

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

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"He taught them as one having authority."

Matt. 7:29

Hail sacred truth! whose piercing rays
Dispel the shades of night;
Diffusing o'er a ruined world
The healing beams of light.

Jesus, Thy word, with friendly aid,
Restores our wandering feet;
Converts the sorrows of the mind
To joys divinely sweet.

O send Thy light and truth abroad,
In all their radiant blaze;
And bid the admiring world adore
The glories of Thy grace.

—JOHN BUTRESS.

EDITORIAL

THERE is much food for thought in the etymology of the word "educate." It means according to standard lexicons, "to lead forth; bring up a child." It comes from the Latin "*educere*," to "lead forth." This is its fundamental significance. There are many adaptations or correlative meanings which do not concern us. We confine ourselves to its root, which is "*educere*," to "lead forth or bring up," or "develop or cultivate," or "form the character of." These are specifically given by Webster as the great fundamental meanings.

Take now the great implications involved and look at them a moment. There can be no "leading forth" or "bringing up" or "developing" unless there are somewhat to be led forth or developed or brought up. It is most manifestly implied that there are latent in the child's nature *possibilities awaiting influences for developing*. This is axiomatic. Again, it is manifestly implied that in the matter of "forming the character of" which is another fundamental definition, these possibilities are essential to the proper development of the character. These two implications are enough, though we could go further.

Now we submit that there is no ground for limiting the educational regimen of the child to merely intellectual possibilities or gifts in its education. There is absolutely no rational basis for this procedure, which has so long been almost the exclusive course in the matter of education. Teachers and institutions of learning have concentrated their work on the development of mental or intellectual powers as though the child had no other department to his nature. This is, and has ever been, high treason to the child. Has he not another and decidedly the most important department of his nature? Has he not a moral nature? Has he not spiritual aptitudes or gifts or susceptibilities? Manifestly, "yes," is the only answer possible to the question.

No sane man will dare argue against this self-evident truth of man's natural religious faculty or spiritual susceptibility. To deny this would be to part with all claim to ordinary intelligence. Yet to admit it carries the inevitable corollary of the right of the child to distinctive religious training in his educational treatment at the hands of the parent or *anybody else that dares to assume the tremendously responsible work of educating youth*. This is true, whether the education of youth be undertaken by the state, or by the church, or by any other power. The state can not avoid this logical deduction by the plea of separation of church and state, unless it is willing to adopt the only other alternative, that of making pagans out of children for fear of treading them to some particular religious faith.

The logic is inexorable, no matter what venerable state documents may have made sacred about the "separation of church and state." This is all bosh and not worth the paper on which it was originally written, when confronted with the constitutional nature of the child and its rights involved in this decree of nature and nature's God. We are not insisting on the state doing distinctively denominational education. We are insisting and demanding that the state in undertaking education shall *regard* this fundamental right and heritage of childhood to training in fundamental morals and in the ethics of life and society. The state has no right to consent to make pagans of our children at the specious plea of sectaries and bigots who compass sea and land to make proselytes, and when they are made they are two-fold more the children of hell than the children of God. We have a right to make this demand, and we make it in the name of law and of logic and of our land, and our present and future well as a country and as a people. Woe worth the day when we turn over our children to any influence or power that will educate their minds *and bodies to the neglect of their hearts* as is proposed by the advocates of excluding the Bible from our schools. This is the most arrant nonsense ever heard proposed by men claiming sanity even. It is absurd and illogical whether we consider it from the standpoint of the Bible as a production or of the constitution or nature of the child. Either view condemns the proposition as a wretchedly abortive state policy, and one insuring in the end a harvest of anarchy and wildest troubles imaginable to the state. It is suicidal in the extreme in any state to listen to any such miserable and vicious and designing pleas from Jesuitical sources who are in dead earnest in seeking to mislead politicians and statesmen in this vital matter. Let the men in authority turn their thought to a sane view of the nature of childhood, and then to the nature of the Bible, as the source

of all good morals, and the only source of good morals, and they will quickly spurn all traitorous voices which come to them for purposes of deception and death to the state in the end. This is the inevitable result when we violate God's laws as written in the nature of His children and of His Word.

Colleges of the Devil

THE right and the godly have not the matter their own way, by odds, in the matter of education. If we had all the money and institutions we need for the great work demanded of us, there would still be a tremendous fight on our hands, and we would be still far from an equal footing, materially, with the enemy then. The Devil has been busy these past years, and has gotten things in fine plight for his nefarious work in the matter of educating the young life of the nation downward and hellward. It is appalling, when we consider the subserviency of the daily press of the nation to the material and the worldly and the devilish, and things Romish. Only one institution claiming anything approaching religion has any influence at all with the secular daily press, and that is Rome. And Rome, be it remembered, is more by far a political institution than a church.

The daily papers may very properly be called as a class the Devil's colleges. There are exceptions to this rule, but these only prove the rule. Get anything in a daily paper reflecting on Rome, however transparently correct may be your position, and you will astound us. Anything can find its way into these papers, however longwinded and devoid of general interest, so it lauds Rome or Romanists. Long and tiresome accounts of some flaunting of red hats, or some ceremony exploiting Rome's bald assumptions, or giving publicity to her absurd ways and claims find ready access to our great dailies. Articles inspired by Rome assailing our public school system, arguing against the use of the Bible in the public schools, can find easy access to time-serving papers. Try to answer them if you dare, and see whether you get a hearing in these same papers. No. They can be used to boost Rome in any, even the most absurd, efforts and claims of this Mother of Harlots, but never can you get an answer to any such articles, no matter by whom written or how temperately worded.

These same papers too often advocate positively vicious principles and theories of life and education or training of youth. We recently came across a case in point which can be multiplied any day dozens of times by simply scanning the dailies. In one of the greatest cities of the South, and a city which boasts of being the Athens of the South, and a city renowned for its colleges and universities and for its church institutions and religious establishments, is a paper owned by a churchman who stands high in the councils of the nation, and prominent in the city referred to. This daily recently offended the entire Christian sentiment of the South and the nation and of the city of the owner's birth by the following piece of disgusting and vicious poison:

Johnnie of the past generation was a religious lad and gave much premature thought by virtue of his strict and moral religious nurture to things unseen and impossible of intelligent comprehension. He labored through Sunday school and church and then sat him down in the afternoon, when he might have been profitably relaxing in some form of boyish diversion, which was forbidden because it was a desecration of the Sabbath, to a session with the family religious paper. He literally wrestled and agonized in prayer as a side diversion, and while he naturally enjoyed pleasures with a keener relish than the boy of today, he suffered at the same time more acutely in the spiritual flesh.

This is only a paragraph from a leading editorial in the morning paper of this great classic city. This paper goes into thousands of homes. The preachers, the lawyers, the teachers, the Christians, the old, and worst of all, the young, all alike must read this filth which pushes its nauseous self under the eyes daily and tends to corrupt the very fountains of true sentiment and conviction on the fundamental question of the proper culture of the youth of the land. All must see ridiculed the pure precepts and habits of the earlier and better days of the past. They must tamely submit to these assaults upon the very citadel of public and individual righteousness. Not content with political corruption and venal practices which barter

away the very weal of the state for personal pelf, such papers must invade the sanctity of the childhood of the state and seek to undermine the only bulwarks existing against debauchment and debasement of the little children. Worldliness must be encouraged. Religious culture of children must be blasphemously ridiculed and made the laughingstock of the readers. Parental anxiety and care to protect their children from the Devil and his brood must be discounted and made fun of. Prayer must also be ridiculed, and made the butt of jest. Reading the religious paper in the home by the young must come in for its share of disdain and contempt, and the effort made to render this absurd and to cease as a practice.

Such highhanded, devilish work on the part of the daily press we pronounce to be worse than pagan. It is blasphemous, wicked, unpatriotic, and reprehensible in the highest degree. It would better befit a country where polygamy and devil worship prevailed, but does not become a country where decency is even professed. It would suit and become a people where superstition prevailed, and where the lusts of the flesh were erected into virtues, but not where God is even recognized, and where men and women claim exemption from the debasements of polytheism and pagan orgies. Such journalism is out of place in any decent country. It is wholly out of place in a civilized and humane kind of government where ordinary intelligence exists, enough to enable the average man and woman to know the difference between fire and ice, and to keep out of the former. How self-respecting preachers and professional men and honest men can get their consent to continue to pay for and read such filthy sheets and allow them to enter and defile their homes is more than we can explain or understand.

The time has come for a wholesale boycott to be undertaken. Christian men and women must assert their rights and their power. We must no longer tamely submit to these outrages at the hands of a time-serving and Rome-ridden press. Let Christian readers refuse to take or read such vile stuff, and very soon their protests will be felt and a change for the better will be made in the conduct of the dailies.

Such daily papers as we are discussing are the Devil's colleges, simply this and nothing more. They are set for the debasement of the youth of the land and are accomplishing this with sad rapidity and success.

A Necessity Pointed Out *

PERTINENT to the subject discussed in another column of the "Colleges of the Devil," is another truth which we would stress.

It is the fact that the kind of press we therein discussed, potently and vitally calls for and points out the necessity for the strictly religious institutions of learning. For coincidentally with the debasement of the press is seen the debasement of the religious college hitherto so-called. We can no longer trust the denominational colleges to do the work of the directly and distinctively religious education of the young people.

These institutions have succumbed to the widespread virus of materialism and surrendered their high commission and their holy trust for the mess of pottage of endowment-millions. They sacrifice their religious stamp and their denominational ownership, and betray their very creators for the benefit of the favor of the millionaire class, who will lavish their ill-gotten millions upon them at this ghastly price of sacrifice and treason. We simply can not intrust our children to such institutions for education where the dollar is made the measure of respectability and honor and the passport to everything.

How often have we had mothers and fathers to come into our office, and with horror depicted upon their faces and surprise in their voices tell us of the loss of their sons or daughters through the tutelage in their own church schools, to which they had intrusted them, confiding in the religious complexity and profession of the institutions? How the hearts of these parents were wrenched with grief over these awful tragedies, and they have wondered how they could remedy these evils. Noble sons were sent to these institutions converted and sweetly saved, and the parents indulged high hopes of religious usefulness in later life, only to be bitterly disappointed in their loss of experience and even of belief intellectually in the vital tenets of religion. From converted boys they became infidels and blasphemers and profligates. Ruined for two worlds these young men plunged headlong into worldliness, to the crushing of the hearts of parents and the damnation forever of their own souls in hell at last.

What are we to do? Simply do with tenfold more emphasis what we are now doing. Push our own schools, and enlarge and increase

their efficiency and their attendance and their good accomplished for both worlds. This is our positive duty, and no work needs more to be pushed than our own educational interests. Ours are about the only ones left to do decent and reliable and trustworthy work for the young people of the churches and the land at large.

Many church people outside our own communion are coming to see this fact and are sending their children to us to be educated and saved. Let us prepare for the great trust conferred thus upon us. Let us get ready for larger enrollments and better work by the students when they come to us than ever before. It behooves us simply to get ready and the students will be sure to come in platoons. Parental love is the only thing still stronger than denominational loyalty. Parents will not stay with their old churches when they find they are proving traitors to their loved ones. This is the straw that will break the camel's back. As sure as we live and are true to the schools God has given to us, we are soon to be overrun with applicants at our doors for admission to these institutions, if we continue to keep in the middle of the road, and do real educational and salvation work in our halls of learning at the same time. God combined these, and we should never let them be put asunder. How close He has located the head and the heart. Why should they be disassociated? No, a thousand times no. What God hath joined together let not man put asunder. Let head and heart be educated and trained together and there is safety. Only thus can we hope to keep our young people close to God and home and mother and purity and cleanness. Let this be our aim and our desire, and the great burden of our effort, and God will bless and prosper us, and make all things work together for our good in the matter of education by our church.

The Bible Itself

GIVE us the Bible itself for a text book in our schools, please. There are many books *about* the Bible used as text books, and this is called teaching the Bible in schools. We beg to dissent. Teaching the Bible in schools is using the very Book itself, physically, as a text book, and not somebody's book about the Bible. Let the actual, physical Book itself be used, and let it be read and studied just like other books are used in school.

We have for this reason looked with regret at the way some Sunday schools use the lesson paper helps in their classes. They so use them as to displace the Bible. This we object to seriously, and on the most impregnable grounds. We insist that in our Sunday schools the Bible should be taught and not from somebody's book or tract or leaflet about the Bible lesson, but from the very Bible itself. If we use lesson papers, use or read them merely as reference helps to the Bible, but come back to the very Bible itself to read and study, and get the lesson, and not trust to what others have said or written about the lesson. If we would take the pains to investigate, we would sometimes be amazed and grieved at the ignorance of the Sunday school children about the Bible—its books, its history, its chapters and verses, the names of its books, etc.

Let the Bible itself be its own text book in the school use, and not books about the Bible, and our young children will learn something about the Book worth while, and not get a smattering of others' opinions about the Bible. Let us go to the fountain source to get knowledge about this Book of all books, and not seek secondary sources among fallible men to learn about its blessed contents.

This is a matter not of mere sentiment, but of the utmost practical importance. Our schools should look carefully into the matter, and so regulate the teaching of the Bible as to keep the mind and heart and the very hands of the young people as close to the Bible as possible in their teaching. We can not get the young people too close to this Book. The Devil will try to switch us off by a hundred sidetracks to a number of books by very good men, but we must not be betrayed into these sidetracks. Keep to the main line, and study the very Bible itself—its history, its geography, its biography, its chronology, its marvelous examples of patriotism, devotion to the right, of inflexible adherence to the power of a mighty purpose, of ten thousand principles and motives and incitements to nobility and grandeur and dignity of character. There is nothing like it in all the realm of literature out of which to bring forth such majestic lessons of inspiration to better and higher living, and to nobler planes of activity. We can not afford to neglect this Book in our teaching, and we can not afford to trust to the mere opinions of other good men as to what the Book says and teaches. Take the Book itself, and let it talk to you as a teacher, and to your pupils as learners.

Shall I Go to School?

The Value of a College Education

By H. Orton Wiley



Rev. H. O. Wiley

The importance of our institutions of learning can not be over-valued as long as they remain spiritual. Every effort should be made to diffuse among our people the value of a sanctified education, and to awaken them to a better appreciation of the importance of our educational institutions, of their needs, and of

the obligation resting upon the people to give of their substance to their support.

ENLARGEMENT AND DELIVERANCE

should be the watchword of our educational work during the present quadrennium. Especially should we seek to impress upon the young people of the church, not only the personal benefit to be derived from attending our schools and colleges, but the obligation to do so in order to offer their best selves upon the altar of the church for extension of the work of holiness. We desire to offer the following for the serious consideration of our young men and women.

The college period is one of self-discovery, and is full of significance to every young man or young woman. It is the time when the horizons lift, and the vision is enlarged, when new fields of usefulness come into view, when the widened horizon gives proper perspective, and distance sets things in their proper relations. It is during this period that the student forms a proper standard of judgment, both as to the relative value of the many interests which clamor for recognition, and of his own peculiar fitness or lack of fitness for certain undertakings. "Whatsoever thy hand findeth to do, do with thy might," may better be rendered, "Whatsoever thy hand findeth to do with thy might, do that." Much of the dissatisfaction of life is due to the fact that people have not found their work, that which calls into activity their whole being.

The Christian college provides for the symmetrical development of the whole person, spiritual, moral, mental, and physical. A well-balanced college curriculum awakens new powers and discovers new fields of thought to the earnest student. Every subject is valuable, literature, the classics, science, mathematics, history, and philosophy; all these to him who knows God, are but sources of communion with Him, and from communion comes strength. "The people that do know their God shall be strong, and do exploits." As knowledge increases, and the horizons widen, the truly Christian student sinks into greater humility as he perceives himself but a speck in the infinitudes about him, and with this realization of his own insufficiency comes the sufficiency of God.

The college not only awakens the student to a knowledge of his powers, but its discipline puts him *in possession* of himself. With powers awakened and disciplined, with a proper symmetry of character, and a just estimate of the values of life, there is more of the person to think, to feel and to will. In the supreme tests of life, when moments are of infinite worth, the man who has so disciplined himself that he can bring to the situation his clearest thinking, his deepest feeling, and his highest volition, is the man of the hour, one who is able to lead the people to new conquests or voice public sentiment in great sorrows or exigencies. Should we not better appreciate the demands which are upon us when those who are best educated continually affirm that their preparation is altogether inadequate?

The college course, earnestly pursued, gives the student an appreciation of the hard work necessary to any true success. He soon comes to realize that it is not by "sudden flight," but by nights of patient, plodding toil that great heights are to be reached and kept. It begins to dawn upon him that he should not look for an "afflatus" or a short and easy method, rather that he should adopt the method of the great Dr. Johnson, who, when asked the best way to obtain the inspiration necessary for the production of a great work, replied: "Sit down doggedly, sir; sit down doggedly." With this insight into the history which lies back of the truly great, he gives up the vain hope of easy success and settles down to "develop genius by hard work."

The college develops a love for study and a taste for good books. Like the saintly Fletcher, the student views his books as his truest friends and most constant companions, and this love for them he carries into his work, using them as a bee does the flower, extracting the sweetness with which to build up his own life and satisfy the needs of others. Many fail, especially ministers, because they lack freshness and sweetness; many might succeed, could they but learn to study, the habit of close and prolonged attention to a subject until it is understood in itself and in relation to other subjects.

In this brief article we desire also to encourage those who have hesitated to enter college, viewing it as too great an undertaking. Perhaps the most serious obstacles in the way are the following, at least these are the objections which are most often put forward:

It is objected that the "limited amount of time" necessitates a shorter course. In many instances this is a valid objection. For young people of proper school age it is never valid, but grows out of a lack of appreciation of the preparation necessary to meet the demands

of life. Perhaps no single utterance of the sainted Dr. Bresee was more often repeated to the student body than this: "Were I a young man called to the ministry, and knew that I had but ten years in which to live and preach, I would take five years for preparation, and with the added skill accomplish more in the remaining five than in the entire period without that preparation." This is a truth which our preachers everywhere should seek to impress upon their young people.

The "money-earning power," or the "bread and butter" test of education, is one which every young person, sooner or later must face. The glitter of gold has lured many young people away from school to a circumscribed life and a hard lot for the remainder of their days. No severer test of true worth was ever made than this, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek)." This is one of the fruits of the materialistic education of the day, and the essence of worldliness. True worth will seek the spiritual things of the kingdom of God.

The most commonly urged objection is that of a lack of financial support. This is no excuse at all. God, who calls to the work, calls also to its preparation, and will supply every need. The lessons of faith and obedience necessary to success, must be learned somewhere, and if not learned during the college period, will not likely ever be learned. There are students making their way through practically every college and university in our land. The hesitancy comes in making the attempt; after this there is greater assurance. Should there be hardships and difficulties, and such there will be, the tact and perseverance necessary to complete the work will form important elements of success in after life. Could our young people but see the importance of a college education, as some day they will see it, nothing could hinder them from successfully completing the work in one of our holiness institutions.

Our Duty as Parents

By L. Milton Williams



Rev. L. Milton Williams

As parents, we are responsible for the existence of our children, for bringing them into this life; bringing them into existence with immortal spirits, which must and will exist so long as God exists. What their lives are here, so will they be in the "life that is to come."

A leading Catholic bishop has said, "Give me the first few years of a child's life, and I will put into it what you can not take out." The Bible says that the life of man shall be "three score and ten years," and from observation, one and all know that, as a rule, the habits and customs formed during the first twenty years to a great extent fashion the remainder of a person's life, so far as this world is concerned; and what our lives are here, so they will be in the next. "As the tree falls, so shall it lie," is the statement of the Word of God.

The training and education of the child will have much to do with his eternal destiny. It would indeed be a strange thing to find parents who did not crave and desire the very best they

could afford, and among Christian parents, the very best spiritual help and opportunities possible.

The foregoing being true, how far, as parents, should we go in the way of effort and sacrifice to give our children an education? What kind of an education should we give them, and where can they get it?

As their education comes in early life, and the habits and associations then formed have so much to do with not only the remainder of their lives on earth, but also with their eternal destiny, we frankly make the statement that no effort that can be made, no sacrifice, is too great, in order to give the child the proper education that he should receive, for, in a great measure, his eternal destiny is at stake.

Secondly, it is the duty of parents to see that their children receive such education and training as will enable them to successfully fill and occupy positions of trust, honor, and responsibility in this life; positions where they may be helpful and a source of blessing to those with whom they come in contact; where from their lives will radiate influences that will be beneficial to those round about them. This they can not do nor be without a knowledge of God, His Word, and His love.

Innumerable are they who have lived in the world, educated, refined, polished, brilliant, and, from a worldly viewpoint, successful, but with

no experimental knowledge of God, His Word, or His love. Their lives, their talents, their influences, were for this life only, and no fragrance, no blessing, no inspiration for heaven was left behind. They are gone, and insofar as any lasting joy or blessing is concerned, their lives were a blank. The world is no better by their having lived in or upon it. Christian parents can never be satisfied with such for their children. Thirdly, where can the child secure the kind of education that every Christian parent desires his children to have? Again we are frank in our statement and boldly assert, *such an education can not be had in the average public schools.*

We are indeed in the day spoken of in the Word of God as "perilous times." Lust, sensuality, greed, and pride, unhindered and unblushingly stalk the streets, openly, anywhere and everywhere. "The lust of the flesh, the lust of the eye, and the pride of life," hold the human family in their grasp. Society is rotten to the core, while the average pulpit is silent upon the great fundamentals of the plan of God, salvation, and the power of the blood of Christ to wash and make the human heart pure and free from sin. The house of God is nearly empty, but the theatre and picture shows, with their scenes and stories of crime, greed, pride, and lust, are crowded even on the "Lord's day." The average young woman on the street seems to be trying to see how much of her person she dare expose to public gaze, and be allowed to walk the streets or appear in public. The average education of the present day is anything but spiritual, or able to help any one in spiritual things, while the Bible, the Word of God, is banished from the school room, and dancing, with all its harmful, sensual, contaminating influences, has been brought in, and in many places the boy or girl who refuses to dance, is looked down upon and subjected to scorn and ridicule. There can be but one conclusion to such a program, and that is worldliness, sin, death, and damnation. Reader, you may not care for your children, but there are a few parents who are willing to sacrifice and leave no stone unturned to save their children from such a maelstrom of sin and its influences.

To those who have investigated it looks like humanity was endeavoring to outdo Sodom and Gomorrah. Unless your boy or girl is led to God and learns of His love and His power, there is but small hopes of their reaching pure manhood or womanhood, and no hope of their making heaven their home. Lately while in a western state, we learned that it was no secret that one of its institutions, a state school, had to be closed, for the reason that so many of its young women were becoming mothers, and while in another community in conversation with a chief of police, he pointed to the high school building, saying: "They ruined my boy over there."

A prominent physician informed the writer of the condition of the high school in his town, a modern little city, saying: "I sincerely question whether there is a girl there but what has some student young man with whom she has improper relations." If the reader should think the above is overdrawn, or the ravings of a religious fanatic, let him carefully read the following from an officer of the law appointed by the court:

"I was called to assume the responsibility of probation officer in January, 19____. For thirty years I have had children under my care, having, during that time, taught much of the time in our Methodist Sunday schools, usually having under my care young girls from the age of twelve to seventeen. For more than eighteen years I have been an active class leader, as I am yet, in the Methodist Episcopal church. During all these years I have been thrown in very close touch with the conditions regarding juvenile delinquency as I now see it; and especially the soul and body destroying agency, immorality. Since taking this work, in a little over nineteen months, nearly seven hundred children have passed through my hands. Almost every possible nature of offense these

many children were found guilty of. Out of this vast number, some eighty have been brought before the court, found guilty and sentenced to the State Industrial school. Among this number fifty-eight were boys, eighteen of whom were sent to the Industrial school. Of the twenty girls brought into court, and found guilty, ten of them have been sent to penal institutes. The boys would average about fourteen years of age, the girls that of fifteen. Possibly five per cent of the boys brought in were for immorality; of the girls at least seventy-five per cent were guilty of this offense. Boys can be handled more successfully for this offense correctively, than girls; hence, the great difference in the number brought before the court on going wrong in this direction than boys, as our personal investigation shows. I have discovered in my work that the boy who has become a confirmed cigarette smoker, has in a great degree lost control of his sexual power, and is seeking for the gratification of his base desires, from the girls that are likewise debased because of attending the cheap shows and vaudevilles.

"I consider the two greatest dangers that confront our boys and girls of the present day, to be the cigarette for the boy, and the cheap shows, vaudeville, for the girls. In one week I gave my entire attention to working on immoral classes in one of our public schools. I started out from a list of possibly ten names a girl had given me, of the girls she knew had gone wrong, and the names of the boys going wrong with them. I chose a name from the list of a girl that formerly had been a member of my Sunday school classes. She confessed to her immoral life, and I asked her to give me a list of the girls she knew and the boys she knew having had sexual correspondence with them. I pursued this plan till I had some twenty lists running from ten to nearly eighty names per list. I made careful inquiry as to the facts surrounding these cases, in order that I might determine the best thing to do. It was clearly demonstrated that I could have sent a car load of boys, and even men, to our penal institutions, but in order to do so, I must go into our public school for the witnesses and partners in their awful crimes.

These girls would range from twelve to seventeen, mostly fifteen or sixteen. The condition was simply appalling, and yet I felt other means must be employed than that of the law, so I went, accompanied by my wife, to the mothers of these girls, with the girls present, when we listened to a repetition of their story of shame. I would rather not continue this part of the subject, as it is so full of anguish and heart breaking, because the iron must be

driven into every mother's heart, who must thus hear for the first time the story of her girl's shame.

"Another sad feature of this work is the great number of these girls who belong to our churches, and especially of our largest. It is simply appalling the means that are being used by these boys and girls to prevent conception, as they are doing this kind of work; also the amount of venereal disease that is prevalent among both sexes. In this juvenile work we discovered those things very rapidly, as one boy or girl gave a confession leading to the detection of numerous cases.

"Let me close by stating that I think the arch enemy of souls is striking the hardest blow at this time ever struck at the human race, as he is aiming at the motherhood of the race in reaching for the girl. He is willing for her to attend and even belong to the church, if he can keep her going to the shows and vaudeville, because then she will soon become an immoral girl, and then her prospect of womanhood is prostituted forever. This is a startling point for our religious teachers to consider."

With the average public school in such a condition, manned and officered with teachers who not only are not spiritual, but set the example for your boy or girl by themselves attending the cheap, gaudy places of amusement, what likelihood is there that your boy or girl surrounded by such influences, will come through unscathed?

Where should we send them? To a school where every teacher enjoys the experience of heart purity, where every recitation opens with prayer, where God as God is worshiped, and where the deity of Jesus is upheld, and the personality of the Holy Spirit is believed and taught; where the teachers will not only take an interest in the intellectual advancement of your child, but will also strive to lead him to Jesus, and a knowledge of His power to save. Where every student is taught to believe and reverence the Bible as God's Word, and thus surrounded with such hallowed and holy influences, impressions will be made upon the mind and heart of your child, that when in later years, surrounded by sin and sinful associations, the impressions received and lessons learned will be a lasting influence in and upon his life. What kind of a parent is he who would refuse the best effort or greatest sacrifice possible to give his child such opportunities? What kind of a parent would he be to desire anything less than such an education for his child? And with such schools in existence, how could he desire the best for his child and refuse to place him in such an institution?

The Christian School

By W. H. Davis

AT the present time education is making its advances along all material and industrial lines. A school of any importance must have some one, or more, or all of the following, or still other, and other departments, Domestic Science, Manual Training, Mining, Civil Engineering, Electrical Engineering, Surveying, Telegraphy, Agriculture, Horticulture, Business Course. These are all valuable in themselves but are there not other considerations more important and vital set aside? Under this scientific research and advanced industrialism, what has Germany and the Old World produced? They have achieved the highest efficiency in the Mechanical and Industrial Arts. Where our forefathers used the uncertain flintlock, Europe has introduced every device of war. Commodore Perry had to meet his naval antagonists at close range with wooden ships hewn from the timbers of the forest, while now immense floating forts of steel combat like forts of steel at eight and ten miles distance; and these floating places of iron are easily sunk at that distance with their armies, or rather navies,

of fighting men. It is no great feat of arms to send a missile to destroy a fort or set a city on fire at a distance of twenty miles. But it would not help our subject to speak of all the modern inventions and engines of war. Then, again, in business and commerce and agriculture, we see the same mighty strides of progress. The seas and continents have been brought close together by cable, by wireless, by telephone, by inter-ocean canals. This recalls but a glimpse of modern industrialism, of the achievements of modern science. We have constructed civilization into a great machine, and dot on our power and industrial efficiency, when in fact, this modern machine has come to control the man as much as man to control the machine.

In this clash and din of progress in our day, what has become of Germany's theology? Of Germany's religion? What has become of France's vital piety? What has become of Italy's devotion, even to their Catholic tenets? What is transpiring even in England, and all other nations of Europe? The same state of affairs everywhere is rapidly approaching.

And America is fast following Europe in her schools, if indeed she is not surpassing the Old World altogether.

Let us say again, there is no word of criticism on all this industrial training, or even on these great military inventions; we rather approve and applaud the doings of our generation.

But, but, isn't there a screw loose? Isn't there a deficiency in all this tangle of advance?

The difficulty lies at the very root of our educational system. We have ceased to try to make men, and instead America and all the world has joined in the jostling throng to make machines. Instead of men to grapple with national, political, social, and Christian enterprises, we join in making human machines material efficiency, whereas producing manhood should go always ahead of industrial progress.

In our educational system, especially as a church, we must revert to the older system of making men. Men need to be broad in their minds, in their morals, in their religious views and experiences. These must determine as to any real and desirable and lasting progress. Present education affects the Nazarene church, and all churches, directly. The young of our best homes are hurled into this system of schools with their mad desire for efficiency and of gain. With what results? Many of our brightest and best are swept into the rush for gain, and political and industrial power; and alas! if the church is carried on at all with any degree of primitive purity, it must be done by the less favored sons and daughters, those who have not had the opportunity of education that they needed.

Our need in this matter is so great, so appalling, that we scarce dare speak of it. It is a need so deep and vital that it should call out as great power and energy on the part of Christian teachers, as the ministers themselves put forth to further the glorious gospel of Christ. It is common opinion that the minister should sacrifice all, home and friends, and every worldly, and even worthy consideration, to preach the Gospel. In helping up the young to their highest usefulness, in what should the Christian teachers be less devoted and self-sacrificing? In what should he receive less sympathy and support from a patronizing Christian public?

We may speak of the corruptions in the public schools; we do not wish to increase or diminish that feeling in the church or in the general public. Generally, the common estimate is about fair, and among Christian people the opinion in regard to lack of Bible and moral and religious training is in the main correct.

But that is not the basal difficulty or opposition to be overcome. There will be corruption where ever there is humanity in its present state, some even in our Christian schools. The main need is for a radical change from worldly and industrial efficiency to Christian efficiency. It would indeed be superfluous to say that can not be secured in a worldly school, however good. The pupil can not be expected to rise above his worldly teacher. He will do so in exceptional cases. But such a condition a young man or woman ought not to be compelled to rise above; especially, since the greater number will not do so. The teacher must stamp and will stamp himself on his pupil. The Christian teacher must and will stamp his motives and desires and aspirations on his pupils. These things are in the very law of nature and can not be otherwise.

The first thing, however, that strikes us with concern, as we consider this subject, is the cost of conducting a Christian school.

In answer to this we are relieved very sensibly by the fact that the greater costs of modern education is in its industrial character. The very thing we do not need in the formative and most important part of education, is that that costs the most. A great school will have its hundred professors, which puts the expense entirely out of the reach of a small church. Then our high schools and grade

schools in towns and cities are arranged on the same elaborate, diversified, and industrial plans, which also puts these schools on a plane entirely out of our reach.

What can be done to relieve this congested condition of our educational system? We can arrange our schools on an entirely different basis. As we can not do everything, even though useful and helpful, yet it is entirely within our reach to arrange them on the specific plan to make strength, and breadth, and brain, and character. That is the first, essential, and necessary condition and need in education. Applied industrialism is specialization in the arts and sciences. Without broadened minds men can not specialize profitably. In other words we can not specialize until we have something to specialize. This throws us back to the first essential of acquiring strength, and courage, and purpose, and spirit.

The question ever arises in the minds of many, can we do this? Can we make provision for education of the young along lines of the best advantages for growth, as a preparation for specialization and efficiency in any department in which a Christian can be useful? Emphatically we answer, Yes.

Let us consider the How; for that is the whole basis and benefit of this educational discussion. By eliminating industrialism and specialization we cut off, I will say, two-thirds or three-fourths of the cost. It takes now sixteen years to get a good education, or all of the youth period, eight years in the Grades, four years in High School, four in College. The strictly literary and training school needs all that time to develop that sturdy worth the pupil will need in life. The legal profession has long found out this truth, which we are so slow to discover. They take their training course; then after graduation from college or university, they take their course of law. Can we not learn something from a great worldly profession? We ought. But some will say they haven't time or means for such an education. We know, some have not. But it will be safer and better to go as far as they can in a regular course of training, and use their life in business, or whatever they enter upon, to study and develop their special field.

We make increased expense, secondly, by multiplying courses of study. We have the Classical Course, Scientific, Literary, and Philosophic Course. It may be profitable to have many courses, if we have money to meet the demands. But necessarily it greatly increases

expenses. There must be additional professors, additional buildings and appliances. And we call especial attention to the fact that there is not so much advantage gained in this multiplication of courses, in a real manhood education, as some suppose. One well selected course of study, running through the whole sixteen years, will produce admirable results. Especially does it seem,unadvisable to multiply courses, where brethren are lifting till they see stars, to keep the college or university going.

A third matter in which we are undertaking too much is grade work. In many, if not most, places the public school is well equipped to conduct the primary and lower grades, better even than we can possibly do in most places. Generally, the public schools make a specialty of providing mild and efficient teachers for the primary and younger children. Of course where there is enough money to conduct the lower grades, or where our people or any Christian community, are in the majority, and can secure good Christian teachers through means of the public school, primary Christian schools will be a great help. But in most every case the conditions will be different. From the seventh grade up through the high school is the danger period before entering college. By selecting a good course, and only one course of study, running through the seventh and eight grade, and the four high school years, an Academy Course can be conducted astonishingly cheap, if efficient, consecrated, Christian teachers can be secured.

It will cost any community decidedly more to send ten young people away from home to a Christian school, or to any good school, than it would to support an Academy at home.

But the worst of all is that, unless we conduct schools of academic grade, unless we are able to inspire in our young people ambition, love of study, and hope in accomplishing noble deeds, by wholesome, intellectual, and spiritual instruction, in schools of our own, and those conveniently near to those that need it a very large percent of our people will not, in any higher sense be educated at all. We are not in this battle for a day or a year, but for the whole world, and as far as our influence may be able to reach into the future. So, as we may be able, it is our duty to lengthen our cords and strengthen our stakes by a thorough preparedness program that will reach every young person, so far as possible, throughout our denomination, and throughout the length and breadth of this Christian land.

The Bible a Text Book for Our Schools

By C. H. Strong

THERE are three important places in which the Bible should be; the home, the pulpit, and the school. Not as a relic, but as an all-important factor to the well-being of those who may be touched by its teachings.

The origin of public schools was in Massachusetts. In 1647 a law was passed requiring every town of fifty householders to have a master of reading and writing, and every town of one-hundred householders to have a grammar school. The plan was followed throughout the New England and the Eastern states quite rapidly, the Southern colonies falling into line after the revolution. The plan was generally adopted, and schools increased until in the year of 1910 the enrollment in the elementary schools was 17,200,000, in private schools 1,500,000, in colleges and professional schools 300,000.

In the early institutions of learning the Bible held a very conspicuous place. It was the principal text-book. It has been said that this was not the wisest plan. Possibly it was not. But if it was impressed too generously then, the reaction and swinging of the pendulum to the other extreme today is alarming, dangerous, and unsafe for a nation that calls herself Chris-

tian. When a country such as ours, with her charitable institutions, churches, open Bible, public schools, etc., raises sons and daughters to vote out of our schools the Book upon which our laws are based, as Arizona, California, Illinois, Minnesota, Missouri, Montana, Nebraska, New York, Washington, and Wisconsin have done, it is time for those who love God, His Word, the youth of our land, our own well-being today and prosperity tomorrow, to cry out against such outrages before an insulted God visits us with His condemnation, as He has done to other countries that lapsed into like infidelity.

The Bible should be in the public schools because of the place it holds in education, in advancement, and in research. There has always been an effort on the part of a certain class of men to do away with all that is supernatural. To accomplish this they well know they would have to strike out the Bible first of all, for it is not only a code of laws, but also a book of acts: acts of God, His dealings with man, His instructions to man, and His warnings to man. A brilliant English agnostic illustrates this point well when he says: "Prove that there is no resurrection, and all other mir-

acles must go; but if the resurrection be true, all other miracles are easy." So we say, prove there is no authoritative Bible, and men will have no anchor for their hope, and will be drift on mid-ocean.

The Scriptures say: "In the beginning God created the heaven and the earth." We do not know when that beginning was, but according to the best biblical chronology, man's beginning was about 6,000 years ago. Men have taken issue with the scriptural statement, and have gotten a spade and begun to dig, but have dug up evidence contrary to their own theory. For instance, archeologists in excavating in a certain eastern region dug down 125 feet and found brick and pottery, and they said: "This proves that man lived ten thousand years ago." They dug down fifty feet more, and found more bricks and pottery, and they said: "This proves that man was living here twenty thousand years ago." But they dug fifty feet further and came upon a statue of a Roman emperor, who lived about three hundred years before Christ. Within the last two years some workmen opened a tomb in Egypt in which were found some crocodile mummies. They were tightly stuffed with records that prove the Bible statement of Luke to be correct.

Let it be said to the glory of God, and with due respect to faithful men, that after doubting geologists have dug, skeptical scientists have researched, and evolutionists have compared, that the Bible remains the ever-living Word of God, that is destined to outlive heaven and earth; and the pupils of any school ought to be taught to reverence it and follow its precepts.

There is another class of men, however, that all have more or less to do with, that have been more successful in their tirade against the teachings of the Word of God. They are found in both our schools and pulpits. They are known as higher critics, or, they may be such and not so known; if so, that much the worse. A bottle labeled poison is not so likely to be disastrous as a bottle of poison not labeled. Andover University was created by lovers of the truth, when Harvard failed to fulfill her mission, but things have changed since then. Today they can swap professors and sleep peacefully together in a Unitarian berth.

Professor Schmidt, of Cornell, said at St. Louis: "Moses did not write the Pentateuch. There never was any Moses at all. Abraham, Isaac, and Jacob were the names of gods, not real human beings. The children of Israel were never in Egypt. They worshiped a pig." Is not this death in the pot?

Some one says, Why speak of these greater institutions? Because our smaller schools are being tutored to a greater or lesser degree with professors from these universities, and if not in your local school, your boys and girls are looking forward to a higher education, and, if they go without instructions in the Bible, do not be surprised if they return home without faith in it. Numerous illustrations could be gleaned on this point from actual experience.

Again, the Bible ought to be in the public schools because of its moral and spiritual worth. Our schools are places where young minds should be taught high ideals of morality, and no book will compare with the clean line of decorum insisted upon in the Bible. It not only points out the rewards for purity, but also shows the doom of immorality, be it in thought, word, or deed. Morals become good or bad at the fountain. Thinking and reading is the fountain. If boys and girls were taught to read wholesome matter instead of dime novels, such fatalities as recently occurred at Danville, Ill., Rome, N. Y., and in Pennsylvania, would not likely occur. All of these confess their downfall to the reading of bad books.

Great men have recognized the Bible as the most valuable instrument to attain the moral nature. Benjamin Franklin said: "Young man, my advice to you is that you cultivate an acquaintance with and a firm belief in the Holy Scriptures, for this is your certain interest. I think Christ's system of morals and religion,

as He left them with us, the best the world ever saw or is likely to see." No wonder he answered Tom Payne as he did in regard to his book, "The Age of Reason," when he said, "Burn it; do not unloose this tiger on the world! If this world is as bad as it is with the religion of Jesus Christ in it, what would it be without it?" Daniel Webster said: "If there be anything in my style or thought to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures."

Ruskin once said: "Whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."

"So great is my veneration for the Bible, that the earlier my children begin to read it, the more confident will be my hope that they will prove useful citizens to their country, and respectable members of society," said John Quincy Adams.

Wherever the Bible has been dropped from the home, pulpit, and the school, and other things such as the dance, the diamond, and the gridiron have come in, morals have been at a disgracefully low ebb. Look at France, for instance. "One hundred and seventeen years ago, when the Bible was banished and its truths spurned, reason was enthroned, and lust made a god, and appetite and passion ruled, and a nation sunk into infamy. God and His Word were recklessly denied, beastly lust usurped their place, and license unlimited was the rule. We may think we are too elevated for any such

fate, but we are on the same road the French traveled to get to these depths."

Teaching pupils to be of social, political and economical worth, is too often the highest aim of the school. To be an asset to the commercial world is too temporary to be of the greatest good. We also recognize that all teachers and professors are not preachers, theologians, or doctorinarians—they need not be. The simple Word of God revered, read and respected, would serve as a compass to locate, a balance wheel to adjust, and an indicator to direct every boy or girl, man or woman that would heed its precepts. Sir Matthew Hale once wrote: "The Bible is a book full of light and wisdom, will make you wise to eternal life, and furnish you with directions and principles to guide and order your life safely and prudently." According to Beecher the Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on the rocks and bars.

This grand old Book is "the forerunner of civilization, the molder of institutions and governments, the fashioner of law, the guide of history, the friend of science, the inspiration of philosophies, the text-book of ethics, the light of the intellect, the embodiment of all lofty ideals, and the answer to the deepest human heart hungerings."

Refuse it, reject it, and neglect it, and turn to your text books and other things if you will, but remember it is written with the point of a diamond, in ink of blood, and on tables of adamant, that " whatsoever a man soweth, that shall he also reap."

Personality In Education

By A. M. Hills D. D.



REV. A. M. HILLS

The week before James A. Garfield was inaugurated president of the United States, as being a college teacher himself, he was invited to address a great convention of school teachers. In his address he said: "I would rather study sitting on one end of a hewed log, if my old college president, Mark Hopkins D.D. LL.D. sat on the other end of the log, than to be trained in the costliest and best equipped educational building in America, by ordinary teachers."

That was a great statesman's tribute to Mark Hopkins, that great educator, author, and eminent Christian, who put the impress of his magnificent personality upon thousands of Williams College students. A multitude of jurists, authors, teachers, preachers, and statesmen, lived after him, and called him blessed. He well illustrated personal influence in education.

And he was not a solitary example. Through all the ages, such great personalities have appeared, whose lives made radiant succeeding years. A few instances of a multitude may be cited to show the importance of this element in any plan of education.

Joshua is one of the most beautiful and faultless characters in the entire Word of God. And why should it surprise us? He sat at the feet of Moses. He dwelt in the sacred tent with the man of the shining face, the man with whom God talked as with no other human being; the greatest purely human person that appears in Sacred Writ, perhaps the greatest that ever graced our planet.

The building was not costly in which Joshua studied. At the most it was no more than a badger-skin tent; and it may have been only

a "ten ounce duck." And we dare to say that its furnishings were not sumptuous; a bed, we may suppose, and a few benches for seats, or a mat on the ground, and an unvarnished table on which Moses might write the Pentateuch, and some Psalms, and his supreme court decisions, which he might have dictated to Joshua. It was indeed an inexpensive university. But forty years in that tent with that learned, meek, patient, holy man of God! The school sheltered from the desert heat by the "Pillar of Cloud," by day, and lighted by the "Pillar of Fire" at night! Ah, Joshua, you were a favored student, and that university from which you graduated, utterly surpassed any university of earth today, of electric-lighted, marble halls, in the ability to turn out manhood, which is the chief product and supreme test of any school.

Eli's boys backslid and dishonored their father's instruction, as any boy in after years may do; but Eli was great, for he trained Samuel from babyhood to be the great prophet and reformer and statesman of Israel.

David, poet-laureate of the ages, the statesman, general, king, by his masterful personality, trained a whole school of mighty men, and has cast a bar of light across the centuries which never grows dim. He set a pace for the psalmody of the church of God on earth, which has never yet been surpassed, and his influence is still felt in every sanctuary of the world.

Elisha was a big young farmer with twelve yoke of cattle. He turned his back on it all to "pour water on the hands of Elijah," the mighty personality who had power in heaven and on earth, and made a wicked king and queen and their worthless courtiers tremble. Elisha followed this shaggy giant about from one school of the prophets to another, drinking in his manly spirit and loyalty to God. And when his great master was carried to the skies in a chariot of fire, lo, Elisha becomes the great leader of national reform, the power behind the throne, that moved two nations Godward.

St. Paul sat at the feet of the great Gamaliel, and Timothy sat at the feet of Paul. He could

find no man "like-minded" with his beloved Timothy in the care of the churches. And why? Because Timothy was his intellectual and spiritual son.

The same truth is illustrated in secular as well as in sacred history.

Socrates had no great building to teach in. His classroom was the market-place, or public square, or the grove by the pebbly brook, or his dungeon from which he ascended to his martyr's crown. Any place where he could collect the youth would do for him. But out from his dungeon went a band of admiring students, to be the future statesmen and generals, and authors who made Athens forever famous. He is still ruling the spirits of men from his urn.

Luther's exegesis of Galatians was not the best; John Wesley was astonished at it. His university was no great affair. But Luther was a great, vital personality, a burning torch of a man, that set on fire everybody that came near him. Thousands crowded to his lectures, and the young men went away enthused with the truths of the reformation, to shake the whole empire and the Church of Rome. It was so with Zwingle, and Calvin, and Knox. Whatever may be said of their theologies, they were great personalities that stirred the souls of men, and made wicked rulers stand in awe of their burning messages, and flaming eyes, and dauntless courage. The young men whom they taught have been the master spirits of the earth.

John Wesley really never taught in a college after he spiritually came to his own. Yet by his wondrous personality and gospel messages of full salvation, he gathered around himself a devoted company of preachers who had imbibed his theology, his spirit, and his methods. They went out, stamped with his greatness and purpose to take the world for Christ. He said: "The world is my parish," and they, by the untiring zeal which he inspired, have made it so.

When Timothy Dwight, the elder, a descendant of Jonathan Edwards, was elected to the presidency of Yale college about 1800, there were but four Christian students in the institution. The rest of the students vauntingly named themselves after the infidels, Plaine, Voltaire, Rousseau, Diderot, Hobbs, etc., and were better known by these assumed names than by their own. Dr. Dwight, with his massive intellect, walked into that infidelity by a long series of sermons, which grew into a great theology. The infidel spirit withered and fled, and the great institution and New England were saved for orthodoxy.

Oberlin college was planted in what was then practically a swamp. The blue clay mud when wet, was about bottomless. At the beginning there were times when the students, even girls, had to walk the last eight miles to get to the college. No wagon could make it. One of the first buildings was sided up with the slabs of the saw logs put on upright. It was called "Slab Hall." But the trustees had the profound wisdom to call two giants to the faculty, who knew God, Asa Mahan, the greatest soul-winning preacher in Cincinnati, to be president, and Charles G. Finney, to teach theology and preach. He had already filled the world with his fame as the greatest soul-winning preacher on earth. Students crowded to that school from all over the land, and from England and Scotland. A theological school in Cincinnati was emptied of all but three students. They soon had a thousand students at Oberlin. Garfield said: "Oberlin touched the moral nerve of the nation as no other school on the continent had done." A great circus tent was pitched every Saturday night, and taken down every Monday morning, to hold the throngs that came to hear Finney preach. Over the tent was a streamer inscribed: "Holiness to the Lord." Oberlin, with its fathomless mud, and its Slab Hall and circus tent, and its pinching poverty, with Mahan and Finney, was a greater spiritual power in the nation than she is now with her immense stone buildings and four or five millions of endowment.

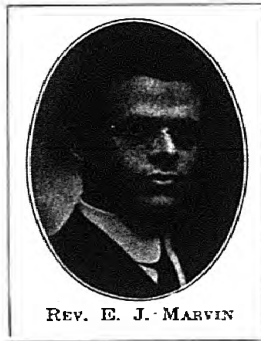
We sat under the last four years of Finney's preaching, and our soul was stirred to the depths. We took notes of his sermons, and learned to develop a theme and stick to it, as a sleuth-hound follows his game. Another strong character touched our life in the classroom—Dr. Judson Smith, afterward the great secretary of the American Board of Foreign Missions. We dream of him yet. Then we went to Yale and met ex-President Woolsey, and

President Noah Porter, and Timothy Dwight, grandson of the elder Dwight, who also became president.

The moral of all this is plain. It takes strong personalities—real men to make colleges, and to make men. If the Nazarene church would build up her educational institutions, and train a race of preachers and educators, let her search the land for strong personalities, real men, and put them into her faculties.

Universities for Our Work

By E. J. Marvin



REV. E. J. MARVIN

I approach this subject with considerable apprehension, for I realize its dangers. In the work of education, as in all other work, our greatest need is reality and humility. A couple of years or so ago I rejoiced to hear our Dr. Bresee say, "We are neither optimists nor pessimists but realists." One of the finest

things in philosophy today is that which suggests realism and search for truth by the process of elimination of the unsubstantial or fanciful.

By way of definition, President Garfield once said, "A log with Mark Hopkins on one end of it and a student on the other is a university." But this would hardly be accepted as standard, or as truth, and as we purpose to be truthful along all lines we will endeavor to be consistent in our terms.

Encyclopaedia Britannica says, "The Medieval Latin term *universitas* was used originally to denote any community or corporation regarded under its collective aspect—originally applied to scholastic guild (or guilds). In the United States the term University is applied to schools of diverse character. It was not until 1880 that there was a distinction made between colleges and universities. In this source we also find that the colleges of this, as well as other lands, were the offspring of religion. "Harvard and Yale were the children of Congregational churches, Columbia was fostered by Episcopallans, Princeton by Presbyterians, Rutgers by Dutch Reformed, and Brown by the Baptists. Around or near this nuclei during the close of the nineteenth century, one or more professional schools were frequently attached, and so the word university is now applied to a group of colleges. Harvard, for example, most comprehensive of all, has seventeen distinct departments, and Yale has almost as many. Columbia and Pennsylvania a similar scope. In the latter part of the nineteenth century Yale, Columbia, Princeton, and Brown, in recognition of their enlargement, changed their titles from colleges to universities."

The Standard Dictionary has the following: "Universities arose in Europe in the Middle Ages, and were at first essentially ecclesiastic. Their functions gradually became specialized, some dividing into several faculties, each of which took charge of some subordinate teaching bodies, as now in the older English universities, where the relation of the university to the college is similar to that of a federal government to that of its component states. In the United States the word has been used loosely, and many institutions that are nominally universities have a standard lower than that of other so called colleges; but there is a general tendency to restrict the word to institutions offering non-professional instruction beyond the bachelor's degree, having affiliated professional schools."

In Munroe's Encyclopaedia of Education we

find: "According to the definition of the National Association of State Universities the 'standard American University' must require for entrance to its college department a high school course of four years or its equivalent; it must give in its College of Arts and Sciences two years of general or liberal work, followed by two years of more specialized work of University character; it must have adequate facilities in at least five departments for three years of graduate work leading to the Ph. D. degree; it must have at least one professional school such as law, medicine, or engineering, requiring for entrance two years of college work."

When we come to the subject of Universities for our work, we come to the thought of new bottles for new wine. We are in a new movement, and if there is any place where the movement will be represented it will be in our schools. What we need is schools that will break, if necessary, with the recognized systems of education, be founded and proceed on the basis of truth. I can bring to your mind what I mean in a short space as follows: If the leading philosophers and scientists among the ancients such as Plato, Aristotle, and Socrates, and the more modern Darwin, Spencer, Comte, Kant, Spinoza, Huxley, James, Eucken or Bergson believed as we do, their system of thinking would be different. To be more radical, if the formers of our modern system of education were Bible Christians the aforesaid system would be revolutionized and changed. It might help an enemy to run tracks into his vicinity that would fit his trains, and to order our schools to fit the philosophy of the world, might help our enemy. Satan knows what appeals to the depraved mind, and he caters to it, until he gets us going faster and faster on the railroad of unbelief and pride of life toward destruction. In the world there are currents of thought as there are currents of air. These currents are called philosophies. They all have their source, and mostly in unbelief, for, as a rule, the great philosophers believe in neither God nor the Devil. A Christian school might help our young people to better navigate the sea of life if it also afforded opportunity to study the currents of philosophy, but if they are going to swallow all that has been said by infidel scientists in philosophy, psychology, etc., their faith surely will be asphyxiated. Psychology has become a hobby or a fad among the would be scholastic, and many preachers think that by it they will discover the secret of success. A preacher friend of the writer asked one of the greatest living psychologists if he thought psychology would help him in his pastoral work, and was very much surprised with the answer. "I don't know as it would." There are things along this line that a student might imbed to his profit, and some to his loss. To illustrate; two ministerial classmates were talking with the writer at the seminary when one said, "Marvin do you honestly believe anyone ever had an answer to prayer?" I replied, "I have. Also, I have had a similar satisfaction spiritually after a season of prayer to what I have had physically after a needed meal." "Oh," said he, "that was only the power of mind over body." "But," said I, "I have realized the answer of my prayers for others immediately, while I was

praying for them." "Ah, that was merely mental telepathy," they retorted. Of course we may doubt the sincerity of their statements, but the seed of doubt is sown. In conversation with another student of psychology I was telling how Mrs. Palmer prayed, waiting for the Spirit to recall promises, and said I had had a similar experience. "Was that not a matter of suggestion and association of ideas?" questioned the person. A certain preacher told the writer that if Wesley had studied modern psychology he would have had a different view of entire sanctification. I might have replied that we probably never would have known there was a Wesley if he had been influenced as the brother had. Still another fellow student, a dupe of modern notions on this line, and one who was manifesting symptoms of an exaggerated ego said, "I shall have to change my doctrine of sanctification, I can not agree with the holiness folks." What he needed was heart experience, and what we need is a school or schools that will foster the experience of entire sanctification, and make it an ally to the training of the mind, rather than schools with a system that make a student feel and say what I have heard, such as, "When we get out of school and get into work we will be more spiritual." We hear and say a great deal about *CHRISTIAN EDUCATION*. Are we prepared to radically stand by that term? If we are to mold and fashion young people's minds to fit the modern system of education, we can hardly expect them to fit the mold of "Be ye holy; for I am holy." Therefore, we must have schools that will *equip for life* rather than prepare for other schools not our own, schools founded upon the philosophy of the *WORD* rather than the

philosophy of the *WORLD*. Furthermore, if we are to have high grade institutions of learning, in consideration of the fact that they cost millions of dollars where our present schools cost thousands, our financial resources will determine how many schools we can have. In the different sections of the country our people will have their various schools. If these schools can not satisfy students and fit for life, they might in an academic department prepare for a real Nazarene University.

With further reference to the term University we must not be so anxious for the approval of man as to exaggerate ourselves. Should the grammar and high schools of the East tuck on a little college work, and call themselves universities, the rest of the country would judge their character accordingly, and some one might remember that the word hypocrite comes from a Greek term used to designate actors who dressed themselves to look larger than they were. We believe no such intention ever entered the mind or heart of the good men and women all over the country who have founded our schools, and who are doing the best they can with what they have to provide places where our boys and girls may get something of an education under Christian influences.

In the first words of this article we intimated our fear in approaching the subject of universities for our work, as we realized their importance and their danger. We had *Christian Schools*, schools with a new and independent system based on the Bible; schools that might mark a new epoch in the world's history, and we also had in mind the tremendous dangers that ever threaten us from worldliness and fanaticism.

Higher Education and Applied Christianity

By Rev. R. T. Smith, S.T.D., LL.D.



Rev. R. T. Smith

We are living in a practical age. This is manifest in every phase of human endeavor. The demand is to know and to do, to know the things that may be done. This tendency is apparent in the educational movements of today. The call is for vocational courses of study. We may argue that an education is for the

purpose of drawing out, developing and strengthening the mind and, incidentally, the character. We may insist that the student pursue such studies and consider such subjects as shall develop strength, exactness, and poise; that he may attain self-mastery. But the spirit of the age asks what he can do for himself, for his country, for society, for business. And the query is, Can not a curriculum be presented, the mastery of which will at the same time develop strength, exactness and poise, and also fit the student for some profession, business or position in the world's activity? Why should he be an educated fool? Why should he be helpless in this everyday, practical, rushing world? Why should he be a cultured gentleman, with refined tastes, and be a helpless beggar? Does not his very culture make him miserable in the midst of his helpless poverty?

A man must have such training that he may be good for something in this life of changing conditions and multiplied demands. Not much call today for the dry as dust, impracticable, ethereal, abstract scholastic, who lives his secluded life in the environment of the mental productions of the defunct philosophers, scientists or literary characters. The contributions of the past are taken for what they are worth in the development of mental, moral, and spirit-

ual character, and the fitting of man for the life that now is and, but too seldom, the possible influence upon his future destiny, or the life that is to be.

What will the study of Greek or Italian do for a man besides the mental development? Much for some professions, nothing for others. Why should I study the higher mathematics? In addition to the mental stimulus it may be a help or it may not be of any value whatever, depending upon my profession or business career. So we must conclude that there is something in the contention of those who insist that education should be vocational. Like many other things, this contention may be emphasized too much. One can stand so straight that he leans backward and makes himself ridiculous; but that is no reason the other man should develop a stooped or lounging attitude.

Granted that vocational education should be encouraged, may it not be proper to consider what man's vocation should be? Is it not possible that because of low ideals of life, the general sentiment of the community, imperfect knowledge of the field of activity, or circumscribed vision regarding our relationship to the great future, we may fall short of the highest and the best? It has been well said that the good is the enemy of the better and the best. No man should be satisfied unless he is doing his best. No man can do his best unless he has the highest possible ideals, visions, equipment, and correlation of his powers and efforts with his environment. If my ideal is that the making of money is the highest good, if I have no vision beyond my own selfish world, if I live for myself alone, and I seek only such equipment and training as shall gratify my desire to accumulate wealth, satisfy my carnal demand for pleasure, ambition or other longings of this life, I have fallen far short of the highest good. Even this life at its best is incomplete and must have the ideals of the other life as a magnet to lift it to the healthy atmosphere, which alone can bring forth vigorous and efficient activity.

What is the highest ideal possible in this life? If it be only to gratify self and to attain temporalities, vocational training, such as set forth in the curriculum of state universities, and professional schools, it meets the demands of the hour. But is the generally accepted ideal the highest? Do even Christian schools grasp the vocational idea in the light of the Master's "Inasmuch?" Do they take in the two worlds in their reckoning? True, the theological seminaries and deaconess institutes may be said to train for service. But this is an age when the private soldier, as well as the general, the colonel and the captain, is expected to take his place in the world's conquest. Besides, the minister and the deaconess are circumscribed in their activities, and the average sociologist does not take into consideration the super-human element, the work of Satan in the unregenerate heart, and the transforming power of an indwelling Christ in the redeemed and sanctified.

The imperfection of ideals in the organized church of today builds a wall about it but too often leaves out the great mass of down-trodden, unchurched, and unsaved. They misunderstand, they do not love, but often hate, the church. They turn to lodges and so-called humanitarian efforts, and to sociologic and economic movements for help, and are not greatly assisted nor permanently. The divine element, not understood, is not utilized and correlated with human efforts. Yet the hungry soul of humanity is groping in darkness, and so-called philanthropic and humanitarian efforts, charity and worldly brotherhoods are all sadly inadequate to meet the heart's deepest need, since the life giving and soul satisfying personality of the Divine Savior is not invited as an essential part of the system and plan to uplift human society. In the church even where the ministry and his chosen workers have a circumscribed field of labor, though they may have a vision of the Christ, there seems to be a sad misunderstanding of the great mission of Christ's collaborators.

This manifestly unsatisfactory condition admitted, what is the solution? Christianity is needed and the gospel yet should be preached, but do we not need more of the type set forth in the Epistle of James, some of the writings of Paul, and the life and teachings of the lowly Nazarene?

Our highest ideals should have regard to the other life as well as this and we should shape this life with reference to our future existence. This will enter into the choice of vocations. What is gold here to one who may have a corner lot in glory on the streets of gold? What is political position to one who is to be king or priest in the heavenly world? What is worldly gratification to the joy and rejoicing of the redeemed and bloodwashed? When the humblest service for Christ here leads to the greatest honor and reward over there, is there not a strong pulling of heart strings for me to make the service of God and humanity my business and to pursue the avocations of this life to pay expenses and to contribute to my real business?

But shall I go into the harvest field with a dull sickle or to battle with a rusty sword? God wants the best we can give Him for this important task. The unskilled surgeon may take the life of his patient instead of helping him.

The conditions of society, the sad spectacle of the lower strata and the iniquity of the froth at the top, call for trained men and women in this divine world task of uplifting the race that they may get a glimpse of heaven's door. We send a few physicians and teachers to the heathen world and reach a few naked heathen and clothe them; but the work is inconceivable. Consider how little is done by Christian institutions among our own poor and corrupt! But who is prepared to do it? The ignorant? Only in an imperfect manner. Those trained in worldly sociologic and economic principles by un-Christian schools, and who enter the profession with other than Christian ideals? The

effort is inadequate and doomed to comparative failure.

The only solution is a Christian philanthropy. The proper method is through a college of philanthropy to train our best for the unselfish vocation of uplifting the race for the sake of Him who redeemed it. Let a knowledge of the Word of God, together with such training in science, philosophy, history, literature, and all the rest, furnish the mental equipment for those whose religious experiences are the richest and whose vocation has been chosen with reference to the highest. Then the knowledge of the power of Christ to redeem, accompanied by a proper understanding of the principles of sociology and economics, trained nursing, and missionary efforts, labor problems, and wise chari-

ties, and such other equipment as may be gotten in a properly constituted school of Christian philanthropy, will meet the crying need of today, a need so great that it broke the heart of the crucified Christ.

Our brightest and best young men and women should receive the most careful and comprehensive training, that they may fill to the limit the demands of the highest of all vocations, that of being colaborers with Christ. The higher classical education, associated with Christian and humanitarian ideals, dealing with live issues and present day conditions, with a dominating impulse of service for God and humanity, will recommend Christianity to the world and prepare it for the coming again of the great Teacher and King of kings.

with their boys and girls. You can not run a saw mill without logs, neither a school without students. One trouble I have found is that some of our people will send the good boy or girl, the one that makes no trouble and studies hard, to the high school and send the wild fellow whom they can not easily manage, to a holiness school, hoping the influence there will save him. The school needs all of our children that is, when they are of college age.

If we will furnish the raw material to our schools they will return this material transformed into finished product, meet for the Master's use, and a crown of glory to us forever. Let us fill our schools with students from our ranks, and thus we shall sustain the schools, save our young, spread holiness, and build the church.

Third, we must furnish them means with which to operate. A school is not a money-making institution, and no school can run on its income from the student body, unless the teachers make terrible sacrifices, which in many cases they have done uncomplainingly.

Some say this is our main difficulty, but such it seems to me is not the case. If the schools can get our moral support and students, they will get money as a natural consequence. If the pastors tell the young in their churches, that they need only to be filled with the spirit, and get along without the academic training they at once drive a nail in the coffin of the school and at the same time do the young people an injustice. We need the Holy Ghost first last and all the time, to be sure, and if we must choose between education and the Holy Ghost, then give us the Spirit, yes! yes! but may we not have both?

If we encourage the work of education by our moral support, and if we send to them our young men and young women, it will be easy for us to find men who will be willing to invest their money where the returns will be so great in character and service.

There should be, however, a fund raised in the church for the schools the same as for missions or other institutions. All should contribute, even though the amount be small, to our schools regularly. This I feel sure will be done at an early date. Brethren, please rally to the support of the educational institutions of the church. This we must do and in His strength we will do it.

How the Church May Help Our Schools*

By Rev. R. T. Williams, B. D.



Rev. R. T. Williams

The importance of our schools in promoting the church and in propagating holiness can not be over-estimated. The education of today determines the standards of tomorrow. The church of this generation is the product of the educational forces of yesterday, and the work of education today will

the church in the years to come.

We often say that the Pentecostal Church of the Nazarene has built schools. Truly it might be said, with no small degree of accuracy, that the holiness schools have done much in raising up the church.

Are our schools an important factor in the church? Are they not absolutely necessary if the church is to exist and grow? Can we succeed without trained preachers, workers and missionaries? Shall we depend upon other denom-

inations to train our preachers for us? If we do can we expect them to be real Nazarenes in doctrine and spirit when they fill our pulpits?

The church ought to take a vital interest in the schools, and we would suggest the following methods for aiding them.

First, the church can give its moral support to the schools. This may not at first seem important, but it is in my opinion, the thing of first importance. Nothing kills so quickly as ~~indifference, and good and enthusiastic word of the~~ indifference. A school must have the love, confidence, and good and enthusiastic word of the people. If the people of the church would get the schools on their hearts as we have the love of missions the schools would be looked upon as an essential factor in the salvation of the world, and as a result it would be easy to succeed. While in school work, I have sent out as many as five hundred letters to preachers asking them to speak a kind word for the school, and to send me on a card, I was furnishing, a few names of boys and girls who might be induced to attend school. Often I would receive fewer than twenty-five answers. The trouble was indifference, and lack of conviction concerning the importance of the work.

Second, the church must furnish the schools

Items of Interest From Our Colleges

NAZARENE UNIVERSITY

Never before in the history of the providential founding and development of the educational institutions of the Pentecostal Church of the Nazarene was there an outlook comparable to that which cheers the hearts of the friends of the University founded by our revered and now sainted, the Rev. P. F. Bresse, D. D. and situated at Pasadena, Cal., the "Crown City," "beautiful for situation," and the joy of millions of tourists.

That the church at large may know what our own District Assembly thinks of the outlook, we desire to call attention to the following resolutions which were certified to as follows:

"The foregoing was enthusiastically adopted by the District Assembly of the Southern California District of the Pentecostal Church of the Nazarene, June 24, 1916. Signed by R. T. Williams, General Superintendent, and Robert Pierce, Secretary of the Assembly.

"Your Committee feels very keenly its duty of recommending the heartiest endorsement of the plan adopted by the Board of Trustees of the University in reference to the prospective endowment and School of Philanthropy.

1st. We rejoice in answer to much prayer that the ideals of our founder and the efforts of the University management seem about to be realized as a result of the magnificent gift now apparently within our reach.

2nd. We are pleased with the plan and scope of work contemplated in the proposed School of Philanthropy.

3rd. We commend the excellent spirit, fairness, and frankness of Dr. R. T. Smith, Executive Secretary of the Nazarene University, and Dean of the College of Philanthropy.

4th. We commit ourselves cordially and with all diligence to the task of meeting necessary

financial conditions, and we will gladly welcome the representatives of the University to our Church and will heartily co-operate with them."

It is planned to organize at the earliest possible convenience, a College of Law equal to the best, with Judge Emory H. Smith, Ph. D., F. R. S. E., as Dean, and Judge W. S. Knott, President of the Board of Trustees, as Chairman of the advisory committee; and also an up-to-date Commercial College. These colleges are to be affiliated with the Nazarene University when thoroughly organized, upon approval by the Board of Trustees. Prof. H. M. Hills, capable and popular as principal of Academy, and Mrs. M. E. Bowers, principal of the Grammar Schools on the University Campus, and the skillful supervisor of the Normal Department, are both tried and true, trustworthy, efficient and safe in their religious influence over the young.

We are fortunate in being able to place our hands upon a man known and approved and greatly loved because of years of faithful service in the University, Prof. G. V. Fallis, Ph. D., who will aid in the administration as Vice President. His promotion has been fairly earned.

The friends of the University will welcome such with open arms and love them, "with a pure heart fervently."

With religious services both in Chapel Exercises and on Sundays under the supervision of the President or Dean, on the Campus, maintained, with a course of study equal to the best, with a strong faculty of wholly sanctified men and women, with a location at the beauty spot of the Universe, with a bright financial outlook, with the united backing of the friends of holiness, we need not fear; for God will give us a great year. We cordially invite the young people to share these splendid opportunities, and men

of means to verify the statement, "It is more blessed to give than to receive."

W. S. Knott, President,
Board of Trustees.

THE MISSOURI HOLINESS COLLEGE

The Missouri Holiness College is situated near Des Arc, Mo., one hundred and nineteen miles south of St. Louis, on the main line of the Iron Mountain Railroad, amid the beautiful scenery of the Ozarks. The College building is on the brow of a wooded hill, overlooking a clear mountain stream, beyond which lie the beautiful green fields, stretching away to the oak, walnut and pine covered mountains, banked by the hazy blue distance.

The campus is beautified by trees, great boulders, and a large spring of most excellent water. The altitude, the fresh mountain air, the glorious sunshine, and pure water are invaluable assets to the institution, insuring it against the liability of insanitation and disease.

College Hill is a village of about twenty-five well built dwellings, grouped around the college. Our aim is to give the child a Christian education from the first grade up, and to train Christian workers.

God is undertaking for us in this great work, and has given us Spirit-filled and God-sent teachers who are anxious to do something for their fellowmen.

September 12th, is the date the school will open. The money is coming in to pay off the school debt. The churches are responding to the call for help. I was at Caruthersville, Mo., last night and gave talk in behalf of the school, and after the service took up an offering which amounted to \$38.05 in cash and pledges.

We are looking forward, to when this work will blossom as the rose, and we are thanking God in advance.

I. B. Sipes.

ARKANSAS HOLINESS COLLEGE

The Arkansas Holiness College is located at Vilonia, Ark., in a quiet, beautiful location, especially conducive to good study.

The school buildings are four in number, including a large administration hall, with annex, two dormitories, and the president's home. A beautiful campus of fourteen acres, well drained and partly covered with forest trees, affords ample room and shade for the energetic student seeking inspiration and communion with nature and her God. Frequently in these groves are heard the voices of prayer. Students have retired there to wrestle, Jacob-like, and returned to tell of victory found.

For the next school year, beginning September 19, 1916, we are prepared to give courses in the Sub-preparatory or grades, if you have not finished your common school or grade work; then there is the Preparatory or Academy course, corresponding in the main to the ordinary high school course with Bible in addition. We also have two Bible Training and Theological courses, especially for those preparing for the ministry, or gospel work also courses in Music, both instrumental and vocal, and Expression.

Students and patrons are always interested in knowing about the faculty of a school—who they are, their qualifications and fitness for their particular work. We consider the Arkansas Holiness College fortunate in the arrangement of her faculty for next year. They are all vital Christians—men and women who have the burden of souls upon them, and the spiritual welfare of the students at heart, as well as their intellectual training.

They are well qualified educationally, and some have had special training for their work. All are successful instructors above the average schoolmaster.

This school enjoys the distinction of being one of the most inexpensive to the student of any of its grade that we know. Its purpose is not to make money, but to help worthy young people get an education at the lowest possible cost. Everything possible has been done to keep down expense and to give the student the benefit of as low rates as possible. You can go to school at Arkansas Holiness College almost as cheaply as you can live at home. Worthy students not having sufficient money can find a way through upon inquiry.

The school year consists of thirty-six weeks, divided into three terms of twelve weeks each.

J. M. Sitton, Business Manager.

NORTHWEST HOLINESS COLLEGE

I have recently returned from a visit to the Northwest Holiness College at Nampa, Idaho, formerly the Idaho-Oregon Holiness School. It was my pleasure also to meet with the District Superintendent, Rev. W. H. Tullis, and to meet the church people on Sunday, about two hundred and fifty in the congregation, and was hospitably entertained at the home of Mr. and Mrs. Eugene Emerson. The college came into existence in a truly providential manner. In 1913 Mr. Eugene Emerson visited the Nazarene University and attended services at the University Church. While there he was clearly convinced of the truth of the doctrine of entire sanctification and became the happy recipient of the experience. In response to a conviction of duty and a desire to spread the knowledge of this great truth he built a chapel in his home town of Nampa, Idaho, and dedicated it as a place where holiness might be preached and people urged to receive the blessing. Rev. But Robinson preaching the dedicatory sermon.

A small school was next organized for the benefit of the children of the parish, but so rapidly did it grow that it soon became necessary to enlarge the curriculum to include high school work. In 1915 the curriculum was further extended to include the first year of college work, and the increasing number of students demanding increased facilities, a tract of ten acres was purchased as a campus, and two buildings, Administration and Ladies' Dormitory, erected at a cost of \$13,500.

The advantages of location and possibilities as an educational and spiritual center, especially the increasing number of applications from students have led the trustees to enter a campaign for enlargement and improvement. The forward movement contemplates the raising of \$100,000 to be used in part for buildings, but more especially does it seek to enlarge the educational possibilities by creating a generous working endowment.

The trustees have been fortunate in securing the services of Rev. W. H. Tullis as Financial Agent. Brother Tullis is a successful pastor and District Superintendent of the Idaho-Oregon District. He has already begun his work, and has met with great success.

The curriculum of the institution has been enlarged this year to include college work, and the name has been changed from Idaho-Oregon Holiness School to Northwest Holiness College. It is quite probable that the demand will be such that not more than two years of college work will be offered, but arrangements have been made

for a faculty well equipped to offer such work as may be desired. Dean Hadley has charge of the Theological Department, which offers a Christian Workers' course, and will offer Seminary work when there is sufficient demand.

Professor Marshall carries his master's degree from Penn College, part of his graduate work having been done in the University of Chicago. He will have charge of the Department of Science and Mathematics. Miss Mary Forsyth will have charge of the Department of English Language and Literature. She carries her master's degree from Ann Arbor, Mich. and is exceptionally well qualified for this difficult yet important department. Mr. Fred J. Shields will be assistant in the Theological Department and Professor of Philosophy. Professor Shields takes his master's degree in philosophy from the University of Southern California this year. Mrs. Hester Shields will be instructor in Classical Languages, having taken her major subject in Classical and Modern Languages in the Nazarene University of which institution she is a graduate. Mrs. Grace B. McFosse is a graduate of the Cincinnati Conservatory of Music, having taken her voice culture with Miss Clara Bauer, a pupil of Marchesi, and her piano with Louis Schwebel, an artist teacher of the conservatory and a pupil of Valdimir de Pachman. The grammar school will be under the supervision of Principal B. W. Shaver, well known in the northwest as a teacher of wide and successful experience. The primary department will be in charge of Mrs. C. M. Kenyon, also an experienced teacher and peculiarly fitted for this work.

The work will be under the general supervision this year of Rev. G. Arnold Hodgkin, who has been elected Dean of the Faculty. He will have charge of the current business of the institution and will direct the chapel services. He will also act as Dean of Men, and with Mrs. Hodgkin will have charge of the young men's dormitory. Miss Letha Jones will act as Recorder and secretary to the Dean. Her wide experience in life, and her practical experience in college work will insure the greatest efficiency in this department of the work.

Work has already begun on the addition to the Administration building, which when completed will be 52 by 108 feet in size. It is built on the bungalow plan, two stories, and will have twelve large rooms including laboratories. A new steam heating plant was installed last year at a cost of \$2000. Hadley Hall, the dormitory for young ladies, is being enlarged, and a new dormitory for men is under construction. These buildings are two stories in height and contain thirty-two rooms each. They are well finished and furnished and provided with all modern improvements, including steam heat.

One hundred shade trees have been planted on the campus, and over eight thousand square feet of sidewalk has been laid. More sidewalk will be laid during the summer, and the campus will be set to bluegrass, which will greatly enhance its beauty and value.

The board of Trustees have an ideal of spiritual life and revival power for this institution as well as scholastic attainment. The members of the Faculty must be sanctified men and women, and clear in the doctrine and in the experience. The Board of Trustees have taken every precaution to conserve the work for holiness. In accepting the presidency of this institution, I have no hesitancy in saying that I am more than ever convinced that the need of the church is for institutions of college grade where spirituality is at the front, and revival power always in evidence.

H. Orton Wiley, President.

CENTRAL NAZARENE UNIVERSITY

Central Nazarene University, Hamlin, Texas, was founded in 1909, by Rev. William E. Fisher.

The University has a campus of 23 7-10 acres, located in the center of one hundred and sixty acre tract of land which is laid off in beautiful lots that are being sold to our people. Our buildings consist of two dormitories—two story, frame structures—and an administration building, 109 by 132 feet, the basement and one story of which are built of gray stone, and two more stories to be built of red brick. Plans for the completion of this building this fall are developing satisfactorily.

From the beginning, God's blessings have been upon the institution in a manner most gratifying. From a small beginning, the school has steadily grown. We had by far the largest attendance last year, in our history, and our heavy correspondence, covering more than a dozen states, indicates that the increase this year will exceed that of any previous year. Very few students have spent a year here without getting saved, and numbers of them are out on the battlefield now, actively engaged in winning souls.

Some new and excellent members have been added to our faculty this year, strengthening almost every department. Our conservatory of music has been growing from the first year. In the addition of Miss DeWeese, this year, we take another step, and expect to make this one of the best conservatories in the South. Our department in expression is rapidly forging forward also. A standard curriculum is maintained throughout.

We have completed arrangements for the es-

tablishment of a Missionary's Medical Course, under the direction of Dr. and Mrs. T. E. Mangum. This is something new under the sun, and is interesting to our missionaries throughout the country. While Mrs. Mangum, who is a registered nurse, teaches practical nursing, Dr. Mangum will teach a two-year course in therapeutics and minor surgery, giving special attention to diseases peculiar to certain lands. This course should increase the efficiency of our outgoing missionaries. Dr. Mangum assisted by the Physicians of the town, will maintain a hospital near the campus, where students in this department may have the benefit of practical demonstration work.

J. E. L. Moore, President.

OKLAHOMA HOLINESS COLLEGE

Bethany, the home of the Oklahoma Holiness College is located 10 miles west of the center of Oklahoma City, but only 3 1/2 miles west of the city limits. We have the Interurban cars passing through the town both east and west, from 6:00 a. m. to 12 midnight.

Bethany has more than 50 dwellings two general merchandise stores, one blacksmith shop, a printing office, and a post office.

The college buildings consist of two large dormitories with class rooms, and an auditorium 60 by 60. Plans are being pushed to erect during the coming year an Administration building costing \$10,000 or more.

Our enrollment for the year 1914—1915 was 114 with 26 graduates, and for the year 1915—1916 we enrolled 127 with 29 graduates. Thank God! we are getting results.

The college campus consists of 10 acres, which is set out in trees. We have a Tennis Court, and other grounds for wholesome and profitable exercise.

Bethany is the home of a number of the evangelists of Oklahoma. We have a number of families who have come here to educate their children. Others are writing for information and plan to come. A man can make a good living on five and ten acres, by raising berries, vegetables and fruit.

A competent and experienced Faculty has been engaged for the coming year. Last year was proclaimed the best in the history of the institution but we expect the coming to be better.

We have a large field around Bethany in which young preachers may labor. Oklahoma City with her jails, missions and other open doors affords excellent opportunities for students to do practical work, and to be a blessing while preparing themselves for larger fields of service.

Beside the Oklahoma Holiness College, we have in Bethany the Nazarene Rescue Home, and the Oklahoma Orphanage.

Oklahoma City has just voted bonds for \$1,500,000 for the construction of a reservoir about two miles west of Bethany, on the North Canadian River. This reservoir will cover about 4000 acres and give considerable employment to laboring men. A country club has been organized, and they plan to build a clubhouse north of this reservoir, and if such plans carry, we will have a boulevard going through Bethany to Oklahoma City. This will make the city easy of access. A gas pipe line will be laid through Bethany which will give us natural gas.

Bethany has a good, live Nazarene church; a good Sunday school; also a good Young People's Society. We have meeting most every night in the week, with three preaching services on the Sabbath.

C. B. Widmeyer, President.

OLIVET NEWS

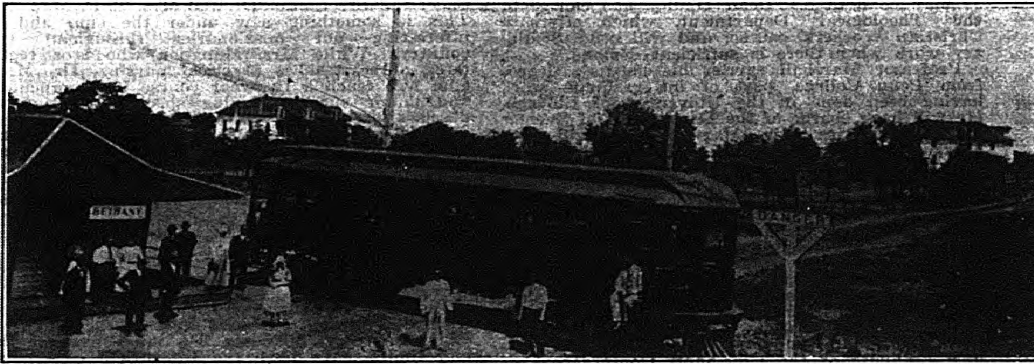
We are glad to report that the work at Olivet is moving off nicely during the summer months. The vacation is to the school what a night of rest is to the body; while very little activity is seen from without, yet it is during this time that the needed repairs and improvements are made. Much time is being spent in cleaning, repairing, and improving the buildings, and in filling and grading the lawn. Also another improvement for which we are not responsible, but for which we are glad, is the building of a concrete road through Olivet, extending from Danville south.

The office force has been kept busy attending to the books, answering correspondence, and sending out catalogs, circular letters, and other literature. Judging from the number of calls for catalogs and the names that are being sent in, we believe that the outlook for the coming year is much better than for any previous year.

Our religious services have been very good since the close of school, and, although there has been no revival tide, yet it has not been an uncommon thing to have seekers at our regular Sunday and midweek services.

It is our desire that Olivet shall be a center of the holiness work for this part of the country, and, in a measure we are realizing this. Brother L. T. Wells, one of our citizens and a student as well, is pastor at Lerna, and goes regularly to preach on Sunday. Brother C. A. Brown goes to Fithian; Brother C. A. Dent to Chrisman, where he is holding a tabernacle meeting at present; and Brother J. H. Dennis to Sidell. Also during

(Continued on Page 12)



THE ABOVE CUT SHOWS TWO OF OUR BUILDINGS.

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Bethany, Oklahoma

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ket for all products. The climate is ideal. We have plenty of good pure water.

The following departments are maintained: Academy, College of Liberal Arts, Theology, Expression, Conservatory of Music, and Commercial. Courses lead to A. B., B. S., B. O., B. D., and B. Mus. degrees. Our credits are accepted by the State Normal schools and State University.

Our terms are reasonable. We have a satisfied and ever increasing student body. A competent Christian Faculty has been engaged for the coming year.

For Information and Catalogue Write

Rev. C. B. Widmeyer, Lit. B. S., B. Mus., President

The Work and the Workers

ALBERTA DISTRICT ASSEMBLY

The fifth Assembly of the Alberta District, began with a preliminary service on Tuesday night, July 11th, in this city of about two thousand people. The Assembly and campmeeting which is to follow, is held in a splendid tent, belonging to the District, which is centrally located. The District was well represented in the first session of the Assembly, Wednesday morning. The evangelistic services at night are fairly well attended, and about a dozen earnest seekers were at the altar last night. We trust that the readers of the HERALD of HOLINESS will pray for the campmeeting, which is to continue till July 23d. — H. F. REYNOLDS, General Superintendent.

A WORD OF EXPLANATION

Concerning the work in Kyoto, Japan, a word of explanation seems necessary, for many of our people, I am sure, do not understand the business customs of Japan. In order to secure the most excellent location for our church and mission which

our missionary, the Rev. W. A. Eckel, by the help of the Lord has at the present, it was necessary for them to have a new building put up. Brother Eckel contracted for a three story building, foreign style. Japanese have no use for foreign buildings unless they have foreigners to live in them. As a security or guarantee that they, our missionaries, will rent the building for five years at \$17.50 a month, both parties have agreed to such a lease, and the owner of the house requires Brother Eckel to pay him \$300 as security money, all of which will be paid back at the end of the five years, provided our missionaries keep their contract. Now, having lived in Kyoto and knowing how hard it is to get a building suitable for our work, I think our missionaries have done well to secure such a fine location right in the midst of one of the most busy sections of the great city of over four hundred thousand population, and on one of the principal business streets. A house with living rooms on the third floor, auditorium seating about two hundred people for church on the second floor, and a large mission hall on the

first floor. All new and well finished for only \$17.50 a month. I thank the Lord for His providential leading, and hope our people will quickly respond to the call of Brother Eckel for the extra \$300, all of which will come back to us in due time.

Our missionaries report a marked improvement in crowds and salvation since moving into the new buildings. God is blessing us here, but we need to make the same kind of move in our work in Los Angeles. Pray with us to this end. — J. A. CHEN-AULT.

Columbus, Ohio

We have just closed a splendid tent meeting on the west side of the city. Our District Superintendent, the Rev. James W. Short, was the evangelist. It was a three weeks' meeting and there were but few services in which there were no seekers at the altar. The meeting closed with one of the finest altar services I have ever seen. About twenty-five young men and women were at the altar and got through in a most blessed way. We were favored in having Brother Kirkland, of Taylor University, with us a few days. He preached a few times with the unction of the Lord upon him. J. Glenn Gould was song leader and soloist. God is giving victory in all lines in Columbus. — JOHN GOULD, Pastor.

Nampa, Idaho

Since my last report I have witnessed not a few of sin's captives gloriously liberated and redeemed by the cleansing blood of the Lamb. About twenty-five were at the altar in the Clarkston, Wash., meeting. One man and wife who had separated, and were living lives of shame, were beautifully saved, and sweetly sanctified, and are now living the beautiful white life of holiness. Quite a few boys and girls in this meeting lost their load of sin and found God. Five saved the last Sunday evening of the meeting. From Clarkston we were called to Astin, Wash. Here we found things somewhat cold and dry (spiritually speaking), although it rained the most of the time during the meeting. There were about fifteen at the altar. A few were pardoned and baptized with the Holy Ghost and fire. Two young women that the church was praying for found God at the last service of the meeting. I just returned home for a few days. Our church at Nampa is quite spiritual. The spirit of unity and love prevails. Brother Turner, our new pastor, is in love and favor with God and the people. — HUGH C. ELLIOTT.

Tillamook, Oregon

Closed a meeting July 9th, in Tillamook, Ore., with Brother and Sister Albert Smith, which began June 11th. The battle was on at the opening of the meeting. It meant days of fasting and nights of prayer, but God gave the victory, and sinners were pardoned, backsliders reclaimed, and believers sanctified. It has not been our privilege heretofore to witness so much of the supernatural in one meeting. At the close of the third week we were so hoarse and nerves so near gone that it seemed from a human standpoint, impossible to remain another week, but after prayer God indicated He wanted the meeting to go on. A few days later, while preaching from the text, "The angel of the Lord encampeth round about them that fear Him and delivereth them," God touched our voice, as well as nerves, and the meeting closed at the end of four weeks, with our voice perfectly natural, and physically able to go into another meeting. The street meetings were a great feature in this revival. The Lord favored us in sending to us the second week, Dr. E. P. Dixon and daughter, Lucile, from Newburg, Ore., who came with a real burden for the meeting, and were a great blessing to the people, Lucile remaining to the close. You will better appreciate their coming to this meeting when we tell you the doctor motored over the mountains four times, a distance of eighty-five miles. My sister, Della Brandenburg, was with me a couple weeks of this time. God mercifully used her and made her a great blessing to the meeting in prayer and the messages she delivered. We were especially happy to have her with us at this time, as arrangements are now being made for her to sail for China, August 8th. The last day was one long to be remembered when twenty-three joined the church, and God manifested His presence and blessing upon the services throughout the day with seekers

at every service. Tillamook church affords a band (though small), of faithful and prayerful people. We are encouraged to go on and push the battle until Jesus comes or calls. — STELLA CROOKS, *Evangelist*.

Stockton, Cal.

Our new pastor, the Rev. M. F. Grose, from the Southern District, came to us the early part of June. God was caring for our little band, when He sent us Brother Grose, and his family. He certainly loves Jesus and lost souls. We are planning some tent meetings in different parts of the city. Our new District Superintendent, Brother Reed, was with us at prayermeeting last night, and told us of our work over the District. He gave us words of encouragement to go on, and fight the good fight of faith. — MRS. N. E. ROUREB, *Reporter*.

Old Town, Maine

Brother Roundy and family came from Worcester, Mass., to be our pastor. We believe God has heard and answered prayer, in sending this man to us. Our church was three years old July 13th. The young people of the church have started a Young People's Society. God is working and seekers are being saved. Much prayer is needed here. — MERLE MITCHELL, *Clerk*.

Oakland, Cal.

The Lord has given victory, though we have been without a pastor since the District Assembly. Brother Geottel, after accepting a unanimous call from the church, later felt led to another field of labor, at Newberg, Ore. Brother Nead had been the provisional pastor, and he certainly is a man filled with the love of God. Last Sunday God gave him an overflow. Brother Goodwin is with us, and any one who knows him knows the bill of fare we are treated to. Sunday, June 25th, he preached on perfect love. Brother Berger, of Greeley, Colo., has accepted the call from the church, and will be with us on or about August 5th. He has been in his last charge seven years. Brother Jura Bells has just closed a very successful year as president of our Young People's Society. The young people have taken a great interest under his leadership, and are growing in grace. Brother F. A. Patterson is president this year, and Sister Alice Williams is vice-president. — *Church Reporter*.

MINISTERIAL AID SOCIETY

On June 10th, we were notified of the death of our brother, the Rev. Robert Wright, of Mansfield, Ark. On June 14th we mailed notices to the 334 members then enrolled, and called for a remittance of \$1.10 according to our agreement. On June 30th, just sixteen days later, we mailed a check for \$275 to his widow, Mrs. Emma Wright. At this writing nearly all have responded with their remittance, and we will soon be ready to mail the final check. We have now 368 members, and new ones enrolling every week. We trust this notice will convince our ministers that this plan works, and that it will be a Godsend sooner or later, to all who will unite with us. We are still praying for 1,000 members in this society, then the aid will be \$1,000. Information and membership cards will be mailed free to all who apply. — REV. A. H. KAUFFMAN, 233 Mount Vernon avenue, Grand Rapids, Mich.

FROM JERRY CLEVENGER

After I sent in my last report the meeting broke out again, and many were saved and sanctified. We held the regular services in the Methodist church, and the Baptist people let us have their church for the overflow meetings. Sometimes we had both churches full of people. The total number saved and sanctified was thirty-eight. From Dadeville, we went to Buffalo. Here we had a tent lighted with electric lights, seated with church pews, nice piano, and the crowds were immense. For two solid weeks we marched around Jericho without seeing a crack in the wall. At last one of the most influential women in the town got gloriously sanctified. Then we had a break. Brother and Sister Charles W. Davis are fine workers. I never had better people with me in meetings. They are both splendid preachers, and fine singers, and their work takes well with the people.

Ward Springs, Okla.

Our first tent meeting was in Hartshorne, Okla., our home town. Our collaborators were our brother-



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Write for a catalogue and for any information desired to

James B. Chapman, President
Peniel, Texas

in-law and his wife, the Rev. L. R. Butcher and Mrs. Butcher, from Wanett. Also our sister-in-law from Ada. My precious mother, from Ada, prayed, cried, and shouted while we preached and sang. Some prayed through, and united with the Nazarene church, but our meeting was followed by a "tongues meeting," which captured several of our members, and almost ruined our little work there. Our next meeting was at Blue Ridge school house, near Calvin. For a week we never had a service without somebody who either reclaimed, saved, or sanctified. The Rev. M. R. Bishop and wife, from Dallas, Texas, who were sanctified in my meeting in Houston, were with us. Their songs and sermons attracted the people to Jesus. From there we moved five miles farther out into the country, at Ritter, and in spite of rains, storms, and crabgrass, we had many earnest seekers and a few finders. From there we were to go to Arpeler, eight miles northeast of Stewart, but because of a little delay, the "tongues" got a meeting started first, and we dropped back eight miles south of Stewart at Ward Springs. We are now at Ward Springs in an old-time revival. There are seekers at the altar, and conviction at every service, with altar services lasting until after midnight. The meeting will continue another week,

and then we go to Anna, Texas, July 28th to August 13th. From there we go to Basin Springs, Texas, August 17th, to September 3d, and from there to Lone Grove, Okla., September 7th to 17th. — W. P. JAY and wife.

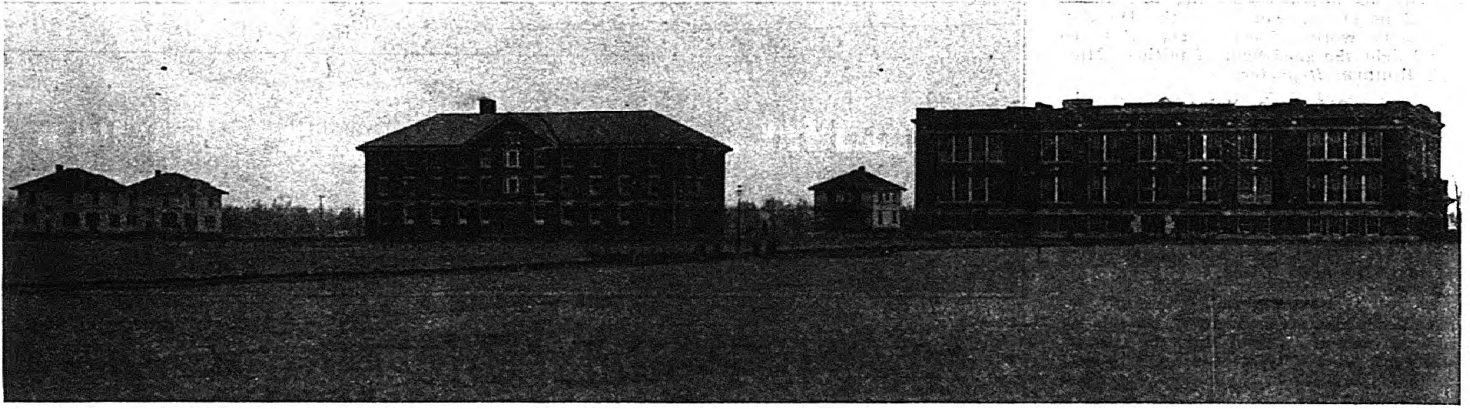
Kentucky District

The Kentucky District Assembly will convene at Louisville, September 27th to October 1st, with General Superintendent Roy T. Williams presiding. Pastors please take notice, and urge a good attendance. Let us make this the best Assembly yet. We are growing slowly, but surely. At present we are having good reports from many churches, with several tent and special meetings in progress. — W. W. HANKS, *District Superintendent*.

Second Church, Seattle, Wash.

We have entered upon a new year's work at Seattle, with thankful hearts and new zeal and determination. The writer has just returned from Marysville, where we were helping Brother Harvey in special meetings for a few days. Brother Harvey is digging deep. Brother and Sister Erb make a team seldom found in a pastor and wife. The meeting is moving slowly, but God is there, and seekers are hungry. We expect to start a

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Domestic Science Hall. President's Residence. Dormitory. Music Conservatory. Administration Building.

Olivet University is at Olivet, Ill., which is on the Illinois Traction System and Inter-urban line, about thirteen miles south of Danville, Ill., and three miles north of Ridge-farm, Ill. — a most beautiful, healthful, convenient, and pleasant location.

The village of Olivet has grown up about the University, has about sixty residences, whose people live here mainly for the sake of the University and because of other advantages conducive to physical, intellectual, moral, and spiritual health.

In the community we have absolute prohibition of the sale or use of intoxicants, tobacco, or opiates. For the violation of this rule the land would revert to the University.

The people of Olivet are not only professing Christians, but for the most part are "holiness people."

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meeting in the near future here, if God keeps on lending. — VERT ANGLIN, *Pastor*.

Hamilton, Mich.

I like the name of the HERALD OF HOLINESS, and its language very much, and as I have with me at present one of your number, I thought I would write and tell you about the good times we have been enjoying in the Lord. We are Wesleyan Methodists, and because of an epidemic in the winter, were permitted to hold only two weeks' revival meetings, so under directions of our Captain, we ordered a summer campaign to be held in our conference tent. We sent for the Rev. August N. Nilson to assist us. He proved to be a real man of God, and came with a message to the people. The Captain of our salvation stood by us every moment, and gave victory in sending four souls to the altar in the very first service. Brother Nilson is a man who fears God, and backed up by prayers in the Holy Ghost by the band and the pastor, battered away at the enemy until men, women, and children came and knelt in the straw, crying their way to victory. The best of all was that nearly all of the above number marched right up to Jericho and prayed down the walls. Brother Nilson greatly endeared himself to the hearts of the people while here. Our love and prayers will ever follow him. He is safe, and biblical, and any one desiring a real, Holy Ghost evangelist, will make no mistake in securing his services. — Rev. G. B. KELLOGG, *Pastor of Wesleyan Methodist church.*

HOME MISSION WORK

I feel like writing you what a wonderful blessing the HERALD OF HOLINESS is to me. The Home Mission number meant more to me than ever, as I have had that work especially on my heart, and the more so in the last few years. I have been working in the out-of-the-way places, and where real salvation through the blood of Jesus is almost new. This has been through visitation and personal work. It seems slow, not much to be seen, but the Lord has wonderfully worked in answer to prayer, and I can sow the seed and plead for the souls at the throne. I know it is not in vain. The Home Mission number stirred me anew, and so encouraged me. During the last winter and spring I have been giving and sending out holiness literature, visiting homes, and praying with people as I could. Some are seeking God. My heart is burdened for this town. Oh that God would take Meade for Himself. I do pray Him to send an awakening to this place, and open the way for a holiness work, as there are hungry hearts, yet they seem to be so slow to see and believe in what little they hear. I expect to go at it and keep at it as never before, as fast as God opens the way. People are complaining about there being too many churches for such a small place, but everything seems to be practically dead, so far as spirituality is concerned. I praise God for the HERALD OF HOLINESS and *The Other Sheep*, and thank you again and again for your faithfulness to God for our sakes and His. It is my only source of spiritual food, and encouragement, aside from the Bible and prayer. Am lending out books, purchased from our Publishing House, but I do need more, and am getting them as fast as God sends me the money. Wish I had more money to give to help along our publishing interests. The work is great, the need is great. God help us. — Mrs. J. E. KLEWER, *Meade, Kas.*

PASTOR NORBERRY'S NOTES

At this writing Pastor Norberry and family are spending a little quiet rest at Warwick Downs, a few miles from Providence, R. I. After a few weeks of rest, Brother Norberry will leave for Seville, N. J., camp, where he is engaged as a special worker.

The Rev. John N. Short will have charge of the spiritual department of Douglas camp, as in many years past. The Revs. Brown and Hillery will look after the temporal matters of the camp.

All of the friends of the Pentecostal Collegiate Institute, at North Scituate, R. I., will be glad to know that the school will open next fall, with brighter prospects than last fall. Plans are being laid by the Educational Committee to raise the old mortgage.

The Rev. N. H. Washburn is to be the special preacher at the holiness camp at Marion, Miss. Brother Washburn has a habit of preaching a great deal against the old man of sin.

Pastor I. G. Martin, of Malden, has returned to his church and people after an absence of a few weeks to the Pacific coast. Brother Martin writes us that about one hundred seeking souls were at the altar.

rene, of Providence, R. I., is nicely settled in her new quarters in the old Broad Street Christian church, corner Fenner street. The Lord is blessing both pastor and people.

President John A. Duryea of the Long Island Campmeeting Association sends us an account of the holiness camp at Woodbury, L. I., N. Y. He is looking forward to the holiness camps on Long Island getting a good uplift from this camp. The workers are the Revs. Anderson, Hiraide, Buell, Haven, and Gibson. The dates are July 13th to 23d.

The Rev. John N. Short has moved from 159 Chestnut street, to 240 Franklin street, Cambridge, Mass. This brings Brother Short next door to his church. A little mistake was made in these notes about the dates when Brother Short received the "second blessing, properly so-called;" it should be June 22, 1870.

For the first summer in many years has Pastor Riggs, of Lowell, Mass., been without an associate pastor. The Pentecostal Nazarene folks of Lowell are not a hard company of saints to please, and will gladly have local pulpit supply for part of the summer, in order to give their good pastor a few weeks' rest through the hot weather.

Let all our Pentecostal Nazarene people of the East pray much for all our holiness camps for the summer of 1916, that they be great centers of holy fire.

The Rev. E. E. Angell was one of the preachers at the home campmeetings in Pastor Norberry's church for the month of June. As usual Brother Angell gave us some strong sermons. At present he is pastor of the Richmond Hill Pentecostal mission church, in Brooklyn, N. Y.

The Rev. Arthur J. Meyers of Providence, R. I., is now holding Sabbath services a little way out of Providence.

The Rev. Frederick Domina, pastor of the South Providence church, was one of the preachers in Pastor Norberry's church during the home campmeetings in June. These two holiness preachers visit each other and have good seasons of prayer ere they part.

Last fall the good old Palmer (holiness) meetings in New York city closed for good. For over sixty years these Tuesday afternoon holiness meetings have been held in Dr. and Mrs. Palmer's home. What great meetings have been held there.

Thalia, Texas

I am here in a meeting. Am preaching in the Methodist church, where it is dry and hot, but the spiritual temperature is forty degrees below zero. It is rising some. One man has been sanctified and others are hungry. There are good congregations, and good attention. I am hoping for a break. I go from here to Woodland, Okla., July 27th to August 13th, then to Lindsay, Okla., August 16th to September 3d. I am open for calls after that date. — G. W. SAWYER.

Ozark, Ark.

We have some real refreshing times at Ozark. I am just home from a meeting near Mulberry, Ark., where the Lord did bless, and seekers prayed through to victory. The Rev. John Bowlin was with me. — M. G. JOBE, *Pastor*.

EASTERN OKLAHOMA DISTRICT

Since our last report we have pitched our tent in Ada, and declared war against sin, formality, and carnality. The Devil is stirred, as he always is when you expose his family. I feel sometimes that we, as ministers, do as Jeremiah says, in Jer. 4:14. Sometimes we are too eager to have people get up before they get through, and consequently the carnal mind gives trouble all along the way. For an example, when I was in Hugo, there was a precious woman who had been pulled up before she had gotten clear through. When we were about to dismiss, she arose and said she wanted to go to the altar. She confessed out, and prayed through, and got the victory. We are moving on in the meeting; about fourteen have prayed through, and others are under conviction. — F. R. MORGAN, *District Superintendent*.

Ada, Okla.

Our meeting still goes on at Ada. In the midst of all the powers of darkness God is giving victory, and seekers are getting saved and sanctified. Most every service Brother Morgan, our District Superintendent, is letting the old gospel plow down deep. F. C. SAVAGE, *Pastor*.

Waldron, Ark.

The first Sunday was a great day with us at Liberty, in a vacated dwelling house, where a few of God's true ones had organized a Sunday school of forty pupils. When we arrived, our hearts were

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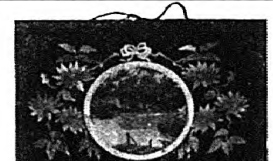
WILL they lead the next six months? It's up to you
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Some of the Teachers and Students of Last Term

Northwest Holiness College

Nampa, Idaho

A great Holiness College for the Northwest is now a certainty. The school has grown beyond all expectancy of the most sanguine. When school opens September 18th we will have buildings and a Faculty able to meet the demands, and do the first two years of regular college work. The following year we will have full college work.

The object of this institution will be to endeavor to combine high-class scholarship and full salvation in the minds and hearts of all the students. We are determined to keep the college clean from sin, formality, and brutality, by God's help.

Dr. H. Orton Wiley, of Pasadena, heads the list in our Faculty as president. He comes to us with his great heart of love, deep piety, wide range of experience, and knowledge of school government. We have twelve other teachers of high morals and trained ability.

There is being formed a community of holiness people around the school. Already several homes are being built. The Board has secured an option on two hundred city lots that they now offer for sale to any one who desires to have the holy environments of our school. Write to W. H. Tullis, the Financial Agent, Nampa, Idaho, for prices and terms on lots.

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We send greetings to all in the name of the Lord.

By Order of the Board,
Eugene Emmerson, President

moved with compassion to see how eager they were for the gospel. God blessed the message, and some came to the altar and wept their way through to victory. The HERALD OF HOLINESS is great soul food. I read my paper and pass it on. — NELLIE LAWRENCE.

FROM J. E. AND DELL AYCOCK

We began the fight at Mill Creek, Okla., Saturday night, July 15th, with Pastor McCain. God has given victory so far. The church is on the move, and the battle is going on.

Brehms, Ind.

It was my privilege to be with Brother K. C. McCollum and wife at their all-day meeting, held at Brehms, Ind., on Sunday, July 16th. District Superintendent Harding was with us, and delivered three soul-stirring messages. We had a great day. Brehms is on the Hamlet circuit, and is only a few miles from Knox, where I was born and reared. About seventeen years ago I met the Man of Galilee, the Friend of sinners. Brother and Sister McCollum have a good work here, and God is blessing them. Wife and I are spending a few days at Knox with relatives. — C. C. BEATTY.

Ashland, Ky.

The Lord has favored Ashland, Ky., very highly, in sending into our midst that old war horse for old-fashioned holiness, the Rev. C. W. Ruth, of Indiana. The meeting moved along blessedly, sweetly, and victoriously from the opening to the closing service on Sabbath night. We had good attendance, blessed fellowship, seekers at the altar at all but possibly two services, and many plunged into the fountain and were made perfectly whole. The Bible readings were indeed great, and the children of God were wonderfully blessed and edified as they listened. The Rev. Mr. Williams, a visiting Methodist minister, preached for us the first Sabbath at the morning hour, and God blessed the message to our hearts. Brother Childers led the large choir, and did it with credit to himself and the church. The Rev. W. W. Hanks, our District Superintendent, and his godly wife, stood by the work faithfully. At one of the afternoon Bible readings we had twelve ministers in attendance. The Rev. Allie Erick, who formerly had charge of this work, came on from his meeting at Olive Hill, Ky., and preached the closing sermon of the meeting. He had a number at the altar of prayer; some came through with the glory on their faces. The Rev. Solomon Erick is with his Brother, Allie, in their campmeeting work, and his presence among us for the first time was a blessing. — REV. GEORGE WARD.

FROM EVANGELIST FRED ST. CLAIR

We had a really glorious revival in Walla Walla, Wash., with my old friends the Wallace's. They have grown with the years, and are more radically out and out for God than ever. In the ten days there were at least one hundred and fifty definite seekers for salvation, reclamation, and sanctification; and about 80 per cent came through brightly. I secured ten subscribers for the HERALD OF HOLINESS. This ends our Pacific coast campaign, in which we saw over three hundred crying to God, and great scenes around the altar. We now go to Vilonia, Ark., camp, July 23d, to August 6th; then to Anniston, Mo., August 10th to 27th; and Hartford, Conn., September 3d to 24th. We must hurry! Never more need for scattering "leaves for healing of the nations" than now.

Lynn, Mass.

The campmeeting held from June 28th to July 4th, at Grandview Park, was one of the best meetings ever held on those grounds. The presence of the Lord was on the camp. There were many seekers, and some wonderful manifestations of the Holy Ghost. The camp was favored with good holiness workers, such as Rev. E. E. Curtis, of Watertown, N. Y., and the Rev. I. G. Martin, of Malden, Mass., and many local preachers. Among the latter was the Rev. Anron Hartt, who added much to the camp by his songs and words of counsel. Deep conviction was on those who were not satisfied with their experiences. Many yielded, and found sweet rest and victory. The attendance was good, and the finances were well taken care of. We are looking forward to the fall camp, which lasts over Labor Day, with great expectations. — S. W. BEERS, President.

Delmer, Ky.

The Rev. C. H. Strong and wife were with us twelve days in a meeting. The church had planned and prayed for several weeks for a revival. Brother Strong preached and Sister Strong sang, and soon

great conviction came on the people. We had no trouble in getting seekers to the altar, but somehow the Devil would keep most of them from praying through. We had an unusually good corps of altar workers, and prayers were made, but the seekers were slow to trust God. I think a dozen got through before Brother Strong had to leave. The Rev. H. J. Mackey, of Whetstone, Ky., arrived in time to carry the meeting on three nights. During his services about fifteen got victory. We were glad to entertain Brother and Sister Strong in our home. They were a great blessing to us. The Delmer people surely did their part by bringing in to the parsonage good things to eat. We are now getting started in our meeting at Naomi. Brother Mackey is doing the preaching. — I. T. STOVALL, Pastor.

Donelsonville, Ga.

The Lord has blessed us in forty-one days of preaching in Cedartown, Ga. Many were saved, and the saints strengthened. The people gave us nearly enough to get a new tent. The order is placed, and we expect to have it at our next meeting. We are now at Orange, Ga., with the Rev. W. W. Adcock, for a two weeks' meeting. He is a sanctified pastor, who has charge of a holiness Methodist church and school ten miles from the railroad. The Spirit of God is upon us here. There was an old-time shout in the camp at the first service. We are planning to go from here to the Indian Springs holiness campmeeting at Floville, Ga., for a feast to our souls. — M. M. BUSSEY.

Aklinda, Ark.

We just closed a good meeting at Miller school house with the Rev. Hightower in charge. He was compelled to leave before the meeting was over, on account of the illness of his little boy, but the meeting was continued by the writer. More than

thirty were at the altar the first night after Brother Hightower left. The writer went from there to Valiant, Ark., where the Rev. Mr. Terry was in a battle. Several were saved and sanctified there. We then went to Bokhoma, and preached for the Rev. M. C. Coon, in the Nazarene church. Had a splendid meeting. From there we came home to help in a Methodist meeting. — REV. J. A. BROOMFIELD.

On the Wing

We are now at home for a much needed rest, after being absent five months in evangelistic, convention, and campmeeting work. The new work God gave us at North River, N. Y., is now being supplied by the Rev. and Mrs. R. T. Kirkland, of Taylor University, Upland, Ind., and we are getting encouraging letters from there. Our own District Groveville Park camp, Beacon, N. Y., just closed, proved a very fruitful time under the leadership of our District Superintendent, the Rev. Paul S. Hill. God was with us in saving and sanctifying power. The Rev. Thomas C. Henderson, of Columbus, Ohio, was the evangelist. The camp is growing, and victory is written on our banner. Our work at home, Pentecostal Nazarene gospel mission, has many features of encouragement. Our next stops are Mooers and Richland camps. Then in gospel tent meetings. — REV. and MRS. F. E. MILLER, Evangelists.

Atlanta, Neb.

We have a real live class and they are Pentecostal Nazarene clear through. We have a Holy Ghost filled pastor, the Rev. N. D. Basley, who ploughs deep, and lives what he preaches. We are planning for our usual campmeeting from August 3d to 13th. We are expecting a great time. On account of a smallpox scare, we have not been able to have public services for about four weeks. When first I got "dug out," four years ago, I did

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not think much of the HERALD OF HOLINESS, but as the days passed I learned to love it next to my Bible. When I read it I laugh and shout and weep and pray. I expect to send in a number of new subscriptions before long. I keep Brother Bud Robinson's motto in view.—REV. W. H. MURRAY.

Janesville, Wis.

We have just closed a glorious campaign with Brother and Sister Benjamin A. Nelson, of Chicago First Church. Great work has been accomplished during their stay here. Street meetings have been held every night for the last week, and evangelistic services have been conducted in an air dome with real success. Hungry hearts have wandered in through hearing Brother and Sister Nelson sing, and the gospel news reached their hearts, and when the altar call was made they came forward for salvation. A Nazarene work was started here last summer by Brother F. J. Thomas, and Brother and Sister Nelson, which has held together. It has received a great spiritual uplift through these meetings. Brother and Sister Cooley, from Whitewater, have been on the field here and were a great help to the workers in many ways. The meetings just closed were made possible by Brother C. H. Howard, who has financed the entire campaign. God has repaid him already by the souls which have been saved. Brother Howard will lead us on in our chapel in Spring Brook, and we ask the HERALD OF HOLINESS to pray for us. Sunday night at the closing meeting, five new members were added to the church, and we are looking for things to move at Janesville.—MRS. FRED NEWELL, Secretary.

Kansas City First Church

In the Sunday service a lady, a stranger in the city, arose and testified that she had been reading in the HERALD OF HOLINESS of the presence and power of God in the services here, and had stopped over to see for herself. She said the reports were true, and that she was not disappointed. Surely, God was present all day to convict, convert, and sanctify. The Rev. Rosa A. Lizenby, one of our own elders, preached in the morning, and four came to the altar, and all prayed through. The Rev. DeLance Wallace preached at night, and there were five seekers, and perhaps all but one received a definite blessing in an experience from God. A noteworthy fact is the large number of new faces seen in each service. It is being borne in upon us that God has set this church as a witness to this great city, of His power to save from all sin, and He is sending the people in to hear. As we keep filled with perfect love and are one in Him, salvation is bound to keep flowing. The Lord is using the street work mightily.—Reporter.

Newberg, Ore.

The work here moves steadily on. We are looking to Him who is able to make all grace abound.

There is a marked increase spiritually as well as numerically. A number are seeking the Lord from time to time. We are planning in earnest now to build a church. We have a small membership, but they are earnest, devoted, and sacrificing. We are planning a month's campaign, and are expecting great things from the Lord. Our God shall have His way in all things.—O. F. GOETTEL.

Colorado Springs, Colo.

Through the kindness of the members of the First Church of Kansas City, and a friend, my wife and myself are enjoying a few weeks' vacation here. On our arrival we found Brother Milby and wife, of Decatur, Ill., preaching for the saints. I preached on Friday evening, just a little talk on "Mustard Seed Faith." We took an offering for Brother Milby at this meeting. Four or five hands were raised for prayer. The saints here most kindly received us. They need a church building, and we believe they can soon get it. Mustard seed

faith can bring it to pass. I did not meet District Superintendent Plumb, but hope to see him on my return in a few days from Ceballa.—JOHN MATTHEWS.

San Francisco, Cal.

We have had the privilege of having our General Superintendent, J. W. Goodwin, with us for the last eight days, conducting revival services. Dr. Goodwin preached great sermons, that lifted the saints on higher ground, and gave them new courage. The services were fairly well attended, the interest was good, and several sought and found God. Yesterday, July 16th, was a great day. May the Lord continue to bless and mightily use for His glory our General Superintendent.—THOMAS MURRISH, Pastor.

Colorado District

We have just returned from a circuit of our churches, and can see nothing ahead but victory. On Sunday, July 2d, we were with our Denver church in a blessed service. The Rev. S. R. Heath, the pastor, is doing good work in leading that band on to great things. On Monday night, the 3d, and the close of a good tent meeting, conducted by Evangelists C. P. Ellis, D. I. Vanderpool, and Miss Lela Montgomery, we organized a new church with about twenty members. This church is in the city of Boulder, while we have what is called the Boulder Valley church three miles out. Brother D. I. Vanderpool is supplying both churches at present.

From there I went to Greeley, where I found the Rev. Mr. Bancroft, from Stockton, Cal., just getting settled. He is taking hold of the work in good shape, and we consider our District fortunate in having him with us this year. The Rev. L. E. Burger, our former District Superintendent, goes to the pastorate at Oakland, Cal. He will truly be missed from our field, and we pray God to make him a power in his new work. The next place visited was the White Eagle church, fourteen miles southeast of Yuma, Colo. The Rev. C. J. Howard is pastor here, and finds more open doors than he has time to enter. He serves our church only two Sundays a month, spending the other time preaching in neighboring schoolhouses, where they are calling for the gospel, with the hope of building up the work sufficiently to organize. This is a good opportunity for young preachers, or old, who are looking for a place to preach without much assurance of pecuniary support. Brother Howard needs men who, like himself, are willing to make great sacrifice that these home-steaders may have the Bread of Life.

The church at Kirk, organized last December, is doing well under the leadership of the Rev. T. A. Mercer. They are undertaking great things for God and He is honoring them for it. We are to have a campmeeting at this place, with Evangelist C. W. Ruth in charge, September 1st to 10th.

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Next term opens September 13, 1916.

C. E. Hardy, B.S., M.D., President

It is to be the District camp for this year. Let every one work to make it a success if possible, but be sure and pray. In connection with the District work I have the pastorate here in Colorado Springs, to keep me out of mischief. On my arrival home the special meeting, with Brother Milby, of Decatur, Ill., was just closing. The work, as a whole, is in good shape. We have a loyal people in Colorado, and are keeping the standard of holiness lifted high. — R. J. PLUMB, District Superintendent.

From Evangelist J. B. McBride. ~

Our meeting at Independence, Okla., with the Methodist church, closed with signal victory for God and holiness. The pastor, the Rev. E. B. Hackley, had the way well prepared for the services. He is a true-blue, second-blessing, holiness preacher. The District Superintendent, the Rev. Mr. Stockwell, was in the meeting one day and night. He is also a second-blessing man. It is due Sister Hackley to say that her life, prayers, and testimonies did much to bring the revival. She is the daughter of our beloved H. W. Williams, of Bethany, who also attended our work and helped out greatly. There were several who attended from as far as sixty miles away. One young man came from Springfield, Mo. He was sanctified, and another young preacher and wife, on the District, were restored to the experience. Brother Leslie Jury and wife, from Mutual, Okla., were in attendance for a few days, also Pastor Brashear, of Elk City, and Brother McVay and family. About thirty of Brother Hackley's own members were sanctified, besides others, and some were converted. Brother C. M. Collins and his son, Foster, and wife, were sanctified definitely. Taking it as a whole, it was a very good meeting. The Rev. Amon S. Clark, of Topeka, Kas., led the singing. Brother Clark is a good worker. We are now on our way to Claymour camp, Ky. Then we go to Ramsey camp, Ind.; Peniel camp, Texas; the Methodist church, Marshall, Texas; Bethany camp, Okla.; East Palestine, Ohio; Grand Rapids, Mich.; Surry, N. D.; Sawyer, N. D.; Minot, and Velva, N. D.; and on and on. Brother Clark will not be with me after the Ramsey camp, for some time, and can assist any one needing his help.

Malden, Mass.

Seekers have been at the altar practically all the time. We were deprived of Brother Martin's ministry, while he was called away to the Pacific coast, but he is certainly putting in some hot blows now. We are now in the midst of our midsummer convention, with the Rev. Seth Rees and wife, and other workers. Fire is falling, and souls are seeking. — LEROY D. PEAVEY.

Nampa, Idaho

The church here is increasing in faith and grace. We feel favored of the Lord. Brother Ernest Tur-

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Note the following changes in our calendar — Opening, September 5; Holiday Convention, December 17-31; Baccalaureate Sermon and Opening of Campmeeting, Rev. Fred St. Clair, Evangelist, May 27.

For catalog or other information, address,

Rev. W. C. STONE, President.

ner and wife are to come to us as pastors, and they make a good gospel team, singing the gospel as well as preaching it. They are graduates of Olivet, and were recommended by Dr. E. F. Walker. There is a revival tent meeting to commence August 15th, and continue as long as the Lord wills. We would say a word for the Northwest Holiness school. New buildings are being erected, and an addition is being made to both the school building, and the girls' dormitory. A boys' dormitory is being erected. Families are moving in and building near the school. God is blessing, and we ask you to unite with us in prayer for this institution. — Church Reporter.

Milo, Me.

Sister D. A. Green began meetings with us July 9th, and the tide began to rise from the very first. Two or three have been at the altar every service. The saints are rejoicing, and those who are not in the right place are getting there. Sister Green preaches the Word with no uncertain sound.

Sallisaw, Okla.

We are here in a hard battle against sin, but God has given us victory. Brother Chism, the pastor, is a good yoke fellow, and knows how to pull. Twenty-one prayed through. We close out here Sunday night, and go to Brighton, Tenn. — L. H. RITTER, Evangelist.

Worcester, Mass.

We truly thank God for our pastors, Brother and Sister Lashash, whose Spirit-filled lives are a help and blessing to all. We had a blessed day last Sunday. Brother Johnson, from the Providence church, was with us. There were several at the altar during the day. We are going to move from the hall where we are now, to 57 Chandler street, the last of this month. The interest in the Sunday services has increased greatly in the last few months. Our congregations are much larger. — Reporter.

Missouri District

We just closed a meeting at the Bridge. On the afternoon of the 10th, there were about twenty-five at the altar for a clean heart. We are at Schools, Mo., in a real battle here. We have large crowds, lots of conviction, and we are looking for great things. — G. O. and BERTHA CROW.

Seattle, Wash.

The interest in our meetings is growing, and the spiritual tide is rising. The Lord sent us Rev. G. S. Hunt as pastor, and he and his wife and daughter know how to pray things through, and God is answering prayer. There have been several helped spiritually since the beginning of the Assembly year. Last Sunday was a precious day. God gave us four seekers; a man and his wife came from quite a distance, and were blessedly reclaimed. In the evening they were on hand, and both led in prayer and testified. The wife had been brought up in the Roman Catholic church. There were two seekers for the blessing of perfect love. We are expecting great things this year from the Lord. — JAMES R. AMON.

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J. M. SITTON, Vice-President and Business Manager.



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FACULTY

The Faculty for the year 1916-17 is as follows:

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Boston and Taylor Universities.

THEOLOGY

REV. LOUIS A. REED, Ph. B.,
Pencil University, Graduate student of Drew
Seminary and Columbia University.

HISTORY, ORATORY, AND PSYCHOLOGY

CARROLL DURFEE, A. B.,
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Rev. J. C. Barse, *Principal*

day. He was on his way to the Vilonia, Ark., camp.

The Rev. P. A. Rudolph, of Keysport, Ill., writes that the health of his wife has much improved and he hopes soon to be out again in the Master's vineyard.

Brother J. F. Sanders and Mrs. Sanders, are at home again from their trip to California.

The Rev. DeLance Wallace, of Walla Walla, Wash., a member of our Publishing House Board, arrived in the city this last week. He preached at First Church, Sunday.

Ira W. Stewart says of the HERALD OF HOLINESS, "It is like cold water to the thirsty soul; it is like good news from a far country, as we do not get to hear any holiness preaching."

Mr. A. A. Phelps, executive secretary of the State Prohibition Committee of Texas, an old-time friend of Brother Kinne, of the Publishing House, was an appreciated caller this week, while on his way to attend the National Prohibition Convention at St. Paul.

A letter from the Rev. George Sharpe, Glasgow, Scotland, says: "We are enjoying the visit of Sister Cole. She is proving a blessing to our people, and we are being truly linked in faith and substance to the missionary work of our church."

General Superintendents

H. F. REYNOLDS.....Kansas City, Mo.
Res. 4924 Agnes ave.; office, 2100 Troost ave.
Mantoba, Sask., Mission District Assembly, Regina Sask., Aug. 2-6.

K. F. WALKER.....Glendora, Cal.

J. W. GOODWIN.....Los Angeles, Cal.

1625 Delta st.
New Mexico Assembly, La Jande, Sept. 7-10.
Nebraska Assembly, Sept. 20-24.
Kansas Assembly, Newton, Sept. 27 to Oct. 1.
Missouri Assembly, St. Louis, Oct. 4-8
Milton, Cal., July 26-30.
Angels Camp, Cal., July 31 to August 6.
Los Angeles, Cal., to September 1.

R. T. WILLIAMS.....Pencil, Texas
Indiana District Assembly, Anderson, Ind., September 13-17.
Kentucky District Assembly, Louisville, Ky., September 27 to October 1.

When men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for Him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are very little ones.
— F. W. FABER.

REST COTTAGE,

Kansas City, Mo.



Many needs press in on our attention in these busy days. To neglect the cry of the needy, is far from the true disciple. On the contrary, they wait to know if there is need, and hasten to supply to their ability. Jesus in several incidents shows His loving heart of compassion for the penitent, erring woman. His holy precedent shows our attitude as His followers. We gladly go where He leads the way. Many would count it a privilege to aid in this lowly and Christlike mission, we believe.

It has been suggested that many readers of the HERALD OF HOLINESS would be glad to assist if they knew of a Home where the doctrine of full salvation was taught. Not that there is only one, for there are others. But among the number is Rest Cottage, Kansas City, Mo., which for twelve years and over has thrown open her doors to weary, worn, and heart-broken. It has not been in vain. God has sealed the labors of the years and is still showing His favor and pleasure.

Owing to extra expense on the building, we find ourselves in immediate need of \$250 by August 10th. Those desiring to contribute please send offerings to Miss LUE MILLER, 2301 Tracy Avenue, Kansas City, Mo.

HERALD of HOLINESS

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Kansas City, Mo.

PERSONALS

Pastor Paul Goodwin writes, "Congratulations on the recent Home Missions number. Absolutely the best yet. It was enough to give a lazy pastor the nightmare, and a hot pastor more fire than ever."

Evangelist F. W. Cox is in a meeting at Willis, Kas. He will hold a revival at Atlanta, Neb., from August 3d to 13th.

Evangelist W. R. Cain writes of a splendid beginning in the camp at Topeka, Kas. He also says they had a great time at Sawyer, N. D.

Evangelist Fred St. Clair, one of the HERALD OF HOLINESS' best friends on the field, was an appreciated visitor at the Publishing House Thurs-

Evangelistic Meetings

W. F. Jay and Wife

Anna, Texas.....July 28 to August 13
 Basin Springs, Texas.....August 17 to September 3
 Lone Grove, Okla.....September 7-17

Wm. O. and Orval J. Neece, Phoenix, Ariz.

Berwyn, Neb.July 20 to August 14
 Tabor, Iowa.....August 17-27

ANNOUNCEMENTS

Camp—A Pentecostal Nazarene campmeeting will be held on August 15, 1916, at Falmouth, Mich. For information desired write to C. I. Long, Fairview Farm, Lake City, Mich.—H. G. Thomas.

Campmeeting—There will be held a full-salvation campmeeting at Forest Center (H. F. D. Menomonic), Wis., August 18th to September 3d, with Revs. C. A. Gibson and W. G. Schurman, D.D., Tower, and Mrs. Sadie E. Tower, as workers. All who are interested in the establishing of a center of Bible holiness in western Wisconsin, are invited to attend.—D. D. Tower.

Final Announcement—The 28th annual campmeeting of the Kansas State Holiness Association, Linwood Park, Wichita, Kas., August 17 to 27, 1916. Workers, the Rev. Charles Stalker, Columbus, Ohio; the Rev. C. F. Wimberly, D.D., Franklin, Ky.; the Rev. John Matthews, D.D., Kansas City, Mo.; Miss Stella McNutt, Stubeville, Ohio; and Professor C. C. Rinebarger, New Albany, Ind. Present prospect is for the greatest camp in our history. To get to the ground, take a Pattie avenue street car to end of line, then five blocks east.—W. R. Cain, Secretary.

Request for Prayer—Prayer is asked for Mrs. Annie Bodehl, a mother of three children, who is sick with consumption.

Request for Prayer—Mrs. C. L. Russell asks prayer for her only sister, who is afflicted with a dreaded, lingering illness.

Request—All those who read this, who have the blessing of sanctification, please write at once letters of testimony and encouragement to my mother, who is blind and very lonely (as father died a year ago). She is eighty-seven years of age and un sanctified, but hungry for more of God. She is not near any holiness people. Her address is Lauretta Davis, Driggs, Ark.—Edith May Warren.

Campmeeting—The Buffalo Gap, Texas, camp, will commence August 4, 1916, with the Rev. J. E. Gair, of Hamlin, Texas, in charge. We are expecting a great time in the Lord.—Committee.

Items of Interest From Our Colleges

(Continued from Page 11)

the school year one of our students acted as pastor at Oakwood, and one at Tilton.

We are looking forward to the coming year with great anticipation, expecting that it will be the greatest in the history of the school. May the Lord keep us wise and humble and pure, and in the place where He can bless us.

J. E. Hoover.

PENIEL UNIVERSITY

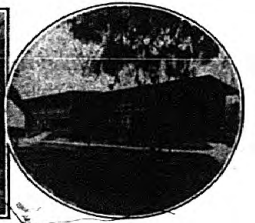
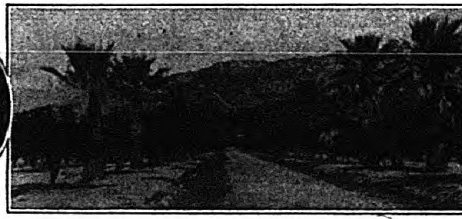
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Seventeen years of successful work have proved the soundness of the founders' methods. Nearly three thousand students have been matriculated. Many hundreds have gone out to fill the places in society and in the church which require the highest efficiency and most stable character. The equipment has grown from the smallest beginning to a beautiful twenty-three acre campus, with four large buildings, laboratories and other necessary appurtenances of a first class college. The village of Peniel has grown from a cow pasture to a village of six hundred with electric lights, telephone, railroad station stop, street car service, water connections, its own post office—and all this the result of the efforts of those who are interested because the ideals and methods are what they are.

The faculty has always been maintained at a high standard. The superior standard of our work in Music, Oratory, and Theology is recognized throughout the land. Specialists are at the heads of the departments and the most efficient assistants are employed. The election recently as Professor of Philosophy of Stephen S. White (A. B. Peniel University, B. D. Drew Seminary, A. M. Brown University,) a minister in the Nazarene Church, and a fervent witness to the experience of entire sanctification, is a sample of the type of instructors employed.

The physical assets of the school are conservatively estimated at from sixty to seventy-five thousand dollars.

The eighteenth session of the school will open September 19, 1916. We are praying and planning for the greatest year yet. The campmeeting will be held this year, August 17-27. It will be conducted by Evangelist J. B. McBride, Professor F. H. Bugh of the University and the writer. It is a splendid time for our friends



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For Announcement and Prospectus, address Vice-President Dr. G. V. FALLIS, Nazarene University, Pasadena. For Trustee matters, address Judge W. S. KNOTT, *President of Board*, 507 American Bank Building, Los Angeles, Cal.

to visit Peniel and we hope to see many of them here. James B. Chapman, *President*.

PENTECOSTAL COLLEGIATE INSTITUTE

The Pentecostal Collegiate Institute is located in one of the garden spots of New England, having been built on a knoll which overlooks long stretches of valley and hill country to the north and west, while to the northeast lies the beautiful Moswanaiscut lake, five minutes walk from the school. The eastern states can furnish no more beautiful spot than our Scituate location.

The little, old-fashioned town of North Scituate nestles in the valley below the Institute. As you walk down the west lane you come to the Congregational church, and the civil war monument raised in memory of the Scituate veterans. Turning south and west again, you pass the splendid Baptist church, and come upon the Providence and Danielson electric trolley tracks, which pass our town library and enter into the business square of the village. Turning north from the square you come to the Pentecostal Nazarene church, or going south you come to the Moswanaiscut marshes and river, and the mill settlement.

Old colonial style of architecture is character-

istic of the whole town, and its many historic associations from the revolutionary and civil wars make it a point of interest to frequent visitors.

In the course of a year or two the great Providence reservoir, which will be eight miles long, will come right to our doors.

Being only forty miles from Boston, we have frequent opportunities afforded by the city life of our New England metropolis, while Providence is only six miles away, being on our trolley connection, and the city of Roger Williams is almost daily visited by student or teacher.

The climate is beautiful. A well of clear, sparkling water is on the campus, and piped to the buildings. Good, wholesome food is furnished for students. A congenial and deeply religious atmosphere predominates. The faculty have their hearts in the work to the point of extreme sacrifice. There are sixty-six rooms in our dormitories, heated by steam; class rooms, offices, and chapel in our administration building; trade schools and printing office have a building in the rear, and plans are being matured, to repair all the buildings before school begins in September.

We invite you, young reader, to become a student of our school. If you are not financially able, and are willing to work, we can accommodate you

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Shingler Holiness University, at Donaldsonville, Georgia, has had a very profitable and promising beginning. Owing to the fact of the building's not being ready, the first year's work was done in the Nazarene church building and private homes. The local and boarding students were well pleased with this first year's work; and notwithstanding the limited accommodations, they gave a commencement program that showed much thorough work. In that first year the school gained the reputation of taking some pupils through two grades, that had been two years making one grade. At the winter meeting of the Board they saw fit, owing to the length of "Southwestern" and the limited significance of "Institute," and the great interest and much praying of the now sainted Sister Lona Shingler, and the financial support and sacrifices of Brother T. J. Shingler, to change the original chartered name from "Southwestern Holiness Institute," to "Shingler Holiness University."

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God is Love	1	2	3	4	5	6	
7	8	9	10	11	12	13	
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The college is now situated on a beautiful wooded campus in a suburb of Nashville, the great educational center of the Southland. Our buildings are modern and fully adequate to our needs, while our campus is the most beautiful of any in this great city of schools. For these lavish gifts we give thanks to our Father.

Our student body has grown from the small number in the beginning, to over two hundred during our best year, but it has not been the numbers which furnished the inspiration to continue the work, but the character of young men and women which have been enrolled as our students. We believe no school in the land has been more fortunate than Trevecca in the personnel of its student body, and we believe that the greater part of the success which we have had, has been due to the material which the Master has sent us to train for Him. Today our students and alumni are preaching the unsearchable riches of Christ Jesus all over the world.

Our faculty has not always been selected by the one standard of literary ability, but while constantly keeping this fact in mind, yet the paramount question has been that of spirituality and ability as spiritual advisors and teachers. We have been marvelously blessed in this respect, and truly believe that our faculty from year to year has been sent to us by our loving Father.

Trevecca college is an institution with an ideal, and that ideal may be summed up in these few words: to give the youth and maidens of our land, a broad and efficient literary training, a correct conception of life, and the true worth of the Bible, especially old-time regeneration, sanctification, and the coming of our Lord.

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Professor Galloway is a graduate of Peniel University, and holding the degrees of Ph. B., B. S., and B. D., he is well qualified for his work in science and philosophy.

Professor Elmer Poole, for many years our efficient secretary-treasurer, will teach mathematics and physics. His excellent work in the class room promises well for those who will study these subjects under his direction.

Miss Nettie Winnans, superintendent of deaconess work and teacher of Latin and Greek, is taking a special summer course at Washburn College.

Miss Anna Erdman, our efficient teacher of German and English, is spending the summer in Colorado, in company with Sister Hockett, former president of the college, and expects to return recuperated in health and ready for the work.

Miss Ada Carroll, our popular teacher of vocal music and expression, is expected back to take charge of that department again. She is spending the summer at her home in Mt. Vernon, Ill.

Miss Grace Williams, teacher of piano, is spending most of her vacation in Colorado. Her pupils will rejoice to know that she will continue at the head of her department, and will be assisted by Miss Mary King, one of her most accomplished pupils.

Arrangements will soon be completed for the teaching of wind and string instruments, Professor Hoover, who had charge of this work for some years, having accepted a pastorate in Canada.

Professor Swim, who will have charge of the Primary and Intermediate grades, is busy getting the new grade rooms in shape for the accommodation of the large number of students.

Miss Effie Hounds, who will be in charge of the seventh and eighth grades, comes highly recommended from the Arkansas Holiness College, and will make a valuable addition to our faculty.

Miss Anna Logue, who for three years has served so well as matron, is spending a quiet summer with her aged mother.

Special lectures will be given from time to time during the year, by some of our prominent pastors. Rev. Fred Mendell, Rev. E. J. Lord, Rev. H. M. Chambers, and Rev. H. N. Haas, are among those engaged for this work.

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