

HERALD of HOLINESS

OFFICIAL ORGAN OF THE PENTECOSTAL CHURCH OF THE NAZARENE

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“GO YE INTO ALL THE WORLD AND PREACH
THE GOSPEL TO EVERY CREATURE”

“BUT TARRY YE IN JERUSALEM UNTIL YE
BE ENDUED WITH POWER FROM ON HIGH”



“THIS SAME JESUS, WHICH IS TAKEN UP FROM
YOU INTO HEAVEN, SHALL SO COME IN LIKE
MANNER AS YE HAVE SEEN HIM GO.”

The Star of Bethlehem By f. M. Lehman

He came from Glory to this fallen world, a Stranger—
They had no room for Jesus in the crowded Inn,
Lo! see—in swaddling wrapped, born in a borrowed manger,
The world's long Hope—emancipation from all sin.

Commands He, “Go, and preach the Word to ev'ry creature!”
And, “Tarry for the promise at Jerusalem!”
This is the true equipment for the church and preacher—
Fulfillment of the lowly birth at Bethlehem.

Upon a borrowed cross the Jewish rabble nailed Him—
And when He died they laid Him in a borrowed tomb.
A fallen church, a hate-full world, all hell assailed Him—
In resurrection power He came from earth's warm womb.

Upon a low-swung cloud He swept from earth to Glory
And left us here awhile with hearts that glow and burn.
Equipped, we'll gladly go and tell the sweet old story,
And weep and watch and wait and look for His return.

The Star That Shone at Christmastide

Charles Allen McConnell

Man has ever watched the heavens for a sign. Instinctively, as drawn by a cord not wholly severed from his lost, glorious estate, he has lifted his eyes toward the firmament, seeking that which would satisfy the worship of his nature—seeking God. The blazing sun arrested and fixed his vision, and he bowed down before it. But man was to find in the heavens not the fulfillment, but the promise of that which he sought: the open window of glory, the way back to God.

The shepherds in the hill pasture of David, as they lifted up their eyes, had the reward of the vision; the star came down even unto them, and the star was indeed heaven opened, its pathway for radiant beings who sang with music earth had never before heard:

"Glory to God in the highest;
And on earth peace,
Good will toward men."

Then one came forth of the throng, and to the affrighted men bore the promise:

"Fear not, for behold I bring you Tidings of great joy,
Which shall be to all people,
For unto you is born this day,
In the city of David, a Saviour,
Which is Christ the Lord."

The angels vanished, but the star remained. Wise men, looking upward, caught its glow and followed until they found Him who came as the promise of God.

The wicked King, in fear and rage, sought to extinguish the light, but only transferred its shining, for a time, to Egypt's darkness.

A gleam of its brightness flashes out one day in the temple, where, among the doctors of the Law, a Young Child sits and asks the hidden meaning of rite and ritual, of sacrifice and service; a reason by them long-time forgot.

It rests for many years in the carpenter shop at Nazareth, where dwell the Son in patient obedience, and the ever-pondering maiden-mother. Then, in short, swift-moving years, its light passes to hill and sea and temple court, always upon—nay, **within and from** One who walked with men. Where He walked its radiance fell, and men saw truth.

As it shone upon them, rude fishermen and despised publicans arose to the greatness of world-leaders. Its beams touched a bier and a young man sprang from the embrace of death to a widowed mother's arms. It fell upon the sick and they were every whit whole again. The demons fled before its light, and the poor, seven-fold possessed soul peened the chorus of freedom. Dragged for revealing into its brightness, foul adultery was washed away, and the pearl of forgiveness found in the dust.

Wherever the light of that star remained, the noise of strife and pain ceased, and the harmony of heaven came again.

But the star rested over a Garden, where sorrow strove to quench its light, and thence, outside the city to the brow

of a hill, where darkness, black and hideous, fell upon a cross. There it was that man himself, man for whom the promise came, put out the light. But e'er night closed in, one ray from the star rested upon that breast-bowed head, and discovered there a crown.

God's love is greater than man's ig-

Under its blessed influence selfishness gives place to charity, hate yields to love, and sin is overcome by holiness. As men come to walk in its light, war shall cease, poverty shall be forgotten, sickness disappear, and in the fulness of His time, adown the shining track of heaven's open window the Conqueror of death itself shall come. Then shall the star of promise be swallowed up in the sun of fulfillment, and the earth shall be full of the glory of the Lord.

O, Glory to Our Christ the King

W. H. BACHE

YOU must have heard the story told
Of Bethlehem town in days of old!
A Babe was in a manger born
So early on a winter morn.

O, glory to our Christ the King!
Through all the earth His praises ring!
Throughout all heaven the angels cry,
"All glory be to God on high!"

WHILE shepherds with their flocks that night
Were watching for the coming light,
An angel host came hovering near
And told them that they need not fear.

O, glory to our Christ the King!

THEY sang of peace, good will to men:
That Babe was Christ in Bethlehem,
And come to save men from their sin,
And give them joy and peace within.

O, glory to our Christ the King!

HE lived. He taught them, healed them, sought
To win their hearts. To Him they brought
Their lepers, palsied, great and small;
Halt, blind and lame, He healed them all—

O, glory to our Christ the King!

THEIR famished thousands then He fed;
Pitied their sorrows, raised their dead.
But they with hate around him pressed,
While He their little children blessed—

O, glory to our Christ the King!

SUCH cruel hate, such wicked strife—
Conspiring there to take His life—
Condemned Him, nailed Him to the tree.
Brother, He bled and died for thee—

O, glory to our Christ the King!

BUT He arose and lives on high,
Far, far above the starry sky;
Preparing homes for you and me:
Rejoice, and sweetly sing with me:

O, glory to our Christ the King!
Through all the earth His praises ring!
Throughout all heaven the angels cry,
"All glory be to God on high!"

norance, greater than man's folly, greater than man's sin—as great as man's need. The light of the star was not dead; it was but hidden in that awful gloom. Again it breaks forth, indeed upon a tomb, but the tomb is empty. In the path the star had lighted for the feet of impatient day, a radiant being stood—the same angel of the "Peace and All Good Will." Tear drops yet lingered in his eyes, but his voice was glad and all-victorious as he said: "He is risen."

He, the Promise, Jesus the Saviour, ascended to the Father to become the Bright and Morning Star, but the glory of His light still rests upon the earth.

Fulfilling in His birth and after life prophecy in minutest detail, the Word of God, no less than the record of man, fitly describes Jesus as Emmanuel—God with us—Son of God and Son of Man.

He lived, He blessed, He suffered, He died, He arose from the dead and ascended to the Father. We believe—the church at large believes, but in an historic, rather than a living Christ.

I want you, at this Christmas time, to turn your thoughts to a Christ re-born; a new incarnation as real, as vital, as knowable as the Babe in the manger.

Jesus dwells in flesh today.

In the fullest sense, Jesus was, through His conception by the Holy Ghost, the only begotten Son of God. Yet the great apostle, speaking later, says: "Now are we the sons of God." It was God's plan in the redemption and restoration of fallen, lost, humanity, to work through humanity. Jesus, having finished His work in the flesh, departed, and God prepared for a new incarnation; prepared to wrap Himself about again with flesh. When the Master said: "He is with you, but shall be in you," the promise was to be as literally fulfilled as that of Gabriel to Mary when he said, "Thou shalt conceive and bring forth a Son."

Pentecost came, and they were all filled with the Holy Ghost. God had come again to indwell humanity. Oh, the wonder of it! the glory of it! the outflowing possibilities! And not to the one hundred and twenty alone, but "to you and your children, and to all that are afar off."

Thus now empowered, this our life: "Ask of me and I shall give thee the nations for thine inheritance."

This the fulness of fruition: "For thou wast slain and hast redeemed us to God by thy blood out of every

kindred, and tongue, and people and nation. . . . And the number of them was ten thousand times ten thousand and thousands of thousands."

If the Babe of Bethlehem be not very God, Infinite Creator, Ruler, Judge, then each succeeding sun traces in fiery letters across the sky, "No hope! No hope!"

Without the resurrection, the nativity is but a common thing, shameful and unclean; and the crucifixion shows but a pitiful drop of blood upon the shield of Rome. But now is Christ risen from the dead!

HERALD OF HOLINESS

ARISE, SHINE; THY LIGHT IS COME

B. F. HAYNES, D. D., Editor

KANSAS CITY, MISSOURI

Editorial

"THE WORLD IS MY PARISH"

IN THE expression which stands at the head of this article we have photographed the very heart of John Wesley. The words are worthy the wonderful man who uttered them, and the life history of the great man is worthy of the words. They indicate the whole-hearted zeal, the evangelistic fire and force, the quenchless zeal and worldwide love of this marvelous preacher.



JOHN WESLEY was the author of one of the greatest religious movements of history and really supplied a new starting point to modern religious history. A study of Mr. Wesley and of his movement justifies the striking statement made by Lecky that "The meeting in Aldersgate Street where Wesley was converted formed an epoch in English History" and he adds, that the religious revolution begun in England by the preaching of the Wesleys is "of greater historic importance than all the splendid victories by land and by sea won under Pitt." It is Mr. Lecky's belief also that Wesley was one of the chief forces which saved England from such a revolution as cursed unhappy France.

ANOTHER WRITER presents the marvelous array of Methodist statistics, showing how the movement has girdled the globe and has its millions of children in Sunday schools, its multiplied millions of members and hearers and the colossal sums of money expended in church work and various benevolences. Says this writer "Splendid as are these marvelous figures, this is not Wesley's best monument. This best monument is the England of the twentieth century. Nay, it is the whole changed temper of the modern world; the new ideals in its politics, the new spirit in its religion, the new standard in its philanthropy." This tribute is worthily bestowed. Mr. Wesley is now just coming into a recognition of what he and his movement meant to the world.

THE TRAGIC SIDE to this picture is that the civic, economic and philanthropic results of the Wesleyan movement abide; but sadly, the religious and spiritual results of Mr. Wesley's work remain only in form. The church he bequeathed us has renounced him and only the society and the state which he blessed brings garlands to his tomb in memory of his gracious work. It is a well known fact to every student of history that the secret of Mr. Wesley's movement was just where Mr. Wesley himself placed it. This secret was his proclamation and his insistence upon a complete individual renovation, the definite entire sanctification of the believer involving the expulsion of the carnal mind and the enthronement of the Holy Spirit in the oratory of the heart as its unrivaled monarch. This experience passionately insisted upon by Mr. Wesley up to within a few hours of his death, is repudiated by the Church which bears his name.

THE PENTECOSTAL CHURCH OF THE NAZARENE, in point of doctrine, of experience, of evangelistic activity and missionary belief and endeavor, is Mr. Wesley's legitimate and historic offspring and the direct successor of the Wesleyan movement. There is not a single truth in which we believe that was not stressed by Mr. Wesley. We

insist upon the same conscious experience of full salvation from all sin which was Mr. Wesley's lifelong message. Like Mr. Wesley we claim the world for our parish. With Mr. Wesley we believe in justification by faith only, insisting that salvation from beginning to end is wholly of God and in no sense or degree the work of man. Let us continue to stand unflinching and with passionate devotion for these great truths and principles. Let us prove worthy our great ecclesiastical progenitor. But of higher importance still, let us prove worthy of and faithful to the great trust committed to us by our own and Mr. Wesley's God—full salvation from all sin and the abiding within of the Holy Ghost, and the proclamation of this glorious evangel as the world's right by the blood of Jesus and our duty to proclaim by His command.

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THE ONLY GOSPEL WHICH SAVES.

THE gospel of holiness is the only gospel which saves. This is in no sense narrow but is as broad as God Himself. It was Paul who said without holiness no man shall see the Lord. Nothing unclean, we are taught by the same authority, can enter heaven. Hence God has provided for the cleansing of His children. They are to be wholly sanctified and filled with His Spirit for a complete title to heaven hereafter as well as for a complete equipment for service here in this world. We submit these propositions as too firmly buttressed with Scripture to need the use of space for summoning passages for proof.

WE HASTEN to a corollary proposition which is that no church which neglects to have imbedded as fundamental in her creed the great conviction of the obligation of worldwide evangelization, and as her chief work this glorious, divine aim, can claim to be in the direct line of succession of Christ, the apostles, the martyrs and the prophets. This is a high and Scriptural succession we must be sure we are in if we dare hope to meet the divine favor or do the work of the Lord.

JOHN WESLEY spurned any, even the least, limitations upon his commission. Nothing short of the world as his parish would content his truly apostolic spirit and Christ-like love. He would not be bound. His horizon was broad. His preaching breathed in accents of infinite compassion. He thought in continents, wrote and spoke in planets, and loved in universes. He was the most apostolic man this world has seen since Paul stood on Mars Hill.

NOW OF ALL the church communions in the world the Pentecostal Church of the Nazarene is the most legitimate and best accredited successor to Mr. Wesley and his movement which the world has today. We are perfectly serene as to our doctrinal and historic claims on this point. Our credentials can never be successfully gainsaid as judged by the principles and tenets for which we stand. These are identically those which distinguished Mr. Wesley. These will stand the test in any court of arbitrament.

WHAT WE are most concerned about is that we maintain this position inviolate. In doctrine, in experience, in worldwide scope of evangelistic endeavor, in broad catholicity and labors untiring and apostolic—in all these aspects we must keep our title clear to our Wesleyan succession for in so doing we will but be following Wesley as he followed God.

THE SPIRIT of missions is essentially the spirit of holiness. The spirit of missions transfused and filled the Wesleyan movement. This was necessary, unavoidable, because the gospel of holiness is the only gospel that saves. The spirit of missions must be the very soul of our church—its animating, overmastering purpose and impulse. This spirit received into the heart and become the dominant meaning and aim of life will under God elevate, enlighten and ennoble. It will save us from narrowness, insulation, fanaticism and miserable failure. Failing here we are not surprised to see coteries of holiness people here and there degenerating into all sorts of eccentricities and exaggerations and fanaticisms. The glorious impulse of perfect love received in this precious experience denied its natural and divinely ordained and intended arena of a lost race on which to **expend its energies and grow** and expand, dwindled and dwarfed and spent its infinite forces in mere selfish enjoyment of the blessing. Being thus the result of perverted divine energies is just why fanaticism is so generally incurable. Prevention is far better than attempted cure in this matter. Let holiness people turn at once in good earnest to the Lord's work of redeeming a prodigal race and they will find so rich and so broad an expanse for their love and activities that there will be no danger of fanatical extremes. This is the hope of our Church. We feel our call to this world-wide work. To this task we are devoted. To it we must more and more trend all our adherents and in this spirit we must train our children until we become distinguished most of all for our missionary work and devotion.

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THE GIANT READY.

CONSIDERING extent of empire and of population, racial characteristics and national place and importance in the world-problem of the near future, China may properly be called The Great Giant Nation of the World. So long the most exclusive, inaccessible and securely locked of all nations against the gospel it has yielded at last to the indirect mollifying gospel influences and has become wide open to missionary work. Not only so. It has recently afforded the astonishing spectacle of the most stupendous governmental miracle performed in the history of this world. The formation of the Chinese Republic we declare to be such a miracle. But the miracle does not stop here. The magnanimity of the first President of this Republic, Dr. Sun Yat Sen, is as great a miracle of statesmanship in this heathen country as the formation of the Republic itself. This man resigned the Presidency of the new Republic to give place to another man simply to make his nation one. This act confers greatness on his race, but it does a bigger thing than this. It speaks in tones of heavenly splendor the praises of the power of our Christ. For Sun Yat Sen was trained and educated in Christian Bible Schools and under Christian influences. In a speech in Peking this George Washington of the Chinese Republic said:

Men say that the revolution originated with me. I do not deny the charge. But where did the idea of the revolution come from? It came because from my youth I have had intercourse with foreign missionaries. Those from Europe and America with whom I associated put the ideals of freedom and liberty into my heart. Now I call upon the church to help in the establishment of the new Government. The republic cannot endure unless there is that virtue, the righteousness for which the Christian religion stands, at the centre of the nation's life.

THIS GIANT NATION is now ready, waiting and calling for the gospel. Different forces are marshalling for the conquest of this greatest of the empires of the world. These forces are Commercialism, Infidelity, Romanism and Christianity. We make bold to say that which ever of these forces shall succeed in the conquest of China within the next fifty years, will within another fifty years or less control the destinies of this earth. The fight is to be a strenuous one, the prize the richest that ever invited a struggle or ever crowned a victor's brow.

The issue is to be the culminating chapter in Christian history, the closing scene in the world's redemption and delivery to Christ as His inheritance and for His own Kingly possession.

SHOULD NOT the prospect stir to martial fervor the zeal of the Church? Are not the possibilities sufficient to render our faith impetuous? Shall we lag behind until commercialism shall have debased the nation with the curse of mammon and the insanity of quenchless greed has become the overmastering passion of that people? Shall we play at missions until infidelity with its vile incrustations has rendered this giant deaf to Christian appeal and holy influences? Shall we continue to be at ease in Zion consuming our resources in self-indulgence until Romanism by sleepless vigilance shall have poisoned this giant with a false faith—a reliance for salvation upon man instead of God? A nation thus poisoned with the misfaiths and perverted allegiance of Hierarchism will perhaps be farthest removed from the influences and appeals of a true faith.

WE CONFESS that so far the spectacle of Christianity's position in this four fold race for the conquest of this giant nation is not reassuring. It must not be longer so. We must awake. We must arouse from our lethargy and get a broader vision. We must put on the whole armor of God. We must boldly challenge every competitor for this prize. With the message of a full salvation from all sin, empowered by the Holy Ghost and with a consuming zeal like that with which we were redeemed, we can and will distance every rival, place the banner of Prince Immanuel on her highest ramparts and claim this Empire of China for our God.

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WORLD-WIDE HOPE.

CHRISTMAS has many significations varying according to the convictions and character of people. Beyond all question the most beautiful and glorious meaning of Christmas to the devout Christian is the thought and fact of worldwide hope which the birth of Jesus brought to our planet. That birth is the happy guarantee to every devout believer of a parish for his labor no less in extent than the prodigal race whom Jesus came to save. The faithful discharge of this world-wide obligation not only saves the souls of the lost but molds and determines the history of this world.

WHAT A DIGNITY is involved in this duty. What an honor to be permitted to have a share in shaping the world's history in our own age and in the ages to come. This is precisely the opportunity which missionary work confers. In the last analysis the history of society, of governments and of this world's movements is but the result of the operations, direct and indirect, of the gospel of the Son of God faithfully proclaimed by His ambassadors under the blessing and guidance of an overruling providence.

GOD'S HAND was never more conspicuously held forth beckoning us to broader conquests than it is today. We no longer pray for open doors in heathendom. No longer while thus praying are we forced timorously to establish missions along coast lines, waiting the opportunity of entering the interior of darkened countries. All doors are open and off their hinges. Nations are calling piteously for gospel light.

BISHOP TAYLOR tells a thrilling incident which occurred during his travels in Africa. With his little missionary boat he stopped a day or two at a village, but was not able to remain longer or leave a missionary with them. Bitterly disappointed the natives remonstrated against his leaving them and begged that at least one of his small party might be left with them as their teacher. This, however, was beyond his power for he had not the adequate force, and he was compelled sorrowfully to bid them farewell without leaving them a teacher. As he sailed away up the river he saw them standing on the bank beckoning eagerly to him with outstretched arms

with every token of earnestness. Two days later he sailed down the river on his return trip. As they passed the village they beheld the same company of natives still standing upon the banks watching for him. Perceiving that he did not intend to land they wildly gesticulated and piteously cried with their voices, waving their arms and leaping in the air and by shouts and exclamations endeavored to attract his attention. This heroic missionary felt the piteous appeal to the very depths of his loving heart, but could do nothing for them, as he could not spare one from his company to be their teacher. As he sailed on down the river his heart was broken with the

sight. When finally the boat passed out of sight of the village and a projecting promontory suddenly hid them from the view of the natives, the Bishop said he "heard a great and bitter cry go up from those people, loud and long, until it pierced his very soul and seemed to go away up to heaven as a protest to God against the cruelty of Man."

THIS WAS the lamentation of the heathen after God! This was heathendom's charge against Christendom for her faithlessness!! This was God's voice uttered on that rocky seacoast challenging His children the whole wide world around to make valiant response to these Macedonian cries!!!

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THE EDITOR'S SURVEY

Peace on Earth

"What means this glory round our feet."
The Magi mused, "more bright than morn?"
And voices chanted clear and sweet,
"Today the Prince of Peace is born!"
"What means this star," the shepherds said,
"That brightens through the rocky glen?"
And angels answering, overhead,
Sang, "Peace on earth, good will to men!"

'Tis eighteen hundred years, and more,
Since those sweet oracles were dumb;
We wait for Him like them of yore;
Alas! He seems so slow to come!
But it was said, in words of gold
No time or sorrow e'er shall dim,
That little children might be bold
In perfect trust to come to Him.

All round about our feet shall shine
A light that the wise men saw,
If we our loving wills incline
To that sweet life which is the law.
So shall we learn to understand
The simple faith of shepherds then,
And kindly clasping hand in hand,
Sing, "Peace on earth, good will to men!"
—James Russell Lowell.

Seeking the Best

It is a paradox in human nature that men want and seek the best in everything and everywhere save in the matter of religion and in their neighbors' character. The general disposition of men is to want the least possible amount of religion that will barely carry them through and gain for them escape from final punishment. It is a sort of fire insurance with most men. Just enough religion to escape the final fire satisfies most men. Then in a contemplation of the character of other people they hunt for flaws, not virtues; for defects, not excellences. They will often pass by a number of charming traits or virtues of character and dwell upon one besetting sin or weakness and become so absorbed with that fleck that the whole landscape of an otherwise beautiful character is obscured from their view. We wonder sometimes if these two trends or dispositions are not related by close kinship. We know it is true that very often the people who want the best farm, the best article of merchandise for their money, the best seed to plant, but are content with an inferior grade and amount of religion, are the same people who seem blind and dumb as to beautiful excellencies in the character of other people, but who have lynx eyes and wide-open mouths for some unfortunate weakness or infirmity of their neighbors. Without attempting to define the exact relationship between these dispositions we are thoroughly satisfied that we can give a correct analysis as to their origin. The whole business is from the pit. These dispositions are

devilish in their origin, devilish in their practice, and hellward in their results. Let men beware! Why not seek the best and loveliest in human character? Why not cultivate this spirit and this habit? It is certainly more Christlike. We agree with the *Continent*:

Is not one of the elements of Christlikeness the ability to see the best side of things we meet? How strange it is that we see only the bad side of our life's experience, while in all other directions we have instinctively the looking for the best! My little boy is very fond of celery. When it is passed him I can see how before he touches the dish he looks for the fine, tender little bits with the savory root attached. He is after the best. You have some money to invest; you scan carefully the offered investments, because you are looking for the best. You go shopping and tumble over piles of things upon the counter, to the consternation of the saleslady, because you are looking for the best. Your church seeks a pastor and runs through several hundreds—or is it thousands?—of names, looking for the best. Everywhere we have the instinct to seek the best. But when it comes to this matter of living, this matter of life experiences, of handling the things that come to us day after day, we seem to have an instinct discovering one thing alone—the worst side of them. We see the loss, but not the strength that lies in losing well. We see the disappointment, but not the self-control there is in bearing disappointment. We see the failure, but not the great truth that real achievement is in the effort put forth to get something, not in the something. We see the pain, the illness, the sorrow; not the friendship, the love, the helpfulness which these have brought into view. We see death itself, not the transference of our affections from things earthly to things heavenly.

The Bible in the Sunday School

We are blessed today with all kinds of helps in the study of the Sunday school lessons. These lesson-helps are extensively used, and to very great profit no doubt. We insist, however, that they should not be allowed to supplant the Bible with the children, at home or in Sunday school. Each child should own a Bible of its own and be trained to use it in the preparation of the lesson at home and during recitation in the Sunday school. Children must become familiar with the Bible and learn to be quick in referring to books and passages. This they can never be if they use only the printed lesson. This is a very subtle danger and needs the utmost care on the part of parents and teachers. Constant use of the Bible itself, and especially of a copy which belongs to the pupil, will develop a familiarity with its contents and a love for the Holy Book and its precious truths which are very

greatly needed in the nurture and development of Christian character. Rev. M. A. Mathews, a leading Presbyterian divine, says forcefully in *Herald and Presbyterian*:

The only thing the teacher and the pupil should be allowed to bring into the class room is the Holy Bible. Each pupil ought to have his own Bible, in which he has made the diagrams, marks and outlines of his studies. Every teacher ought to have the latest and most improved arrangement of Holy Scriptures. His Bible ought to be so thoroughly mastered by him that he could find any place even though his eyes were closed. The Bible is the only book to be allowed in the class room. Lesson leaflets and aids are not substitutes for the Bible. Sabbath schools are not organized to teach leaflets; they exist for the purpose of memorizing and reciting the Bible.

Sympathy

Fine word this, and grand the idea it conveys! "Sun" and "pathos"—*suffering with*—is its meaning. This is pre-eminently a Christian quality and is strongly enjoined and stressed in Scripture. Sympathy is the dying need for which this world of mankind suffers daily. It is an exotic. Culture can not generate it. It is divine and hence is divinely begotten. It is the product of the Spirit. Association and example are as powerless to produce it as they are to change the color of your eye or hair. God reserves some things to Himself. The best and sweetest things in life—the things most essential to the highest and best living—God alone can produce and bestow. They are, however, free for the asking. Were they earth-born somebody would corner them and only at a ruinous or impossible price could they be obtained. Free as the air, cheap as oxygen, abundant as the water in boundless oceans is this thing of sympathy. We have only to accept the great Spirit and we have this exhaustless reservoir of sympathy which is the key to the relief and blessing of a hungry and weary world. Rolfe Cobleigh in the *Congregationalist* says:

It is the desire of the Master that those who follow Him should "rejoice with those who do rejoice and weep with those who weep." We should live in sympathy with those whose lives touch ours. The well-balanced life is responsive to human joys. Jesus would have His followers happy, for only thus can they realize the highest possibilities of their physical and intellectual powers, only thus can they radiate happiness. However, it is essential that the happiness of the Christian should be sought and enjoyed in wholesome ways that leave no one harmed thereby. Especially should our sympathies in practical ways go forth to the weak and erring, to the unfortunate, to the sick and sorrowing.

THE OPEN PARLIAMENT

The Mission of the Pentecostal Church of the Nazarene

P. F. BRESEE, D. D.

THE DAY does not begin with the noon-tide fulness of light. No great vision is born full-orbed.



There is the gray twilight, the azure in the heavens, the golden beam on the mountain tops, the retreating purple of the valleys, and the fulness of light. Even then we wonder. At the close of the convention which finally adopted

the Constitution of the United States, Patrick Henry said that during the vicissitudes of that discussion, as he looked at the sun at the back of the speaker, he had often wondered whether it was a rising or a setting sun. Conditions sometimes culminate into certainties slowly.

It has been thus with this, now evidently providential work. The mustard seed was very small and seemingly without much promise; but watered by the dews of heaven, and warmed by the sunlight from the skies, it has sprung up and put on strength until it challenges attention; and its purpose may be properly scrutinized. It has pushed along the way and made for itself a place, and can answer for itself.

This church did not spring forth as the result of a theological controversy; nor did its existence represent a great movement of church polity. Its doctrines were well defined, but not new. Its polity is a mingling of the methods of different church governments and has proven effective, but would be entirely inadequate to account for the phenomenal success of the movement, or to define its mission.

It has not primarily sought to be an ecclesiasticism, and has been remarkably free from the spirit of sectarianism. Come-out-ism has found no shelter under its wings, nor proselytism any place at its altars. It has rejoiced in the real work of God wherever found, and claimed blood relation with every holy spirit in the universe. It has not sought to concentrate the holiness work in one organization, but to stir up all people to seek after, possess and propagate it.

It is rather "a voice crying in the wilderness." Not an empty voice, but a cry of spiritual life. An experience in the souls of men seeking an incarnation. It has been and is, a life begotten in human life forming for itself a body; finding a way of continued life and ministry on earth. Its mission is to fill the ears of men with the cry "Behold the Lamb of God which taketh away the sin of the world." To this end it proposes to use every agency and instrumentality that heaven and earth afford. To use the sons and daughters of Abraham, raised up out of the stones in the highways of men as

well as to culture those whom we may, with the fullest culture of the schools, in an atmosphere so surcharged with the "liquid glory" of manifest divine personality, that with all possible manifestation of divine glory, they shall tell to wondering men this message—full salvation.

It is the purpose to use every possible

Shall We Educate? How? Where?

E. F. WALKER

I

The last two of the above three questions are put on the assumption that there is but one answer to the first. The only doubt to entertain in connection with the first is: Can we? It is possible that there are some parents so situated that they are not able to educate their children. Lack of means, sickness in the family, or some other difficulty may be in the way. And, too, it may be that some children are so constituted, physically or mentally, as to hinder their education.

But as a rule our sons and daughters in these days can, if they will, secure an education. Even if parents have not the means, the young people, if their own health is reasonable, have it within their power to "work their way through." And even if there are other members of the family in affliction, demanding the attention of the well ones, "where there is a will, there is a way." Much depends upon the ones to be educated; almost all depends upon them. Even where parents are unwilling or unable to educate their children, boys and girls with pluck and prayer and planning and perseverance can educate themselves.

And surely where it is at all possible such people as we profess to be ought to be very much devoted to the cause of education, and ought to be personally consecrated to the achievement of it for our children or ourselves. We believe that man's chief end is to glorify God and to enjoy Him forever. And no person of half intelligence can for a moment doubt that we can best glorify and most enjoy Him, all other things being equal, by the very best training of our whole personal being that it is possible for us to secure. If we are consecrated to God we will want to get the most possible out of this world for the advancement of His cause and the glory of His name. And surely we must know that, even on the low plane of money-making, education is at least a great help, and is becoming, as conditions of business with its improved methods advance, almost indispensable.

Next, proper education is conducive to good physical health by which we are enabled the better to glorify God in the earth, and finish the work He has given us to do.

Then in the sphere of the intellectual,

instrumentality of holiness literature, to drive back the dank miasmas of doubt, formality and death which are prevalent in the church and world.

Recognizing the gospel as preached by Paul—Christ in you—the purpose of the Pentecostal Church of the Nazarene is to proclaim the presence of Christ on earth and now revealed by the Holy Ghost, to end, in believers, the sin question, and to make sanctified hearts His dwelling place and throne of ministry, thus reaching out to convert the world to Himself. It is its mission, to proclaim this message "in the face of the sun."

whether we are called to write, teach or preach for the spread and conservation of true Holiness in all lands, mental training and furnishing means capital with which we are to carry on this sacred business. Certainly we know and we insist that the excellency of the power is of God, without whom we can do nothing. We must be endowed with Pentecostal experience and live in the Spirit and walk in the Spirit, or we shall be utter failures as Christians. But Pentecost does not preclude or discount personal training for the holy life and work; yea, it demands it. It means entire consecration to God for His work; and this means that we must be personally at our very best every way. We can "live for Jesus, shout and shine," all the better for an education.

But what use is there to discuss the first question of our heading? Surely he must be a strange sort of a "holiness" person, who at such a time as this can question the desirableness or almost necessity of the best education possible.

II

And this brings us to the second question: How? The final words of the preceding paragraph give answer: "the best education possible." The best is surely symmetrical. To train one part of our personal being and neglect the rest is not true education. We recognize that we have body, soul and spirit, and all these need training. All have possibilities and calls for improvement.

There must be proper recognition of, and respect for the body. It is not necessary to have an athletic frame; to be "in training" for contests of physical prowess. This is the bane of many of our schools, for it very largely obtains at the expense of other parts of legitimate manhood and womanhood. But there should be proper regard shown for the body, that it may keep in good health, at its very best for the service of God and man.

The soul, in the comprehensive sense of the term, is the seat and center of our personal being.

Here is *intellect*; and there is a sense in which it is true that "the mind is the measure of the man," and "as a man thinketh in his heart, so is he." Certainly the mental powers should be trained and intellectual capacities should be stored the

very best possible, for our own and our fellows' good and our God's glory.

Here is *social instinct*: inclination to fellowship; desire for communion; the drawing toward mating, and such. The social life must be honored, ministered to, trained, that the soul may be at its very best in the proper society of the social world.

Here is *will*, the sovereign of destiny. Ofttimes it is perverse, disloyal, and manifests its waywardness from truth and God, and is set in illegitimate headstrongness and stubbornness. It needs to be turned right and strengthened, that its regal reign may be established over all for that which is true, honest, lovely, virtuous, praiseful.

Here is *affection*, the sweetest thing left to man from Paradise. The heart must not be left to fancy and fickleness; but must be guarded from lawlessness and inordinateness and trained within the bounds of reason and religion.

Here is *conscience*, the echo in the soul of the voice of God, the moral instinct whose existence has brought into human vocabulary the words "ought" and "ought not" and "duty" and "reverence." What need for honoring recognition, careful treating, toning to right sensitiveness, and cultivating this moral monitor.

Surely one if he is to be educated must be dealt with much in his soul with its parts and powers and capacities, according to Christian psychology.

But higher than all is the spirit—the part of our being in which we apprehend God, and divine truth and holiness and heaven. No one is educated who neglects this great part of legitimate humanity.

One may be a trained animal, a trained intellectual, a trained socialist, a trained moralist, and still not be an educated man. Man, in the higher purpose of his being was made for God. He must be inspired by divine truth. He must be marked by holiness. He must be destined for heaven. If not, he is a failure as a man. He must be a religious animal; a religious intellectual; a religious socialist; a religious moralist. This is the conviction of "the holiness people." Not one but holds to this. And all avowed Christians profess so to hold.

It follows that the text book of God, and divine truth, and holiness and heaven must be the King of all books, the chief text-book, the infallible guide, the supreme authority, the constant study.

III

This brings us to the third question: Where? And the answer has already been indicated. In the place where the whole body, soul and spirit are recognized, honored, trained in the order of importance as we have named them, from the least to the greatest.

Not where the body is developed at the expense of the soul and the spirit; not where the soul is developed at the expense of the body and spirit; and not even where the spirit is ministered unto the neglect of the body and the soul. No man is symmetrical who has become engrossed in either part of his being to the neglect of the other parts of his being, and no place of education is worthy that neglects the development of any part of our legitimate humanity.

Every part must be attended to according to its legitimate need. The place of true education is where brawn gets its

due, but not exaggerated attention; and where the brain gets proper, but not extreme attention; and where religion has its legitimate right of way, without exclusive attention. Careful and conscientious must be the discriminating regard for these different parts of our being; and few indeed are the schools where proper care and conscience are manifest in treatment of our three-fold nature.

Some schools there are where the gymnasium and athletic field are exalted and patronized to the almost neglect of the class room and chapel; and some there are where physical prowess and intellectual skill are developed at the expense of spiritual life; and a few places there are—only a few—where the religious engrosses, and the body and mind suffer

from neglect. Happy the school that has learned and practices the art of giving to each its proper attention in due season!

To such a school we should send our youth to be educated; to such a school the sons and daughters of "the holiness people" should repair to fit themselves for the best service of God and man. Find out where it is, and pass by all others, in haste and holy ardor, and there in the God-ordained place, in due and righteous regard for your whole being, make full proof of Christian consecration and righteous zeal by earnest devotion to the best possible development of yourself, that you may be at your very best as a sanctified servant of God and of your generation and church for God's sake.

The Outlook of Our Missions

H. F. REYNOLDS

WHEN the world's greatest Missionary would have His first missionaries receive a larger



and more comprehensive vision of their great and responsible missionary field, He said to them, "Lift up your eyes and look on the fields that are white already to harvest."

If we would keep in harmony with the Pauline injunction, to look on the things of another,

as well as on our own things, and if we would be in keeping with the instructions of our Savior, as quoted above, we should at least take a brief moment to consider what God hath wrought by others before we consider our own, that we may rejoice with them, that their undertakings for the Master's kingdom have been so remarkably owned and blest, until the successful and speedy evangelization of the nations of the earth is now, as never before, through the continued blessings of God, possible.

The writer will not be considered extravagant by those familiar with the current events of the missionary world, in stating that the "latch string of the door of every nation is on the outside," and in most instances the door is wide open; unless it be of Russia, Thibet and Turkey. And these have been so tremendously shaken by recent events that their doors are well ajar.

The non-Christian nations are restless, their own religions having failed to satisfy the longings of their eternity-bound spirits, and they are seeking for something that will satisfy the aching void which is in the breast of every adult heathen. They are breaking away from their pagan beliefs; they are open for any new thought; their minds are plastic, they will soon receive something. What shall that something be; truth or error? Christ and His salvation, or infidelity and damnation? As John R. Mott has put it, "The nations are still plastic: shall they set in Christian or pagan molds? shall our sufficient faith fill the void?"

It was estimated at the beginning of the second decade of this twentieth cen-

tury (1910) that there were over 1,000,000,000 of the world's population who had not had an opportunity to accept or reject the claims of Christ and His salvation; and if a reader of this article should inquire as to what provision the Protestant churches have made for carrying the gospel of Christ to this billion of unevangelized people, we would have to admit with shamefacedness that with our 15,000 missionaries in the field, and allowing that each shall evangelize 25,000, we are only trying to send the gospel of Jesus to 375,000,000 of these whom Christ has redeemed. Therefore if the Church of Jesus Christ would do her duty and save herself from decay and final apostasy, she should at once set herself to meet her obligation, which, at the same ratio of one missionary to 25,000 heathen, would necessitate sending 25,000 more missionaries to the field, and increase her annual offerings for the support of the same by \$45,000,000. This means that if the Protestant churches of the evangelized world will meet their obligations in this crucial hour of the world's evangelization, they must equip and keep in the field 40,000 missionaries, at an expense of \$72,000,000 a year! And this means that the churches of Christendom must increase their annual offerings for the foreign missionary work from \$27,000,000 to \$72,000,000 by adding \$45,000,000 to the amount now given. Shall we do it? *We must do it, or be criminally recreant to our trust.*

Therefore, that we, the Pentecostal Church of the Nazarene, may fill our place, though small it may be, in this, the greatest of opportunities for the speedy and successful evangelization of the nations, let us consider the outlook of our missions, for the Lord of the harvest will hold us responsible for our possibilities, as well as those who have greater opportunities.

In discussing the above topic, it doubtless may be best considered by a brief glance at each field, with its present work and workers and the imperative needs which are born of its present prosperity.

If we would develop strong centers of spiritual, educational, and social piety, out from which the gospel of our Lord Jesus Christ, with its life-giving influences may be spread in every direction, with its real spiritual, enlightening and lasting forces which shall evangelize, edu-

cate and reconstruct society, and that shall shape the destiny of nations, the present conditions, encouraging or otherwise, must be known, that the necessary needs may be readily and joyfully met.

BRAVA IS ON THE GAIN

The general board was much encouraged by the excellent report President Hoople brought us from an eye-witness of our work in Brava, which he received from a Christian brother just from that island, who reported, among other encouraging facts, that we had about seventy-five members of our church, who were full of faith and praise to God, and that the church was in a state of revival, with our pastor, Rev. J. J. Diaz, leading the people on to victory.

There are 40,000 Portuguese on this, the most fertile of the nine islands. There are about 110,000 people on the Cape Verde group of islands, and several of the other islands want our missionary to come and preach to them. The doors are wide open. We have a good stone church building free from debt, and have a splendid chance to push the work among that Roman Catholic people.

AFRICAN WORK HINDERED BY FAMINE

We have a splendid work begun in Swaziland, South Africa, at Pigg's Peak, some thirty miles from any other mission, and over seventy miles from the railroad. Within the past two years our missionaries have blazed their way into this new field and have established two stations, with Sunday and day schools, preaching appointments, which, together with the visiting of the people, have resulted in the salvation of several of the natives.

Rev. H. F. Schmelzenbach and wife, and Sister Etta Innis, are our excellent workers, and their labors have been abundant. They have erected their temporary buildings for church and school purposes, and had a good interest started among the people on all lines until the recent and quite serious famine greatly retarded their work. This famine will result in great suffering and many deaths if the rains have not set in. The opportunity and possibilities among this people are limitless, if we can foster the work.

OUR INDIA WORK LOOKING UP

We have four stations in this densely populated country, which is about two-thirds the size of the United States of America, and has three times the number of people in it.

Our work is best known by the board as eastern and western India. The city of Calcutta, the former capital, has a population of a million and a half, is the center of our eastern work, and is a strategic point for us in that part of India.

Through the very marked blessings of our Lord, the board has been able to reinforce our work in this great city by sending out the "American Mother," Sister Eaton, and her husband, Rev. E. G. Eaton, and Sisters Lela Hargrove and Myrtle Mangum. These, with Sister Banarjee and her four assistants, and our business manager, Brother "Very Joyful" Jacques, together with fourteen native preachers and about a dozen Bible women, constitute our working force.

Several thousand dollars have been secured with which a number of acres of land were purchased, on which we are to

have a Hallelujah Village. Substantial buildings will be built for widows, orphan girls and boys, for schools, hospitals, administration buildings and homes for missionaries.

We now have a prosperous work known as "Hope School," with about one hundred and twenty-five widows and orphan girls and boys. One and some of the time two missions are running in which the gospel of full salvation is preached and taught every day in the year. Street meetings are also held, and much house-to-house work is done. Several stations for preaching have been started in the suburbs. One or more trips are made every year along the river in boat houses, stopping at the many villages that line either shore, to hold meetings, distribute literature and converse with the people. Much good seed has been sown in and about this great and wicked city, which, if we can properly care for, has a splendid outlook for a great and glorious harvest.

Buldana is the center of the western

Christmas Everywhere

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow-peaks stand solemn and white.

Christmas where cornfields lie sunny and bright.

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in his flight,

Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas tonight!

For the Christchild who comes is the Master
of all;

No palace too great and no cottage too small.
The angels who welcome Him sing from the height,

"In the City of David!" a King in His might;
Everywhere, everywhere, Christmas tonight!

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,

Christ's dread of the darkness, Christ's love of the light;
Everywhere, everywhere, Christmas tonight!

So the stars of the midnight which compass us
round,

Shall see a strange glory and hear a sweet
sound,

And cry, "Look! the earth is aflame with de-
light;

O sons of the morning, rejoice at the sight!"
Everywhere, everywhere, Christmas tonight!

—Phillips Brooks.

India work. Here is a compound of nearly eight acres in a nice village composed largely of English government officers' offices and residences, with a large suburban native village. This town is in a high altitude and healthful, located twenty-eight miles from the railroad.

We have two substantial buildings on this property, and ample room for school and hospital buildings, if this is to remain our headquarters. We are well prepared for an orphanage work, as we have a farm of twenty-two acres, with an excellent well of splendid water, only a mile from the town, and own property in the native part of the town where we have our services and school for the natives.

Chickli and Hathadi are out-stations where we are having regular work. At the last named place we have a school.

These places are worked by missionaries now at our headquarters in Buldana. Our missionaries make annual touring trips out from these places, taking several tents and living outfits along, and are gone for several weeks, during which they reach from fifty to a hundred villages. They preach, teach and visit. The women visit the homes and the men the markets and public buildings, and distribute portions of the gospels and tracts, faithfully sowing the seed.

Igatpuri is another of these stations, less than a hundred miles from Bombay, and here we own an acre of land upon which is a two-story stone mission building, a church, tonga shed, and one or two wells. This work is in a city of mixed population, and a long time evangelized, but there is need of a good holiness work. Besides, the raw natives in the worst form of heathenism may be found by the tens of thousands within an hour's walk of the town. Our workers have been visiting these villages, many of them daily, and doing faithful work. They also go out from here and tour the country, sometimes reaching as many as fifty villages.

The board was rejoiced to be able to reinforce our western India work recently by sending out Bro. L. S. Tracy and wife and Mrs. Perry, who will join our Brother Campbell and wife and Brother Fritzland and the Misses Nelson and Skinner. These, with possibly four native preachers and two Bible women, make our working force. These last outgoing workers had already spent seven years on the field, and one of them stated that they were 90 per cent better prepared to take the work now than when they took charge of it before. We are sure that with these splendid, loyal workers, and with our good property all paid for, we have an encouraging outlook in western India also.

JAPAN NEEDS REINFORCEMENTS

For nearly three years we have been trying to get our work established in Kyoto, the ancient capital of Japan, which has about a half million population, and while our efforts have been blest from the start, and many seekers have been at our meetings, and we have maintained mission services regularly in an hired building, and several good, live, Sunday schools have been established and are maintained with considerable regularity, yet during the past eighteen months our working force has been so reduced by failing health and withdrawal of financial support, it has necessitated the bringing home of all our missionaries except Sister Cora G. Snider, who is our superintendent of that work.

Sister Snider is greatly in need of some help immediately, as she can not secure desirable help, either as interpreter or as preachers and teachers. Sister Snider writes that our hall is filled with attentive listeners at every service. Our Sunday schools are well attended; the class for Bible study is increasing, and God is blessing. Eight earnest seekers were at our altar the Sunday night before writing her last letter. Surely the outlook for our work is splendid, as you will be persuaded as you read Sister Staples' account of her trip to Japan in this issue of the **HERALD OF HOLINESS**.

We are glad the urgent need of the work in Kyoto is soon to be relieved, in a

measure, by the return of Sister Lula Williams, who will be able to greatly assist Sister Snider, having been in Japan five years; also by the going of Nagamatsu, a sanctified Japanese now in our University at Pasadena, who is well educated in his native language and who now edits a paper in the Japanese language, and is a zealous personal worker. Both are expected to sail from San Francisco in January next, which I am sure will gladden the hearts of Sister Snider and the Japanese Nazarenes of Kyoto.

MEXICO WORK OPPRESSED, BUT NOT CAST DOWN

Owing to wars and rumors of wars causing great and prolonged disturbances in the Republic of Mexico, and inasmuch as her government could not satisfactorily assure the government of our United States, we were advised to bring our missionaries home, as the United States Government would not be further responsible for their safety. Consequently, our heretofore large corps of workers has been reduced to three: Rev. C. H. Miller and wife, and Dr. Santine, and possibly one or two native helpers.

We have four good, substantial mission buildings in the State of Chiapas, on line of railroad, free from debt and in good condition. We are the only denomination that is doing Protestant mission work in Southern Mexico, which is the most fertile of Mexico's many acres. It is quite thickly settled, there being over three hundred and sixty-one thousand people in the State of Chiapas.

Brother Miller is not only pastor of our work at Tonalá, but he is superintendent of the Southern Mexican work and looks after the other two properties. When he can he holds services for them, and in addition is doing quite a lot of printing in the Spanish and English.

Dr. Santine, a highly educated and wholly sanctified M. D., and ordained preacher, is in charge of our missionary work in Mexico Federal District, where we worship in a hall which we hire. Notwithstanding this city is the national capital, and there has been more or less disturbance on account of the revolutionary element in the country and city, regular preaching and mid-week prayer services have been quite well attended, and a Sunday school maintained, resulting in the salvation of some souls, even under these unfavorable circumstances.

OUR NORTH MEXICO WORK COMING UP

This, like our other work in Mexico, has been greatly retarded by the revolutionary disturbances, but at the recent session of the board, Rev. S. D. Athans and wife were sent to this field, and Brother Athans made superintendent, with his headquarters at El Paso, Texas, till the war conditions in Mexico were settled.

Sister Santos Alazondas who was formerly in charge of the work in El Paso and Juárez, having returned from Southern California, has, with Brother Athans, been allowed by some of the Mexican authorities to reopen our mission in Juárez to do prison and hospital work and hold street meetings. She has been added to our list of workers which will greatly assist our work, having had a wide experience with her nationality and been successful in leading them to accept the salvation of Jesus Christ.

Brother Athans recently reported that he had a large and interesting Spanish and English school, and the regular services were well attended. Frequently seekers were praying through. He also reported having recently organized a church in Deming, New Mexico, of Mexicans, which would be self-supporting, and they had called Brother Winans and wife for pastors. We certainly have reason to be encouraged at the outlook of our work in and about this gateway, El Paso, (the pass) into this Republic of Mexico, with its fourteen millions of people, twelve millions of whom are Roman Catholics, and only a very small number of the other two millions professedly Christian.

SOME NEEDS WORTHY OF CONSIDERATION

Needs are the legitimate offspring of success or prosperity. This is seen in the physical realm and in the commercial world. When a business has reached a condition that there are no longer any demands for expenditures, it has reached a stage of stagnation, and it is only a matter of time before decline and failure. When the child's body fails to manifest growth, which demands attention and expenditure on the part of the parents for more food, larger clothes and advanced books, its parents are alarmed, the physician is called, and if healthful growth can not again be produced, either premature death follows—or there is the family affliction of a life-long dwarf.

As stated above, our needs are born from our prosperity, and if we would retain the foothold we have in our several foreign fields we must carefully consider and joyfully meet them.

While our needs to us may seem many and great, we do well to remember that kings like to do great things, and our Jesus is the King of kings and Lord of lords, and our great God, and He has said, "Ask of me and I will give thee the heathen for thy inheritance." Amen. Let us "expect great things from Him, and attempt great things for Him." and trust Him to bring it to pass.

As one writer has stated in reviewing the missionary work of the past century, "It has been largely preparatory," and this is largely true with our work in the foreign as well as in the home field, but the time has come when we must plan larger things for both the home and foreign fields.

In addition to the amount the board apportioned for the foreign work this year, we should plan to so increase the apportionment, which was the minimum

amount that we could possibly get on with, at least \$5,000 to \$10,000, that it may be able to respond to the many urgent Macedonian cries to "come over and help us," and send out some of the many who are knocking at our door for admission that they may be sent to some foreign field.

Africa is asking for at least \$500, and should have at least two workers. Brava should be reinforced with a good Portuguese teacher and worker. West India work should have at least two workers in 1913, and when Sister Gibson returns in 1915 we should be able to send with her at least four competent assistants to help establish and equip a good hospital plant. East India work should have two, and ought to have four workers next year. Japan must have at least four more workers as soon as possible. Mexico should have a man and wife sent to each of our unoccupied stations as soon as the government can assure their protection. The City of Mexico should have a man and wife as soon as it is safe for them to go. We should be prepared to send two more workers to North Mexico as early as October, 1913, if we will keep in pace with the work there.

Besides these needs, there should be funds forthcoming to continue the Hallelujah Village and Hope School work, to complete the Chichli bungalow fund, to purchase or erect buildings in Japan and Mexico City, and in the North Mexico District, and stop paying heavy rents. In nearly every nation where we have a work, the cost of living has advanced in nearly the same ratio as in the home land, and in some places it is nearly double what it was five years ago. In some it has increased in the past few months so much that we must in the early part of this missionary year make plans to increase the monthly allowance of several of our missionaries.

Having conscientiously made provision for the above named needs, we should in the near future plan to open with a good, strong corps of workers in some central city in China, whose doors are wide open; for can we, or any other denomination, go to the judgment bar of God and truthfully say we did our best to carry out His great command: "Go teach every nation," and not make an effort to establish at least one Holiness Mission Station, in that greatest of all nations, whose president is a Christian, and seventy per cent of his officials in the new government believers in the Lord Jesus Christ? All are saying to us, come over and help us establish this new republic of 425,000,000 people for our Christ. Shall we go?

Those "Other Sheep"

Jno. 10:16.

LUCY P. KNOTT

That inspiration which impels to action along any line is the result of intense vision, and no vision is more greatly needed in the Church of God today, than the Christly vision of those "other sheep." The lack of intense vision of the need of worldwide evangelism has been the cause of millions dying without ever having heard the name of Jesus; it has weakened the church at home; it has delayed the return of the Chief Shepherd. It is very serious. Who are responsible? This is a solemn question and one which must be

answered sooner or later, by the denominations, the individual church, the individual Christian. The plainly worded command of the Son of God to preach the Gospel in all the world for a witness can not be ignored.

Doubtless a great responsibility rests upon the pastors. It is significant that each of the seven epistles of Revelation is addressed to the pastor. We have assumed the great work of the undershepherds; we have declared ourselves identified with Christ in His passion and His

plan for a lost world. We have covenanted to evangelize the world, if this is true,

The members of our flock are the truest exponents of our own personal vision of those "other sheep." If we have an empty sentimental, theoretical vision, our members will have the same, and must witness against us at the judgment. If we have the burning passion of the indwelling Christ, our members will catch the fire, and the ends of the earth will feel it.

Thank God! we will not have to wait to get rich; there is plenty of money; all we need is the vision.

On the wall of my study is the map of the world printed in black and white and gray. The white portions represent the Christian religion; the gray represents the Greek and Catholic religions; Mohammedanism is represented by a darker gray, and the black, represents heathen religions. The largest white places on

the map are Canada and the United States. England and a part of Germany are white; also Scandinavia, Iceland, Australia and New Zeland. All the remainder of the large map is black or gray, with only little white crosses here and there to indicate the little mission work being done in the great continents of the world. Below the map is a wall text—Jno. 10:16. I look from it to the map above; I see these "other sheep" stumbling on the dark mountains; I hear their helpless cries; I see them feeling out in the dark for my Savior. I look again but they are gone and another long procession have taken their place, and I know many of these will die before the Pentecostal Church of the Nazarene can reach them. May God use this Christmas number of the *HERALD OF HOLINESS*, to intensify our vision of those "other sheep."

Why Preach the Doctrine of Sanctification?

W. H. BACHE

WE SAY doctrine of sanctification to distinguish it from a kind of sanctification believed by large numbers of people (and rightly so), but yet not the kind on which the doctrine of sanctification is based. The act or ceremony of any order or society or church of sanctifying any person or article in setting them apart or



devoting them to sacred purposes or uses is one thing and that right and proper; but the sanctification set forth in the doctrine so-called is not the work of man or church but that of the Holy Spirit in the heart of man. Judging from what we have heard at meetings and other places at various times, it seems to be almost necessary to say that "the doctrine" is not sanctification. It is about it, explains it, emphasize it; the one is a treatise on it but the thing itself is an experience. We mention that because some seem at least to think that as they thoroughly understand the doctrine they are really sanctified.

We say preach the doctrine because we believe it, because it is scriptural, because it is reasonable, because it is essential to healthy spiritual growth and establishment in the faith, and because it is as well, yea, better verified than any other experience or fact of our spiritual life or condition. The doctrine as believed by our church is practically what is known as the Wesleyan doctrine and as it was defined by that great and good man the "second blessing."

It may seem to some that we are presumptuous to be at a variance of opinion with high dignitaries of church or colleges, but we may as well frankly state the fact that we are not in sympathy or agreement with those who cut out the supernatural and enthrone the intellectual, and subject the Bible, blessed, precious, holy Bible, to a system of "pruning" that leaves

it distorted and disfigured as if an ordinary boy would improve a Raphael or a Titian. Man may be great and deservedly so-called in many lines and yet never be able like a little child to enter into the kingdom of heaven, or let the kingdom enter into them. We accept the Bible as the word of God written by holy men as they were moved by the Holy Ghost. We believe the Word teaches that it is the will of God to impart His nature to those who have a desire to flee from the "wrath to come" and who being justified by faith have peace with God, having all their sinful acts and words and thoughts for which they were responsible and repented of, freely forgiven. This is the first blessing. But, says one, "I had lots of blessings long before I was justified and lots more since." Well, we will merely reply that we have never heard a truly sanctified person quibble in that way and never heard a justified Christian testify that they were really justified until they had ceased such quibbling, and we will venture to affirm that no one who has not the witness of the Spirit to the first blessing has ever been justified and is not a candidate for and one not seeking, the second blessing. On the other hand you may rest assured that anyone having really received the witness of the Spirit to the first blessing—justification—will very soon be found seeking the second blessing—sanctification, or be backslidden. That is if they have heard it preached; if they have not heard it the Holy Spirit will prompt them to seek a "more excellent way," and a consciousness of "still there's more to follow." The best dictionary authority defines sanctification as "the gracious work of the Holy Spirit whereby the believer is made free from sin and exalted unto holiness of heart and life as distinguished from regeneration or justification." It is not supposable that the scholars who gave the world these definitions would have based them upon any other truth than that of God's Word, and as great numbers of men and women have written volumes to prove the truth of the experience from the Bible we assume that it is satisfactorily proven to the mind of any honest and earnest Christian.

Mr. Wesley contended that persons are

first justified and then, i. e. subsequently, sanctified, a second touch and second blessing, instantaneous, unmistakable and undeniable, the work of the Holy Spirit. And why should not God our Heavenly Father be willing to confer this gift upon His seeking children? He has said no good thing would He withhold from those who walk uprightly, and our blessed Lord has declared His willingness to give the Spirit as greater than an earthly Father's willingness to give good gifts to their children. No well informed and educated parent is willing to see his children learn his a b c of education and stop there. Knowing the pleasure and advantage of a full course himself he will do all in his power to help them to still more and more. Everybody knows that stick-in-the-muds never amount to much. If Columbus had been satisfied with his "deductions" he would never have pushed out upon the great deep, and sailed on and on until he found the great western continent. Then why should men be satisfied to dabble in theological suppositions and flounder and splash about in some little pool or linger for years around its edges waiting for some uncertain troubler of the water when God wants to have them plunge right into the great ocean of His love and be free and filled.

The preaching of sanctification is essential to the growth and stability of the Christian. We have but to study the lives, character and aims of the apostles before and after their sanctification at Pentecost. Before Pentecost, they are seeking positions of honor in their Master's Kingdom, they are asking for authority to call down fire from heaven, they are intolerant, vacillating, doubtful, uncertain; afterward, they are bold, definite, strong, aggressive, uncompromising, filled with the Holy Ghost. And so in our day there are thousands of dear Christian people who are sensible of a lack of joy, lack of power and efficiency and aptitude to enable them to do good work for the world and our King Jesus, waiting only to be made aware of their great privilege in Christ: the second blessing. They need to be under the care of pastors and leaders, themselves sanctified and meet for the Master's use who will guide, help and encourage by precept and action and emboldened by their examples and filled with a desire to be at their best for God they shall sweep on to certain victory. It is marvelous how much real damage two or three cavillers, doubters or scoffers may work in a church. How they will sit and wink and blink and cough and twist about and shuffle their feet, look at the clock and at the pastor when some dear soul full of the Spirit of God is giving a testimony of how he was saved and sanctified and kept by the power of the Holy Ghost and earnestly pleading with the congregation to seek the same unspeakable blessing; and then how quiet and composed these same people are when some poor soul who knows nothing of the joy unspeakable or full of glory, is dolefully relating how they are "serving God in their poor, weak way and manner," and "making crooked paths," and "hoping to meet them in heaven." Are we bringing railing accusation against them do you ask? We answer, no, no, no. We are only taking up the two methods in love and trust that some reader may be led to choose the better way.

Is the fact of sanctification sufficiently well verified to warrant any sensible, careful, earnest Christian to seek it? We go around from church to church and hear it mentioned but little. Surely there should be more witnesses to so good a thing, so great a blessing. And we note those who testify to it are not considered the best of the people but are said to be peculiar, cranky, disagreeable, etc. Then again we note they are trying to build up churches of their own and are poor and without influence. Well, beloved, the Word says, "by the mouth of two or three witnesses the truth shall be established," and we bring you a list that no man could number, beginning at Pentecost and coming down the list of martyrs and others who have sealed their testimony with

their blood. Then in our day, as we call it, we have Wesley, Fletcher, Bramwell, Nelson, Clarke, Inskip, Steele, McDonald, Earle and a multitude of others dead and living, who positively assert that they were first justified by faith and subsequently sanctified by faith, as a second blessing, clearly defined and are kept free from sin and their hearts made pure and white by the blood of the Lamb, according to the Scriptures. Read their lives and testimonies. Don't get discouraged because you have known one or more failures along these lines. Seek for yourself and halt not until free from doubts and fear that hath torment you too, shall rejoice in Christ your Saviour and Sanctifier.

need of instruction and training in the principles and doctrines of moral and spiritual righteousness is defective. Our Sunday schools are, or ought to be, salvation schools. They should be in the largest and best sense, Bible schools. We should aim to give to our scholars an intelligent grasp and understanding of the Scriptures, in order that they may be able to defend themselves and the Word of God, against the present day skepticism and infidelity of our schools.

We should aim at something more than textual study and criticism. While we should still adhere to the international lessons, the Pentecostal Church of the Nazarene should provide Bible courses for our adult scholars. The Bible has been constructed upon a divinely intelligent plan. There is a mutual relationship and a necessary arrangement and articulation between its many books.

Our Canon has an interesting history. A knowledge of the authorship, history and canonicity of these books is of vital importance. We have many versions. Every one should know something of their origin and trustworthiness. We have many translations. In what important respects do they differ, and what is the comparative weight of their claims upon our faith and confidence?

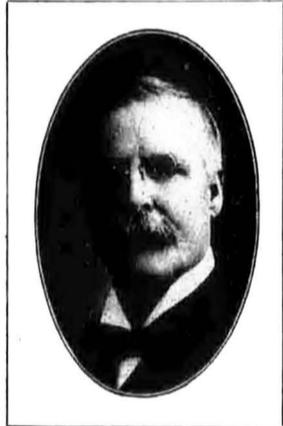
These are some of the important matters which call for adequate and systematic instruction in our Sunday schools. The aim of our teaching is neither to be "cultural" nor to enable the child to become a successful breadwinner. It is to make of them intelligent and well grounded Bible scholars. This is vital and important as far as it goes, but we must go farther. We must ground our children in the doctrines of Jesus, and in the principles of our holy religion. It is imperatively necessary that they understand the particular doctrines for which we stand. If we fail to do this our children will soon drift away from and beyond us, and become an easy prey to the skepticism and infidelity of these latter times and to the adversary of their souls.

After we have done all this, a work still remains for our Sunday schools to do, which is of infinitely more importance than all that has preceded it. Our children may be intelligent Bible scholars; they may have a correct knowledge and understanding of our doctrines, and yet be unsaved and ultimately lost. The great aim of our teaching—and the burden of our prayers, should be, not only to give our children an intelligent knowledge of the Bible, and an understanding of our doctrines, but to lead them into a genuine, personal experience and heart knowledge of salvation. If we fail in this, no matter what we have done, nor how well we have done all else, we have missed the mark and failed utterly.

Salvation Schools

J. W. AKERS

FROM the viewpoint of the Pentecostal Church of the Nazarene, the Sunday School is not simply another "day school."



The idea is coming to be quite prevalent—too prevalent—that while these two schools differ and have always differed in their manner and methods, they are nevertheless aiming at substantially the

same ends, viz., the education of the child and the culture, training and equipment of the rising generation for the life that now is.

We should make it very plain that with us the purpose and function of the Sunday school is radically and fundamentally different from that of the secular schools.

The objective of education is continually changing as time goes on. The time was when education stood very emphatically for moral and religious instruction and training. The Bible was very largely the text-book of that time.

We will all frankly admit that the schools held too long and too exclusively to that ideal; but the reaction and departure from that ideal has, in our day, resulted in ideals and standards that are false and dangerous.

Since the times of Bacon education has sought to be broadly cultural. The development of man's mind—the training of his mental and rational powers and faculties—has been its chief end; but for centuries moral and religious instruction has held a conspicuous and important

place in the curricula of our schools and systems.

But in late years the way is parting. We are just now passing through the greatest transition and educational renaissance that the world has ever known. We are swinging away from the idea that education shall be cultural at all, and very rapidly approaching the time when its chief concern shall be to conserve the industrial and economic interests of the race. We have already proceeded so far along this line that education has lost almost every trace of a moral and religious content. Of course there are still moral standards, but they are man-made.

There is a religious teaching in our colleges and universities, but its purpose is to undermine the faith and confidence of the rising generation in the inspiration, genuineness and authority of the Scriptures.

It may be truthfully said of all our public schools, that they are becoming—they *have become*—severely secular and technical. They deal with the child and student as a being related only to this life and to this world. They seek to make of him a successful bread winner. As for the moral or immoral ideals and standards that shall characterize him in his battle for a living, they are not greatly concerned. They are content to leave such questions as that to the home and the churches, in the earlier years of childhood, and to penal statutes, courts of law and the police, when our boys and girls pass into and out of their "teens."

We concede the great value and importance of technical and manual training. But the child is also related to a world to come, to the life beyond. He has a soul to save, and any system of education which ignores his moral and spiritual nature and his

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee

Twentieth-Century Acts of the Apostles!

"Yours, to spend and be spent for the souls who do not know Him,"

M. L. Staples

To comply with the urgent request of our general superintendents, Doctor Bresee, and Brother Reynolds, I will write about my call, and trip to Japan. It was three years ago this month. While praying for Japan—to which country Brother Chenault was soon to go as a missionary—I was greatly surprised that God spoke to me, and called me to give my life to the Japanese work. I was



MRS. STAPLES

melted before the Lord and continued long in prayer, excusing myself in every way. I pleaded that I did not know the language, that I had my family, and many other like excuses. The call was so plain that I could not doubt. I wanted to do His precious will, but pleaded my inability, inferiority and ignorance. At this time God gave me this wonderful promise, Isa. 5:2: "I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord which called thee by thy name am the God of Israel." We can never tell in either written or spoken words the very thought of God going before us, and God opening the way, and opening the doors of iron, and giving the treasures of darkness. It was wonderful! Tears falling fast, I answered, "Lord, I will obey." And God gave me at that time such a vision of what He would do! I could see scores of precious brown skinned people coming out from the depths of darkness and degradation to the glorious light of Jesus. This call was so clear and the vision so plain, that amid all the struggles, persecutions and trials too numerous to mention I never for a moment became discouraged. Sometimes the persecution was so great that it seemed indeed like walking through real gates of brass and iron which only God Himself could open.

We started that afternoon with a determination never to stop working for this people until we saw His face. I searched for two weeks before find-

ing a teacher. During this time I searched every day, believing that God would answer. It was on January 15, 1910, that God gave me a teacher who knew nothing of God, but was an educated boy. I prayed for him until the burden seemed too heavy for me. I wanted him saved. One night I prayed for him almost all night. This was on the 29th of January and the next morning he phoned and said that he wanted to see me. I knew what it meant and told him to come. He came and his face was very sad and he said that he wanted to talk about God and his soul. He said, "I could not go to work today, and I could not sleep all night last night." I was surprised, and said: "Why did you not sleep Hiroshi?" He answered, "I was so troubled; I had to think of God, and my soul all night." The joy of the Lord filled my soul to overflowing, for I knew that God had heard, and that he would be saved; and he was saved that day—a day never to be forgotten in my life—my first Japanese convert.

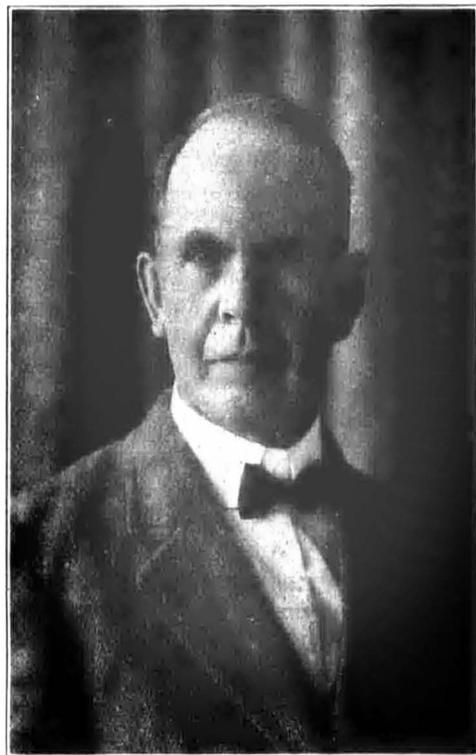
Space will not permit me to tell of the work in America since that time, but many souls have been saved, and two good churches organized, and three night schools teaching English and the Bible, and eight Japs, now in the Nazarene University, are preparing to be missionaries to their people. Praise the Lord! One, Mr. Nagamatsu, is to sail January the 10th. He is an educated young man, beautifully saved and filled with the Spirit, and has a special gift for the ministry. As he is our first Japanese missionary to be sent out to Japan, I am so happy, I do not know how to express it. God helped me as I earnestly studied the language, to be able to read and write it, and speak in conversation in a short while; and in eight or nine months I was able to conduct our public services without the help of an interpreter. It is wonderful, during these three years, the way God has given me



HIROSHI KITAGAWA, MRS. STAPLES' JAPANESE TEACHER AND FIRST CONVERT

strength and help. I praise Him and give Him glory.

I felt this year that it was His blessed will for me to make a trip to Japan, and when I went to ask leave of dear Doctor Bresee, I shall never forget his sweet counsel. I felt so humble, and so far from any will to do my own way. I told him with tears that I did not know why God was sending me, or for what pur-



MR. STAPLES

pose, as I felt that I was only to stay a few months. The dear Doctor looked on me with such a heart full of sympathy, and said, "You do not need to know, dear child; just obey the Lord, and we will send you." I felt that with God's commission and dear Doctor Bresee's permission, I could go through anything that might come. At this time dear Sister Snider felt clearly led to go with me, and because of a much needed rest for her we hastened off much sooner than we intended. When I broke the news to my Japanese boys that I was going, there was not a day from then until I sailed from San Francisco that they were not coming to me, telephoning to me or writing to me, asking me to please go to their homes in Japan to tell their aged parents and their loved ones, about the Saviour whom they had found.

It was a little over two weeks from the time that we got Dr. Bresee's permission, until we sailed. During this time a number of boys were beautifully saved in our home, and such tearful times of prayer we had together with the boys for their loved ones in Japan! It was wonderful! I had only one thought in view in regard to our trip, and that was to get as many Bibles in the hands of the people and to reach as many homes as possible.

On the boat there were many things of interest. Will just say that Miss Snider was a fine sailor, but I was not, and was in bed sick most all the way. We had two severe storms on the trip and it was wonderful to see the great waves dash higher than the

ship, which shook and trembled as the great waves would strike it. And I thought many times of how Paul must have felt tossed in the darkness with all aboard fearing and trembling, while he comforted them with the words: "Fear not for I must be brought before Cæsar—Sirs, be of good cheer, for I believe God, that it shall be even as He told me." So I believed and was not in the least afraid while we passed through a severe typhoon. When I was able to hold my head up we would pray together in our room and sing praises to God. On April 12th we landed in Japan. Though there was no loved one to meet us—no American friends—we never were happier before. We took a jinrikisha and went to a Japanese hotel, where we found no chairs, bed or table. We sat on the floor and ate with our chop sticks from a tray. Miss Snider and I were wondering where we would sleep and wishing we had a chair, as we were tired of sitting on the floor and were standing for a change. Just then a maid came bringing a table about three feet square and one foot high. We quickly sat down on it, much to the amusement of the maid but to the relief of our tired bodies. The next day we went to the American Bible Society in Yokohama, and with money that had been given us in America, bought many Bibles, and went out among the poorest people, giving out the Bibles and talking to them about the wonderful Saviour that came into the world to redeem us from sin.

The manager of this Bible House, Mr. Iwasaki, and others seemed much impressed when I again went in and purchased Bibles and Testaments and Gospels, over seven thousand in number, at the same time telling them of Miss Snider who would want several thousand also. They asked me from what church I was sent. I told them, and he then asked if I would speak to the employes of the great publishing house. There were over three hundred and fifty of them and I shrank and hesitated, but God helped me. I sang and preached to them in Japanese as they all gathered in a large room and sat on the floor, most all of them weeping as they listened.

We then went to Kyoto and met our dear missionaries there, which was a delight to us. Sister Snider stayed in Brother Chenault's home, and they urged me to stay, but I wanted to be with the Japanese people all I could while in Japan. So the third day I went to live in a Japanese home. I can not express to you my feelings as on the first night when I went to bed, I could hear the people who lived downstairs pleading and praying. I listened and finally got up; and lo! they were down before idols pleading for mercy. This broke my heart. There I was with the Bible, my sins forgiven, the blessed Holy Spirit abiding in my heart, in a home where Jesus was not known, and possibly they had never heard of Him. I could not sleep, but asked God for Jesus' sake to help me to tell them for Him. The next night the same was repeated, and I took my guitar and, seated on the floor, began to play and sing, in Japanese:

"I am so glad that our Father in Heaven,
Tells of His love in the book He has given,
Wonderful things in the Bible I see,
But this is the dearest; that Jesus loves me."

And—



A GROUP TAKEN SHORTLY AFTER THE UPLAND MISSION WORK WAS STARTED

"What can wash away my sins?
Nothing but the blood of Jesus."

They ceased praying, and everything was quiet. They were listening, and all quietly slipped up the stairs and sat down outside my door, and bye and bye I looked around and saw them. They bowed and asked me to please excuse them, as they wanted to hear the sweet song. Not one of them could speak an English word, but God made me as free in their tongue, it seemed, as in my own. I asked them in and gave them a song book. We sang together, read the Bible and three of them said they had never seen the Bible or heard the story before. They wanted peace. They were earnest idol-worshippers. Their hearts were melted at the story of the Saviour, and they read and studied until late that night. The next day I taught them, morning and afternoon, and that evening they asked me what they could do to obtain



HOME OF HIROSHI'S FAMILY IN JAPAN, WHERE MRS. STAPLES LIVED FOR SIX WEEKS. THE FAMILY WERE ALL SAVED DURING HER STAY

forgiveness from my Jesus. As I told them they obeyed and repented, wept and prayed, and were beautifully saved, and never prayed to an idol again, but

studied the Bible and seemed unspeakably happy. I went afterwards to where they worked. They had the open Bible, working and studying at the same time.

The first time I preached in Brother Chenault's mission God gave us twenty-six seekers. While in Kyoto, about every day we would go out and distribute Bibles, and tell the people about the unsearchable riches of God. One day we went with Bibles to one of the largest temples. I was alone. Many people were there to whom several priests were atking, and the people were bowing down to and worshipping idols. I stood for a while with an aching heart and watched them, and my heart was so stirred that I went to the priests were talking, and the interrupted him. God gave me unusual strength and tears ran down my face as I asked him if he truly believed in those idols—those cold idols made of stone and wood—they had eyes but could not see his need; they had ears but they could not hear the cries for mercy; they had no soul to sympathize with him. He looked at me and ceased speaking to the people, and did not answer me at first;

but afterwards said that he did not believe in them. I turned and preached Jesus to the people, giving them Bibles. One young priest asked me where I lived, and I told him. He came and wanted to know more. I taught him; he believed, repented, left the temple and was saved. After three weeks, I went out visiting the homes of the boys who had been saved in our work in America. Miss Snider stayed in Kyoto, helping Brother Chenault. She had the songs translated for her with English alphabet, enabling her to sing the songs beautifully and to help in every way that she could to get the message to the people. While she could not speak a word to them, she could smile and give them a Bible and thus sow the seed. Space will not permit me to tell of some of the things that we went through. With the exception of about ten days I lived in Japanese homes—living just as they lived and eating

just the food that they ate. I need not tell you all that I had to eat, or all that I did not have. I want to say to God's glory that to every home that we were in over a day or two, salvation came. In the home of my teacher, Hiroshi, his mother, three brothers and two sisters were beautifully saved, and they told their neighbors, and before we were there a week we had a class of over one hundred and fifty, teaching them the Bible every night. I do not know how many were saved, but there were many. I found the people truly seeking for light, and hungry for God although they do not know Him.

Last year over 1,600 young students in Japan committed suicide. They did not believe in the idols and knew not of the true Saviour. Discouraged with life, they wanted to die. While I was teaching in Hiroshi's home a bright young high school student went to his teacher and said that he was discouraged with life and wanted to commit suicide. His teacher told him not to do it but to come and see me. I had not met the teacher, but he had heard that I was teaching in the home

and that many had been saved. The young man came with as sad a face as I have ever seen. He told me his intention. I opened my Bible and read to him the words of Jesus: "Come unto me all ye that labor and are heavy laden, and I will give you rest." We studied together for three or four hours. The young man believed and repented of his sins, and Jesus gave him rest before he left that night. There were many other cases similar to this. After four months, I felt it was God's will for me to return again for a time to my work in America, and as I bade farewell at the different places where I had been, my converts would go with me to the depot and beg me to pray for them and write to them and to come back again, and wept as they told me good-by, as if they loved me with all their hearts.

As we sailed from Kobe many came to see me off. The five people who were saved in the home mentioned, who prayed to idols, came and such a prayermeeting as we had just before the boat pulled out. How they wept and thanked God that they had found the Saviour, and asked God to give me a safe journey! As the boat pulled away and we waved good-by, everyone was weeping and asking me to be sure to come back again. In three days we landed again at Yokohama. I went to the Bible House again. They were so kind, and promised that they would always give me Bibles at half price for our work. Again my friends came as the boat sailed from Yokohama. While I felt it my duty to come home to my family until the time that my husband and two daughters can go with me, my heart would hardly come with me. I felt that I would like to live and die in Japan. God blessed me on the ship and I preached to the Japanese two or three times. There were some very wicked theatre people returning on the same ship who persecuted me in every way they could. I patiently endured it, never replying to them. One of the women who persecuted me most as the ship landed at San Francisco, came to me with tears and thanked me for a Bible I had given her, and asked me to pray for her, and said she wanted to do something for me, and to my great surprise, gave me two beautiful steamer chairs, that she had bought for herself. I had wanted one so badly but did not have the money to get it. And just to think that God made me a present of them!

If I would tell you all it would make a book, but let me urge you to pray for Japan.

Pray for Sister Snider, who has remained there to work. Pray for our mission in Upland and for our mission that was just dedicated in Los Angeles last Sunday. It was while I was praying for the missionaries and foreign fields that God gave me my call. Pray as you have never prayed before for the millions who are groping

their way in heathen night. Jesus would save, but there is no one to tell them the story. God has made it plain to me that I am to go back and my husband and two daughters are going with me. I am asking God to lay it upon the heart of some one who has means, to build a church in Japan where the full gospel will be preached and weary souls find rest.

I get every week a great deal of mail from the ones who were saved while in Japan. I write many letters to them in Japanese and they write me in Japanese always. I got two letters from the priest last week who was saved in the temple. Also the manager of the Bible House, where I bought so many Bibles, sent me a most beautiful Bible specially bound, with my name printed on it in gold. I received it this week and it touched my heart very much. Here are a few lines from his letter received some time ago:

"Dear Mother Staples: When you left shore at Yokohama I could not keep back the tears. As we had prayer in your room on ship I was deeply impressed so I can not express my word. Though the meeting was short I can not forget it through all my life. I believe you love us people like your own children. I pray that many more Japanese in America may hear you, believe, repent of sin and become God's children. While you were in Japan four months you have distributed over 7,000 Bibles and Testaments—so many to poor neglected people. I think you have a love for our souls more than any one has. I am a graduate of Steel College at Nagasaki and now every day I meet with missionaries and preachers but I did not find one like you. I was thinking how can I be able to save souls for God and in what way can I find out? And God sent you to teach me. I can not express my thanks. I have ordered a special Bible made for you with your name printed in gold. When it is done I will send it.

God bless you and give you strength.

Your son,

Kozo Iwasaki.

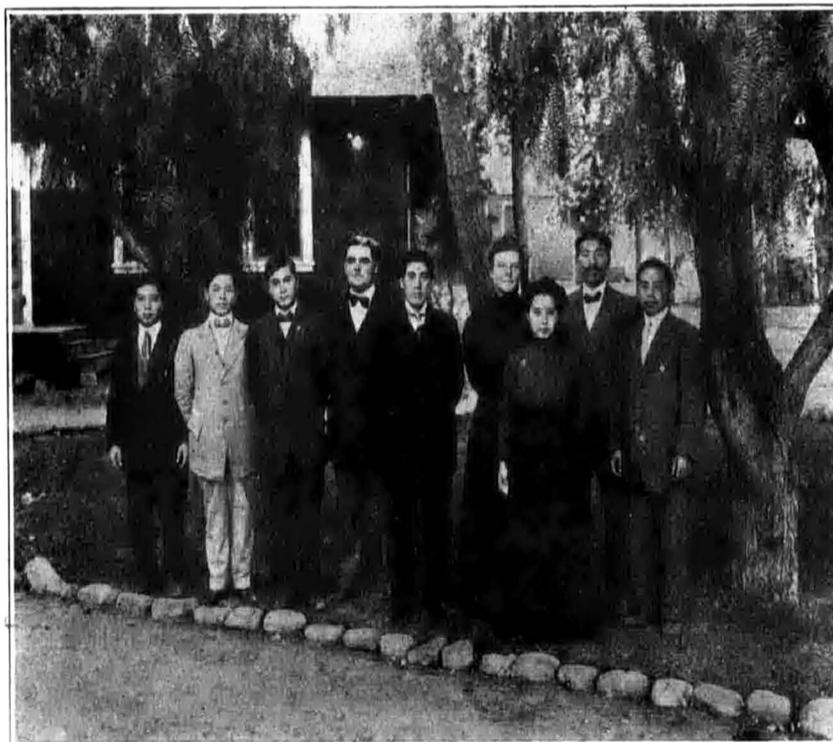
American Bible Soc., Yokohama

This is only part of his letter. Beloved, pray much for Japan and all other work among our foreign speaking people.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!—Paul.



GREAT IDOL IN TEMPLE WHERE MRS. STAPLES DISTRIBUTED BIBLES AND PREACHED JESUS



PRESIDENT ELLYSON, MRS. STAPLES AND GROUP OF JAPANESE STUDENTS IN THE NAZARENE UNIVERSITY

Missionary Intelligence

The Pentecostal Church of the Nazarene joins John Wesley in his cry, "The world is my parish," and believes that God has called it to preach the gospel of holiness to every nation. Mrs. Staples' work in Japan is a demonstration of the kind of missions and missionaries in which we believe.

The pages of the Herald of Holiness

will give constant reports of such work at home and abroad. Your soul needs the thrill of holy joy which such news alone can bring to all whose hearts burn with a desire for the speedy evangelization of the world.

If you are not already a subscriber, send in your name at once, enclosing one dollar for next year's subscription.

Our plans for the next year include, besides the weekly feast, several such papers as this Christmas number.

Would you take a dollar for the good you have gotten from this one issue of the Herald of Holiness? You will receive many times your dollar's worth during the year.

Don't delay. Subscribe now.

Missionary Intelligence

How the Blizzard Brought Christmas to the Okoboja

Written for the Herald of Holiness by
Charles Allen McConnell

* * *

None of the settlers of Dakota who passed through the great blizzard of 1888 will ever be able to forget the awful experiences of that storm. While its toll of death, over the sparsely settled country, was heavy, the examples of brave hardihood, heroic rescue, and marvelous providences of preservation make a thrilling chapter in the history of pioneer life.

One settler, who had been to the railroad station for coal, was found, after the storm, standing with one hand resting upon his team—both man and oxen dead. Men were lost and perished not ten rods from their own door. In a score of instances, the imprisoned school children were kept alive only by the almost superhuman wisdom and exertion of the girl teachers. In other schools, where panic was allowed to enter, the entire school—teacher and little ones—died in the storm. In one town a rope was stretched from block to block, across the streets, and two men, strong and resolute, finally carried it to the school house. Along this rope, as a life line at sea, the pupils were guided, one by one, to safety.

It is one of the incidents of that never-to-be-forgotten Christmastime I would tell.

* * * * *

Mary Strong was the only child of her stern old father; and while he feared neither God nor man, his flinty heart had one soft spot, in which dwelt his daughter. So it was, that when John Haywood confessed to the old man the love of himself and Mary for each other, and asked her hand in marriage, Daniel Strong broke forth upon him in bitter refusal, and heaping insult upon him and the Christ he served, ordered the young man from the house. Later, when Mary refused to deny her love for John, and to give up her Bible and her prayer, the daughter, whom Daniel Strong really loved as his own life, was turned away from her home.

The homestead claim, which John Haywood and his young bride had entered, lay upon a high, gently-rolling prairie. Across one corner, at the highest point, where they would build their house, ran the Okoboja creek. For their first year's home, the side of its steep bank was dug into, and, with a sod wall for the front—the bank forming the other three sides—and with sod closely packed across timbers for the roof, formed a comfortable, if not elegant abode. Later, as prosperity came to the young couple, this dugout was enlarged and became a warm stable for the stock.

Light and shadow intermingle in the lives of all; and while sorrow followed into their bright days, joy abode with John and Mary, even in their shadow. Of course privations were many in their new home, but these were bravely borne for the sake of the better days ahead for them and theirs.

Five busy, prosperous years had come, and while a tiny mound upon the bleak prairie marked the resting place of a little daughter, their sturdy boy, the first-born, now four years of age, filled their hearts with pride and joy and their day dreams with fond plans.

The day before Christmas dawned mild and pleasant. The soft Chinook wind was blowing through the Moreau Gap, from the northwest, and as John made ready his team of mules for the trip to Lebanon, the little railroad station eleven miles to the north, the little boy, well wrapped in woolen jacket, leggins, cap and mittens, was playing about the yard.

"Mary," said the father, "let little Daniel go with me. I can be back before dark, and the ride will do the lad no harm."

"But, John," objected Mary, "I don't like him to go so far away without me."

Mary did not catch John's answer, as he bade her good-bye and left the house. A little later when she looked out over the yard, the boy was nowhere to be seen. She

hastened down the hill to the barn, but he was not there, nor was there any boyish answer to her call.

"Well," thought the mother, "John has taken him after all. But it's not like John to do that way."

The trip to Lebanon was soon made; the simple gifts and necessities purchased, and John began his return. When about half way home, his attention was arrested by a peculiar motion of the snow upon the ground. Without any apparent force of wind it appeared to be rising a few inches from the ground in a dust-like wave, and slowly moving off toward the southeast. Soon he became aware of a peculiar, sustained, singing sound: clear, high-pitched, metallic, as the particles of snow rose higher and higher from the ground, and their velocity steadily increased.

John turned and looked back toward the northwest. There it was—the blizzard—as black as night beneath the swiftly approaching blue-gray roll that rode the crest of the storm. The snow dust was now high above the ground, swirling in eddies toward the coming cloud.

Suddenly man and team were wrapped in a sea of impenetrable, white, vapor-like, icy cloud. All the landscape was blotted out. The cold rapidly became intense. The wind surged about them in mighty billows. It was as if one had been dropped into the very vortex of a tempest at sea. It was not a snow storm—it was a beating, crushing ocean of thick, white dust. Sight, motion, and breath itself were to be struggled for, fought for, as one fights for life. Direction was gone; location gone; time itself seemed to have come to an end. No sense was left save that of combat—struggle, struggle, to keep going; to keep living.

More fortunate that day than some of his neighbors, John's home lay in the general direction of the storm, and, after what had seemed an endless eternity, the mules came to a stop at the door of their own embankment stable. As quickly as his frozen fingers would permit, John unhitched and put away the team, and with his few purchases, started for the house. Again and again was he lifted from his feet and thrown upon the hard ground by the fury of the gale. Finally, by crawling upon his hands and knees, he reached his door.

"Thank God! Thank God, Mary, I feared I never would see you again!" exclaimed the husband as he staggered in.

"But the boy; the boy, John!" exclaimed Mary, her eyes growing wild; "where's little Dannie?"

The father stood as one turned to stone. "Is he not here?"

"I thought he went with you."

"My God, have mercy!" groaned John.

Mary sprang to the door and would have rushed, all unprotected, into the storm, but John caught her. "It would be certain death to you, wife; for my sake, for his sake, you must stay. I'll go. The God who gave the lad to us has Dannie in His keeping. The Christ who stilled the tempest of Galilee for the poor fishermen is also the Christ of the blizzard. We can go to Him."

The fruitless search; the long, bitter, sleepless night, in which they imagined again and again they heard the call of the boy in the roar of the tempest; the breaking of Christmas Day in unabated storm, was agony unbearable except for the real faith and trust in God, that in this time of their extremity was the refuge of the stricken mother and father.

* * * * *

When the wiry, nervously-active old man alighted from the early morning train at Lebanon, the depot agent answered his in-

quiries as to the location of John Haywood's claim, but endeavored to dissuade him from the tramp of eleven miles. "John is certain to be up to the store for his Christmas fix-in's," said he, "and you can ride back with him."

But the old man muttering, "So much the better, so much the better; I'll catch Mary alone," set out.

Really, the walking was not unpleasant, though, perhaps, as he soon thought, maybe it would have been best if he had left his heavy buffalo coat at the station. He easily followed the wagon trail across the prairie, but as he passed a man with a team of mules, he pulled his cap down over his face, and John wondered at the surliness of the lone traveler, and speculated as to his destination.

The heart of the old man burned within him, with an evil purpose. He would persuade Mary to leave the man she had married; she must be sick of all the hardship and toil by this time. If she would still play the fool—well, the child—he had heard there was a child—he would watch his opportunity and rob that man of his child, as the man had robbed him.

He had reached the banks of the Okoboja as the first swirling snow of the storm began to obliterate the track. All at once he stopped. Was that a child's cry? It sounded down under the bank by the creek. No! there could be no child out there; it must have been some wild animal. Again the cry came, and now he plainly heard the words, "Mamma, come get me." In a moment the old man was over the bank and at the side of the child. As he gathered the little fellow beneath the great fur coat, in the shelter of the high, overhanging bank, the blizzard broke in all its fury. Soon, the snow, drifting over the edge of the breaks above them had the old man and boy enclosed completely in a sort of cave, whose hard, white walls shut out the fierce wind and bitterest cold. The ground trembled as if beneath the rolling of a heavy freight train, and the old man began to realize the awful force and fury of the storm. Surely, but for this shelter to which he had been led by the cry of the child, and for the warmth of the young body next his own, under the fur coat, he, as well as the child, must have perished. The child had saved his life.

Once, as the night wore on, the boy, stirring uneasily awoke. His dreams had been upon the promised Christmas, and looking up into the old man's face with its long white hair and beard, crowned with its heavy fur cap, he asked, "Are you Santa Claus? My papa says Santa Claus is Jesus."

"No, I'm not Santa Claus," replied the old man, with a catch in his voice; "and I reckon I'm not much like the other One, either. But what is your name, little man?" The little fellow, slowly and proudly repeating the lesson he had been so well taught, replied, "My name is Daniel Strong Haywood."

"Mary's son! And they named him for me! Oh God," breathed the old man in the first prayer that had passed his lips since childhood; "forgive my poor, old, wicked heart, and save Mary's child, for the sake of that Christmas Child of the other Mary."

The night passed, and as the Christmas Day came through the beating of the storm to the snow cave, so the Peace that was to be for all mankind, came over the bitter years to the heart of Daniel Strong.

The child was often restless, and fretted over the long confinement, and the old man's every muscle and bone was cramped and aching, but neither of the prisoners was freezing.

At about noon there was an appreciable lull in the storm, and the old man aroused the boy and asked, "Which way is home, son?" There, on the hill," replied the little fellow, pointing down the creek. "Mamma's there, and papa—and the mules. I

want to go home." And he began to sob. "Well, Dannie, you hold close to Grandpa under the coat, and we'll try to find mamma—and papa."

Does God give His angels charge concerning His own? Yes; and He who sanctified the Christmas Day by becoming a Child, cares very tenderly for His little ones. His angel surely attended the steps of the old man carrying the child that day.

John was already preparing for another search through the storm, hopeless though he felt it to be, when there was a sound of something falling heavily against the door. Mary sprang to open it, and the apparently lifeless form of a man fell inward upon the floor. Instantly the great coat was loosened, and at the voice of the living child, the cry of "Dannie!" and a second cry of "Father!" rang through the house, as Mary's heart

leaped in a joyous shout of praise and thanksgiving.

When the loving hands had finally restored the old man to consciousness and a degree of comfort, he turned his eyes to John, and whispered: "Forgive. I was coming here to take my child from you, but God sent your child to me to save my life—and change my wicked heart. Let me stay."

And it was Christmas Day on the Okoboja.

From Four of Our Educational Institutions

Illinois Holiness University

The fall term is drawing to a close. There are good prospects for the opening year. The new term will open January 7th.

The trustees, citizens and students, as well as the faculty of the university, are feeling freshly encouraged. Our chapel will be finished and ready for use in a few days. We still need some more money to pay for the expense of its completion, and solicit contributions from the friends of holiness, in sums anywhere up or down from \$10.00.

We had a very pleasant Thanksgiving Day. Preaching service in the morning, a bounteous repast at noon, furnished by the citizens to the students, and a very interesting program of music, papers and recitations, etc., at night.

We are now holding special meetings, and the Lord is with us in converting and sanctifying power. The dear students are getting right with God, and the smile of heaven beams upon us.

The University is now fully under the control of the board of trustees, composed entirely of members of the Pentecostal Church of the Nazarene, according to the agreement entered into at the last meeting of the Chicago District Assembly.

Whilst the school is denominational, it is far from having the sectarian spirit. A number of members of other denominations are attending school here, and are on the faculty, and there is no disunion or disharmony in any degree or manner.

Students desiring to enter at the opening of the winter term, should be in Olivet on the 6th or 7th of January next.

We thank God and take courage. Holiness unto the Lord is our watchword and song.

E. F. WALKER, President.

* * *

Peniel University

Hundreds of people will read this number of the Herald of Holiness who are probably not acquainted intimately with the character and work of this institution. For this reason we wish to make a few statements on what the institution is and what it is doing.

First of all, Peniel University is a holiness school; that is, we stand for the principles of holiness in every sense of the word. This has been one of the distinguishing features of the school since it was founded in 1898. To this great doctrine the school is committed for all time. We believe that pure religion is always conducive to the highest development of man. In fact, symmetrical development is impossible without it. Therefore we put the heart first and endeavor to lead every student to Christ at the beginning of his educational career.

In the second place, the school stands for the best things intellectually. There is no reason why a religious school, a school that puts spiritual things foremost, should have a second-rate curriculum or do second-rate work educationally. This school endeavors to be at the very top in all lines of educational progress. We put sufficient stress on physical education; we emphasize as of supreme importance the salvation of the soul; and at the same time demand a standing of our faculty and students in class work equal to the best colleges of the country.

As to what we are doing, three things

will be sufficient to mention. First, in material lines the school is making splendid progress. We have some good, substantial buildings, a beautiful campus, and one of the most delightful locations a school could have. We are making improvements in our physical equipment as fast as possible.

* * *

Nazarene University

The Nazarene University, Pasadena, Cal., is having a most successful year. During the past fourteen weeks most excellent work has been done. Thus far we have had an enrollment of 289 against 213 for the entire year last year. The student body is remarkable for its solidity, studiousness and spiritual power. The teachers have expressed themselves as never having been so well satisfied with any school work as with that which they are now doing.

Soon after school opened a spontaneous revival broke out without any special preaching or human leadership. No special meetings were held but in the regular services and the dormitories people were getting saved and sanctified until very nearly every person had made a profession.

Many of our students are called to definite Christian work. We have a fine large missionary band and several from foreign lands who are preparing to go back to their homes as workers. One very bright Japanese student is to sail for Japan early in January to become a worker in our mission there. The Nazarene University gives splendid opportunity for those desiring to prepare for Christian work. Besides the strong curriculum in the branches usually offered in such schools, we are prepared to give courses in Spanish, Japanese, and Chinese, and the Spanish and Japanese missions under the direct control of our church, offer splendid opportunity for those preparing to go to Japan or Mexico.

Oklahoma Holiness College

We are passing through a time of trial and of blessing. These are usual companions in matters of grace. The long continued drouth of these years has not been entirely corrected by a year of plenty. Oklahoma was distressed more than people realized by the limited harvests. The burden fell with special severity upon the young Nazarene churches. The wonder is that they have survived the strain. Farms and stock were quite generally mortgaged to live. The great harvest of this year will not pay off all the debts and bring the people to easy circumstances. There must be another harvest, and the practice of rigid economy and thrift, before the state will be itself once more.

All colleges feel the strain. Some have collapsed. The wonder is that we have kept our doors open. But through toil and sacrifice we have kept on. One teacher has left, and one more will leave, voluntarily, to lighten the load. The faculty has been a harmonious and prayerful body of teachers deeply consecrated to their work. Many students that would have come to us have been financially unable. We have a hundred this term, but we have word from many quarters that others are coming.

But good work has gone on in the classrooms, and a spiritual tone has prevailed in the school life. There have been one hundred and fifteen cases of religious interest since the beginning of September.

The theological students have a preaching service every Saturday evening, at which they take turns in preaching. These services are greatly enjoyed by the public. Several people have found God at these meetings, and it does us all good to see the evidence that some noble preachers are coming on. God is with us. We hope some financial help will come in from some quarter in answer to prayer.

Nazarene University

PASADENA, CALIFORNIA

As Mt. Zion, "Beautiful for Situation"

- ¶ A school for both sexes, under careful Christian influences.
- ¶ We are prepared to take the child from the first grade through to the close of the College of Liberal Arts, and give special courses for Christian workers.
- ¶ Also courses in Music and Oratory.
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Rev. E. P. Ellyson, D. D., President

"OUR PEOPLE DIE WELL!"

Calcutta, India,
October 23, 1912.

Dear Brother Adams and Sister Eaton:

I have just returned from my trip to the mountains where I had a nice change and gained twelve pounds. I know that



you will be sorry to get the account of our dear Shodomini's death. Soon after I arrived at Darjeeling, Brother Biswas wrote to me that she was sick, and that they were anxious about

her recovery. I wrote them to get the best doctor for her that could be secured, and they did so. But her trouble developed into quick consumption and after three weeks of sickness she passed away with a shout of victory and triumph to be with Jesus. Naturally she had a good constitution, but her early treatment as a child widow evidently told on her health. While she has been sick before, yet rallied and got better. She was apparently all right and was doing nicely when I left, and I was very much surprised when I got the word that she was sick again. However, the Lord knows His own and has called her to do work in a better country. This is the account of her death as told me by Sister Banarjee:

"Her illness was for three weeks. The doctor told us it was quick consumption, and a week before she went to be with Jesus we knew that the end was drawing near. She told us that she knew it would not be long before she would see Jesus and praise Him for saving her. One day early in the morning she called me and said: 'Mother, I want to tell you something nice; but you must not be sorry when I tell you. All my sickness and sorrow in my life—every trouble in this world—I am going to leave everything; going soon to my happy home. Now I want you to sing for me: "There is a happy land, far, far away." But it is not far away for me.' The girls gathered around her bed and they sang it for her, and she joined with her weak voice. From that time her face was lit up and changed with a bright glory. The last week she suffered a good deal, but to look at her face you would not think that she was suffering. During this time she would say many things about Jesus. As the girls gathered daily and read to her and prayed she was always so thoughtful and thanked them for their interest. The last three days her voice was gone, but she would make signs, pointing upwards; that was where she was going. On the last day she made a sign to me that she was going on that day, and she did. She knew everything till the last, and when I came to her bed five minutes before she went she told by signs that Jesus, father and the angels were in the room, and tried to show them to those present. One of her last words were that she would tell Jesus to give the school more and more of His blessing. She often spoke of Brother Adams, and four days before she died told us to send this message to him: 'I will tell Jesus to pour His blessing over him.' It was a beautiful death, and as she went she pointed upwards."

Thank God for such faith. I have put another girl in the place of Shodomini, and also one in the place of Labonna, who is not now in the school. I have had a family group taken and am sending it to you by this mail. Thank you for your prayers and interest in the work. We are pressing on and shall be glad to hear from you at any time. Shall have the family write to you soon.

In much love, I am, sincerely your brother for the lost of India.

V. J. JACQUES.

**A NEW LINE OF
Wall Mottoes**

We have an entirely new line of wall mottoes. They are designed and printed in our Publishing House. It is impossible to describe them. You should select a few and send in your order. We want an agent in every church.

No. 1. Imitation natural wood panel 10½x13½ printed in natural colors. Motto—"Christ is the Head of this house, an unseen witness, a silent listener, an abiding comforter." In the lower left hand corner is a beautiful half-tone picture of the Supper at Emmaus. At the right of this is a verse of poetry which harmonizes with the whole design.

PRICE, Twenty-five cents postpaid.



No. 2. Imitation natural wood tablets 4x13 inches, printed in rosewood or walnut colors.

PRICE, Fifteen cents postpaid.

Text: "Be Ye Holy," outlined in gold.

Other texts in this series will soon be ready.



No. 3. Imitation oak panels 8x12 inches, printed in natural colors. Texts embossed in gold.

A. Text: "Not my will, but thine be done;" embossed. Picture, "Christ in Gethsemane."

B. Text: "This is the will of God even your sanctification." Picture: "Jesus the Good Shepherd."

PRICE, Twenty cents postpaid.



No. 4. Imitation wood panel, 9x12 inches.

(This motto is shown on back page of this paper)

A. Landscape country scene. Text: "If we walk in the light . . . the blood of Jesus Christ his son cleanseth us from all sin."

B. Landscape—Old mill. Text: "Follow peace with all men and holiness without which no man shall see the Lord."

PRICE, Twenty-five cents postpaid.

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Official Organ of the Pentecostal Church of the Nazarene

Editor B. F. HAYNES, D. D.
Office Editor C. A. McCONNELL

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2109 Troost Avenue, Kansas City, Mo.

Central Nazarene University HAMLIN, TEXAS

We are closing a very successful fall term. The literary and musical program will be rendered Saturday night, December 21st; missionary program, Sunday night.

Our winter term opens January 1st, and the prospect is encouraging for a splendid opening. The special feature of this term will be our ministers' and Christian workers' Bible study and lecture course, which opens January 25th and continues five weeks. We have secured Rev. Andrew Johnson, of Wilmore, Ky., to conduct this course. Brother Johnson needs no introduction to our people, as he is of national reputation.

The Lord is wonderfully blessing our school. The glory attends most every service and we rarely fail to have seekers for pardon or purity.

The students in the literary department are making good grades. Professor Paylor and wife, our music directors, have endeared themselves to the patrons and board as proficient music instructors. Those desiring information concerning the university or special Bible course write us at once for our special terms. This is a rare opportunity for our people.

J. E. L. MOORE,

President,

W. F. RUTHERFORD,

Business Manager.

Publisher's Notes

Our Front Page

The design for our front page was executed on our Model 9 Linotype machine by C. A. Kinder, our efficient foreman. It is needless to say that he is a genius in his line. And best of all he follows his trade to the glory of God, and is glad to preach holiness by bending his energies toward making the mechanical part of our literature perfect.

* *

Rescue Work

The Pentecostal Church of the Nazarene believes in and pushes rescue work. It is a matter of regret to us that the special article on that subject which we planned to present in this issue did not reach us and therefore we have none on that subject. We take this occasion to announce that before very long we will issue a special Rescue Number of this paper.

* *

Our Christmas Number

Knowing that there are thousands of people who are desirous of knowing something concerning the Pentecostal Church of the Nazarene, we have made an effort to present to our readers such general information as will give them an idea of the character and

mission of our church. We will be pleased to hear from any who are interested in securing any further information concerning any department of the work. The Pentecostal Church of the Nazarene is an aggressive body of believers who have been definitely called of God to the work of spreading and conserving holiness over the whole world. The Herald of Holiness is the official organ of the church, and is always full of matter which is of vital interest to all lovers of holiness. Whether or not you are now a member of the Pentecostal Church of the Nazarene, or if you never expect to be, you will find that in order to keep informed concerning the holiness movement you must read the Herald of Holiness. Subscribe now and begin the new year with us.

* *

Renewals

Quite a large number of subscriptions expire with the year. You can not afford to miss a single issue of the paper. Send in your renewal at once.

* *

A Temperance Story

Beginning with the new year we will run a serial story in The Youth's Comrade. The title is "Harry Harwood's Inheritance." This story alone is worth the price of a year's subscription to the paper. You should see to it that your young people have it. Sample free.

* *

New Subscribers

Pastors will do well to take advantage of the Christmas number of the Herald of Holiness and push for new subscribers now. Try to get all whose subscriptions are expiring to renew and also get all members of your congregation who are not subscribers to begin with the new year.

Wall Mottoes

On the back page of this paper will be found a full size reproduction of one of our new mottoes. In this illustration the coloring is not as good as it appears on the motto, nor is the lettering the same, as the mottoes are lettered in gold. Send in a trial order and you will be delighted with the mottoes.

* *

A Sunday School Song Book

Our new Sunday school song book, "Sunday School Joybells," is especially adapted for use in holiness Sunday schools. It contains no light, trashy songs, but is filled with the best selections of standard songs and many special Sunday school pieces. Sample postpaid for 18c.

* *

News Items

We were compelled to crowd out the regular news items from the churches this week. We will try to give them all space next week. We feel sure that our readers will enjoy the special matter provided for this issue. We regret that some special articles did not reach us in time.

* *

Missionary Headquarters

Inasmuch as this paper contains much information about our mission work, no doubt some of our readers who are not acquainted with our missionary society will want to know where to address correspondence. Address correspondence and send remittances to the headquarters, 6356 Eggleston Ave., Chicago, Ill.

H. F. REYNOLDS, General Secretary,
HERBERT HUNT, Assistant to Gen. Secy.
E. G. ANDERSON, Treasurer.

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Shreveport, La., Dec. 19-22

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Roy C. Millen Dec. 7-22

Decatur, Ill., 428 E Olive St.,Dec. 28-29

Tallula, Ill. Dec. 30-31

Virginia, Ill. Jan. 1

Kewanee, Ill., 104 E. South St.Jan. 2-8

Botna, Ia. Jan. 10-28

KANSAS

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Woodbine, Kas. Dec. 20-28

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Diamonds, Wash. Dec. 22

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Pasadena, Cal. Dec. 28-29

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H. B. Hosley, 307-9 D. St., Washington, D. C.



PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE
 Located at 2109 Troost Avenue, Kansas City, Missouri

BY THE action of the last General Assembly of the Pentecostal Church of the Nazarene a Board of Publication was created. This board has purchased a splendid property excellently located in Kansas City, Mo., which is being paid for by our Sunday schools. A part of the plant has already been installed and the church literature is now issued from our own Publishing House.

The *HERALD OF HOLINESS* is the official organ of the church and is unexcelled among the holiness journals. Its editor, Dr. B. F. Haynes, is an intellectual giant, and is a man full of faith and of the Holy Ghost.

The Pentecostal Sunday school literature, which is owned and published by our church, is unequalled in its field. Those who edit and publish it believe and teach the doctrine of sanctification definitely and specifically. The series is composed of *The Pentecostal Bible Teacher*, edited by E. F. Walker, D. D., assisted by an able corps of department editors, *The Pentecostal Quarterly*, *The Youth's Quarterly*, the *Pentecostal Leaflet*, the *Youth's Leaflet*, *The Youth's Comrade* (a weekly paper for young people) and *Sunshine for Little People*. Samples of any or all of these periodicals sent free on request.

We are the originators of a new line of Scripture wall mottoes which are published in our own house. We are also beginning to publish a line of holiness books especially designed for use in spreading scriptural holiness.

We have some excellent song books of our own, and also keep the best of other publishers'.

We are constantly adding to our stock of books and expect eventually to have the largest assortment of holiness books in the world.

Our Publishing House is new and must of necessity go according to its capital and we need more capital with which to fully establish our house. The whole institution is the property of the church, and members and friends of the Pentecostal Church of the Nazarene who desire to further the spread of scriptural holiness are invited to consider this work when they are deciding how to invest the Lord's money of which they are stewards.

Any who have means from which they are compelled to draw interest and yet who would like to have it in the Lord's work are invited to correspond with us and learn the particulars of a plan whereby they can safely do so.

Our Motto Is

Holiness Unto the Lord

Publishing House of the Pentecostal Church of the Nazarene

2109 Troost Avenue

C. J. Kinne, Agent

Kansas City, Missouri

