HOLINESS AND EDUCATION

THE time has passed, if it ever existed, when it can be truthfully charged that holiness and holiness movements and churches and people, willingly consented to, or were friends of, ignorance. Like Christianity in its origin, and like all the great and noteworthy revivals in the past, holiness, in its modern revival, has not generally had among its votaries many of the “wise, or great, or notable.” In the case of holiness, as in these other instances mentioned, God has chosen the weak things, the base things, and the things which are not, to confound the mighty.

Holiness, though its revival in modern times has had such beginnings, has vindicated itself from the charge of wilful ignorance or inappreciation of culture, by its founding of schools and colleges in all parts of the country. The number and work of such institutions is really remarkable. These schools not only silence the slander referred to, but they are a terrific rebuke to the recency and treason of many church schools. There are some things which can be said for these holiness schools for which we are devoutly thankful.

We have never yet seen or heard of the announcement that one of these schools would have at its close of a term, or at any other time, a ball or dance for its student body. The presidents and professors in these institutions stand unalterably opposed to this lascivious amusement, and preach and teach and live an undying opposition to all such iniquities.

These institutions never honor infidelity and dishonor themselves or the founders and patrons of the institutions by inviting agnostics or higher critics or any other class of infidels or skeptics to lecture to the students. They believe in and teach the Word of God, and allow only such as believe in evangelical truth to teach their pupils. They hold as a sacred obligation the duty to guard the doorway to the hearts and heads of the pupil, and refuse to lay down the bars to either under the specious plea of liberty or breath.

These institutions stand for a whole Bible, and steadfastly refuse to accept a carved or chvron or lacrated Bible, however lofty the name or titles or pretensions of the skeptic who proposes such a substitute for the inspired, authoritative Word of God. The chairs in these institutions are occupied by men not grown ashamed of the Bible of the apostles, the fathers and saints of past ages, under the tamar and jears and gibes of the shallow, the pedantic and the gosling smatterers in books numerous, but who hold as sacred and authoritative and authentic and inspired this holy book of God, and so teach it to the young people entrusted to their tutelage.

We have not yet found one of these holiness schools where athletics had run away with the soberness and seriousness and the studious habits of the student body. They encourage healthful and needed recreation but eschew the brutality and the dissipation, and the waste of excessive and reprehensible games.

We have yet to find one of these institutions where by example or precept the pernicious use of narcotics was encouraged. They are generally forbidden under serious penalties. Cleanliness and neatness and gentility and uprightness, and lofty, worthy ambition are instilled into young people, and the results of the work of these schools, as seen in the pastors, the evangelistic field and the foreign mission fields of the world, are sufficient attestation of the blessing of God upon their labor, and the wisdom and soundness of the principles upon which they are administered.

Best or all, we have had knowledge of not one of these holiness institutions where it was not the habit and the persistent effort and the constant prayer to get the students definitely to God in conscious, personal salvation. The success in this definite salvation work has been remarkable indeed. We have never known more thrilling scenes than the great revivals we have had the pleasure to witness in these schools. The radiant, tear-dimmed faces of the happy boys and girls rejoicing in their new-found pearl of great price has filled us with gratitude and joy many a time. The waves of rapturous, intelligent joy and holy emotion which have swept afar and vast crowds of eager, expectant young hearts and their glad response have thrilled us often.

The work has been genuine and thorough, and on the old-time lines which God has honored so greatly in the blessed years gone. These are the credentials we offer in proof of the claim of our schools to your prayers, your encouragement and your patronage.

THE MAN OF CULTURE

THERE is a widespread error concerning what constitutes real culture. It is thought by some that a man with several college degrees attached to his name is a man of culture. This is not by any means necessarily true. Such a man can be a man of culture if he possesses certain other essential qualifications. If he does not, then he can lay no claim to real culture. Some people think that the man who has read many books is certainly a man of culture. Such a man may be a book-worm only devoid of real culture. However, if this man possesses certain other necessary traits or characteristics he is a man of culture. Books alone do not possess the power to confer culture. Others suppose that the society man, whatever that may mean, is the man of culture. As we understand this term to signify, this character definitely misses the mark of true culture. Mere definiteness and glibness in shining in so-called society by prolific shimmernings of glittering nothings, celebrity and celerity in self-adornment, and divers and devises artificialities by which society deigns to deceive and be deceived, perfection in the arts of pleasing by sophistries, sophisms, sorceries and silliness—these enter not into the nature of genuine culture. The world may continue to award the title of culture to these or other meretricious things but we shall continue to obstinately withstand and challenge their verdict.

It is a matter of no trifling moment to rightly settle the real conditions or credentials of genuine culture. The fact is, this is something generally coveted by people, but its cost is higher than very many people are willing to pay. True culture strikes its roots deeper than the mere head. We dare take one step further and affirm that no system of education can confer or train to the possession of culture in its true sense by the most advanced and complete system and facilities of education if its work be confined to the intellectual nature and needs of the learner. We care not how many millions of endowment and equipment money have been poured into the lap of the institutions of learning, if they have confined their training and teaching to the mind, the work will fall definitely and diametrically short of the right to be classed as real culture.

Just here we have long had grievous contentions with state
institutions of learning, and with nearly all church institutions as well. They have practically ignored the heart of the pupil, as if they were as devoid of a spiritual nature as the pigs in the sty or doves in their cote. These institutions have succeeded well in furnishing us with a plethora of pedants, peacocks and pignies, but have failed in the higher and nobler purposes of the existence of these institutions. It seems that the larger and more richly equipped the institution the scarcer the product of the sort so sorely needed in church and state. The whole trend, in too many of these schools, has been toward emphasis on the glory of intellect, and its practical impotence in accomplishing the ends of life. Whereas, it is absolutely powerless, save as an accessory or handmaiden to the soul aroused and fired with a queenless purpose along altruistic lines. No education which begins and ends in and on self is worthy the name.

We are in distinct and emphatic sympathy with the position of the editor of the Continent in a recent editorial entitled "A Commencement Address," in which he takes the ground that there are three tokens that stamp and certify a man of culture, and enumerates them as: (1) "The man of culture is the man grown big enough to focus his interests beyond himself. (2) He is the man grown mellow enough to sympathize with human life not of his like and understand human thought not of his temper. (3) He is the man grown wise enough to perceive that the world prospers not as it gets more rich, but as it gets more thoughtful and sincere and reverent."

In short, we contend that true culture means the cultivation and training of men and women away from themselves into closer and more vibrant and more potential touch and sympathy with humanity's heart throbs and purposes and possible destinies. This will make broad men and women. Out of such culture will spring statesmanship, philanthropy, uplifting helpfulness and individual and national glory. This culture comes not but by educating the heart as the leading necessity of man, and then the head as a useful accessory and ally. We must insist upon placing the heart first in the matter of education, because God puts it first always and in everything. There is a wretched, persistent and ruinous mistake in this matter which educators refuse to see. They go blindly along leading the blind into the ditch full of the wrecks of this hearty folly.

Thus undue and unauthorized and treasonable exultation of the head in education is the prolific source of wrongs and evils unnumbered. To this error originally we may ascribe in some measure the banishment of the Bible from the public schools, the degradation of education to the basis of a material and commercial instrument, and the perversion of culture to the base plane of a merely useful social adjunct to help in shining in that debunked and debased thing denominated modern society.

Thus is a degradation of divine possibilities, a perversion of one of the greatest agencies which God has ordained for the protection and development and uplifting of mankind. For this reason the church dare not decline to enter and persistently remain in the field of educational endeavor. Of all human agencies the church should be the chief in stressing and pushing the education of the young. Any system of education which leaves out God and the soul and Jesus Christ is unworthy the name, is an intruder into a sacred realm, and should be discouraged and frowned upon by all patriotic and Christian people. Far better no education than such as trends the young to an inhuman absorption of selfhood, to a sophisticated self-esteem, and a fallacious pride which are a sure presage to destruction of all the nobler aims and purposes which our Father God had in giving us being. There are worse things than ignorance. But there is no need of ignorance even, with a church alive to its responsibilities.

In the neighborhood of these truths and reflections we are to find the reason the small college has demonstrated its superiority over our monster, rich institutions. Bigness has been proven over and over entirely unnecessary in the most efficient college. The reckless race after bigness has which has piled upon often the sacredest features of institution and learning is a fatal mistake. Character, not carats, is the soul of our schools—a character which seeks the heart-culture of the pupil above everything else, and emphasizes loyalty to God as our paramount duty. Seek ye first the kingdom of God must be the slogan of our schools and colleges and universities.

We think the acme of insolence is reached in the conduct of many of our great colleges and universities in their governing bodies speciously ignoring the traditions and the purposes and in view in their founding, by inviting avowed agnostics to lecture to their student bodies. Men who are well-known unbelievers in evangelical truth are generally the ones invited to these institutions for lecture purposes. This is in keeping with the higher critical teachings and tendencies of such institutions. Most of the great institutions of learning in this country were founded by Christian men and money and fostered in their earlier history by Christian influences alone. They are gradually drift ing into the control of men of questionable or no Christian belief, and the insult is constantly thrust at the memory of the honored founders of these colleges and universities by such incongruous and impertinent acts as noted above.

The very history and origin of three great institutions shows the vital interest the church has ever taken in education. Agnosticism and its kindred misfals and unfaiths originate nothing uplifting and elevating like educational institutions; but dare after their creation by other and evangelical founders, seek to lay their vile hands on the Lord's appointed—schools and colleges and universities—which would never have existed had they been dependent upon their enterprise or philanthropy, and pervert them into the propagation of tenets abhorrent to reverence and faith and true culture.

These enemies to faith, reverence and truth thus not only originate naught that is uplifting and encouraging, but they dare sequester these institutions and thus abuse them in their work to purposes diametrically opposed to the intentions and purposes of their founders. In a few cases such seizures and perversions have been met by impudent denials of the ecclesiastical ownership of such institutions—titles which have stood unchallenged for generations. In some cases these contests have gone into the courts for adjudication, with varying decisions as to the points in dispute.

As illustrative of our contention we refer to the case of a well-known German scientist who, while lecturing before the students of Columbia University, New York, recently argued with strenuous emphasis against the Christian doctrine of the immortality of the soul. There was in this case gross impri ocity and discourtesy both on the part of the lecturer and the college—on the part of the college in inviting such a man to lecture, and on the part of the lecturer in not having sufficient sense of propriety to omit his infidelity in addressing a class of young men.

Yale, Harvard, Princeton, Anbhest, and practically all the endowed colleges, were founded and have been chiefly endowed by men who intended them as sources and centers of Christian influence and culture. Let in fidelity establish and found its own institutions for the dissemination of its wretched unfaiths and leave alone institutions founded and endowed by Christian men for the dissemination of Christian culture and the development of Christian manhood. It is no exorbitant demand that we insist that even infidelity exercise a common level of ordinary honesty. But perhaps we require too much of it even in this demand.
IS A HORSE A BETTER GUIDE THAN GOD

God seeks the guidance of His children. He says if we would come after Him we are to deny ourselves and take up our cross and follow Him. There is no leadership like His. None is so safe, so sure, so straight, so unerring and so successful as that of our heavenly Father. Yet men are slow to accept this blessed leadership. They hesitate and quibble and dally until He passes on wounded and leaves us to our persistent choice of the leading of the blind and erring and fallible. Often He is dishonored by men accepting the leading of dumb brutes, but refusing His, as is illustrated in the following statement in an exchange:

Many a horse has carried its rider safely home, when the reins are given to it, though the rider has completely lost his way. Thus when we lose our way in the forest of life, the best thing is to trust God and allow ourselves to be carried along.

NO MONOPOLY ON CHARACTER

It is a blessed thing that character cannot be monopolized. Nobody can make a corner on character. Neither is character dependent upon fortunate circumstances. It does not require much money, or high social position, or rare intellectual gifts to form good character. There is nothing more democratic. The humblest, the poorest in earthly goods, the most ordinary in mental equipment or educational advantages can get for himself a fine character. Character is a matter within and without. It is a condition or state of the heart, not a position occupied in society or the church or the state. It is within the reach of all, and no one can plead lack of opportunity. This point is taken in the following we find in an exchange:

Character of the best type can always be made from the material and the tools right at hand. God gives us abundant material, suitable tools sufficient instruction, and divine help, by which character may be formed through the experiences that come to us in our every-day duties. You do not need to have remarkable opportunities to develop character. For character comes to its best perfection in the faithful use of whatever God puts in our hands.

THE TRIALS OF A PASTOR

Multitudinous are the trials of a true pastor. Perhaps no position occupied by mortal man is so environed with difficulties and delicacies and tests and patience. No position of course is comparable to the pastorate for opportunities of doing good. This, however, seems, is to be utilized at the price of a thousand vexations and trials and difficulties by the faithful man of God. Modern church conditions and the spirit of the age have put an increased class of difficulties to a pastor. The excessive tendency to organizations we have long viewed as a serious mistake. Needless divisions of the membership into dozens societies we deem an unwise scattering of forces and a consequent dissi-
**Mother and Little Ones**

**Five Little Brothers**

Two little brothers set out together. To journey the livelong day, in a curiously carriage all made of leather. That's how Jimmy Cooper started. One big brother and three quite small. And one wee fellow, no size at all.

The carriage was dark and none too rosy, And hardly could be called about; The live little brothers grew very gloomy And the wee one began to pout. Till the biggest one whispered: "What do you say? Let's leave the carriage and run away!"

So out they scampered, the five together, And off and away they sped. Nobody found the carriage of leather, Oh, my, how she shook her head.

Two little boys, his and her, as everyone knows, And the five little brothers were five little ones.

---Wheeler Wilcox.

**Jimmie Cooper's Woodchuck**

Jimmie's father owns the flour mill on the tiny brown house near the mill. He and Jimmy Cooper are great friends. One day Jimmy Cooper invited Jimmie Allen to help him catch a woodchuck.

"It's as easy as anything if you know how," explained Jimmie Cooper, losing a clump of grass into the mill pond. The mill-man told me. He says that most wood-chucks have a front door and a back door. "I know that much," interrupted Jimmie Allen, and he, too, threw a clump of grass into the mill pond. A clump of grass went farther than Jimmy Allen's and made bigger circles in the water.

"From now on, I know what you know," said Jimmie Cooper suggested, snatching his hat from the grass as he spoke and making a dash after a butterfly. The butterfly escaped.

"You stop up one end of the burrow so that he can't pull out," continued Jimmy Allen, "and pour in water at the other end until the woodchuck is drowned. Then make a hut at the butterfly with his old straw hat and some leaves." That's the way to capture a woodchuck in the spring," explained Jimmy Allen. "Possibly it'll get away from you."

Jimmy Allen sat on the sand bar and watched his father's men, with the sand and we all went upon the deck of the vessel, his bead fastened to the side of the boat, and the boat was down the ladder for us on the sand bar, and on the north side of the bar the water was deep up to the keel and the boys were thrown up against the sand, and the whale was fastened to the side of the vessel, his head and three vertebrae or pieces of the backbone were bleach'd white. The sailors put down a ladder for us on the long bar. Sometimes the whale home, and they helped the ladies, and we all went down on the back of the whale. The whale home, and they helped the ladies, and we all went down on the back of the whale.

**A Fish Story**

Children, say you a fish story is a great big story that is not true. Yes, we usually catch stories of this kind.

But I am going to tell you a story about a great fish that was caught by a man.

Away back fifty-five years ago I was a missionary on the Gulf of St. Lawrence, a hundred miles below the old walled city of Quebec in Canada.

My home was on Gaspe bay (Gaspi). There were, whaling vessels owned around the shores of the bar. It was there, some seven years, so I became well acquainted with the captains of these vessels, and often said all night at some of their homes, and sometimes preached in their houses. So I learned from them a good deal about whales, and how they caught them. Then the man who owned the try works gave me three vertebrae or pieces of the backbone that the whale they killed were scarce. They were white and clean. Three ribs were seven feet long, and the back bone was longer than thirty feet. They sent them all to the museum of natural history of Victoria College.

How long do you suppose the under jaws of this whale were? As I am away out here in Oregon, fifty miles from the shore, I shall not be able to hear your answer so I will tell you they were twenty-eight feet long. The whale home, and they helped the ladies, and we all went down on the back of the whale. The whale home, and they helped the ladies, and we all went down on the back of the whale.

Could we have prolonged his mouth wide enough to eat a man? We never knew, but twenty-five or thirty of us could have sat down around the table and had a fish each.

They cut six hundred barrels of oil out of that whale, six barrels out of his tongue alone.

I could tell you a great deal more about whales I saw, but I will let this do for this time.—Rev. I. B. Tuftman, in The Michigan Christian Advocate.
Education As Related to the Work of the Pentecostal Church of the Nazarene

INTELLIGENT leadership is an absolute necessity if we would reach the highest success in any important undertaking. Knowledge is recognized as power, and power is essential to drive the machinery of all human activity. The greater the undertaking the greater becomes the need for master minds to put in motion and direct the forces working for its accomplishment. Intelligence in the saddle made Alexander the master of the situation. Knowledge placed the scepter of the Roman Empire in the hand of Cesar, and education made Napoleon the greatest military leader of his day.

If the builders of world empire must be men of intelligence in every sense, how much more the leaders in the great work of building the Kingdom of Christ. Their work is vastly more important, and we can not afford to place it in the hands of untrained and ignorant men. Our work in the Pentecostal Church of the Nazarene is beset by foes on every hand, in such a way as to demand the best efforts of sanctified intelligence to lead her forces to victory.

We must meet intelligence in the world and in the church that opposes our distinctive doctrine of holiness. We must cross swords with unbelief in pulpit and pew, and in the scholastic halls of our great twentieth century universities. The enemy has succeeded in filling the minds of thousands with prejudice against our distinctive teaching, and if we place ignorance in the pulpit, and crown ignorance with official position, we will but offend an intelligent public, and increase the prejudice which already hinders us largely from getting a hearing. It is a glorious thing for one to be saved and sanctified; but it takes more than salvation to make one a safe and sane and successful leader in, and

The Bible in the School

IN a recent educational service two speakers had already given their addresses, in which they very forcefully emphasized the need of the Bible in the schools. A third speaker was called, a strong schoolman not of the connection holding the service, but loyal to truth. He began by saying, "It is all right and very desirable to have the Bible in the schools; but if, when it is placed there, it is treated like they have treated other works of literature I pity it." The other day one of our very best pastors said from the pulpit, "I thank God the Bible is not in the public schools to be taught to our children by the ungodly and irreligious teachers that are employed." These statements suggest a truth worthy of our consideration, and the question is not simply a question of having the Bible in the school, but of its treatment after it is in the school. There are some schools where a considerable Bible work is done, but in such a manner as to practically destroy true reverence for the Book, and faith in its central teachings. Methods that are most irrelevant and irrational have been employed, and its sacred friends have become its very worst enemies. Any study of the Bible that is exclusively a treatise about the Bible and neglects the study of the Bible will be attended by more or less undesirable results. Dr. Orr, in his excellent work on The Problem of the Old Testament, says: "It may be gravely questioned whether this constant discussion going on about the Bible—this minute dissection and analysis of it, and perpetual weighing of its parts in the nice scales of a critical balance—has not at least one harmful effect, that, viz., of coming between men and the divine Majesty who resides in the Bible itself, out of which alone can grow that sense of its harmony and proportion, and experience of its saving and sanctifying power, which yield the best proof of its divine origin. The dissecting chamber is necessary; but it is not exactly the best place for acquiring a sense of the symmetry and beauty of the living human body, or for cultivating reverence for it. It is hardly less different to grow into spiritual appreciation of Scripture, when we are not permitted to make acquaintance with a biblical book till it has first been put upon the critic's table, and there sliced, severed, and analyzed, till all the pulpitizing life has gone out of it, and we are left with dry lists of the sections, verses, or parts of verses." Our own schools are in no immediate danger of the higher criticism and its irreligious methods and erroneous conclusions; but we are in danger of that which may ultimately lead to these results. In order to cope with other schools and be scholastic in our methods, we may be lead to study more about the Bible than to study the Bible itself. By this method we may familiarize the pupil with the historic setting of the Bible, what men say it teaches, and even the beauty of its language. This is good as far as it goes, but it does not go very far. To stop here is to practically fail. It is helpful and often necessary to have textbooks on Bible Introduction, Biblical Theology, and Bible Literature; but these
The Pastor and Education

E. F. WALKER, B.D.

PASTOR is Latin for Shepherd, and the word well expresses the pastoral office.

Christ's disciples are by Himself called his shepherds. "I am the good shepherd; and I know my sheep, and am known of mine. By me if any man enter in he shall be saved, and shall go in and out, and find pasture." By Christ the disciple enters into the fold, has salvation, and receives sustenance.

Shepherd and sheep have a unique relationship. The shepherd is feeding the sheep. Other things are very important, such as guidance and protection; but the leading is into green pastures, and even in the presence of enemies the table is prepared.

"Our Lord Jesus, that Great Shepherd of the sheep," to Simon Peter, a chief under-shepherd, gave the high commission: "Feed my lambs. . . Feed my sheep. . . Feed my shepherd. . ." And to faithful men, his successors in the ministry, that pastor gave solemn charge: "The elders that are among you I exhort, . . . Feed the flock of God which is among you. . . When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." He who was not a whit behind the very chiefest which is before unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, of the commonwealth of God, his sheep.

God's flock feeds principally on truth divinely; they live by every word that proceedeth out of the mouth of God, and they grow there by. The church can not thrive on mere services of formalism or ritualism, howsoever serviceable or simplifying. The work is profitless which is not rooted in songs and shouts and testimonies, however proper and profitable for spiritual nourishment these may be. There must be the right dividing of the truth, and the giving to each his portion in due season. Salt and pepper, and mustard and sugar, are good food in due season; but not aliments; we can not live on them. Milk and bread and meat are the principal diet of healthy, growing, and staying life. So our spiritual nature demands the sincere milk of the word, the fresh bread of the truth, the true sustenance of spirits. Without such food, the spiritual life, nourished in the faith, will be feebly, flabbly, feverish, fitful. For cause many are weak and many sick. They have not been properly nourished, and the functions of digesting and assimilating divine truth is very necessary to the true soul-life.

"The time of memory; reasoning follows later, and care should be taken not to overburden it. The work should begin with text memorizing, the teacher giving simple explanations of many of the verses used. Sections may also be selected from the history of life. The books should be learned in their order, with the correct pronunciation and spelling of each. Phases of memory work can be carried far on into the course. Each pupil should be as thoroughly familiarized with the history and geography of the Bible as with the history and geography of the United States. In the later years theology and exegesis should be taken up. Christian Ethics—the ethics right out of the Bible—will be carefully studied. All of this should be a part of the regular course of study, not a special theological course for the few. The Bible is not a book simply for the professional, the minister, and theologian, but is for everyone. The special theological course will be more comprehensive. The regular course should be well saturated with the Word of life."

The accomplishing of this is impossible today in the public schools and state universities, and in many church schools. Our only hope is in our own schools, and these should have the enthusiastic support of our entire membership.

OLIVET, Ill.

The Pastor and Education

Preserve the church and lay not hands on souls that can not teach, and will not learn. A minister who will not study, and has ceased to learn, ought to desist from the ministry. If he
Religion in the Schools

E. E. Angell

In the working out of the practical problems of a holiness school there will be many clashes between the spiritual and what the admittedly unbalanced educational standards of years have termed mentality. True spirituality and true mentality never clash, but if the mentality is true, it must be subordinate to the spiritual. The kingdom of God must be sought first; it must be above the mental as well as the physical.

The question is often debated. How much time shall be given to the religious and how much time to the educational? There can never be a hard and fast rule, for the measuring rod is not of physical sense or time. It is a purely spiritual measurement. Paul said, "The things of God knoweth no man, but the Spirit of God." We can not measure spiritual things but through the aid of the Holy Ghost.

It takes time to be holy. Our spirits can often do with less time than our minds. Many spiritual problems are solved more quickly than mathematical. If a holiness school wishes true mental standards that are in harmony with the definitions of Omniscience there must be enough time taken for the religious to preserve the New Testament standards of spirituality. May God help us to preserve the proper relations between spiritual and reason. Oberlin and Holyoke warn us that the natural trend is the minimizing of the spiritual and the exalting of the human intellect.

May God give us that true mentality that will ever know Him whom to know is eternal life. May we know Him in the Holy Book; may we know Him as He has walked in the histories of the nations; may we know Him in the accounts of our nation; may we know Him in the stories; may we know Him in the laws of the universe; may we know Him as truly God and truly man; may we know Him as our Savior; may we know Him as Emmanuel, God with us, even unto the end of the world.
for study, how much more does he need preparation, whom God has called, while he possesed little or no literary training and school antie equipment!

We would not for one moment minimize the great work which God has done through spir- it-filled, uneducated men. Neither would we magnify a lazy, careless negligence of college opportunities, which can in no way be classed with perfect trust and complete re- liance upon the Holy Spirit to cover the average preacher without "studying" will prove himself "a workman that needeth . . . to be ashamed."

Two things are evidently essential to the Christian young man who desires to complete a religious education: a religious education worthy of the name. The present day offers such advantages as our forefathers never knew. There is no reason why the poor boy, who is willing and determined, should not work his way through school. When positions can not be secured in or about the school, there are many things outside waiting for capable, willing hands. Only let some principles be fixed. Let them be sure, first of all, that God has led them to the school; then let them be deter- mined to undergo any hardship or endure any sacrifice in order to obtain an education. Last, but by no means least, let them be willing to do anything honorable. There is nothing belfittling, unmanly, or undignified about the most menial task. On the other hand, he who considers such to be unbecoming to his gifts and callings is unworthy of the place of respon- sibility and trust, which is placed upon him.

Nowhere is there greater need of the grace of humility than in the case of the poor boy entering college. Not infrequently the year’s work is entirely lost, either through a miscon- ception of the proper expenditure of time, or because he was unable to fit into the proper place. He who studies theology, hom- iletics, and kindred topics, when he should be devoting his time to rhetoric, reading, or mathematics, is making one of the most griev- ous of mistakes. Even if he were able to grasp the theological subjects, he would not have the ability to render them of practical use. To this might be objected the fact of the scarcity of time and means. This, how- ever is hardly a real objection, or at least a very poor one. As well might an architect say that, since time and means were limited, he would not waste time with foundation or frame-work, but simply add the finishing touches of gables, porches, windowboards, and paint. It takes humility and manhood to be- gin where we left off in public or high school; but one will be far better satisfied with re- sults when this plan is adopted. Let a founda- tion be built, strong and broad. Then later years shall be continually adding to the struc- ture.

Ordinarily, the poor boy makes the better student. Poverty will have taught him econ- omy, and it is the economizing of time, means, and energy which will prove the successful stu- dent. However, there is need of caution here. Haste is not speed; neither is an avoidance of necessary help. Economy can not be economized by overworking it. "Twerre bet- ter to attain but little, than to fail to grasp much." May the Lord bless the poor boy and fill him with holy aspirations for preparation for divine service.

\section*{Should the Church Establish Grade Schools?}  
\textbf{Alpin M. Bores}

The church has a great mission to children, is particularly entrusted with their salvation, and is obligat- ed to promote every possible facility to ac- complish its end. It is concerned with the spiritual welfare of the child; also with its mental and its physical welfare. Children are fortunate if they may have the advantages of this careful three-fold develop- ment. And it is the mission of the church to see that they have such.

We have promoted the organization of the Pentecostal Church of the Nazarene because we felt it an absolute necessity in maintain- ing our spirituality and advancing the truth as we understand it. But what of the chil- dren? They must be converted; they must be educated; they must play. We turn them over to the state for their instruction. There is no lack there of physical training: it has become nearly all physical. The highest honor or there is to excel in basketball, in football, in dancing. The physical culture drill is an introduction to dancing. The very things that foster worldliness and even immorality are becoming the fascination of the children.

There is much complaint, though, by some of our leaders concerning the spirit of unrudeness and the astounding immoralities which are threatening the schools. But what may we expect of the children who are made pleasure-crazy with parties and sports and dances?

The school makes no effort to provide the children with moral and spiritual instruction. Yet these are the most vital needs in a child’s education. The essential is entirely elimi- nated. We have looked on, apparently hel- less, while the Roman Catholic church has ex- pelled the Bible from the public schools. But the Catholic church is actively making in the children Catholic, that it has es- tablished parochial schools which instruct thousands of children.

It is while the child is young and its mind impressionable that it needs careful instruc- tion and protection. Children naturally be- come fascinated with pleasures, and are eais- ily led to evil pleasures. Their minds are open and receptive, which makes them easily the victims of unbelief or the recipients of the gospel. If their spiritual interests are neglected and they are made familiar with vice, their young lives will be corrupted.

It is our duty as a church to provide for the children’s education under such influences as will promote its salvation instead of in- fluences that destroy it. This has become a serious problem to parents. How may they educate their children without their becom- ing contaminated by the increasing prolific influences of the schools?

We are unable to reform the public school. It needs a remedy which the church might give: the Bible; but which the school is un- willing to receive. Hence we must turn to the only possible alternative: the establishment of parochial schools. The church is respon- sible for the salvation of the children, and when the instruction they receive destroys the child’s faith in the Bible and in the church some action should be taken.

The Bible commands, “Train up a child in the way he should go: and when he is old, he will not depart from it” (Prov. 22:6). The Roman Catholic church has implicit faith in the statement, and it is putting its faith into practice to make Catholics of the growing generation.

If the church saves the children, it must carefully train them from earliest life. It is an inconsistency to hope to recall them and save them after they have been drilled for years in unbelief. We must wake up!

Under proper conditions every church of reasonable size can conduct a private school. Wise, judicious pastors may introduce the schools. We the parents of a sufficient num- ber of children will co-operate with them. The greatest essential is to have a thoroughly competent Christian teacher. Wherever it is possible the church should establish a grade school.

\section*{An Urgent Need}  
\textbf{Lucy P. Knott}

The young people who enter our institu- tions of learning will be thoroughly prepared for the work we are called to do; a number are already at work, both at home and abroad. But will they live for enough in the vision to face another and a very alarming question: Where shall we find an army of young people who are anxious to enter our holiness institutions? We turn to the public schools of our country, confident that in a Christian institution the success of salvation should be founded upon the morals and ethics of the Word of God. But the Bible is gone; the Moral Law is unheeded; the Law-Giver
The Need of Private Church Schools

RECENTLY the writer enjoyed the privilege of a short visit to the Emmanuel Private School which is carried on in connection with the Emmanuel Church of the Nazarene in Los Angeles, and of which Sister Lina R. Kautt is the principal.

We were welcomed to the opening exercises at 9:00 a.m. by Mrs. Ella Bradford, the principal. The scholars having formed in line outside marched into the school-room singing in fine form. And while our poor children must breathe the atmosphere of these evils, in their public school life, let us protest against the Bible being taught by false teachers.

With the Bible out of the public schools, we should not be surprised at the immorality, the insubordination, the irreverence which is so sadly characteristic of the youth of today. "Disobedience to parents" is one sign of the last days. The editor of the Los Angeles Tribune calls attention to the disgraceful conduct of school children in Pittsburgh, Pennsylvania, and Cambridge, Mass. In New York City a thousand boys revolted against the rules of their school, smashing the school furniture, and playing the part of anarchists generally. The same day two hundred children, ranging in age from eight years to twelve years, broke up a Grammar School in Cambridge, Mass., by demanding less study and more play. In Pittsburgh recently about ten thousand school children struck and formed a procession to protest against a disliked official of the school. These danger signals demand our most serious attention; our most effectual prayers.

In the formative period of the lives of our children, we must needs commit them to institutions where we can control the sway of man, and his vain philosophy to defend them against the oncoming floods of infidelity. Only God knows what has been the suffering, already, of many parents, since that beautiful morning, when they kissed their innocent children, and watched, as only parents can watch, their little figures disappear in the distance; that was the day they "started to school." Ah! those children had been sheltered in Christian homes, their very lives had been washed with loving tears, and perfumed with ardent prayers. And there has come to some of those children polluted morals; and to some, wrecked lives.

If we press forward into the vision which God has given us of His work, we must save our children from such environments; we must believe God for Christian day schools in which to lay the foundation of more advanced education. Seven such schools have already been established. At the Nazarene University is a graded school and an academy. There is a splendid day school under the auspices of Brother Bowes' church at San Diego. In Los Angeles, under the auspices of the Emmanuel church, is the Emmanuel Private School, which includes the grammar and high school grades. This school has met its running expenses for the last year, and the church is building a most beautiful edifice for its larger accommodation.

Main feature of school life. Rude bullying takes the place of Christian culture. All this necessitates a most extravagant waste of time and money. Besides, the boy or girl who runs the gauntlet of our modern city schools — and Los Angeles is no worse than many other large cities — and comes out clean and with his Christian convictions unwrecked is a marvel. Indeed, the time has come when Christian parents must awake to the need of educating their children in private schools. No Christian management, if they would save them from being swept into sin and infidelity.

Many of our popular educational institutions are so full of unChristian teaching that a student who may chance to come out of the high schools and university spiritually will feel his Christian experience wrecked before completing a course at one of our ungodly state institutions. Hence the great need of private schools.

The school referred to above is so graded and the course is such as will enable any student who completes the course of study to enter one of our Nazarene universities, such as the one at Pasadena, Cal. The question of expense at once enters largely into the school problem. Many will falter here, feeling that they can not meet the added expense of sending their children to private schools. But are the results obtained in private schools not worth the expenditure? Surely, if we turn over our children into the hands of infidels and skeptics during the period of their lives when they are most easily influenced, how can we expect to keep them in the church when they grow to maturity? The course of study in our city schools is such that the youthful student is very gradually yet most surely drawn into the maelstrom of sin. The dizzy dance is urged as teaching grace of movement, and esthetics. Theatrical performances have a very permanent place also, to the extent that when a student has completed a course in a modern high school he is most likely a patron of the dance hall, and theater. Many teachers even urge these upon the young students.

The private church school has a decided advantage in the literature studied. All historic characters and subjects that are questionable are easily eliminated. Besides, demoralizing sports which tend to encourage coarse rowdism and egotism are prohibited. The children grow up almost unconsciously into Christian habit and life.

In conclusion, the writer, after having taught for a number of years and having since his career of teaching, watched the effect of the modern public school upon the lives of the young, most earnestly urges Nazarenes everywhere to establish and patronize private church schools. This course we believe indispensable to the life of the church.
PENIEL UNIVERSITY
James B. Chapman, A. B., B. D., Acting President

A Co-Educational Institution That Stands for Full Salvation.

Advantages: Reasonable prices; free tuition to ministers and missionaries; strong scholarship; complete courses; college-trained teachers; clean, moral surroundings; mild climate and unsurpassed health record.

Aim: Our motto, "God Must be First," expresses our aim very completely. We seek to train men and women for the responsible places of life and expect them to go out with the message and experience of full salvation to live and work for God.

Departments: College, School of Theology, Commercial, Normal, Oratory, Music, Academy, Primary.

Our students who have gone to Eastern and Northern universities have never failed to get full credit for all work done here.

One of the Universities of the Pentecostal Church of the Nazarene

Since her opening in September, 1890, Peniel University has been singularly owned and blessed of God. Like every work established for the extension of the kingdom of heaven, she has had her obstacles to meet; but, in spite of all, progress has been steady and her gains permanent.

As need has required new buildings have been built until, with the four now on the ground, there are accommodations for about four hundred students, and sufficient classrooms for the various departments. The Peniel campus is one of the most beautiful in the country. Situated as she is, only about one mile from Greenville, Peniel has the conveniences of the city; and yet, being a separate incorporation and being a distinct village, she is saved from the hurtful influences of city life.

Throughout these thirteen years of her history Peniel University has stood unswervingly for true holiness. The country has been swept by fanaticism, to avoid which some men and communities have gone to the other extreme and have been destroyed by compromises. By the grace of God Peniel has been able to steer a straight course, and has escaped all the breakers.

It is not easy to estimate the value that Peniel University has to the holiness movement, not only in the Southwest, but in the whole country and throughout the world. Some of the most successful preachers and missionaries of the movement received their training here, and Peniel-trained teachers are remarkable for their efficiency wherever they are known.

Being an official university of the Pentecostal Church of the Nazarene, the matter of a permanent constituency is assured. The school is endorsed and supported by the church. In return it is the wish of the school to bless the church, train her workers, and support her institutions. A testimony to the permanent character of the school is found in the fact that the patrons are undisturbed by changes in the faculty and administration. All feel assured that the school is larger than any man, that she is grounded upon the principles of full salvation, and that she will go right ahead with her mission.

Just now the most successful year of the school's history has closed. The attendance has been more nearly equal to the enrollment than during any previous year. One of the greatest revivals of the school's history has blessed it this year, and the spiritual progress of the school since the meeting has been marked indeed.

Prof. James B. Chapman, A. B., B. D., has been elected acting president, and will take up the work at once. Having been dean of the school during the closing year, he will have an understanding of the conditions and needs of the school that will enable him to render efficient service from the beginning. He and Professor Williams, whose resignation from the presidency took effect May 28th, are in full sympathy as to the plans and purposes of the school, so there will be no change in the policies of administration, but the work will go right on without alteration. As usual, a strong Faculty has been secured, and improvements will be made in equipment which promise more satisfactory work than ever before.

The plan to give free tuition to ministers and missionaries has proved a great success, and it is hoped that many who want training for the Lord's work will be ready to enroll at the opening next September. A campaign for students has already been started, and we hope to have our capacity (four hundred) well taxed the coming year.

Write for free catalogue and for any particulars desired.

Address Peniel University, Peniel, Texas.
The Faculty, Nazarene University

The Nazarene University has never been better equipped to render efficient service than at the present time. Everyone is looking forward to a year of great progress and prosperity.

Our students are aggressive and enthusiastic in their campaign for new students. Letters are being constantly received, telling of young men and women who are planning to enter the university in September.

The student body of the Nazarene University has always been distinguished by an intense loyalty to the institution.

The President of the university will spend much of his time during the summer months in visiting the churches of California in the interests of the college.

The business management of the university is in the hands of Mr. C. E. Jones, the financial agent of the institution. He is a man of large experience, and is well qualified in every way for this important work. He is giving much care and attention to the work, and is already initiating plans by which to make provision for the enlarged attendance of the coming year. Mr. Jones will also spend much of his time during the summer in visiting the churches and camp meetings of the coast.

The Faculty of the institution is being constantly enlarged. The institution is peculiarly fortunate in being able to secure for the coming year a Faculty of sanctified men and women of wide scholarship, and of great practical efficiency. Among the new members of the Faculty of the College, Bible College, and Academy are Prof. A. J. Ramsey, B.A.; Prof. Paul J. White, A.M., Ph.D.; Prof. Oscar A. Martin, B.S.; Miss Alta Hogan, P.O., A.B.; Prof. Oscar Smith, A.M., and Mrs. Verne Smith, A.B.

Great attention is being given to the spiritual welfare of all students placed in our charge. The President, Pastor, and Faculty are in close touch with all the students, and jealously guard their religious life. Those desiring training in Christian work will find the University Church so organized as to give practical work among the foreign speaking people, in home missionary work, in rescue work, and in other forms of Christian activity.

The climate of Southern California is world-renowned. Health conditions are unsurpassed. Expenses are reasonable. Good opportunities for self-help. For catalogue and other information address.

REV. H. ORTON WILEY, President.
Nazarene University Park,
Pasadena, Calif.
We are now closing the thirteenth year of our existence as an institution. The school was two years at Saratoga Springs, N.Y., and has been located at North Scituate, R.I., for eleven years.

In view of the fact that, because of the peculiar way in which our property was secured and has been held, questions sometimes arise as to whom the school really belongs, we believe it would be well at this time to give an explanation.

The property belongs to a stock company in which individual incorporated churches of the Pentecostal Church of the Nazarene have considerable holdings. At the time the school left Saratoga Springs, the educational enthusiasm of the Association of Pentecostal Churches of America was very low. A few burdenbearers decided the work must go on at any cost. They took out of their small earnings enough to get hold of the property. One man borrowed $100 to put in. They said to the Educational Committee, "If you will run a school and take care of the running expenses, we will see that you have a roof over your heads, and so arrange matters that when the church is able to take over the controlling interest in the property they can do so." All they asked was interest on their money. If they had not been so poor all would have gladly given the amount. A large proportion of these have gladly given their interest year after year.

In their act of incorporation and bylaws they so tied themselves that they were obliged to maintain a school and that school one of the denomination.

**Article II, Section 4**, as originally formed read:

The business affairs of this corporation shall be in the hands of the Board of Directors, but the school conducted by them under the provisions of the charter shall be under the supervision of the Educational Committee of the Association of Pentecostal Churches of America.

**Article VIII, Sections 4 and 5**, reads:

For all gifts made to this corporation, unless the conditions of such gifts shall be inconsistent herewith, stock to the par value of such gifts shall be issued and placed in the name of the Association of Pentecostal Churches of America; such stock shall not be transferable except by the consent of a majority of the stock not standing in the name of such Association, as shall be expressly provided in the certificates issued therefor.

Dividends on the stock not standing in the name of the Association of Pentecostal Churches of America, if earned, may from time to time be declared by the Board of Directors, but such dividends shall not exceed six per centum (6 per cent.) per annum on the par value of such stock, and all profits made by the corporation in excess of the amount required to pay such dividend may be, by the directors, capitalized into stock of the form prescribed in the preceding section and certificates therefor issued to the Association of Pentecostal Churches of America; but, except in the form of such issue of new non-assessable stock, no dividends shall be declared or paid on the stock standing in the name of said Association.

**Article IX**, on amendments, included this clause:

the provisions of Sections 4 and 5 of Art. VIII shall not be altered or repealed, except with the consent of the Educational Committee of the Association of Pentecostal Churches of America and a majority of all the stock not standing in the name of said Association.

**PENTECOSTAL COLLEGIATE INSTITUTE, NORTH SCITUATE, ROBIE ISLAND**

Pentecostal Collegiate Institute
North Scituate, R. I. E. E. Angell, President

We have been very much interested in the progress of the school during the last few years. The school has made great strides in both educational and spiritual work, and we are confident that it will continue to improve in the future. The school is located in a beautiful setting, and we are pleased to see that it is receiving the support it deserves.

For information regarding the school address:

PENTECOSTAL COLLEGIATE INSTITUTE, R. I. ANGEll, President
North Scituate, R. I.
Illinois Holiness University

The Illinois Holiness University Faculty for 1926-'27 is not quite, but almost, complete. It is expected on the whole to be considerably stronger than it was last year, when only half was completed, as the courses of study will be strengthened.

R. E. Walker, General Superintendent of the Pentecostal Church of the Nazarene, will continue to be President, and will teach Systematic Theology, New Testament Exegesis, and Homiletics.

R. E. Elliston, D. D., formerly General Superintendent of the Pentecostal Church of the Nazarene, for several years President of the Texas Holiness University at Peniel, Texas, President for the past six years of the Nazarene University of Pennsylvania, Cal., will be Vice-President and Professor of Philosophy, Social Science, and Biblical Theology. Dr. Elliston is well known as a preacher and educator, and will add much strength to the school.

M. E. Elsyton, the wife of Dr. Elliston, who for the past two years has been Dean of the School of Theology in the Nazarene University, will be Professor of History, Biblical Hermeneutics, and Pastoral Theology. Mrs. Elliston excels both as preacher and teacher.

R. H. Hunter, who for the past year has been acting President of the Holiness College at Clarencie, Mo., is to be Professor of Apologetics and Missiology. He understands to be proficient in these as in other lines of teaching.

Mrs. Lena Goodwin comes from Peniel, Texas, to teach music—principally Piano and Voice, though she is well qualified as teacher of many musical instruments. Mrs. Goodwin was a member of the Faculty of this University in the beginning, when she was known as Miss Avrilh. She has had several years experience as music teacher in holiness schools, and bears a high reputation for her excellent character and musical ability.

William J. Bennett, from London, England, came to us last year as teacher of Violin, Mandolin, and kindred instruments, and has made good, and has continued to grow better. He will continue with us, and we expect that he will teach a large class in stringed instruments. He was a student in the Victoria College of Music, London.

Rev. Henry E. Walker, an old standby in holiness schools, who has been a teacher for many years, will continue with us, and will be Professor of Mathematics and Bible. He gives good tone to the University.

Prof. Joshua E. Hotner, so well-beloved by all his fellow teachers and by all the students, and so efficient in so many things that all feel that he can do "most anything," will continue in the school of his love and devotion, and will be Professor of Science and Bible.

Miss Mary C. Green is becoming a necessary fixture in this school, and will continue as Professor of English and Expression. She is one of the most valuable of our assistants.

Rev. Thomas S. Green, who began his work here last year, and who has endeared himself to all, will be assistant Professor of Science and Mathematics.

Prof. Greer's wife, Miss Carrie P. Greer, who was last year Preceptress and teacher of Latin, English, and Bible, will be Principal of the Grammar School. Both Professor and Mrs. Greer are highly esteemed by all connected with the school, and all rejoice over their continuance.

Miss Mary E. Jeschritt, the younger pupils, their parents, and all interested are glad to know, will continue as Principal of the Primary School.

Prof. Greer will be added to the Faculty in due time, and there will be a number of assistants and tutors. All in all, it is thought that the Holiness University at Olivet, Ill., has an excellent Faculty, as strong, if not stronger, than ever before; and it is the confidence of the friends of the institution that next year will be by far the best in its history.

OLIVET, ILLINOIS

PROF. H. E. WARNER

This classic town is located in the great corn and coal belt of the "Prairie State," thirteen miles south of DeKalb, and midway between Georgetown and Ridgefarm. Orchards and fruit farms flourish here. The dark, deep, rich soil is very productive. Corn and clover and timothy and bluegrass grow luxuriously. Garden vegetables, berries, and poultry raising toward the people who are engaged in these industries. An abundance of good water is secured at a moderate depth below the surface of the ground, and at a lower levelbituminous coal in great quantities. The Sharon coal mine, adjacent to Olivet, furnishes coal at their retail shaft for prices ranging from 75 cents to $2 a ton.

The proposed work along the Vermilion river to the west and north, and the prairie view to the east and south, are especially beautiful and picturesque. Some shaggy trees adorn Tabernacle Park and residence sites in other picturesque spots of sand and gravel up the along the Vermilion tributaries. All in all, variety and utility, wealth and beauty are marvelously blended.

The object of greatest interest at Olivet is Illinois Holiness University. Only men and women exemplifying pure, noble, Christian character are employed and retained as instructors. The Bible is the most honored and studied of all our textbooks.

Teachers in the Grammar School, Academy, College, and Theological School are college graduates. And some of them are specialists who bring to their work the results of valuable years of experience in the educational field.

The wise administration of Dr. E. E. Walker marks an epoch in the history of this institution.

Although Illinois Holiness University is now just completing its first quarterennium, it has accomplished considerable in material growth. The Wilson Theological, for summer meetings, is a fine octagonal structure, with sliding or folding doors, numerous windows, and large seating capacity.

The Girls' Dormitory is a well-built brick edifice, three stories high, with modern equipment of baths, lavatories, steam heat, electric light, and hot and cold water.

The handsome brick Administration Building is trimmed in stone. It is 90 x 140 feet, and is three stories high, containing in all about thirty-five rooms. The auditorium is beautifully lighted and has a seating capacity of about eight hundred.

For further particulars and catalogue of Illinois Holiness University, write to:

ILLINOIS HOLINESS UNIVERSITY,
OLIVET, ILLINOIS.
Oklahoma Holiness College
Bethany, Okla. E. J. Lord, Pres.

We believe the divine conviction that the work is of God, the college continues, by the most noble, self-sacrificing spirit on the part of trustees, faculty, students, and patrons. We have not closed one of the most successful years of its history. The Commencement exercises were most excellent. All the departments were represented in the graduation exercises.

We are very much encouraged and feel sure the work will go forward under the blessing of God, with the same self-sacrificing spirit which has characterized all the years. The abundant supply of the very best soft water is another valuable asset to the health conditions of Bethany. The health record of Bethany during its entire history is unsurpassed.

Rev. E. J. Lord, who has been filling out the unexpired time of Dr. Hills, has given entire satisfaction, and the Board of Trustees at its annual meeting elected him as president for the year 1913-14. Brother Lord is wise and good, and no doubt, under his management, the college will continue to prosper.

Rev. J. W. Vawter has been elected business manager, and we feel that the financial interests of the school will be well cared for.

We are really better equipped for good work than we have ever been in the history of the college. We are doing our best to make a mark worthy of the confidence and patronage of the public. We are grateful for the many favors shown us in the past, and solicit your patronage—not from a selfish motive, but we feel that the work is the Lord's and the field is a very needy one.

For further information, address Rev. J. W. Vawter, Bethany, Okla.

Kansas Holiness Institute
Hutchinson, Kansas
Mrs. Mattie Hoke, Superintendent

Kansas Holiness Institute was founded as a child of prevailing prayer in 1905. It is a chartered institution, held by a Board of Trustees. No one has a private interest in the school, and it is forever committed to the doctrine of “Full Salvation.” Kansas Holiness Institute trains the student either for teacher, preacher, deaconess, or missionary. The course begins as low as the seventh grade; at the completion of the eighth grade presents a diploma. This school offers five splendid courses besides music. Business and Bible courses each consist of two years’ work; the English, Theological, and Academic each three years, and the Greek Theological four years.

This school has, during its existence of eight years, sent out many holiness preachers, six deaconesses, some missionaries, and several teachers. This year there were twenty-one graduates in which every course but one (Bible course) was represented.

The students of this school fall in love with it on account of its spirituality and holy love which is manifest among the students and Faculty. A very small number of the students get through the school year without getting saved and sanctified. Revitations have been broken into on account of some student getting under conviction and calling on God for mercy; or at other times the gleam from heaven would so flood the room that the shouts and praises could not be suppressed. Truly,

God is doing great things for us which we are glad.

This is one of the schools of which the trustees and Faculty, as a combined force, declare that it shall stand for the whole gospel, without criticizing or penning it. It firmly and emphatically believes and teaches all the Bible.

Students who find that this school is doing good, solid, and thorough work, and the atmosphere is laden with the odor and fragrance of heaven.

Send for catalogue to
MRS. MATTIE HOK,E, Superintendent,
225 East Fourth Avenue,
Hutchinson, Kansas

Central Nazarene University
Rev. J. E. L. Moore, Pres.

Central Nazarene University is located in the central, level campus of 237 acres, in the center of University Place, adjoining the city of Hamlin on the east, and the city of Hamlin on the west, corner of Jones County, Texas, at the junction of the Texas Central (“Katy”) system, Kansas City, Mexico & Orient, and Abilene Southern railroads. These roads are developing as fine an agricultural country as can be found in west Texas. In point of accessibility, besides the three roads already mentioned, Hamlin is easily reached from all points on the Texas & Pacific, Fr. Worth & Denver, and Santa Fe.

Lying between the Great Plains and the lowlands of central and east Texas, at an altitude of 1,000 feet above sea level, Hamlin is above the malaria line, and the altitude is not so great as to be detrimental to the most delicate constitution.

Moraity Hamlin is above the average western town. It has grown to be a city of 3,000 inhabitants in eight years, constantly attracting a most desirable type of citizen life. It is the kind of citizenship accounts for the magnificent offer made to secure a Christian school, and now that it has been secured, there is rapidly following an increasing number of such citizens who appreciate its privileges. There never has been and is safe to say there never will be the broad-minded business men prefer schools, railroads, and factories rather than saloons, to get trade.

Central Nazarene University

Central Nazarene University is a chartered institution, controlled by a Board of Trustees elected by the Abilene District Assembly. No one has a private interest in the school. The deed and charter commit the school forever to the doctrine of full salvation as set forth in the Manual of the Pentecostal Church of the Nazarene. The school is the property of the Abilene District. It is the purpose of the founders of this institution to regard the religious life and experience of greatest importance. The aim is to give students a course of instruction that will rank favorably with any institution in the Southland to have a pure religious atmosphere in which the student will be trained for God.

Faculty—A strong faculty has been assembled for the ensuing year, and we are sure that with the divine presence working through them the student will be trained for a life of usefulness.

Conferences of Music—The Conferences of music, under the direction of our president, Mr. A. M. Taylor, affords exceptional advantages in all branches of music instruction. All courses of instruction, from the piano lessons of the newest and the more advanced courses, are included. All the piano teaching, and examines the work of each pupil from time to time, regardless of the teacher under whose instruction the pupil is placed.

Theological Department—This department is under the instruction of President J. E. L. Moore, A. B. education accompanying a rich experience of grace will make a minister a real workman that needeth not to be ashamed. If you are called to the religious life, not neglect to secure all the preparation that it is possible for you to get.

Commercial Department—We have in connection with the university a thorough, up-to-date commercial department. Our commercial course is modern, complete, and practical. We mean to give all our students a thorough business course, and at the same time have them trained under a religious atmosphere.

Our new catalog is ready for distribution, and we would be pleased to mail it to you. It gives full information concerning all departments of the university. We ask an interest in your prayers, and pray that great work may be done for the students of all the institutions of learning of our beloved church.

Central Nazarene University
Missouri Holiness College
Allie S. London, Dean

When we received a call from the Board of Trustees to come and help in the work of the Missouri Holiness College, we hesitated; but after much prayer we decided to come, and promised that we would do our best and leave the results with Him. Bro. J. Milton Williams held our camp meeting just prior to the opening of work September 24th. On the last Sunday he raised over $2,000 to pay the indebtedness of this institution. It was a miracle, but God is equal to meet the demand for every occasion. We certainly were encouraged; the people felt an interest, and we opened school with the assurance that God’s blessing would be on an institution that stood for all that is good and pure. We never realized the need of holiness schools any more than at present. Holiness schools are the greatest things for the rising generation, outside of the church. God bless every one of our schools.

Rev. R. P. Kistler, our theology teacher, has been by our side, and helped us during this school year to success and victory. Harmony, peace, and congeniality have existed between us as a Faculty. We have worked with one aim, taught with one idea in view, and certainly God has given us His approval. We feel burdened, our patrons became anxious for a genuine revival. Brother Kistler preached, and we aroused the people and God did work. We sent for Bro. Allie Irick, and for two weeks he labored with us to the satisfaction of all. Bro. G. M. Hammond then came, and for two weeks more we labored for the salvation of the people. God blessed the efforts and gave souls. Strengthened our work, gave us the confidence of the people in regard to our work, and now as we look back our hearts are made to rejoice as we see what God has wrought.

In this school Christ is first—manhood above money. We strive to get students saved and then build steadfast Christian character. We believe that the great need of this age is to have a strong primary department where our children can receive training from a teacher who is saved from every evil haunt, and where the common evils of our public schools do not exist. We have a splendid primary department.

We are located on the Iron Mountain railroad, 110 miles south of St. Louis. We have about thirty nice residences on College Hill, one-half mile from Des Arc, Mo. Prospects were never brighter for this school. Our annual camp meeting will be held August 21st-31st, by Rev. Fred St. Clair, of California. Come and spend ten days with us. School opens September 9th. We praise God for this year, and look forward to 1912-14 as being a banner year for this institution.

Send for literature to A. S. London, House, Des Arc, Mo.

The Bible in Education
By E. P. Ellerson, D. D.

The above is the title of a timely book now being published in our house. We hope to have it ready for delivery within thirty days. Every Christian home should have this book. We will furnish it at a remarkably low price in order to enable every family to have it. Although it contains about three hundred pages, we will sell it for only 50cts (postage, 10 cts.), bound in substantial cloth. Pebble cloth binding 35cts post-paid. Our people everywhere should help us to circulate this book.

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Kentucky District Assembly, Newport, Ky., August 22-26

Alabama District Assembly, Newbern, July 13-16

1st service of all District Assemblies at 7:30 p.m. of the first day advertised.

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At St. Louis November 26-30

A preparatory service will be held the evening preceding the first day announced of the assembly are expected to be present at the beginning and remain until the close.

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Kentucky District Assembly, Newport, Ky., August 22-26

Alabama District Assembly, Newbern, July 13-16

The first service in connection with each newton will begin at noon on the first day advertised. Let all the members of the assembly plan to be present at the first service.

MISOURI

MARK WHITNEY.............St. Louis, Mo.

Missouri Assembly, St. Louis, Mo., July 4-10

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Dakotas and Montana

LYMAN BROUGH.............S. D.

Dakotas District Assembly, Siouy, S. D., August 6-10

Dakotas District Assembly, Howard, S. D., August 6-10

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KANSAS

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Carnegie, October 2, 1915.

A GRACEFUL CHURCH


HERALD OF HOLINESS:

FINANCE AND SALVATION

**

Marshalltown, Ia., June 7, 1913.

HERALD OF HOLINESS:

July sixth was a great day at this camp, the meeting spread four hundred and fifty dollars for the Publishing House. Rev. H. D. Brown, the new financial agent, made a stirring address, and as soon as the money was raised he called for an altar service, which resulted in a spiritual outpouring, and three conversions. Finance and salvation are running together here.

F. J. THOMAS.

KEWANEE, III.

Have opened the battle here for God and holiness, meetings in tent Seventh and University Ave., with Brother and Sister Shawan leading the singing. We are expecting God to give real victory and are trusting by His grace to come off in all things more than conquerors. There are many Presbyterian Nazarens here, but what are here are the very best seed corn and we predict a great harvest soon, there are sounds of abundance of rain and we are already on our way with the joyful news.

A. F. MOOREY.

VILLONA, ARK.

Our meeting was a success at Appleton, Real, old-time conviction rested on the people, and a few paid the price and obtained the prize. Among the number was a Methodist preacher who preached to great effect. The town was stirred—some mad, some rejoicing; some talked of whipped the preacher. But best of all, Jesus was present with power to cancel sin in those who were tired of it. We were entertained in the homes of Brother and Sister Matthews and Gilbert. My next meeting will be at Liberty, near Priscott. I desire the prayers of the Nazarens family. I enjoy your good paper, and will do my best to put it into verses.

B. H. HAYNE.

KEARNEY, Neb.

At the close of the Hastings State Nazarene Camp, which was held from May 30th to June 8th, under the very efficient leadership of the Rev. Will Huff, of Siox City, Ia., and Rev. L. N. Fogg, of Sanbournville, N.H., we secured the services of Brother Fogg for another ten days' meeting, and pitched our tent in Grand Island. This is where a class was organized after a meeting held by Brother Cochran, Brother and Sister Ludwig, and Brother Deck last January. They organized at this time with seventeen members, old and young, with only two months' training. At once they called the Rev. J. M. Sutton, of Kentucky, as pastor and the revival continued. Assisted by Brother Deck and others the meeting kept on until about the first of April. After the smoke of battle had cleared away, we found not only had a goodly number blessed around the altar, but we had a little more than doubled the membership. This was an encouraging outlook for this new class in this needy field.

The tent meeting just closed had been planned and prayed for since early spring, Brother Deck, pastor of the Nazarene church at Hastings, having of same. Brother Fogg did splendid work as preacher and singer and the Lord blessed the messages. The first week of the meeting there was a new auditiion to preach to every night, which made it hard to get hold of the people. Then there was much prejudice to be broken down. Although Grand Island is quite a church town, none of the preachers were received and we were friendly called, and some of them spoke openly against us in their synagogues. That was advertising for which we did not need to pay. The last of the feast was the best. Some shouts and some fell prostrate under the power of God, and many sought victory around the altar. Twenty-three found victory the closing night. Although this was a new work, it met all its expenses nicely, and voted unanimously for the return of another camp for next year. To God be all the glory.

J. W. FARR.