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## EDITORIAL

### HOLINESS AND EDUCATION

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

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

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

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

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

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

WE HAVE yet to find one of these institutions where by example or precept the pernicious use of narcotics was encouraged. They are generally forbidden under serious penalties. Cleanness and manliness and gentility and uprightness, and lofty, worthy ambition are instilled into young people, and the results of the work of these schools, as seen in the pastorates, the evangelistic field and the foreign mission fields of the world, are sufficient attestation of the blessing of God upon

their labor, and the wisdom and soundness of the principles upon which they are administered.

BEST of all, we have had knowledge of not one of these holiness institutions where it was not the habit and the persistent effort and the constant prayer to get the students definitely to God in conscious, personal salvation. The success in this definite salvation work has been remarkable indeed. We have never known more thrilling scenes than the great revivals we have had the pleasure to witness in these schools. The radiant, tear-dimmed faces of the happy boys and girls rejoicing in their new-found pearl of great price has filled us with gratitude and joy many a time. The waves of rapturous, intelligent joy and holy emotion which have swept athwart vast crowds of eager, expectant young hearts and their glad response have thrilled us often. The work has been genuine and thorough, and on the old-time lines which God has honored so greatly in the blessed years ago. These are the credentials we offer in proof of the claim of our schools to your prayers, your encouragement and your patronage.

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### THE MAN OF CULTURE

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

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

Just here we have long had grievous contention with state

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

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

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

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

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

IN THE neighborhood of these truths and reflections we are

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

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#### THE ACME OF INSOLENCE

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

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

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

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

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

# THE EDITOR'S SURVEY

## IS A HORSE A BETTER GUIDE THAN GOD

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

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

## NO MONOPOLY ON CHARACTER

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

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

## THE TRIALS OF A PASTOR

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

pation of strength and force in social or party spirit which, instead of strengthening, only weakens. An Episcopal rector is quoted as thus humorously putting this modern trend:

I am shepherd of a little parochial flock. \* \* \* No man ever undertook pastoral work with better ideas of sheep culture than I. \* \* \* I know their nature, their habits, their needs, and have learned to adapt myself to all conventional idiosyncrasies; I can do anything that is according to rule. I have all the latest novelties of an institutional fold, every organization intended to benefit the various members of a normal flock—a Little Lambs' Lullaby Library, a Young Rams' and He-Goats' Association, an Auxiliary for Aged Ewes, a Guild for Giddy Goats, a Ewe Lambs' Friendly Society, a Butters' Brigade, and a flourishing chapter of the Brotherhood of Bellwethers. All this sort of thing I understand perfectly well. I have my sheep and goats classified and organized.

## ALL WE COULD EXPECT

From people wholly given up to a business which is the sworn enemy of all that is good in civilization, and the destroyer of everything like the rights of all other people, we can not expect anything with the semblance of truth or consistency in it. The indirect, the duplex, the sinister, the false, the slanderous, the malicious and malevolent is as high as we may reasonably expect the vendors and allies of such a traffic as legalized liquor to rise or fall. We are never to take anything coming from this source at its face value unless the statement at its face value will best subserve the nefarious ends of the diabolical business. The *Religious Telescope* under the head of "Kansas Content," says:

Does prohibition prohibit? Not if the courts of liquorism render the decision; not if the whole brewery and saloon fraternity can accomplish their purpose to nullify the law; not if money can buy off mayors and attorney-generals and policemen; not if rum rules and righteousness runs; not if wickedness is on the throne and character is under the heel. It is a long-continued story—that of Kansas battling against liquor. Time was when the cohorts of rum, the forces of intemperance, made sport of a Kansan, and ridiculed the prohibitory law of the state. That was when they had so many good aids in the Sunflower commonwealth. A lawbreaker on the outside, grasping hands with a traitor on the inside, did everything under heaven to make the law null and void. But everything assumes a different hue now. When the Wholesale Liquor Dealers' Association of America met in Louisville, the delegates revealed an appreciation of the seriousness of the war that is being waged against their business. Every speech rang with words calling the hosts to get together to stem the tide of prohibition, consequently and necessarily, for common helpfulness and protection. The Webb law was flayed perfectly, thrashed thoroughly, and banished beyond the pale of saloon civilization, on the one hand; on the other hand, the liquor men declared that it is ineffective, unconstitutional, and worth less than the paper it was written on, and far less than the time it took to devise it. Just why advocates of beer and whisky drinking should become so vociferous and so red-faced and so nerve-strung over a law which they claim is not constitutional, and would have no force if it were, is not quite apparent. The only plausible explanation for some antics is that this

very bill has pierced the joint of the saloon armor, and has touched a vital spot.

## A LIFE OF WITNESSING

With the Christian, life is but a period of ceaseless witnessing for Christ. In our joy and in our suffering, in our labor and in our rest, in all we do or say or think, we are witnesses to our blessed Master. "Ye shall be witnesses unto me," means much indeed. Our Savior is on trial. The world rejects Him with scorn and unbelief and His disciples alone are the witnesses by whose testimony His claims are to be established and His word vindicated. With what an honor and dignity does this fact invest His disciples. How careful we should be that our testimony is clear and unmistakable. Faithfulness and consistency of life are indispensable to such correct and effective testimony. J. W. Alexander says with force and truth:

Life, entire life, is a period of witnessing. By act, by omission, by speech, by silence, whether you will or not, you are forever testifying. Hour by hour you are testifying, sometimes much more loudly than by words, either for or against your Master. To be firm for Christ, when all the tide of opinion, business and pleasure runs the other way, you need a courage which will never come to you except upon your knees. If you only have His spirit, if His life flows into you, if, believing on and clinging to him, you have inward pulses which keep time with His heart, you will stand in the evil day, you will win souls, you will recommend the gospel, you will live teaching and die witnessing.

## ANCHORING SAFELY

There is nothing like anchoring safely. There is nothing we would imagine so vexatious, and which gives such anxious suspense as uncertainty about the safety of the anchor. With seamen this would mean the sum of all uneasiness and unhappiness. It is the same on the voyage across the sea of life. For true contentment and peace of mind there must be a safe anchor. This was illustrated in the words of the old sea captain to the young man beside whom he sat in a railroad car:

An old sea captain was riding in a railway car, and a young man sat down by his side. He said: "Young man, where are you going?" "I am going to the city to live." "Have you letters of introduction?" "Yes," said the young man, and he pulled some of them out. "Well," said the old sea captain, "have you a church certificate?" "Oh, yes," replied the young man. I did not suppose that you desired to look at that." "Yes," said the sea captain, "I want to see that. As soon as you reach the city, present that to some Christian church. I am an old sailor, and I have been up and down the world; it is my rule as soon as I get into port to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide." Anchor securely wherever you go, my friend.

He that overcometh shall inherit all things; and I will be his God and he shall be my son.—Rev. 21: 7.

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.—Prov. 22: 17.

## Mother and Little Ones

### FIVE LITTLE BROTHERS

Two little brothers set out together  
 To journey the livelong day,  
 In a curious carriage all made of leather  
 They hurried away, away!  
 One big brother and three quite small,  
 And one wee fellow, no size at all.

The carriage was dark and none too roomy,  
 And they could not move about;  
 The five little brothers grew very gloomy  
 And the wee one began to pout,  
 Till the biggest one whispered: "What do you  
 say?"  
 Let's leave the carriage and run away!"

So out they scampered, the five together,  
 And off and away they sped.  
 When somebody found the carriage of lea-  
 ther,  
 Oh, my, how she shook her head!  
 'Twas her little boy's shoe, as everyone  
 knows,  
 And the five little brothers were five little  
 toes.  
 —Ella Wheeler Wilcox.

### JIMMIE COOPER'S WOODCHUCK

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

"It's as easy as anything if you know how," explained Jimmy Cooper, tossing a clump of grass into the mill pond. "The mill man told me. He says that most woodchucks have a front door and a back door."

"O, I know that much," interrupted Jimmie Allen, and he, too, threw a clump of grass into the mill pond. His clump of grass went farther than Jimmy Cooper's and made bigger circles in the water.

"Well, let's hear you tell what you know," Jimmy Cooper suggested, snatching his hat from the grass as he spoke and making a dive after a butterfly. The butterfly escaped.

"You stop up one end of the burrow so the woodchuck won't get out," continued Jimmy Allen, "and pour in water at the other end until the woodchuck is drowned." Then he made a dive at the butterfly with his old straw hat and caught it.

"That's the way to capture a woodchuck if you want it for a pet!" exclaimed Jimmy Cooper, watching the quickly released butterfly float through June sunshine.

"Catch a woodchuck with your hat?" inquired Jimmy Allen.

"No, I mean to catch him alive. My father's mill man says that two boys can do it if one boy holds a basket tight over the front door of the burrow. Then the other boy goes to the back door of the burrow and builds a fire in it. Pretty soon the smoke gets so bad that Mr. Woodchuck thinks his kitchen stove must be smoking. But if he goes back through the long hall and through his bedroom to see what is the matter, he thinks his house is on fire, and straight he goes to the front door, kerbang into the basket! It is just as easy! All you have to do is to shut down the basket tight, and there is your pet woodchuck!"

"That is easy," agreed Jimmy Allen. "Let's try it. I want to catch him in the basket."

"S'pose you dare?" questioned Jimmie Cooper. "Sometimes woodchucks bite."

"Dare! Who's afraid?" asked Jimmy Allen. "Let's go to work, because we ought to build a pen to keep him in."

"And make him a warm little winter house of stones and sod," added Jimmy Cooper. "My father's man says the reason woodchucks get so fat in the summer is because they go to sleep in the autumn and don't wake up until spring. I want my pet woodchuck to be as comfortable as he would be at home."

While the boys built the pen with help and advice from the miller's hired man, they talked of Jimmy's woodchuck.

"It will be such fun to watch him comb his face!" exclaimed Jimmy Cooper.

"Comb his face!" repeated Jimmy Allen in tones of astonishment.

"Yes, sir; that is what 'Johnson's Natural History' says. He will sit on his hind legs like a squirrel and lick and smooth his fur like a cat. He will clean and comb his face with his claws, too! It seems as if I can't wait!"

When all was ready the miller's man left his work to watch the boys catch the woodchuck. When Jimmy Cooper, at one end of the burrow, was about to light his match, he called to Jimmy Allen at the other end, "Basket—bas—ket—watch out!" Scr-scratch went the match on a brick, and crackle, crackle the fire began to burn. Jimmy Allen wasn't afraid as he clung to the basket against the hillside, but he kept wriggling his bare toes and sending loose stones, bumpety-bang, bumpety-bang, bumpety-bang, into the river below.

"Watch out! Watch out!" warned Jimmy Cooper at last. "He thinks his house is on fire by this time; pretty smoky in there!"

The next minute something went bang—bump! against the basket, and Jimmy Allen was rolling down hill. If his blouse hadn't caught on some bushes, he might have rolled into the water.

"Where is the woodchuck?" he asked as he scrambled to his feet and tried to pretend that he didn't care if he had skinned his knee.

"Where is he?" repeated Jimmie Cooper. "I'm sure I don't know. I laughed so hard I didn't see what became of him."

"There he is," called the miller's man, pointing to a higher spot on the river bank. "Look, boys, look! He's winking at you, I do believe."

Sure enough there sat the woodchuck on his hind legs gazing down upon the little boys. Possibly he took them for the fire department. Anyway, he made a few cheerful remarks, cleaned his coat, and combed his face. Soon, when the boys were gone, home to his burrow ran Jimmy Cooper's woodchuck, straightened his house, and there he lived happy ever after.—Frances Margaret Fox, in the Churchman.

### A FISH STORY

Children, you say a fish story is a great big story that is not true. Yes, we usually call such stories fish stories.

But I am going to tell you a story about a great fish that is true.

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

My home was on Gaspé bay (Gaspi). There were ten whaling vessels owned around the shores of that bay. I was there seven years, so I became well acquainted with the captains of these vessels, and often staid all night at some of their homes, and sometimes preached in their houses. So I learned from them a good deal about whales, and how they caught them. And then I saw a great many myself.

Three kinds of whales are sought in the waters of the great Gulf of St. Lawrence, besides two or three smaller kinds of whales that they do not want.

These three kinds of whales they call humpbacks, finbacks and sulphurs. The humpbacks and finbacks are about sixty or sixty-five feet long. These two kinds they kill with what they call a harpoon; a long steel rod about twelve feet long with a very sharp point, and a barb on each side of the point. These barbs are like the barb on a fish hook. They throw this harpoon deep into the whale and try to hit his heart, or one of the large blood vessels near the heart. The barbs at the point will not let the harpoon pull out, so the boat is made fast to the whale, for in the upper end of the harpoon is a ring with a very long rope attached to it. When the whale is struck

by the harpoon it greatly hurts him, so he dives and swims often very fast, especially if they did not hit his heart.

The rope attached to the harpoon is coiled up in the front of the boat we call the bow, and as the whale rushes away the rope pays out over a roller. A man sits there with a sharp hatchet to cut the rope if the whale appears likely to sink the boat and drown them, and they often have to cut the rope. Then if they do not get the whale they lose both the rope and the harpoon, but they always have lots of others, for they do not go after the whale when they see one, with the vessel but with a long row boat. Often in ten or fifteen minutes after they cut the rope the whale dies and comes up and floats on the water, so they get him and their rope and harpoon. But a good many they lose for good. The sulphur whale is a great deal larger. The largest are one hundred feet long. They get their name from their color on the under side, as it appears in the water.

This whale is very active and swims fast, so they can not harpoon him, but they throw a long lance into him that is like a harpoon, but has no barbs, and sharp blades on each side for a couple of feet up from the point. They throw their lance from six to nine feet deep in the whale, then as it has no barbs it pulls out. If they harpooned him he would sink their boat. Sometimes when they lance one of these big whales, if they do not hit his heart, he will live a day or two, and they go thinking they have not killed him, but after they are gone he dies and comes up and floats on the water, and sometimes somebody else finds him and gets the whale.

A few weeks after I got down there a Nova Scotia mackerel vessel picked up one like that, not far outside of the bay, and they made fast to him and towed him up into the bay, to a place where the whalers have great kettles to try out the oil. This was only a mile from where I boarded, so a number of us, both men and women, went over to see the great whale, ninety-four feet long.

There was a sand bar, and on the north side of the bar the water was deep right up to the bar, and the vessel's bow was right up against the sand, and the whale was fastened to the side of the vessel, his head only about ten feet from the shore. The sailors put down a ladder for us on the sand and we all went upon the vessel and then they put another ladder down on the whale, and they helped the ladies, and we all went down on the back of the whale.

The whale bone, such as the ladies use in making dresses, comes out of the upper part of the whale's mouth. So to get the whale bone they have to unjoint the back bone, turn the head upside down and cut the under jaw in two in front and let the under jaw drop off on the sides, so they told us when they would have the head ready to cut off the whale bone, then we all went in to see the whale bone. It is all around the outside of the roof of the mouth. Some of it was five feet long. They gave me three pieces over four feet long, and then the men that owned the try works gave me three vertebrae or pieces of the back bone of a whale one hundred feet long. These were bleached white and clean. Three ribs were seven feet long, and the back bone was nearly three feet in diameter. And I sent them all to the museum of natural history of Victoria College.

Well, children, how long do you suppose the under jaws of this whale were? As I am away out here in Oregon, fifty miles from the shores of the great Pacific ocean, I shall not be able to hear your answer, so I will tell you they were twenty-eight feet long, and his mouth about seven feet wide.

Could we have propped his mouth wide open we might have set a table in there and twenty-five or thirty of us could have sat down around the table and had a fish dinner in his mouth.

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

I could tell you a great deal more about whales I saw, but I will let this do for this time.—Rev. I. B. Tallman, in The Michigan Christian Advocate.

# THE OPEN PARLIAMENT

E D U C A T I O N A L S Y M P O S I U M

## Education As Related to the Work of the Pentecostal Church of the Nazarene

**I**NTELLIGENT leadership is an absolute necessity if we would reach the highest success in any important undertaking.

Knowledge is recognized as power, and power is essential to drive the machinery of all human activity. The greater the undertaking the greater becomes the need for master minds to put in motion and direct the forces working for its accomplishment. Intelligence in the saddle made Alexander the master of the situation. Knowledge placed the scepter of the Roman Empire in the hand of Caesar, and education made Napoleon the greatest military leader of his day.

If the builders of world empire must be men of intelligence and culture, how much more the leaders in the great work of building the Kingdom of Christ.

Their work is vastly more important, and we can not afford to place it in the hands of untrained and ignorant men. Our work in the Pentecostal Church of the Nazarene is beset by foes on every hand, in such a way as to demand the best efforts of sanctified intelligence to lead her forces to victory.

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

Rev. J. H. NORRIS,

*President and General Secretary of the Board of Education*

teacher of, religious thought. We are engaged in a great work, that means the eternal life or everlasting death of the people.

Who would dream, if on trial for his life, of engaging the services of an ignorant, untrained attorney, to represent him at the court? Ignorant and untrained men might be called as witnesses, but not to plead our cause. For this we want the best legal talent obtainable. How much more do we need the best talent obtainable to successfully break down prejudice, disarm unbelief, and lead men who are on the way to the judgment into the knowledge of the saving grace and power of God. Who but a weakling, a sluggard, or an hireling would dare to enter into work of such tremendous importance and responsibility without proper training for the position? Or who would dare to insist on pushing ignorant men into positions as leaders in such a work but one who failed to appreciate the importance of the position, and lacked wisdom to forecast the result?

We fully appreciate the fact that for the present in our church we are compelled to advance men of meager intelligence to important posts, because of the lack of trained men for these places. This necessarily weakens us for the present; but we must not allow ourselves for a moment to think of allowing this to become a fixed rule. We must for the present be controlled by our conditions and circumstances, but we must push forward with vigor, and change these conditions and circumstances by educating and equipping

men for leadership in the days to come. If we do not, we will soon learn the bitter lesson of our folly in humiliating defeat. Ignorance is but a synonym for weakness, defeat, and disaster. Ignorance in power is always bigoted, dangerous, and tyrannical. Ignorance in the pulpit opens the gateway to prejudice, weakness, superstition, fanaticism, and failure.

Our only hope of permanence and power as a church is found in intelligent, sanctified leadership.

To have this, we must, as above suggested, educate and train men for our ministry. For this purpose, we must have our academies, colleges, and universities properly equipped to compete with the great universities of our day in educational facilities, and in addition to this, our educational institutions must be permeated with the pure religion for which we stand.

We have already great cause for rejoicing in our germinating colleges and universities.

Let us make these what they ought to be for God and humanity and the church.

We should aim at the best. A few good educational centers properly equipped and properly manned and properly supported is what we want. We must not aim now at too many great institutions, or we will weaken all. We should aim perhaps at about four great universities East, West, Center, and South. These should be equipped, and then as the work advances, plant our academies and colleges throughout the land as feeders of those great universities.

With the firm conviction that under intelligent, sanctified leadership God has a great work, and future, for the Pentecostal Church of the Nazarene, I am yours in His service.

## The Bible in the School

Rev. E. P. ELLYSON, D. D.

**I**N a recent educational service two speakers had already given their addresses, in which they very forcefully emphasized the need of the Bible in the schools. A third speaker was called, a strong schoolman not of the connection holding the service, but loyal to truth. He began by saying, "It is all right and very desirable to have the Bible in the schools; but if, when it is placed there, it is treated like they have treated other works of literature I pity it."

The other day one of our very best pastors said from the pulpit, "I thank God the Bible is not in the public schools to be taught to our children by the ungodly and irreverent teachers that are employed."

These statements suggest a truth worthy of our careful consideration. It is not simply a question of having the Bible in the school, but of its treatment after it is in the school. There are some schools where a considerable Bible work is done, but in such a manner as to practically destroy true reverence for the Book, and faith in its central teachings. Methods that are most irreverent and irra-

tional have been employed, and its professed friends have become its very worst enemies.

Any study of the Bible that is exclusively a treatise about the Bible and neglects the study of the Bible will be attended by more or less undesirable results. Dr. Orr, in his excellent work on *The Problem of the Old Testament*, says: "It may be gravely questioned whether this constant discussion going on about the Bible—this minute dissection and analysis of it, and perpetual weighing of its parts in the nice scales of a critical balance—has not at least one harmful effect, that, viz., of coming between men and the devout, prayerful study of the Bible itself, out of which alone can grow that sense of its harmony and proportion, and experience of its saving and sanctifying power, which yield the best proof of its divine origin. The dissecting chamber is necessary; but it is not exactly the best place for acquiring a sense of the symmetry and beauty of the living human

body, or for cultivating reverence for it. It is hardly less different to grow into spiritual appreciation of Scripture, when we are not permitted to make acquaintance with a biblical book till it has first been put upon the critic's table, and there sliced, severed, and analyzed, till all the palpitating life has gone out of it, and we are left with dry lists of the sections, verses, or parts of verses."

Our own schools are in no immediate danger of the higher criticism and its irreverent methods and erroneous conclusions; but we are in danger of that which may ultimately lead to these results. In order to cope with other schools and be scholastic in our methods, we may be led to study more about the Bible than to study the Bible itself. By this method we may familiarize the pupil with the historic setting of the Bible, what men say it teaches, and even the beauty of its language. This is good as far as it goes, but it does not go very far. To stop here is to practically fail. It is helpful and often necessary to have text-books on Bible Introduction, Bible Theology, and Bible Literature; but these

are a failure only as they lead one, and we may say drive one, to the Bible itself.

The Bible has a character and power of impression which belong to it as a living Book. Jesus said, "The words that I speak unto you they are spirit and they are life." This living word we must have in the school, in our heads, in our hearts. One can not tell by the printed curriculum just what is being done. The curriculum may look beautiful, but the method and spirit of handling it may be erroneous. Our schools must not simply have the Bible, but must be loyal to its spirit and teaching as well.

This Bible work should begin in the primary grades. Early childhood is pre-eminent-

ly the time of memory; reasoning follows later, and care should be taken not to over-hurry it. The work should begin with text memorizing, the teacher giving simple explanations of many of the verses used. Sections may also be memorized and later historic outlines. The books should be learned in their order, with the correct pronunciation and spelling of each. Phases of memory work can be carried far on into the course. Each pupil should be as thoroughly familiarized with the history and geography of the Bible as with the history and geography of the United States. In the later years theology and exegesis should be taken up. Christian Ethics—ethics right out of the Bible—will be care-

fully studied. All of this should be a part of the regular course of study, not a special theological course for the few. The Bible is not a book simply for the professional, the minister, and theologian, but is for everyone. The special theological course will be much more comprehensive and intensive, but the regular course should be well saturated with the Word of life.

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

OLIVET, ILL.

## The Pastor and Education

E. F. WALKER, D. D.



**P**ASTOR is Latin for Shepherd, and the word well expresses the pastoral office. Christ's disciples are by Himself called His sheep. "I am the good shepherd; and I know my sheep, and am known of mine. . . . By me if any man enter in he shall be saved, and shall go in and out, and find pasture." By Christ the disciple enters into the fold, has salvation, and receives sustenance.

The principal business of the shepherd is feeding the sheep. Other things are very important, such as guidance and protection; but the leading is into green pastures, and even in the presence of enemies the table is prepared. "Our Lord Jesus, that Great Shepherd of the sheep," to Simon Peter, a chief under-shepherd, gave the high commission: "Feed my lambs. . . . Feed my sheep. . . . Feed my sheep." And to faithful men, his successors in the ministry, that pastor gave solemn charge: "The elders that are among you I exhort, . . . Feed the flock of God which is among you. . . . And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." He who was not a whit behind the very chiefest apostles to the elders of a church, which he had for three years served in the pastoral relation, gave the charge: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the flock of God."

God's flock feeds principally on truth divine; they live by every word that proceedeth out of the mouth of God, and they grow thereby. The church can not thrive on mere services of formalism or ritualism, howsoever stately or simple. The flock can not prosper on songs and shouts and testimonies, howsoever proper and profitable for spiritual nourishment these may be. There must be the right dividing of the truth, and the giving to each his portion in due season. Salt and pepper and mustard and sugar are good as condiments; but not as aliments; we can not live on them. Milk and bread and meat are the principal diet of healthy, growing, and staying life. So our spiritual nature demands the sincere milk of the word, the fresh bread of the truth, the strong meat of the gospel. Without such food, the spiritual life, unnourished in the faith, will be feeble, flabby, feverish, fitful. For which cause many are weak and many sleep. They have not been properly "nourished up in the words of faith and of good doctrine." The spiritual life soon becomes enfeebled with hunger, unless it is fed with that intellectual aliment that is closely related unto and is easily converted into the spiritual. The mind is a very important and necessary part of the soul; and its function of digesting and assimilating divine truth is very necessary to the true soul-life.

Milton thus arraigns the unfaithful or inefficient pastor: "The hungry sheep look up, and are not fed." How can it be otherwise, if the shepherd has nothing to give, except perhaps what has already been so threshed over as to have become nothing but chaff? Of old God complained, "My people are destroyed for lack of knowledge." Hardly can there be a growth in grace without growth in knowledge. Our ministry must be a teaching ministry, if it is to prove able to conserve and increase the spiritual life of those committed to our pastoral care. Looking with pity upon His famishing people, the Shepherd of Israel gave them promise, "I will give you pastors (R. V., *shepherds*) according to mine heart, which shall feed you with knowledge and understanding." In both Paul's epistles to Pastor Timothy the apostle speaks of aptness to teach as a necessary qualification of the able minister; and to Timothy himself he gave the charge, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He evidently was taking care of the efficiency of that young pastor, and had lent him books, for he wrote him, "When thou comest, bring with thee the books, but especially the parchments." And, "Until I come, give attendance to reading." To another son after the common faith the apostle wrote of what was essential in a bishop: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayer."

All this necessitates education. One must be taught, if he is to have ability to teach. Of course one may be self-taught. There is such a thing as self-education for the ministry, though it is rare. He that is self-taught, as a rule, has had a poor teacher. The Bible recognizes tutors and schools of the prophets. For such we must have due regard, and, wherever possible, we should give personal attendance. The schools are important, if not necessary starters, but they are only *starters*. The day of the finishing of the course in school is significantly called "commencement day." In the school we principally learn how to learn. He who ceases to be a student on the day of his graduation misses one of the principal ends of an education. The true pastor is himself to continue to be a disciple, a learner, if he is to make full proof of his ministry as the feeder of Christ's flock. In the school of Christ we are to continue in His word, if we are to be His "indeed disciples," and to be able to teach others also.

One of the needs of today, especially in the Pentecostal Church of the Nazarene, is more

of the settled pastorate. A pastor certainly ought to remain long enough with a flock to be able to say, "I know my sheep, and am known of mine." The advantages of a continued pastoral relation are very great. But such can scarcely be known without education—both preparatory in the schools and continued in the pastorate. The itinerants, who stay with a people for awhile, as a mutual convenience, but soon pass to other congregations, or turn themselves loose in the fields of evangelism, are many; and it is largely, though not always, because of their lack of the studious mind and habit. Themselves soon use up their meager supply of prepared material, and they lack the ability or disposition of real students, because they have not been disciplined to study; the people soon tire of platitudes and repetitions; and so a change becomes mutually desired. If we had more *pastors' studies* we would have more *steady pastors*.

This writer is constantly receiving letters from unsettled ministers, who seek help to fields of labor, and it is mostly from ministers who did not tarry in the school of the prophets "until their beards were grown." Many of them recognize this, and even now, though they are ordained ministers, wish to go to school, and as far as possible make up for their deficiency in education. Some of these have hurried, or have been hurried, into the ministry by the false idea that all a man needs is to "tarry at Jerusalem until" he is "endued with power from on high." They forget that those whom Jesus called to the apostleship He kept under His own immediate tutorship for at least three years.

Again some have imagined that an uneducated people do not need and are unable to appreciate an educated ministry. They forget that it was said of that Teacher come from God, in whom were hid all treasures of wisdom and knowledge, that "the common people heard him gladly." John Wesley and the great leaders in early Methodism were men of high education. It was thus, as well as by the anointing of the Spirit of Truth, that they were enabled to do so much for the illiterate masses that were saved and upbuilt in the most holy faith under their ministry. If there is any difference the uneducated need an educated ministry more than do the learned. We should give heed to the lessons of Scripture, of philosophy, and of history, and respect the warning of the great apostle against laying hands suddenly upon any man, and making a bishop of a novice. The learned and serious-minded Cowper cries:

Preserve the church! and lay not hands  
On skulls that can not teach, and will not learn.

A minister who will not study, and has ceased to learn, ought to demit the ministry. If he

ever was called to the ministry, he certainly is now recalled. No oil is fit to light the sanctuary of God, where God's disciples gather for holy illumination, unless it has been well beaten by the one whose business mainly is to enlighten the spiritual understanding. Alas, for those among us who feel that they are so naturally or supernaturally gifted that they need not to constantly educate themselves that they may be able to teach others also. They certainly are neither an honor nor a help to the church they perfunctorily serve.

The pastor, either vain  
By nature, or by flattery made so, taught  
To gaze at his own splendor, and to exalt,  
Absurdly, not his office, but himself;  
Or, unenlightened, and too proud to learn,  
Or vicious, and not therefore apt to teach,  
Perverting often by the stress of lewd  
And loose example, whom he should instruct,  
Exposes and holds up to broad disgrace

The noblest function, and discredits much  
The brightest truth that man has ever seen.

—COWPER.

Not for the pulpit alone, though this mainly, does the pastor need the educational preparation and continual practice that he may be an able minister of the New Testament. For the best exercise of all the multitudinous duties of his office he needs all the education he can possibly secure.

Also the pastor should be the special friend and patron of education for others, particularly the youth of his charge. He should show real zeal for the work of the General Board and the Assembly Boards of Education and of Examination in the Church. He should be acquainted with and help students for the ministry in the required courses of study. He should be very zealous in his support of the

church schools. He should be ever on the lookout for young men and women who should go to college to prepare for life's work. And, where possible, he should organize and foster in his own congregation a school, where boys and girls of his special charge can not only be trained in the common branches of education, without being exposed to the great dangers of the public school, where is so much of worldliness if not of infidelity; but also preparatory for entrance upon schools of the higher courses of study. He should be constantly acquainting himself and his people with the plans, work, reports, and needs of our great church educational institutions.

A pastor who does not at least approximate this ideal may be "making good" somewhat, but he is certainly not making full proof of his ministry for the good of his people and the glory of his God.

## Religion in the Schools

E. E. ANGELL

PROMINENT and noted educators are beginning to realize that our public schools are deficient in moral instruction. According to Hubart's great formula, "the chief business of education is the ethical revelation of the universe." Jesus included this and more in what He established as the highest good in His divine philosophy: "But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you." If an educator is a consistent Christian thinker, there is no other conclusion for him than that religion ought to have the pre-eminence in all living, and since school is such a large part of life, moral education should have the highest place.

Some time ago the *Ladies' Home Journal* made the following statements: "It is indeed a grave question, whether our schools and colleges have not in their desire to keep pace with the accumulating knowledge of the world, made of the ethical training a merely nominal article in their educational creed rather than a working principle in their educational practice. . . . It is beginning to look distinctly as if too great a regard for the intellectual life has crowded out a recognition of the ethical and moral life. To be clear of thought and accurate of expression is desirable in any man or woman, but it is no less desirable that warmth of feeling and sympathy of heart should exist. And if we are educating the head either at the expense of the heart, or without a due regard for the relation of the heart, the sooner we know it the better. We are already cutting a sorry enough figure before the nations of the world as being the one nation which has the only great school system without a vestige of a definite and formal instruction in religion in it. . . . We have neither the religious nor the moral note in our school system. . . . The question is a tremendous one, no doubt of that, but it will have to be threshed out and that soon. Already it is coming to the surface, and before long the American educational system in all

of its ramifications, from its workings in the public schools to those in the university, will be one of the uppermost questions that will be engrossing us."

The problem is more appalling when we realize that the methods that are in the air, and the probable experiments will prove ineffectual in reaching the real need. The general religious trend is such that our public educators will attempt philosophical ethics and surface moral principles that will only whitewash the matter. There is no name given under heaven whereby man can be saved but the name of Jesus. Our educational institutions need more than moral instruction—they need salvation; and this salvation will never be gained through a Unitarianized Christ.

There never can be the highest knowledge, the truest education, until we have obtained through the cleansing blood of Christ that communion and fellowship with the Divine Omniscience which is expressed in the prayer of Jesus, "I in them and thou in me that they may be made perfect in one." Then and then only can Hubart's formula be fulfilled, and we be prepared to receive "the ethical revelation of the universe."

It is the holiness school alone that has accepted an ideal that can prepare for the solution of the great educational problem. The responsibilities upon holiness educators are tremendous. Will we possess enough of what we profess to meet the need? One of our greatest dangers is that we shall have too much reverence for the educational standards that prevail on every side. If the statements quoted from the *Ladies' Home Journal* are true, then after two hundred years of effort American education is still in the woods. We must dare to make the needed breaks and push through the wilderness, looking only to the Sun of Righteousness.

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

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

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

May God give us that true mentality that will ever know Him whom to know is eternal life. May we know Him in the Holy Book; may we know Him as He has walked in the histories of the nations; may we know Him in the snowflake; may we know Him in the stars; may we know Him in the laws of the universe; may we know Him as truly God and truly man; may we know Him as our Savior. May we know Him as Emmanuel, God with us, even unto the end of the world.

## The Poor Boy and the College

FRED H. MENDELL

WHILE Jesus was yet on earth it was said of Him, "The common people heard him gladly." Despised and rejected by the rich and influential, His message was gladly received by the poor and lowly. It is no cause for wonder then, that from those same lowly ones He chose His messengers. Those who received His truths, without altering them to suit their

desires, were the best fitted to publish them to the world.

The ascension of the Son of man has not altered His choice of messengers. It is still true that "not many wise men, after the flesh . . . are called" (1 Cor. 1:26). "God has

chosen the poor of this world, rich in faith and heirs of the kingdom, which he hath promised to them that love him" (Jas. 2:5).

One of the gravest problems which confronts the poor boy, thus called, is the question of preparation. If the learned Paul, educated in literary studies at Tarsus and in theological knowledge at Jerusalem needed, after God's call came, to retire into Arabia

for study, how much more does he need preparation, whom God has called, while he possessed little or no literary training and scholastic equipment!

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

Two things are eminently essential to the Christian young man who desires to complete a college course, *viz.*, faith in God and determination. The present day offers such advantages as our forefathers never knew. There is no reason why the poor boy, who is willing and determined, should not work his way through school. When positions can not be secured in or about the school, there are many things outside waiting for capable, willing hands. Only let some principles be fixed. Let them be sure, first of all, that God has led

them to the school; then let them be determined to undergo any hardship or endure any sacrifice in order to obtain an education. Last, but by no means least, let them be willing to do anything honorable. There is nothing belittling, unmanly, or undignified about the most menial task. On the other hand, he who considers such to be unbecoming to his gifts and callings is unworthy of the place of responsibility and trust, which is placed upon him.

Nowhere is there greater need of the grace of humility than in the case of the poor boy entering college. Not infrequently the year's work is entirely lost, either through a misconception of the proper expenditure of time, or because of an unwillingness to fit into the proper place. He who studies theology, homiletics, and kindred topics, when he should be devoting his time to rhetoric, reading, or mathematics, is making one of the most grievous of mistakes. Even if he were able to grasp the theological subjects, he would not have the ability to render them of practical use. To this might be objected the fact of the scarcity of time and means. This, how-

ever is hardly a real objection, or at least a very poor one. As well might an architect say that, since time and means were limited, he would not waste time with foundation or frame-work, but simply add the finishing touches of gables, porches, weatherboards, and paint. It takes humility and manhood to begin where we left off in public or high school; but one will be far better satisfied with results when this plan is adopted. Let a foundation be built, strong and broad. Then later years shall be continually adding to the structure.

Ordinarily, the poor boy makes the better student. Poverty will have taught him economy, and it is the economizing of time, means, and energy which produces the successful student. However, there is need of caution here. Haste is not speed; neither is an avoidance of necessary helps economy. Time can not be economized by overcrowding it. 'Twere better to attain but little, than to fail to grasp more.

May the Lord bless the poor boy and fill him with holy aspirations for preparation for divine service.

## Should the Church Establish Grade Schools?

ALPIN M. BOWES

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

In the established system of education the church is entirely divorced from the school. The attitude of the church is really that of disinterest, whereas it should be the guardian of the school. The only Bible the child hears is a brief lesson in the Sunday school once a week, which makes too little impression upon a mind which is prejudiced by deliberate contradictions and even slurs all the week.

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

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

The school makes no effort to provide the children with moral and spiritual instruction. Yet these are the most vital needs in a child's education. The essential is entirely eliminated. We have looked on, apparently helpless, while the Roman Catholic church has expelled the Bible from the public schools. But the Catholic church is so actively zealous in making the children Catholic, that it has established parochial schools which instruct thousands of children.

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

It is our duty as a church to provide for the child's education under such influences as will promote its salvation instead of influences that destroy it. This has become a

serious problem to parents. How may they educate their children without their becoming contaminated by the increasing profligate influences of the schools?

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

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

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

Under proper conditions every church of reasonable size can conduct a private school. Wise, judicious pastors may introduce the schools where the parents of a sufficient number of children will co-operate with them. The greatest essential is to have a thoroughly competent Christian teacher.

*Wherever it is possible the church should establish a grade school.*

## An Urgent Need

LUCY P. KNOTT

THE church which finds itself without vision is already in a place of stagnation and death. "Where there is no vision, the people perish." Where there is vision, there is life more abundant, and enlarged borders, and triumphs of faith, and preparation for deeper vision.

As a denomination God has trusted the Pentecostal Church of the Nazarene with vision. Not only has He discovered to us His plan of salvation, but He is revealing to us His plan for work, that shall abide when this world is burning up. Early in our vision we saw the need of a great army of educated

ministers, teachers, missionaries, and laymen, who, empowered by the Holy Ghost, could lead on in this greatest of all battles.

Such leaders are not easy to find, and we soon felt the need of colleges and universities where Christian young people could be fitted for the service of God. Although seemingly pressed about with every human limitation, we dared not be disobedient to the heavenly vision, and our colleges and universities are today under the special blessing of the God who only doeth wonders.

The young people who enter our institutions of learning will be thoroughly prepared for the work we are called to do; a number are already at work, both at home and abroad.

But we have advanced far enough in the vision to face another and a very alarming question: Where shall we find an army of young people who are anxious to enter our holiness institutions? We turn to the public schools of our country, confident that in a Christian land the basis of all education should be founded upon the morals and ethics of the Word of God. But the Bible is gone; the Moral Law is unheeded; the Law-Giver

is forgotten; "child culture" is the cry of today, but we know that no "child culture" on the face of this earth can take the place which God intended the teaching of His Word should have in the training of the children whom He has created. We see this awful and deadly condition in the very foundation of our children's education. Some are crying, "Bring back the Bible to the public school!" God forbid, friends, that such a thing should be done. With the Word of God in the hands of false teachers, the present conditions would become more awful and more deadly. Think of it! Christian Science proved by the Bible! Theosophy proved by the Bible! Unitarianism proved by the Bible! Infidel criticism proved by the Bible! Socialism proved by the Bible! And while our poor children must breathe the atmosphere of these evils, in their public school life, let us protest against the Bible being taught by false teachers.

With the Bible out of the public schools, we should not be surprised at the immorality, the incorrigibility, the irreverence which is too sadly characterizing the youth of today. "Disobedience to parents" is one sign of the last

days. The editor of the *Los Angeles Tribune* calls attention to the recent riotous conduct of school children in Pittsburgh, New York City, and Cambridge, Mass. In New York City a thousand boys revolted against the rules of their school, smashing the school furniture, and playing the part of anarchists generally. The same day two hundred children, ranging in age from eight years to twelve years, broke up a Grammar School in Cambridge, Mass., by demanding less study and more play. In Pittsburgh recently about ten thousand school children struck and formed a procession to protest against a disliked official of the school. These danger signals demand our most serious attention; our most effectual prayers.

In the formative period of the lives of our children, we must needs commit them to institutions where there is only the puny arm of man, and his vain philosophy to defend them against the oncoming floods of iniquity. Only God knows what has been the suffering, already, of many parents, since that beautiful morning, when they kissed their innocent children, and watched, as only parents can

watch, their little figures disappear in the distance; that was the day they "started to school." Ah! those children had been sheltered in Christian homes, their very lives had been washed with loving tears, and perfumed with ardent prayers. And there has come to some of those children polluted morals; and to some, wrecked lives.

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

## The Need of Private Church Schools

RECENTLY the writer enjoyed the privilege of a short visit to the Emmanuel Private School which is carried on in connection with the Emmanuel Church of the Nazarene in Los Angeles, and of which Sister Lucy P. Knott is the pastor.

We were welcomed to the opening exercises at 9:00 a. m. by Mrs. Ella Bradford, the principal. The scholars having formed in line outside marched into the school-room singing in fine order. Then followed an exercise I shall never forget. The principal asked questions requiring Bible verses as answers. These included a wide range of Scripture verses which were so logically connected and so well chosen as to cover, in brief, the entire plan of salvation. The answers were given in concert, and many individually. The promptness of the answers and the intelligence and enthusiasm with which they were given was simply marvelous as well as inspiring.

We were most deeply impressed with the need of just such schools as this wherever the Pentecostal Church of the Nazarene is established. Especially is this necessary in states where the Bible is not allowed in the public schools. In California the blessed old Book is barred completely. The moral tone of the schools can easily be judged. Here in Los Angeles the promiscuous dance by both sexes has been introduced into the social department and naturally the training thus received will lead indirectly to the public dance hall and immoral houses. Athletics, as now carried on, including football, seems to be the

M. M. DIETZ

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

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

The school referred to above is so graded and the course is such as will enable any student who completes the course of study to enter one of our Nazarene universities, such as the one at Pasadena, Cal. The question of expense at once enters largely into the school problem. Many will falter here, feeling that they can not meet the added expense of sending their children to private schools. But

are the results obtained in private schools not worth the expenditure? Surely, if we turn over our children into the hands of infidels and skeptics during the period of their lives when they are most easily influenced, how can we expect to keep them in the church when they grow to mature years?

The course of study in our city schools is such that the youthful student is very gradually yet most surely drawn into the maelstrom of sin. The dizzy dance is urged as teaching grace of movement, and esthetics. Theatrical performances have a very prominent place also, to the extent that when a student has completed a course in a modern high school he is most likely a patron of the dance hall, and theater. Many teachers even urge these upon the young students.

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

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

### 250 LOTS SOLD: 70 LOTS REMAINING

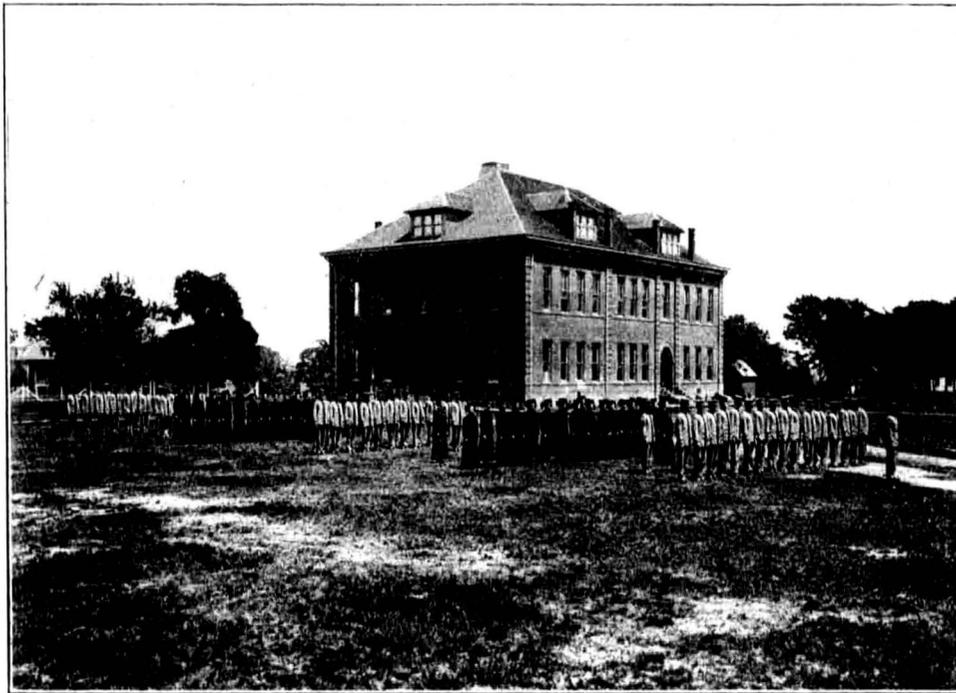
at the Great Nazarene University Tract, Pasadena, California

THE finest climate, the grandest scenery, healthful, near the university, most desirable for a delightful home to be found anywhere. These lots are a fine investment. Prices, \$650 to \$1,200. Easy terms. Lots selling rapidly. We want to close out all the remaining lots by September 1, 1913. *Hurry, if you think of purchasing. Write*

C. E. JONES, *Manager,*  
Nazarene University,  
Pasadena, Cal.

# PENIEL UNIVERSITY

James B. Chapman, A. B., B. D., Acting President



STUDENTS AT DRILL, PENIEL UNIVERSITY

## A Co-Educational Institution That Stands for Full Salvation.

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

**AIM:** Our motto, "God Must be First," expresses our aim very completely. We seek to train men and women for the responsible places of life and expect them to go

out with the message and experience of full salvation to live and work for God.

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

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

## One of the Universities of the Pentecostal Church of the Nazarene

**S**INCE her opening in September, 1899, Peniel University has been singularly owned and blessed of God. Like every work established for the extension of the kingdom of heaven, she has had her obstacles to meet; but, in spite of all, progress has been steady and her gains permanent.

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

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

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

Being an official university of the Pentecostal Church of the Nazarene, the matter of a permanent constituency is assured. The school is endorsed and supported by the church. In return it is the wish

of the school to bless the church, train her workers, and support her institutions. A testimony to the permanent character of the school is found in the fact that the patrons are undisturbed by changes in the faculty and administration. All feel assured that the school is larger than any man, that she is grounded upon the principles of full salvation, and that she will go right ahead with her mission.

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

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

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

WRITE FOR FREE CATALOGUE AND FOR ANY PARTICULARS DESIRED.

Address Peniel University, Peniel, Texas.



## The Faculty, Nazarene University

1. BERTHA TIMMONS. 2. A. J. RAMSEY. 3. W. C. WILSON. 4. SETH C. REES. 5. C. E. CORNELL. 6. O. A. CALKINS. 7. MRS. WESTGATE S. C. E. JONES. 9. H. O. WILEY. 10. P. F. BRESEE. 11. SARAH M. ELY. 12. ETHEL WILSON. 13. LAURA WALLACE. 14. H. M. HILLS. 15. W. L. JONES. 16. FRED MESCH. 17. J. M. BUTCHART. 18. CAROLINE WELTS. 19. EFFIE McCONNELL. 20. JAMES PROCTOR KNOTT. 21. J. W. GOODWIN. 22. L. H. HUMPHREY. 23. OSCAR A. MARTI. 24. GERTRUDE WHITE. 25. EFFIE GOOZEE

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

Our students are aggressive and enthusiastic in their campaign for new students. Letters are being constantly received, telling of young men and women who are planning to enter the university in September. The student body of the Nazarene University has always been characterized by an intense loyalty to the institution.

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

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

The Faculty of the institution is being constantly enlarged. The institution is peculiarly fortunate in being able to secure for the coming

year a Faculty of sanctified men and women of wide scholarship, and of great practical efficiency. Among the new members of the Faculty of the College, Bible College, and Academy are Prof. A. J. Ramsey, B. A.; Prof. Paul J. White, A. M., Ph. D.; Prof. Oscar A. Marti, B. S.; Miss Alta Boger, Pe. B., A. B.; Prof. Oscar Smith, A. M., and Mrs. Verene Smith, A. B.

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

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

REV. H. ORTON WILEY, *President*,  
Nazarene University Park,  
Pasadena, Cal.

# Pentecostal Collegiate Institute

North Scituate, R. I. E. E. Angell, *President*

**W**E are now closing the thirteenth year of our existence as an institution. The school was two years at Saratoga Springs, N. Y., and has been located at North Scituate, R. I., for eleven years.

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

The property belongs to a stock company in which individual incorporated churches of the Pentecostal Church of the Nazarene have considerable holdings. At the time the school left Saratoga Springs, the educational enthusiasm of the Association of Pentecostal Churches of America was very low. A few burden-bearers decided the work must go on at any cost. They took out of their small earnings enough to get hold of the property. One man borrowed \$100 to put in. They said to the Educational Committee, "If you will run a school and take care

be transferable except by the consent of a majority of the stock not standing in the name of such Association, as shall be expressly provided in the certificates issued therefor.

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

ARTICLE IX, on amendments, included this clause:

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

property. After they took over the entire business management they voted to give credit to churches for all gifts on the current indebtedness, and that when the donations of a church shall reach \$100, a share of stock shall be given that church. In this way our churches have obtained \$2,000 of stock, and have about \$1,500 to their credit. They have only to pay off the current indebtedness on the school, an obligation that rightfully or morally belongs to the denomination, to obtain the majority of stock. This is the earnest desire of the directors and stockholders, the majority of whom are members of the denomination. The others are in close sympathy with the movement.

New England District has assumed \$2,500 of the debt, and their proportion of an annual deficit. New York District has shouldered their part of the deficit, and are making plans to assist on the debt. Washington-Philadelphia and Pittsburgh Districts are giving considerably. In two years' time we can expect that the goal of the original promoters will be attained and the denomination will have complete control in every sense.

The educational, disciplinary, and spiritual management of our school is under an Educational Committee that is a representative body of our denomination, and may be chosen annually. This gives an advantage to the church that we consider greater than more pronounced property interests, and, in fact, make it, if possible, more distinctly a church school.

Because of oversight at the Nashville General Assembly to elect a new committee the present committee has held over since the Pilot Point General Assembly. At that time it was voted that the General Superintendents should name this committee. The present members feel they have served their time and are planning on petitioning the Superintendents to name successors.

The present committee expect to suggest that the educational boards of the four eastern districts, or representatives of these boards shall be this committee. We are in hopes that at the next General Assembly there will be legislative action of such a character.

We trust this explanation will remove the fears from the minds of some that have not understood the relations between the recognized Eastern school of the Pentecostal Church of the Nazarene and the church. The school is nothing else than a church school, and can be nothing else. The only ones that are taking risks are the stockholders who have been trying to help the church to gain what it has been rather slow in accepting. If ours is not a school of the Pentecostal Church of the Nazarene, we don't know what to name ourselves. We believe you will all agree we are yours, and you are glad of it.

For information regarding the school address,  
PENTECOSTAL COLLEGIATE INSTITUTE, E. E. ANGELL, *President*  
North Scituate, R. I.



PENTECOSTAL COLLEGIATE INSTITUTE, NORTH SCITUATE, RHODE ISLAND

of the running expenses, we will see that you have a roof over your heads, and so arrange matters that when the church is able to take over the controlling interest in the property they can do so." All they asked was interest on their money. If they had not been so poor all would have gladly given the amount. A large proportion of these have gladly given their interest year after year.

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

ARTICLE II, Section 4, as originally formed read:

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

ARTICLE VIII, Sections 4 and 5, reads:

For all gifts made to this corporation, unless the conditions of said gifts shall be inconsistent herewith, stock to the par value of such gifts shall be issued and placed in the name of the Association of Pentecostal Churches of America; such stock shall not

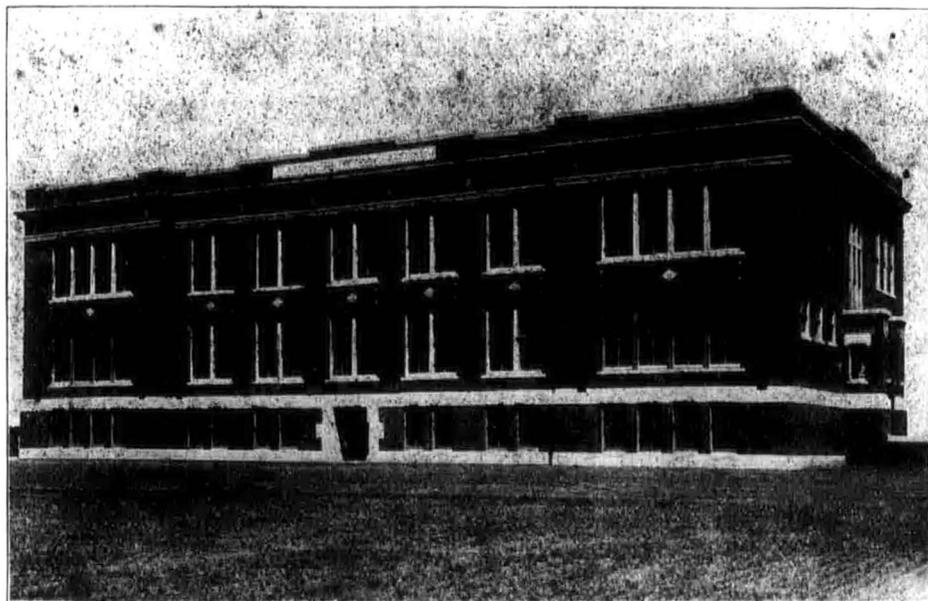
ARTICLE VIII has been properly amended so as to read:

incorporated churches of the Pentecostal Church of the Nazarene.

At first the directors only took charge of that part of the business of the school as pertained to the property interests. The business in connection with current expenses was transacted by the Educational Committee, and an effort was made to keep the legal responsibilities distinct. After the union of churches, because the Educational Committee had been appointed by a body that had not yet become incorporated and therefore could not have legal financial standing, the directors reluctantly at the request of the Educational Committee took over the business responsibility formerly taken by the committee.

The Educational Committee now has charge of the educational, disciplinary, and spiritual work, and advises with the directors in joint meetings concerning business matters.

Before this change the directors had given stock to the denomination for all gifts that permanently improved the



ADMINISTRATION BUILDING

## Illinois Holiness University OLIVET, ILLINOIS

Rev. E. F. Walker, D. D., President

The Illinois Holiness University Faculty for 1913-'14 is not quite, but almost, complete. It is expected on the whole to be considerably stronger than it was in the year just completed, as the courses of study will be strengthened.

REV. E. F. WALKER, General Superintendent of the Pentecostal Church of the Nazarene, who is well known throughout the country, will continue to be President, and will teach Systematic Theology, New Testament Exegesis, and Homiletics.

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

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

REV. H. S. HESTER, who for the past year has been acting President of the Holiness College at Clarence, Mo., is to be Professor of Ancient and Modern Languages. He is said to be proficient in these as in other lines of teaching.

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

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

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

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

MISS MARY C. CUSICK is becoming a necessary fixture in this school, and will continue as Professor of English and Expression. She is one of the most valuable of our assets.

REV. THOMAS S. GREER, who began his work here last year, and who has endeared himself to all, will be adjunct Professor of Science and Mathematics.

Prof. Greer's wife, Mrs. CARRIE P. GREER, who was last year Preceptress and teacher of Latin, English, and Bible, will be Princi-



REV. E. F. WALKER, D. D.,  
President

pal of the Grammar School. Both Professor and Mrs. Greer are highly esteemed by all connected with the school, and all rejoice over their continuance.

MISS MARY E. NESBITT, the younger pupils, their parents, and all interested are glad to know, will continue as Principal of the Primary School.

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

□ □

## OLIVET, ILLINOIS

PROF. H. R. WARNER

This classic town is located in the great corn and coal belt of the "Prairie State," thirteen miles south of Danville, and midway between Georgetown and Ridgefarm.

Orchards and fruit farms flourish here. The dark, deep, rich soil is very productive. Corn and clover and timothy and bluegrass grow luxuriantly. Garden vegetables, berries, and poultry raising reward the people who are engaged in these industries.

An abundance of good water is secured at a moderate depth below the surface of the ground, and at a lower level bituminous coal in great quantities. The Sharon coal mine, adjacent to Olivet, furnishes coal at their retail shaft for prices ranging from 75 cents to \$2 a ton.

The wooded section along the Little Vermilion river to the west and north, and the prairie view to the east and south, are especially beautiful and picturesque. Some mammoth trees adorn Tabernacle Park and residence sites in Olivet. Outcrops of sand and gravel occur along the Vermilion tributaries. All in all, variety and utility, wealth and beauty are marvelously blended.

The object of greatest interest at Olivet is ILLINOIS HOLINESS UNIVERSITY. Only men and women exemplifying pure, noble, Christian character are employed and retained as instructors. The Bible is the most honored and studied of all our text-books.

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

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

Although Illinois Holiness University is now just completing its first quadrennium, it has accomplished considerable in material growth.

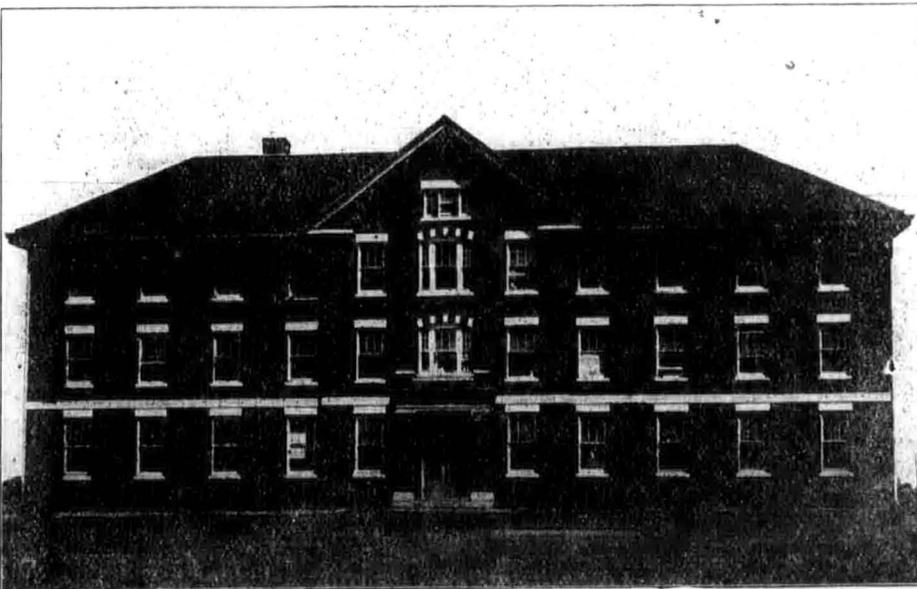
The Wilson Tabernacle, for summer meetings, is a fine octagonal structure, with sliding or folding doors, numerous windows, and large seating capacity.

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

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

For further particulars and catalogue of Illinois Holiness University, address

ILLINOIS HOLINESS UNIVERSITY,  
OLIVET, ILLINOIS



GIRLS' DORMITORY

## Oklahoma Holiness College

Bethany, Okla. E. J. Lord, Pres.

**W**ITH a divine conviction that the work is of God, the college continues, by the most noble, self-sacrificing spirit on the part of trustees, Faculty, students, and patrons. We have just closed one of the most successful years of its history. The Commencement exercises were most excellent. All the departments were represented in the graduation exercises.

We are very much encouraged and feel sure the work will go forward under the blessing of God, with the same self-sacrificing spirit which has ever characterized it. The prospect for a large school at the opening in September is flattering.

This college is located ten miles from the heart of Oklahoma City on the El Reno Interurban Railroad, and can be reached from the terminal in the city in thirty minutes. Oklahoma City is easy of access from any part of the country by way of the Atchison, Topeka & Santa Fe, the Chicago, Rock Island and Pacific, the Missouri, Kansas & Texas, and the St. Louis & San Francisco railroads.

Bethany is the name of the college town, and is now a post-office. The town is incorporated, and in addition to the college it furnishes a good public school. At an altitude of 1,300 feet, Bethany furnishes one of the best of climates. The abundant supply of the very best soft water is another valuable asset to the health conditions of Bethany. The health record of Bethany during its entire history is unsurpassed.

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

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

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

For further information, address REV. J. W. VAWTER, Bethany, Okla.

## Kansas Holiness Institute

Hutchinson

Kansas

Mrs. Mattie Hoke

Superintendent

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

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

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

*GOD IS DOING GREAT THINGS FOR US  
OF WHICH WE ARE GLAD*

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

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

*Send for catalogue to*

MRS. MATTIE HOKE, Superintendent,  
223 East Fourth Avenue,  
Hutchinson,  
Kansas

## Central Nazarene University

Rev. J. E. L. Moore, Pres.

Hamlin, Texas

Rev. W. F. Rutherford, Bus. Mgr.

**C**ENTRAL Nazarene University is located on a beautiful, level campus of 23.7 acres, in the center of University Place, adjoining the city of Hamlin on the south. Hamlin is located in the north-west corner of Jones County, Texas, at the junction of the Texas Central ("Katy" system), Kansas City, Mexico & Orient, and Abilene Southern railways. These roads are developing as fine an agricultural country as can be found in west Texas. In point of accessibility, besides the three roads already mentioned, Hamlin is easily reached from all points on the Texas & Pacific, Ft. Worth & Denver, and Santa Fe.

Lying between the Great Plains and the lowlands of central and east Texas, at an altitude of 1,600 feet above sea level, Hamlin is above the malaria line, and the altitude is not so great as to be detrimental to the most delicate constitution.

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

**BUILDINGS AND EQUIPMENT.**—The Administration building is 109 x 112 feet, three stories and basement. Two stories, while only partially complete, have been used for school purposes during the last two sessions and will be completed for the school year of 1913-'14. The building is lighted with electricity, and when completed will be heated with steam. We now have under construction a twenty-four-room dormitory for girls, to be ready for the opening of the fall term of 1913. It is 36 x 60, two stories.

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

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

**CONSERVATORY OF MUSIC**—The Conservatory of Music, under the direction of our proficient teacher, Mr. A. M. Paylor, affords exceptional advantages in all branches of music. The director has supervision of all the piano teaching, and examines the work of each pupil from time to time, regardless of the teacher under which they study.

**THEOLOGICAL DEPARTMENT**—This department is under the instruction of President J. E. L. Moore, A. B. Education accompanying a rich experience of grace will make a minister a real workman that needeth not to be ashamed. If you are called to the work of God, do not neglect to secure all the preparation that it is possible for you to get.

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

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

CENTRAL NAZARENE UNIVERSITY.

# Missouri Holiness College

Allie S. London, *Dean*



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

Rev. R. P. Kistler, our theology teacher, has been by our side, and helped us during this school year to success and victory. Harmony, peace, and congeniality have existed between us as a Faculty. We have worked with one aim, taught with one idea in view, and certainly God has given us His approval. We felt burdened, our patrons became anxious for a genuine revival. Brother Kistler preached, and we aroused the people and God did work. We sent for Bro. Allie Irick, and for two weeks he labored with us

to the satisfaction of all. Bro. G. M. Hammond then came, and for two weeks more we labored for the salvation of the people. God blessed the efforts and gave souls, strengthened our work, gave us the confidence of the people in regard to our work, and now as we look back our hearts are made to rejoice as we see what God has wrought.

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

We are located on the Iron Mountain railroad, 119 miles south of St. Louis. We have about thirty nice residences on College Hill, one-half mile from Des Arc, Mo. Prospects were never brighter for this school. Our annual camp meeting will be held August 21st-31st, by Rev. Fred St. Clair, of California. Come and spend ten days with us. School opens September 9th. We praise God for this year, and look forward to 1913-'14 as being a banner year for this institution.

Send for literature to A. S. LONDON, *Dean*, Des Arc, Mo.

## The Bible in Education

*By* E. P. ELLYSON, D. D.

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

PUBLISHING HOUSE of the  
PENTECOSTAL CHURCH OF THE NAZARENE  
C. J. KINNE, *Agent*  
2109 Troost Avenue, Kansas City, Mo.

OUR NEW MISSIONARY PAPER

## The Other Sheep

**W**E are beginning the publication of an eight-page missionary paper which will be devoted entirely to the missionary work of the Pentecostal Church of the Nazarene.

We have a plan by which we hope to place it in the hands of every member and friend of the church. We are asking the churches to order enough to distribute to their entire congregation. In order to make this possible, we have fixed the price so low that the cost is merely a trifle. Where the paper is mailed in bulk packages, we will furnish it at only

**Ten Cents**  
a year

Where it is mailed singly to individual subscribers, the subscription price is 25c a year.

Let every church join us in an enthusiastic missionary campaign. If you do not hear about the new paper through your pastor very soon, make some inquiry about it. It may be that by some means he failed to get the sample package. If so, we want to know it at once, that we may send more. Let us work, pray, and pay.

PUBLISHING HOUSE of the  
PENTECOSTAL CHURCH of the NAZARENE  
2109 TROOST AVENUE  
Kansas City, Mo.

## THE PERFECT MAN

*By*  
REV. R. T. WILLIAMS, A. B., B. D.

**T**HIS strong book by the president of Peniel University is an excellent work to put into the hands of your son or daughter, as an inspiration for the formation of a well-rounded character. It deals with the different phases of manhood-making—physical, educational, social, placing emphasis upon the most important, religious—which go to prepare one to best fill that mission in life for which God created him.

PRICE, CLOTH, *Prepaid*,

**Fifty**  
**Cents**

PUBLISHING HOUSE of the  
PENTECOSTAL CHURCH of the NAZARENE  
2109 TROOST AVENUE  
Kansas City, Mo.

**FINANCE AND SALVATION**

✱ ✱

Marshalltown, Ia., July 6, 1913.

HERALD OF HOLINESS:

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

F. J. THOMAS.

**KEWANEE, ILL.**

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

A. F. MOSELEY.

**VILONIA, ARK.**

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

B. H. HAYNIE.

**KEARNEY, NEB.**

At the close of the Hastings State Nazarene Camp, which was held from May 30th to June 8th, under the very efficient leadership of the Rev. Will Huff, of Sioux City, Ia., and Rev. L. N. Fogg, of Sanbournville, N. H., we secured the services of Brother Fogg for another ten days' meeting, and pitched our tent in Grand Island. This is where a class was organized after a meeting held by Brother Cochran, Brother and Sister Ludwig, and Brother Deck last January. They organized at this time with seventeen members, old and young, with only two men to "man" the situation. At once they called the Rev. J. M. Sutton, of Kentucky, as pastor and the revival continued. Assisted by Brother Deck and others the meeting kept

**A GRACE-FUL CHURCH**

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Washington, D. C., July 7, 1913.

HERALD OF HOLINESS:

Glorious day at Grace Church, Sunday; tides of salvation. General Missionary Secretary Reynolds preached mightily to a large congregation. This was followed by an offering of nearly a hundred dollars for missions.

H. G. TRUMBAUER.

**Superintendents' Directory**

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**GENERAL SUPERINTENDENTS**

**P. F. BRESEE**-----Los Angeles, Cal.

1126 Santee Street

Missouri District Assembly, Ellington, Missouri-----October 23-26  
 Southeast Tennessee District Assembly, Sparta, Tenn.-----October 30-November 2  
 Southeast District Assembly, Donaldsonville, Georgia-----November 6-9  
 Louisiana District Assembly, Lake Charles, Louisiana-----November 13-16  
 Dallas District Assembly, Lufkin, Texas-----November 19-23  
 Abilene District Assembly, Bowie, Texas-----November 26-30  
 A preparatory service will be held the evening preceding the first day announced. All members of the assembly are expected to be present at the beginning and remain until the close.

**H. F. REYNOLDS**, Oklahoma City, Okla.

R. F. D. No. 4

Louisville, Ky., 2224 W. Madison St., Care J. D. James-----July 8-13  
 Kansas District Assembly, Kansas City, Missouri-----September 3-7  
 Iowa District Assembly, Kewanee, Ill.-----September 10-14  
 Oklahoma District Assembly, Ada, Okla.-----October 22-26  
 Kentucky District Assembly, Newport, Kentucky-----November 13-16  
 Alabama District Assembly-----November 20-23  
 The first service in connection with each assembly will begin on Tuesday night, 7:30 o'clock. Let all the members of the assembly plan to be present at the first service.

**E. F. WALKER**-----Glendora, Cal.

Didsbury (Alberta) Campmeeting-----July 4-13  
 Alberta District Assembly and Campmeeting, Calgary, Alta.-----July 14-22  
 Portland (Ore.) State Campmeeting, July 24-August 4  
 Dakota-Montana District Assembly, Sawyer, North Dakota-----August 6-10  
 Gaines (Mich.) Campmeeting-----August 22-28  
 Cleveland (Ind.) Campmeeting, August 29-September 8  
 First session of all District Assemblies at 7:30 p. m. of the first day advertised.

**DISTRICT SUPERINTENDENTS**

**ABILENE**

**I. M. ELLIS**-----Box 175, Hamlin, Texas

**ARKANSAS**

**G. E. WADDLE**-----Box 245, Beebe, Ark.

**ALBERTA (CAN.) MISSION**

**W. B. TAIT**-----Calgary, Alberta  
 Room 413 Grain Exchange

**ALABAMA**

**C. H. LANCASTER**-----Jasper, Ala. July 2-13  
 Sargossa, Ala.-----July 15-24  
 Vina, Ala.-----July 25-August 3  
 Red Bay, Ala.-----August 8-17  
 Thaxton, Miss.-----August 22-31  
 Millport, Ala.-----September 2-10  
 Brilliant, Ala., R. F. D. 1-----September 2-10

**CHICAGO CENTRAL**

**J. M. WINES**-----Greenfield, Ind., R. F. D. No. 9

**CLARKSVILLE**

**J. A. CHENAULT**-----Chestnut Mound, Tenn.

**COLORADO**

**C. B. WIDMEYER**-----Colorado Springs, Colo.  
 226 N. Chestnut St.  
 Denver, Colo.-----June 21-30

**DALLAS**

**W. M. NELSON**-----Texarkana, Texas

**DAKOTAS AND MONTANA**

**LYMAN BROUGH**-----Surrey, N. D.  
 Montana and Dakotas District Assembly,  
 Sawyer, N. D.-----August 6-10

**IDAHO**

**J. B. CREIGHTON**-----Boise, Idaho

**IOWA**

**B. T. FLANERY**-----Ollvet, Ill.  
 Sioux City, Ia., 1314 S. Newton St July 18-Aug. 2  
 Chariton, Ia., Care Rev. E. A. Clark-----August 8-17  
 Galesburg, Ill.-----August 20-30  
 Kewanee, Ill.-----September 2-14  
 Iowa District Assembly, Kewanee, Ill. Sept. 10-14

**KANSAS**

**A. S. COCHRAN**-----Kansas City, Mo.  
 3446 Wayne Avenue  
 Lincoln, Neb.-----July 6-20  
 Grand Island, Neb.-----July 21-25  
 Hastings, Neb.-----July 27

**KENTUCKY**

**HOWARD ECKEL**-----Louisville, Ky.  
 2303 Madison Street

**LOUISIANA**

**T. C. LECKIE**-----Hudson, La.  
 Ellis, La., (Camp)-----July 11-20  
 Oak Grove, La.-----July 21-August 3  
 Kilborn, La.-----August 4-10  
 Hudson, La.-----August 11-17  
 Barham, La.-----August 23-31

**MISSOURI**

**MARK WHITNEY**-----Des Arc, Mo.  
 Chloride, Mo.-----June 18-July 5  
 Coffey, Mo.-----July 8-20

**NEW ENGLAND**

**N. H. WASHBURN**-----Beverly, Mass.

**NEW YORK**

**J. A. WARD**-----1710 Dean St., Brooklyn, N. Y.

**NORTHWEST**

**DeLance Wallace**-----Box 304, Walla Walla, Wash.

**OKLAHOMA**

**S. H. OWENS**-----Altus, Okla.  
 Woodward, Okla.-----July 7-9  
 Blackwell, Okla. (Camp)-----July 10-27

**PITTSBURGH**

**N. B. HERRELL**-----Ollvet, Ill.

**SAN FRANCISCO**

**E. M. ISAAC**-----1020 Tenth St., Oakland, Cal.

**SOUTHERN CALIFORNIA**

**W. C. WILSON**-----Rt. 1, Box 235A, Pasadena, Cal.

**SOUTHEASTERN**

**W. H. HANSON**-----Glennville, Ga.

**SOUTHEAST TENNESSEE**

**S. W. MCGOWAN**-----R. R. D. 3, Santa Fe, Tenn.

**WASHINGTON-PHILADELPHIA**

**H. G. TRUMBAUER**-----Washington, D. C.  
 145 D Street, S. E.

on until about the first of April. After the smoke of battle had cleared away, we found we not only had a goodly number blessed around the altar, but we had a little more than doubled the membership. This was an encouraging outlook for this new class in this needy field.

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

all its expenses nicely, and voted unanimously for the return of another camp for next year. To God be all the glory.

J. W. FARR.

**Death Notices**

[Under this head death notices of our people will be inserted, providing the following requirements are strictly met: No notice shall contain more than one hundred words; each notice shall be signed by the pastor.]

**PEDDYCORD**—Phoebe D. Peddycord, wife of Levi Peddycord, was born in Whitley county, Ind., March 13, 1839, died in Monroe, Wash., June 10, 1913. Mrs. Peddycord has been a faithful Christian worker, and the world is better for her having lived. She was a member of the Nazarene Church for about eight years. Besides her husband, she leaves three children, George, Arthur and Vina.—N. H. Squares, Pastor.

**SAPP**—The funeral sermon of Mrs. Sapp was preached by the writer in her home at Indianapolis, Ind., Monday, June 24, from the text Rev. 21:4. Sister Sapp was a life-long Christian, and did her best to bring her children up in Christian faith. She had suffered for a long time and death was a relief. The family moved to this city from Kentucky. Mrs. Sapp was the mother of Rev. Sapp, pastor of the Nazarene church at Connersville, Ind.—U. E. Harding, Pastor