"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

He came from Glory to this fallen world, a stranger—
They had no room for Jesus in the crowded Inn,
Let one—-in swaddling band, born in a borrowed manger.
The world's long Hope—redemption from all sin.

Commands He, "Go, and preach the Word to every creature!"
And, "Tarry for the promise at Jerusalem?"
This is the true equipment for the church and preacher—
Enfolding 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 half-fall world, all half-assailed Him—
In resurrection power He came from earth's warm womb.

Upon a low-riding cloud He swept from earth to Glory—
And left us here awhile with hearts that flew and burn.
Equipped, we'll gladly go and tell the sweet old story,
And weep and watch and wait and look for His return.
Under its blessed influence selfness gives place to charity, hate yields to love, and sin is overcome by holiness. As men comprehend, of its light, war shall cease, poverty shall be forgotten, sickness disappear, and in the fullness of his time, adown the shining track of grace and love, the light of God shall dawn.

God's love is greater than man's ig

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 o'er night closed in, one ray from the star rested upon that breast-bowed head, and the light of God came down.

The Star That Shone at Christmastide
Charles Allen McConnell  

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; Pitted 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!"
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 of 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 a 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 it's 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 enshrouding 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 unfalteringly 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.

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 arbitration.

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 became 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 exppanse 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 tend 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.

* * * * *

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 longing us to broader conquests than it is today. The spirit of missions is now rare, 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 inscrutions has rendered this giant dead 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 misfortunes 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.

* * * * *

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 pariah 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 pro claimed by His ambassadors under the blessing and guidance of an overruling providence.

God's kingdom 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 against 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.
Peace on Earth

"What means this glory round our feet?"
The Magi asked, "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 sang, "Peace on earth, good will to men!"

This hero in their ashes sailed on, he could not
"What and voices chanted clear and sweet,"
So if the general disposition of men is to want to
The Magi used, "That is from the pit. These dispositions are
"That is to see the best side of things we meet?
"Oh 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 thin, 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.

Sympathy

Fine word this, and grand the idea it conveys! "Soul" 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 begetten. 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 and enjoys in wholesome ways that 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 to them 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!"—C. H. Spurgeon in Congregationalist.

**THE EDITOR'S SURVEY**

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 reason for this is that the best is in our nature 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 that neighbor-red. We must attempt to make 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 flock 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, are content with inferior消息. It is the same in religion, are the same people who seem blind and dumb as to the 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 own. With most 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

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 nates 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 its faithlessness!! This was God's voice uttered on that rocky sea-coast challenging His children the whole world wide around to make valiant response to these Macedonian cries!!!

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 hinder the Bible study in the home, 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 Presbyter:

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 pupil ought to have the approved arrangement of Holy Scriptures. His Bible ought to be so thoroughly mastered by him that he could find any place even though the eyes were covered. A ready 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.
THE OPEN PARLIAMENT
The Mission of the Pentecostal Church of the Nazarene

P. F. Bresler, 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 retiring 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 different tudes 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, certainly in the church.

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 ecclesiasticalism, 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 purity and propagation of holiness. 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 instrumentality of holiness literature, to drive back the dank miasmas of doubt, formality and death whose weights 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 embodied 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."

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 derided to the cause of education, and ought to be personally concerned to the achievement of it for our children or ourselves. We believe that man's chief end it 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 part of our business, and is a thing, 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, 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 our holy business. Certainly we know and we insist that the excellency of the power of God, without whom we can do nothing. We must be endowed with Pentecostal experience and the Spirit and walk in the Spirit, or we shall be out of the family 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 desirability 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 sure to be 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.

We need 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; 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 which very best for the service of God and man.

The soul, in the comprehensive sense of the term, is the seat of 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 "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 fellowmen’s good and our God’s glory. Here is social instinct: inclination for fellowship; desire for communion; the drawing toward, meeting, 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 manifestly its waywardness from truth and God, and is in illegitimate headstrongness an abomination. It needs to be turned right and strengthened, that its real reign may be established over all for that which is true, honest, lovely, virtuous, praiseful.

In education, the sweetest thing left to man from Paradise. The heart must not be left to fancy and fickleness; but must be guarded from lawless and inordinate and trained within the bounds of reason and religion. Here is conscience 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 have we of honoring recognition, careful treating, and the 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 must train, 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 made conforming the will and the will is 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 thousands, this is the avowed Christian 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 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 man 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 schools 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 energies, and the body and mind suffer from neglect. Happy the school that has learned and practiced the higher training to each part in proportion 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 life of service and 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 innumerable rivers of 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 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 we train, as this is the case with 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 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 man 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 schools 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 energies, and the body and mind suffer from neglect. Happy the school that has learned and practiced the higher training to each part in proportion 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 life of service and 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 innumerable rivers of 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 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 we train, as this is the case with 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 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 man 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 schools 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 energies, and the body and mind suffer from neglect. Happy the school that has learned and practiced the higher training to each part in proportion 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 life of service and 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.
cute and reconstitute 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 eyewitness of our work in Brava, which he received from a Christian brother just from that island, who reported, among other events, 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.

Brava is on the Portuguese in 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 to the gospel. We have 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, for some, hold large meetings.

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.

**Buldania is the center of the western missionary societies.**

**African Work Hindered by Famine**

We have a splendid work begun in Swaziland, South Africa, at Piggs’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. Schulten 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. Their labors have been quite serious, and their efforts have been delayed, but this famine will result in great suffering and many deaths if the rains have not set in. The opportunities and possibilities among these 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. These stations are 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 enforce 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 M. Bowers, and Misses Mary 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, orphans, and women for schools, hospitals, administration buildings, and homes for missionaries.

We now have a prosperus work known as “Hope School,” with about one hundred and twenty-five widows and orphan girls. Other stations 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 house-to-house visiting 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 many villages that line either shore, to hold meetings, distribute literature, and for some, hold large meetings.

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.

**Buldania is the center of the western missionary societies.**

**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. O come, let us adore Him and give glory to God as it is written:

Christmas where children are hopeful and gay, Christmas where old men are patient and gray, Christmas where peace, like a dove in his flight, Christmas where 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, Let every home have Christmas dawns, Christ’s care for the weakest, Christ’s courage for right, Christ’s bread in the darkness, Christ’s love of the light; Everywhere, everywhere, Christmas tonight!

So the stars of the midnight which compass us round, Shall be 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**

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-six 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 our 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 servants’ quarters 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 Buldania. Our work has already been extended 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 poor and the sick, build new chapels and public buildings, and distribute portions of the gospels and tracts, faithfullly sowing the seed.

Igatpuri is another of these stations, less than a hundred miles from Bombay, and we have spent several years here which is a two-story stone mission building, a church, tongue 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 remaining 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 several town stations 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 are Brothers Connecticut 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 have already spent seven years on the field, and one of them stated that they were 50 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, the good work and 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 Kyko, the 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 a trip to Japan, and several good live Sunday schools have been established and are maintained with considerable regularity, yet during the past eighteen months our work force has been so reduced rapidly falling health and within the last few years the missionary societies have not found it practicable to maintain homes for girls and boys for our work, which 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 interpreters 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 work is being carried on, and the results of the work are most encouraging. 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 our work in Japan, and this issue of the HERALD OF HOLINESS.

We are glad the urgent need of the work in Kyko 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 sanctioned Japanese now in our University at Pasadena, who is well educated in his branch, 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.

and holding Williams' dictionaries horned, as the added

sailing about the capital, can or two

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, here-tofore large corps of workers has been reduced to three: Rev. C. H. Miller and wife, and Dr. Santine, and possibly one or two more helper.

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 areas. It is quite thickly settled, there being over three hundred and sixty-one thousand people in the State of Chiapas.

Dr. Santine has been for two years pastor of our work at Tonala, 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 language.

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. Not without difficulty is this city 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 him superintendent, with his headquarters at El Paso, Texas, till the war conditions in Mexico were settled.

Sister Santos Alavanca was formerly in charge of the work in El Paso, and in Juarez, having returned from Southern California, has, with Brother Athans, been allowed by some of the Mexican authorities to reopen our mission in Juarez to do prison and hospital work and hold street meetings. We have 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 he 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 demands attention and expenditure on the part of the parents, 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 birth follows, or the body 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 foldhold we have in several foreign fields we must carefully consider and joyfully meet them.

While our needs to us may seem many and great, we do not want to remind 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 inheritance." Amen. Let us "expect great things from 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. Brazil should be reinforced with a good Portuguese teacher and worker. West India work should have at least two workers, and at least one was here in 1913, and when Sister Gibson returns in 1915 we should be able to send her with at least four competent assistants to help establish and equip a good hospital plant. East India work needs 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 Oct., 1915, if we will keep in peace with the work there.

Besides these needs, there should be funds forthcoming to continue the Hallelujah Village and Hope School work, to complete the Chichili 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 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 we can, 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 the others are saying they will not establish this new republic of 425,000,000 people for our Christ. Shall we go?

Those "Other Sheep"

Jno. 20:16.

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 work everywhere 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 for this? 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. God's 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 unseeded herd; we have declared ourselves identified with Christ in His passion and His
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 divine and 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 seemed to be almost necessary to say that “false” sanctification. It is about it, explains 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 the map and Canada and the United States, England and a part of Germany are white; also Scandinavia, Iceland, Australia and New Zealand. 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 work of the Nazarene can reach them. May God use this Christmas number of the Herald of Holiness, to intensify our vision of these “other sheep.”

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 them who walk uprightly. He 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 will, says his son, 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 niggers comes now. 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 teach the people the positions and flounder and splash about in so little pool or linger for years around its edges waiting for some uncertain traper of the water when God wants to have them plunge right into the great ocean of holiness.

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 the day of 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 the humble servants of the humble 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 endure the trials and tests of life 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 work of God. They need courage 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 cavaliers, doubters or scoffers may work in a church. 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 of us are extolling for the world hearing 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 unseparating blessing; and then how quiet and demurely did some soul full of the love and trust that some reader may be led to choose the better way.
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 Breeze, 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 Chenaunit 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 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. 5:5: "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 calleth 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 finding a teacher. During this time I searched every day, believing that God would answer. It was on January 15, 1919, 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 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 Breeze, 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-

Mrs. Staples

MRS. STAPLES

Mr. Staples

HIROSHI KITAGAWA, MRS. STAPLES JAPANESE TEACHER AND FIRST CONVERT

HERALD OF HOLINESS

PAGE TEN
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 abroad fearing and trembling, while he comforted them with the words: “Fear not for I must be brought before Caesar—Sirs, be of good cheer, for I believe that it shall be even as He told me.” So I believed and was not in the least afraid while we passed through the 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 13th we landed in Japan. Though there was no loved one to meet—no American friends—I never were happier before. We talked a little 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 Snyder did not wonder 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 decided on this as the amusement of the maid but to the relief of our tired bodies. The next day we went to the mission in the town of Yokahama, and with money that had been given to us in America, bought many Bibles, and went out among the poorest people, giving them the Bible and telling them about the wonderful Saviour that came into the world to redeem us from sin.

We went to the Japanese House, Mr. Iwasaki, and others seemed much impressed when I again went in and pur- chased Bibles, papers and Gospel, over seven thousand in number, at the same time telling them of Miss Snyder and what we had read also. They asked me from what church I was sent. I told them, and he then asked me. I said I was the employee of the great publishing house. There were over three hundred and fifty of them and I sang 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 went to Kyoto and met our dear missionaries there, which was a delight to us. Sister Snyder talked 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 praying and praising. I listened and finally got up; and lo! they were down before idols praying for mercy. This broke my heart. There I was with the Bible, my sins forgiven, the blessed Holy Spirit within 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 ISLAND 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 enabled me to sing 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-worshipers. 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 forgiveness from my Jesus. As I told them they obeyed and repented, except prayed, and were beautifully saved, and never prayed to an idol again, but studied the Bible and seemed unspeak- able 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 once a week 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 addressing; and the people went up in a crowd and worshipping idols. I stood for a while with an aching heart, and then, and my heart was so stirred that I went to the priests were talking, and I interrupted him. God gave me unusual strength and tears ran down my face as I told 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 began 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 He said He wanted to know more. I taught him; he believed, repeated, left the temple and was saved. We were visiting the homes of the boys who had been saved in our work in America. Miss Snyder and I went there. We found a room, and Brother Chenault. She had the songs translated for her with English alphabet, enabling her to sing, and the people would tell me how they wanted peace. We went out visiting the homes of the boys who had been saved in our work in America. Miss Snyder and I went there. We found a room, and Brother Chenault. She had the songs translated for her with English alphabet, enabling her to sing, and the people would tell me how they wanted peace. We went out visiting the homes of the boys who had been saved in our work in America. Miss Snyder and I went there. We found a room, and Brother Chenault. She had the songs translated for her with English alphabet, enabling her to sing, and the people would tell me how they wanted peace.

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

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 find meaning in life. I was teaching in Hiroshi’s home a bright young high school student went to his master, and said that he was dis- couraged 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 goodbye, 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 made a prayer-meeting 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 goodbye, 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 that 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.

Missionary Intelligence

The Pentecostal Church of the Nazarenes 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.

Pray for Sister Suder, 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 grooping 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 and a home 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 same place where I had been. I sent him a most beautiful Bible specially bound, with my name printed on it in gold. I received 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 what I feel. Though the meeting was short I can not forget it through all my life. I feel love and want to see you again. I pray that many more Japanese in America may hear you, believe in you 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 else. I am a graduate of a Christian 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 how you did and how you taught 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 Iwaski.

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.

Missionary Intelligence

GREAT IDOL IN TEMPLE WHERE STAPLES DISTRIBUTED BIBLES AND PREACHED JESUS

President Ellinson, Mrs. Staples and Group of Japanese Students in the Nazarene University

Our plans for the next year include, besides the features of 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? Yes, you will receive many times your dollar's worth during the year. Don't delay. Subscribe now.
Mary Strong was the only child of her stern father and mother; she was the foundling, 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 first love of his life, to the incomparable Mary and Mary for each other, and asked her hand in marriage, Daniel Strong broke forth with his well-known oath of insulting insult upon him and the Christ he served, ordered the young man from the house, and never looked upon his love for John, and to give up her Bible and her prayer, the daughter, whom Daniel Strong, and the other three sides—and with so closely playing about the yard. This dug out was enlarged and became a warm shelter in the time of great extremity. All the landscape was blotted out. The snow dust was now high above the ground, swirling in eddies toward the coming cloud. The man and team were trapped in a sea of impenetrable, white, vapor-like, icy cloud. All the landscape was blotted out. The ground trembled as if beneath the rolling of a heavy freight train, and the white walls shriveled and the little fellow low beneath the great fur coat, in the shelter of the high, overhanging bank, the blizzard 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 shriveled and the little fellow low beneath the great fur coat, in the shelter of the high, overhanging bank, the blizzard in all its fury."

"But, John," he bade her good-bye and turned away from her home. "Mary," he bade his good-bye and turned away from her home. "Mary," he bade his good-bye and turned away from her home."
John was already preparing for another search through the tomb. hopelessly 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 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 “Pather!” 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 the door. When he 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 Okobojo.

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 term will open January 7th.

The trustees, citizens and students, as well as the faculty of the university, are feeling very 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.

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 were encouraged to make a few statements about the institution 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 outward holiness is always conducive to the highest development of man. In fact, as part of the doctrine, it is impossible without it. Therefore, this heart first great 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 a premium on things foremost, should have a second-rate curriculum or do second-rate work educationally. This school endeavors to be as thorough in all lines of vocational 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 years, Nazarene University has been in constant growth, and this year we have an enrollment of more than 250 for the whole year last year. The student body is remarkable for its solidarity, 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 mission 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 drought 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 church. This 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 the debts that have accumulated.

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 classroom, 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 afternoon, 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.
• Exceptional advantages for those preparing for foreign work. Special courses in Spanish, Japanese and Chinese.

EXPENSES SURPRISINGLY LOW

SEND FOR THE CATALOG

Rev. E. P. Ellyson, D. D., President
“OUR PEOPLE DIE WELL!”

Calcutta, India.
October 27, 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 Shedom in’s death. Soon after I arrived at Darjeeling, Brother Biwaa wrote to me that she was sick, and that they were anxious about her recovery. I wrote 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. Naturally she had a good constitution, but her early treatment as a child could hardly be called good. 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 Banajee:

"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—everything in this world—is going to leave me; 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 offered a good deal, but to look at her face you would not think that she was suffering. During this time she would talk of many things about Jesus. As the girls gathered daily and read to her and prayed she was always so thoughtful and interested in 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 Shedomini, and also one in the place of Latonna, who is not now in the school. Soon after I left I 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 much to write to you soon.

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

Y. 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 10 1/2 x 13 1/2 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 4 x 13 inches, printed in rosewood or walnut colors.

Price, Fifteen cents postpaid.

No. 3. Imitation oak panels 8 x 11 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, 9 x 12 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.

SEND IN YOUR ORDER AT ONCE!

Publishing House of the Pentecostal Church of the Nazarene
C. J. Kinne, Agent 2109 Troost Ave., Kansas City, Mo.
Central Nazarene University
HAMLIN, TEXAS

We are closing a very successful fall term. The literary and musical program will be resumed next Sunday. The holidays and New Year will mark the beginning of a new and more vigorous program of activity for the students of the school. It is expected that this coming term will be a brilliant one for the school and the students.

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, in 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 are not able to present an article on that subject. We take this occasion to announce that before very long we will issue a special Rescue Number of our 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 people 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 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, and in order to keep our mailing list current we have decided to send our January number of the Herald of Holiness by registered mail. It will be a special feature of this issue to give our readers the best and most thorough account of what is going on in the church. You will find a wealth of material concerning your own denomination in this number.

** 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 our 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 your subscribers in order to renew to renew and also get all members of your congregation who are not subscribers to begin with the new year.

** Superintendent's Directory **

GENERAL SUPERINTENDENTS

P. F. Bisee . . . . Los Angeles, Cal.
H. F. Reynolds Oklahoma City, Okla.

M. J. Kinne, Agent.

DISTRICT SUPERINTENDENTS

ARIZONA

L. M. Kille . . . . Box 175, Hamlin, Texas
G. E. Waddell . . . . Beebe, Ark.

ALBERTA (Canada) MISSION

W. B. Tait . . . . Room 413 Grace Exhange, Calgary, Alberta.

ALABAMA


CHICAGO CENTRAL

J. M. Wisnes, 724 Nelson St., Indianapolis, Ind.

COLORADO

C. B. Widmer . . . . 212 N. 15th St., Colorado Springs, Colo.

DOKATAS AND MONTANA

Lyman Strong . . . . Surer, N. D.

IDAHO

E. B. Crichmond . . . . Boise, Idaho

DALLAS

W. M. Nelson . . . . Tarxkana, Texas

Tulsa, Okla. . . . . . . Dec. 31

Los Angeles, Calif. . . . . Jan. 1

Hollywood, Calif. . . . Jan. 1

Denver, Colo. . . . Jan. 10

SOUTHWEST

DeLeance Wallace, Box 204, Walls Walla, Wash.

SOUTHERN CALIFORNIA

C. W. Wilson, 651 Orange Grove Ave., Los Angeles, Calif.

W. H. Hansen . . . . Glenville, Gr.

W. H. Reynolds . . . . General Secretary, HERBERT HUNT, Assistant to Gen. Secy. E. G. ANDERSON, Treasurer.

Wall Motoes

On the back page of this paper will be found a full size reproduction of one of our new motoes. In this illustration the coloring is as good as it appears on the motto, nor is the lettering the same, as the motoes are lettered in gold. Send in a trial order and you will be delighted with the motoes.

** A Sunday School Song Book **

Our new Sunday school song book, "Sunday School Joyebils," 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 posted 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 assure 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 correspondences. Address correspondence and send remittances to the headquarters, 6356 Finkle Ave., Chicago, Ill. H. F. Reynolds, General Secretary.
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 unrivaled 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