ and a year and a half as teacher in Olivet College, Olivet, Illinois,--Mrs. Bracken has taught in Bethany-Peniel College since that time, making a total of fifteen and a half years in the service of her Alma Mater--seventeen years in schools of the church of the Nazarene. This would have meant much to the school and the students who enrolled there had Mrs. Bracken confined her labors to the teaching of mathematics, science and education, for she is an educator worthy of the name, whose emphasis on thorough and efficient work has taught her students the value of accomplishment,² but, as she is intensely interested in young people and their spiritual development, she has given herself untiringly to the youth of Bethany-Peniel College, and by her wise counsel and godly example has blessed thousands, and sent them out to bless thousands of others, because of their contact with such a personality. As efficient helpmeet to her husband, the President of

¹ Mrs. Bracken had taken the degree of Master of Science in Education from the University of Oklahoma in 1925.

the College, as Counselor of Women, and as Chairman of the Faculty Program Committee, Mrs. Bracken has contributed immeasurably to the moral and cultural tone of Bethany-Peniel College and toward preserving the ideals upon which the school was founded.

These two teachers are only examples of scores of men and women who have labored faithfully, and sometimes sacrificially, that young people who sought an institution where they might obtain a liberal education in a wholesome religious atmosphere might find in Bethany-Peniel College that which they desired.

This appraisal deals largely with students and graduates of Bethany-Peniel College of one, two and three decades ago. And this is as it should be, since few would write their names in history immediately upon leaving college walls. Yet the school has a recent history, and a present, as well as a past. Graduates from almost every class of the past decade are already filling the pulpits, as pastors and evangelists, of some of the best churches of their denomination, and some are occupying good positions in the teaching profession¹ and other useful professions. And never in the history of the institution were the students in the school more active in Christian service.² Under the direction of Professor Lewis T. Corlett, Dean of the Department of Religious Education, a score or more stu-

(Footnote and citations at bottom of the following page.)

dents go out each week-end to sing and preach in churches over the state, and occasionally in adjoining states. These weekend meetings not only make these students a blessing while they are in school, but they open the way for the young workers to engage in revivals and home mission campaigns during the holidays and summer months, and finally make it possible for some of them to enter full time active work immediately upon graduation from the school. In a recent revival in the local church, sponsored by the Nazarene Young People's Society, students of the college did the preaching and the special singing--a different speaker for each service--and for quality of work done, interest maintained, and visible results in the salvation of souls, they gave the church a meeting which would have done credit to veteran workers. So, if a school like a factory or laboratory, is to be judged by its output, an examination of the product of Bethany-Peniel College--past and present--must gratify the founders and supporters of this institution, and make them feel that the school has well justified her existence.

And not only are Bethany-Peniel former students and grad-

¹ Six members of the present (1935) faculty of the College have been members of the student body during the past decade. These are: Professor B. M. Hall, Business Manager; Mrs. B. M. Hall, Librarian; Professor W. B. Dobson, Registrar and Professor of English; Professor K. S. Rice, Professor of Mathematics and Science; Professor D. R. Gish, Professor of Philosophy; and Elmer Stahly, Instructor in Chemistry.

² Statement of Professor C. A. McConnell.

uates going out to make good in Church and State, but they carry an undying devotion to their Alma Mater which makes them stand by her with both their means¹ and their moral support, some of them coming back annually to bring young people from their vicinity to enroll in Bethany-Peniel College. Many of those who have children of their own are showing their regards for the ideals of the school by passing by institutions of learning which have greater endowment and better equipment than Bethany-Peniel can ever have, and sending their children long distances, and at real sacrifice, that they may be educated in the wholesome environment which their parents have learned to appreciate more as the years go by.

¹In a recent address, Professor Hall states that a large part of the financial contributions made to the college came from alumni of the school.

CHAPTER FIVE

SOME COMPARISONS AND CONTRASTS

For a proper understanding of the history of Bethany, with its peculiar laws and customs, one must compare these laws and customs with those of other towns which were founded and developed under the leadership of men who desired a community where Christian ideas and ideals would prevail. The town must also be compared with some other modern town of like size where such peculiar ideas are not dominant. This comparison will be made under the following heads: (1) Bethany and the Puritan communities of New England; (2) Bethany and Lindsborg, Kansas; (3) Bethany and the Oberlin community; (4) Bethany and another modern town of similar size.

1. Bethany and the Puritan Communities of New England

A business house in Bethany bearing the sign "Closed on Sunday by the Blue Laws of Bethany" carries the reader's mind back to New England and the Puritan Fathers of the seventeenth century. When a search is made to determine the origin of the expression "blue laws", it is found in a work entitled "General History of Connecticut", written in 1781, by one Samuel Peters, who was a British loyalist and refugee. The book is a strange mixture of fact and fiction, and his noted quotation of a sup-

posed provision of the New Haven Code--

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day. No woman shall kiss her child on the Sabbath or Fasting Day--

has no historical foundation.¹ But all the reputed stringency of the laws promulgated by the early New Englanders is not fiction; and neither is it the mere fancy of an offended citizen of Bethany that the restrictive laws of the town are compared with those of New England. Though separated by nearly three centuries of time, there was a striking resemblance in the thought and purpose of the founders of Bethany to those of the early settlers of the New England colonies. Both were a devout people to whom religion was not just a phase or department of one's life--it was the end and aim of all life. So it is not strange that their leaders attempted to subordinate all things to the religious interest of all members of the community. The desires of the founders of these communities were strikingly similar; the different conditions under which each labored led to different methods in their attempt to reach the goal. The leaders in New England were only restricted in their lawmaking by the stipulation that nothing was to be done contrary to the laws of England; the founders of Bethany were restricted by both state and national constitutions which were

¹ John Gorham Palfrey, History of New England, 11, 32.

quite explicit in their definition and protection of the liberties of the individual citizen. Therefore, where the Puritans not only forbade worldly amusements and manual labor on the Sabbath day, but also enforced church attendance and the support of the ministrations of religion;¹ the city Council of Bethany could only forbid the performance, on the Sabbath, of "any labor or service, except in cases of necessity or charity", or to "engage in public selling not necessary to the immediate physical needs of man",² hoping thereby to make it possible that all who would do so might spend the day in quiet and worship, undisturbed by the distractions of commercial and recreational activities.

Both peoples believed that extravagance in dress was a sign of vanity, not conducive to religion and good morals, so the Puritans forbade, upon penalty of forfeiture, the wearing of silver, gold, and silk laces, embroideries and needlework, immoderately great sleeves, and baggy breeches, slashed apparel and wigs;³ but the early fathers of Bethany had to content themselves with preaching against such fads and fashions, and inserting in their church manual a rule against the indulgence of pride in dress and behavior, citing their adherents to the

¹

²Ibid., II, 33 et seq.

³Revised General Ordinances of the City of Bethany, 3b.

³Alice M. Earle, Customs and Fashions in Old New England, 316-17.

Scriptural injunction "that women adorn themselves in modest apparel,...not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works".¹

In the opinion of these serious minded founders of Christian communities, "bodily exercise (and amusements) profiteth little", so dancing and card playing were forbidden by the laws of both; shows were denounced by the Puritans as a "mispense of time";² and circuses, theaters and moving pictures shows are forbidden by city ordinance in Bethany.³

Religious toleration, in the seventeenth century, was looked upon, by the majority of people, as anathema, and President Oakes of Harvard College, expressed the almost universal opinion of Christendom, when he declared, in 1673, "I look upon toleration as the first-born of all abominations",⁴ So the founders of Massachusetts Bay Colony were acting in accordance with the spirit of the times when they decreed that none except members of churches in religious harmony with theirs should be admitted as freemen with power to vote;⁵ and in harmony with the

¹Church Manual, 34.

²Alice M. Earle, Customs and Fashions in Old New England, 240.

³Revised General Ordinances of the City of Bethany, 28.

⁴George Park Fisher, The Colonial Era, 147.

⁵Edward Channing, A History of the United States, 342.

same spirit she expelled from her borders those who persisted in propagating theories contrary to those of the recognized church.¹ But by the dawn of the twentieth century, the pendulum of opinion relative to religious toleration had swung to the opposite direction, so, while Bethany has been careful to maintain, through the choice of its civic leaders, the ideas and ideals upon which it was founded, the line of denominational affiliation has never been drawn, and members of other denominations have been elected to city offices and other places of leadership in the community.

In those early days, the use of tobacco and the moderate use of alcoholic beverages were looked upon as proper practices, even for the clergy, so both were legally bought, sold and used in New England;² but the founders of Bethany had been taught that both alcohol and tobacco were detrimental to man's physical and moral well-being, so it was early decreed that no tobacco or alcoholic liquors of any kind should ever be sold within the limits of their city.³

The general attitude toward evil in the seventeenth century was that it was the duty of church and state to punish the offender and remove him from society, and although crimes desig-

¹ Ibid., I, 368, 377.

² Ibid., I, 494; Mary C. Crawford, In the Days of the Pilgrim Fathers, 198.

³ City File Plat, July 28, 1909.

nated as capital were never half so many in New England as in the mother country and in Europe, the New England Puritans, with their strict adherence to the Mosaic law of "an eye for an eye and a tooth for a tooth" saw to it that evil was exposed, and the punishment of the evildoer was both humiliating and severe--little faith being put in, or opportunity given for, the reformation of the criminal. The confession of moral turpitude, committed in England before the migration or the marriage of the pair, brought the usual public whipping and the "scarlet letter" for both parties to the evil.¹ But the people of Bethany, influenced by the modern attitude toward evil--that it is the duty of society to reform the criminal--and by the New Testament ideal of "converting a sinner from the error of his way", established, and maintained in their city for years, a home for erring girls; and by continual evangelistic effort in weekly services, special revivals and campmeetings, have sought to reform the evildoer and restore him to his place of usefulness in society.

However, it should be reiterated that most of the differences between the two peoples were due to different conditions and times in which each lived, and not to differences in motives and purposes. And a comparative study of the two brings

¹

Mary C. Crawford, In the Days of the Pilgrim Fathers, 192-3.

one to the conclusion that the striking dissimilarity between the "blue laws" of New England and those of Bethany lies in the fact that the stringency of those of Puritan New England was not peculiar in that time, being less severe than the laws of England, and even milder than some of the laws of Virginia and New Netherlands,¹ while the peculiar strictness of the laws of Bethany mark her as unique in her generation.

II. Bethany and Lindsborg, Kansas

A comparison of these two towns and their respective schools, Bethany-Peniel College and Bethany College, reveals some striking similarities and some marked differences. Both towns were founded by religious people who were dissatisfied with the coldness, ritualism, and rationalistic spirit in the churches about them, and the churches in both towns wanted only those admitted to their folds who were really Christian, both churches having membership committees whose duty it was to carefully examine all candidates before they were received into the fellowship of the church.² In the constitution of the church at Lindsborg it was urged that only "true Chris-

¹Edward Channing, History of the United States, I, 180-187, 470, 530-532.

²Laurence Anderson, The Swedes of Lindsborg, Kansas, and Their Cultural Institutions: Bethany College and the "Messiah Chorus", (hereafter referred to as "Anderson, Lindsborg"), 12.

tians be elected as deacons and trustees";¹ and the manual of the church at Bethany demands that all its ministers and Sunday School superintendents be in the experience of "entire sanctification" and urges that only persons with such an experience be elected to any church office.² Both churches forbade membership in secret societies.³ The founders of both towns were ardent prohibitionists--the first contracts given to owners of lots at Lindsborg stipulating that if strong drinks were allowed on the premises the lots would revert to the land company;⁴ and the Bethany founders decreed in the dedication of the town that no alcoholic liquors should ever be sold within their city limits.⁵ The people of both communities were rather strict in their views toward amusements, card playing dancing, and theater going being looked upon as activities to be shunned by church members and people calling themselves Christians, and even baseball was regarded as a "mischief" when it resulted in matched games.⁶

In both towns the community, church, and school life are so intimately associated one with the other, that they

¹Anderson, Lindsborg, 13.

²Church Manual, 45.

³Anderson, Lindsborg, 62; Church Manual, 34-35.

⁴Anderson, Lindsborg, 59.

⁵City file plat, July 28, 1909.

⁶Anderson, Lindsborg, 24; Church Manual, 34-35.

are as synonyms and cannot be described apart. "They must be spoken of together or rather as one".¹

The schools are alike in that both are denominational, that is, they are under the supervision of their synod or general church board. The aim of each school is the development of Christian character and the training of leaders for the church and state. The motto of Bethany College is "Christo et Ecclesiae", that of Bethany-Peniel is "Character-Culture-Christ".² In the early days, applicants for admission to these colleges were required to present satisfactory testimonials relative to their character from their pastors or Sunday School superintendents.³ Supervision of student life and activity was very strict in both schools during the first years, even to regulating the length of the girls' gymnasium skirts.⁴ Bethany College, at first, forbade all use of tobacco, and now forbids smoking in college buildings;⁵ and Bethany-Peniel College has always ruled against the use of tobacco by her students. For years football and intercollegiate games were frowned upon at Lindsborg. They are still frowned upon at Bethany and intercollegiate games are not per-

¹ Alfred Bergin, The Story of Lindsborg.

² Anderson, Lindsborg, 37; Bethany-Peniel College letter head.

³ & ⁴ Anderson, Lindsborg, 41-43; First Annual Catalog of Oklahoma Holiness College, 9.

⁵ Catalog of Bethany College, 1933-34, 21.

mitted in Bethany-Peniel College.¹ Both towns and schools have stood for strict observance of the Sabbath, and both schools forbid dancing and cardplaying.² Bible study in the lower division, daily attendance at chapel exercises, and attendance upon the regular Sabbath worship services are required of students at both colleges.³

Chief among the outstanding differences between these two communities is the original purpose of their founders. That of Lindsborg was colonial--to found a Christian community of homes for Swedish emigrants, the church and school being organized later; while Bethany was founded as a home for a Christian school and church that was already in existence.⁴ No one could be a member of the Swedish Agriculture Company--the leaders in the founding of Lindsborg--who was not a Christian and a Lutheran; but Bethany has never made any such stipulation relative to citizenship in her community.⁵ Other denominations have established churches in Lindsborg, but any attempt on the part of another denomination to establish a church in Bethany has failed, although Bethany has not as large a proportion of her population Nazarene as Lindsborg has Lutheran. The two schools differ in that while both main-

¹Catalog of Bethany-Peniel College, 16 (1932-33).

²Catalogs of both colleges, 1933-34.

³Ibid.

⁴Anderson, Lindsborg, 11; Catalog of Bethany-Peniel College, 11.

⁵Anderson, ipse loco.

tain all the departments appertaining to a college, Bethany College is famed for its school of music, and Bethany-Peniel is more noted for its school theology.

The people of Lindsborg were long united in politics, being mostly members of the Republican party, and have always taken an active part in political affairs--several of their leaders have filled high offices in county and state;¹ but the people of Bethany have been more interested in the man than in the party, and have not taken so active a part in state politics.

In both towns there have been opposers to what they called the "blue laws" of the founders. In the earliest days at Lindsborg the leader of the opposition attempted to get a saloon in the city. Then came a fight for billiards and a pool hall. All these moves were defeated, but another attempt in 1930 split the town, and the opposition carried, by a very small majority, the special election to license a billiard hall in the town. Dancing clubs have also been organized in the city.² No doubt there has been real opposition to all of these "blue laws" at Bethany, but the only one that has been persistent enough to attract much attention has been the one forbidding selling on the Sabbath day, suit over this having been brought in court several times. But this and all other

¹ Alfred Bergin, The Story of Lindsborg.
² Anderson, Lindsborg, 59-60.

such laws are still enforced within the original limits of Bethany.

In any group where conservative ideas prevail, there is a tendency for such ideas to become more liberal from generation to generation, and a study of the history of Lindsborg and Bethany College has been no exception to this tendency. The town is now about to complete its three quarters of a century, and the school is in its fifty-third year; but Bethany and Bethany-Peniel College have just passed their first quarter of a century, and most of the founders are yet living, and no doubt this accounts for many of the differences between these two towns. In comparison of the Bethany of today with the Lindsborg of several decades ago, the likenesses in the two communities would be more marked and the differences would be less.

III. Bethany and the Oberlin Community

The nearest approach to a prototype of Bethany is found in the Oberlin colony, established in Russia, Lorain County, Ohio, in 1833. These communities were alike in their physical surroundings--both being hewn from the virgin forest; they were alike in the character of their founders--men whose avowed purpose in life was to "glorify God and to further His kingdom throughout the earth"; both towns were established as a home

for an institution of Christian education, where, under a wholesome religious atmosphere, young men and women might receive thorough training for Christian leadership in the church and nation--special emphasis being given to preparation for the ministry of teaching and preaching.¹ Both communities were outgrowth of revival movements--Oberlin resulting from the revival of the early nineteenth century in connection with the presentation of the New School Theology;² Bethany being a product of the modern holiness revival of the latter part of the century.³

The founders of both of these communities were aggressive reformers--Oberlin against slavery, saloons, tobacco, and even tea and coffee;⁴ Bethany did not have to deal with the question of slavery, and while some of her people were opposed to the use of tea and coffee, yet there was never a ruling in the community against their use, but the opposition to alcoholic liquors and tobacco was so strong that before a building was erected in the town, it was decreed that neither should ever be sold within the city limits.⁵ Both peoples opposed extravagance in dress, and the Oberlin founders pledged themselves to "renounce all the world's expensive and unwholesome fashions of dress, particularly

¹Jas. H. Fairchild, Oberlin: The Colony and the College, 41; Third Annual Catalogue of Oklahoma Holiness College, 4.

²Jas. H. Fairchild, op. cit., 78.

³Chas. B. Jernigan, Pioneer Days of the Holiness Movement in Southwest, 7.

⁴Jas. H. Fairchild, op. cit., 45, 242, 245, 263-264.

⁵City file plat, July 28, 1909.

tight dressing and ornamental attire;¹ Bethany Fathers required all applicants for membership in their church to "show evidence of salvation...., by avoiding (among other things) the indulgence of pride in dress and behavior".²

Sabbath observance was deemed of such importance at Oberlin that its people refused to vote for a certain candidate of their party because it was reported that he was not careful in his observance of the Sabbath; a city ordinance of Bethany forbids the performance of those acts, on the Sabbath, which are "deemed useless and serious interruptions of the repose and religious liberties of said city of Bethany".³

The attitude toward amusements in these two towns was quite similar--dancing, card playing, billiards, as well as all games of chance, being forbidden in public gatherings.⁴ Both towns were united in support of their school, and both were united in common worship, there being only one church in the early days and neither church knowing a schism.⁵

The schools mothered by these towns seem to have had as much in common as the towns themselves. Their aim was identical--the development of Christian character and the training for religious service. The typical student in both schools

¹Jas. H. Fairchild, Oberlin: The Colony and the College, 27.
²Church Manual, 33-34.

³Fairchild, op. cit., 109; Revised General Ordinances of the City of Bethany, 35.

⁴Fairchild, op. cit., 242, 262; Revised General Ordinances of the City of Bethany, 28.

⁵Fairchild, op. cit., 106.

was serious minded and earnest, ready for any effort or sacrifice necessary in obtaining an education in a religious atmosphere, causing him to choose these unfinished and poorly equipped schools rather than well established institutions which lacked that atmosphere.¹

To the founders of these institutions of learning, the Bible was the "inspired Word of God", the "rule of faith and practice", so Biblical study had a prominent place in their curriculum. Oberlin required that every class in the literary department devote one hour a week to this study, it taking the place for the day of one of the regular studies;² the first catalog of the Bethany school advertised a special Bible course for the primary department and the school has always required courses in Bible and Christian doctrine for all its graduates.³ All classes in both schools were opened with prayer, and attendance upon church on the Sabbath and daily chapel services were required in both.⁴

Athletics in both schools were somewhat limited in the early days and were intramural.⁵ Oberlin forbade fraternities

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² Ibid., 38-39.

³ Ibid., 257.

⁴ Annual Catalog of Oklahoma Holiness College, 1909-1910, 15;

Annual Catalog of Bethany-Peniel College, 1932-33, 26.

⁵ Jas. H. Fairchild, Oberlin, 258; Catalog of Bethany-Peniel College, 1932-33, 19.

⁶ Fairchild, op. cit., 262, Catalog of Bethany-Peniel College, 1932-33, 16.

and secret organizations, and these orders are forbidden by the rules of the church which governs Bethany-Peniel College.¹ Both schools forbade hazing, the use of tobacco, card playing, billiards, and all games of chance.²

But it is in a study of the doctrines taught and the religious atmosphere enjoyed in church and school in these communities that the most striking similarities appear. Their statements relative to God, Jesus Christ, the Bible, human depravity, the atonement, and regeneration, though differently worded, seem identical in meaning.³ The Oberlin statement was not definite relative to the doctrine of entire sanctification, or Christian Perfection, while this was the doctrine particularly stressed by the founders of Bethany. However, in a revival which broke out in Oberlin shortly after the adoption of their statement of belief, the Wesleyan doctrine of Perfect Love became the major theme, and President Mahan professed to receive such an experience, and was ever afterward an enthusiastic exponent of this doctrine. Reverend Finney never interpreted the teaching just as President Mahan did, but he did preach that Christian Perfection is both practicable and obligatory;⁴ so this doctrine was emphasized at Oberlin for more

¹ Church Manual, 35; Fairchild, op. cit., 260.

² Fairchild, ipse loco; Catalog of Bethany-Peniel College, 19.

³ Fairchild, op. cit., 101-102; Church Manual, 25-29.

⁴ Geo. P. Fisher, History of the Christian Church, 614-614.

than a third of a century during the ministry of these two men.

The spirit of Oberlin was evangelistic, frequent appeals being made in the public services for open decisions for Christ, and many would respond--Christians pledging themselves to "greater effort and fidelity,....and the thoughtless and worldly to undertake a life of duty and devotion";¹ this same spirit is so prevalent at Bethany that both pastor and people are much grieved if more than a Sabbath passes without penitents and seekers for heart purity bowing at an altar of prayer, and it is doubtful if a week passes without some such seeking either in the public services, in one of the numerous prayermeetings, or in the home of the pastor or some college professor.² Nor were these seasons of heart-searching and refreshing confined to the church services at Oberlin. Their occurrence in the classroom is thus described by a student of the early years:

We were listening to lectures on the atonement from our revered teacher in theology. As he led us into the depths of the divine theme, his whole being was so filled and fired by a sense of the exceeding greatness of the love of God therein displayed, that, our pencils and notebooks forgotten, with rapt attention and streaming eyes we drank in the gracious words that flowed from his lips....The class in theology of '38 was about to leave the institution. We met to hear one of the last lectures of the course. Our teacher, as usual, knelt with us in offering the opening prayer, but the burden on his soul for us, for a lost world, could not be thrown off in a few

¹Fairchild, op. cit., 88.

²Statement of College pastor, Reverend H. B. Macrory, Dec. 4, 1934.

common petitions....For a whole hour he led us up to God. Then we arose and went in silence to our rooms. There was no lecture that day. We have forgotten a hundred sermons and addresses--but that prayer, never can we forget it!¹

Scenes like this have been of such frequency in the classrooms of Bethany-Peniel College--not only in classes in theology, but also in English, history and science, that one who has spent years there, upon hearing the above read--with the name Oberlin omitted--thought it had been written about Bethany-Peniel College.

The main difference between these two schools--and the one out of which all other dissimilarities grew--lay in the fact that Oberlin was undenominational, without ecclesiastical organization or creed to which their professors were required to give assent;² but Bethany-Peniel College was founded as an institution of the Church of the Nazarene, and although its teachers have never been required to belong to this denomination, it has always been required that they be in sympathy with its doctrine and be in the experience of entire sanctification.³ And this requirement has given a unity and a continuity in teaching at Bethany which did not prevail at Oberlin.

¹W. G. Ballantine, The Oberlin Jubilee, 73.

²Fairchild, op. cit., 107-108.

³By-laws of Bethany-Peniel College.

IV. Bethany and Another Modern Town

Similar Size.

In the study of Bethany and these older towns, it has been necessary to use both comparisons and contrasts, but in studying Bethany and another modern town, the things which they would have in common are so apparent, only the contrasts between the two need be considered.

In the average town of two thousand population, the theater, often open on Sunday afternoons, and always offering special attractions for the youth of the community, is a prominent feature of the town; but the laws of Bethany forbid the establishment of such a place of amusement within her limits, and the theater, with the usual picture show, is looked upon as being especially harmful to children. Twenty per cent of the Bethany high school students have never attended a picture show, and thirty-nine per cent have not attended since becoming residents of Bethany. A survey of a high school group in another town showed that all but eight tenths of one per cent had attended shows.¹ In most modern towns, billiard and pool halls furnish recreation for the populace, but these places of amusement are also forbidden by law in the city of Bethany.²

¹Survey of Bethany High School and another high school group.

²Revised General Ordinances of the City of Bethany, 28.

In the average community, dances, public and private, make up a large part of the social activity of the younger set--and are often enjoyed by older people as well--and a young person who is unable to dance is looked upon as unusual. In Bethany, public dances are forbidden by city ordinance, and, while dancing might be permitted in a few private homes, not many young people in the town have ever had a lesson in dancing, and graduates from the high school declare that dancing never had a place in the entertainment at their numerous social gatherings.

In most towns, the bridge club, with its teas and parties, occupies much of the time and attention of the ladies--and that of some of the men; most of the residents of Bethany would confess, with grief and shame, that bridge and cards are played in their town, but the practice is not prevalent enough to call for a bridge club.

In the average community, every grocery, drug store, and eating place sells tobacco in all its forms, and in almost all the public buildings the air will be laden with tobacco smoke. The first law framed for the city of Bethany forbade the selling of tobacco within the city limits,¹ and, although some people living in the town do smoke, it is quite unusual to catch a whiff of tobacco smoke in the residential, school, and college

¹City file plat, July 28, 1909.

sections of the city, and one may live there for weeks without seeing a person smoking.¹ Sixty-two per cent of the city high school group have never smoked and ninety per cent do not smoke now. Fifty-eight per cent of the college group have never smoked and ninety-eight and six tenths per cent do not smoke now.²

Passing through the business section of a town on Sunday morning, one usually finds all grocery stores, filling stations and such places open and carrying on business as on any other day, but Bethany laws prohibit such buying and selling on the Sabbath, and even the United States government takes note of such laws so that no mail comes into or goes out of Bethany on Sunday.

In a community where there is only one church and not more than sixty-five per cent of the families of the community are adherents of that church¹--the other thirty-five per cent representing fourteen different denominations²--one might expect--to find a small percentage of the community attending church services regularly than in a community where almost every denomination represented had its pastor and place of worship. But such is not true in Bethany if the high school group may be considered a representative of the community as a whole,

¹Statement of Lucille Schuldt, college student, December 1, 1934.
²Survey of High School and college students.

³Comparison of City Directory and Church Record.
⁴Community survey of 1933.

for when a comparative survey was made with them and another high school group, it was found that eight per cent more of the Bethany young people attended Sunday School and nine per cent more attended church regularly. Not only are the regular Sabbath services well attended in this little town, but the Wednesday night prayermeeting--the poor attendance upon which so greatly grieves the pastor in the average church--has an attendance ranging between two and three hundred.

In earlier days there was a very noticeable contrast between the dress of the women of Bethany and that of their sex in the average community, the prevailing fashions in short skirts, sleeveless and neckless dresses being taboo among the women of this little town, and for some years after fashion decreed that women's hair should be short, it was very unusual to see a grown woman there who had shorn locks. More liberal views on dress now prevail, but a close observer will yet note that the styles of dress are much more conservative among these women than in other communities, and will probably be astonished to find so many whose hair has never yielded to fashion's shears. The city ordinance making it unlawful "for any person within said city of Bethany to conduct himself or herself in such unseemingly, lewd, boisterous indecent manner as to be offensive to the good morals of the city, either

by word, act of exposure to person",¹ has been so interpreted as to forbid persons appearing on the city streets in bathing suits and such other scant attire as is often seen in public places in the modern community.² Neither do young men appear on the floor of the college gymnasium dressed in athletic trunks.

So while the rapid tempo of modern life has wrought some changes in the little town of Bethany, and it may not come up to all the ideals of its founders, the restrictions imposed by them, together with the wide awake, evangelistic church they established there, have done much to safeguard the morals of the town and have helped maintain an atmosphere and environment unusually wholesome for the highest physical, mental, and spiritual development of youth.

¹Revised General Ordinances of the City of Bethany, 32.

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