

Nazarene Messenger

Official Bulletin of Northwest Nazarene College

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NO. 3

The Nazarene Messenger and Its Message

The title "Nazarene Messenger" has awakened fond memories in the minds of many of our people and stirred deeply the hearts of those who were so fortunate as to be connected with the Church of the Nazarene when the first "Nazarene Messenger" was its loved and valued official organ. How we waited for it,—especially for those sermons of Dr. Bresee's, which were printed on the first page. How we enjoyed the news items, from First Church, from Pasadena, from Vernon and Mateo Street, and especially from our far-off church in Spokane where the fire burned as perhaps no place else outside of the old tabernacle.

In these days when there is so much unrest and uncertainty, and when it especially becomes the saints of God to walk softly and prayerfully, it seems to us that a review of some of the fundamental principles upon which the Church of the Nazarene was founded might not be amiss. We have grown rapidly,—we may be unduly flushed with success; we may have grown too rapidly and need a thorough sifting; there may be some elements in our organization which were intended to be more or less temporary; and it is quite possible that we may be drifting from some of our great principles and need the checks of the Spirit. This much is certain, truth alone can stand, and we should welcome in the spirit of meekness anything which the merciful hand of our God sends upon us, if it but keep us in the old paths wherein we have enjoyed His fellowship and been filled with the fulness of His presence.

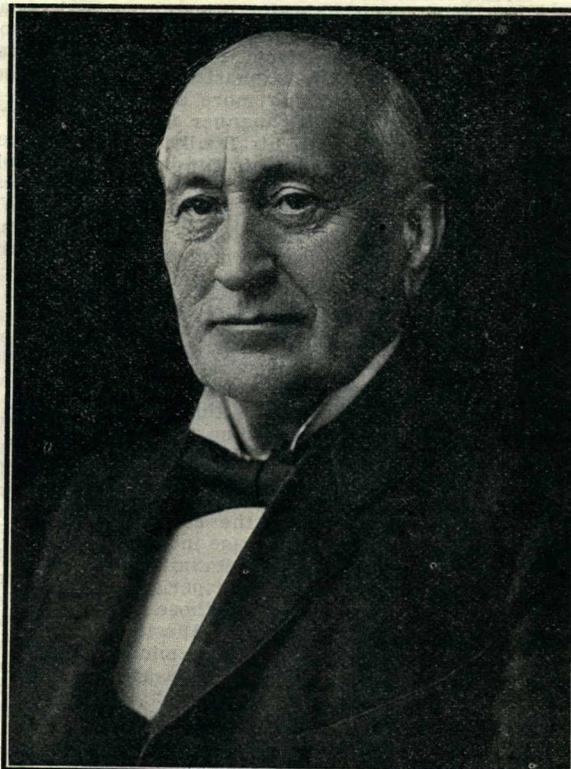
We give below, what we are certain will be everywhere acknowledged as among the fundamental teachings of the Church of the Nazarene and we sustain our positions by quotations from the sermons of Dr. Bresee and extracts from the official papers of our church.

THE NAZARENE MESSAGE IS A MESSAGE TO THE COMMON PEOPLE. The Church of the Nazarene began its work among the poor. How meaningful does the word "Nazarene" become when once we realize that it is a constant testimony as to the nature of our mission; that it breathes the spirit of lowliness and humility in which we are to carry on our work; that it draws us close to Him in the fellowship of His reproach; and binds us together in that holy ministry which our Lord considered one of the great evidences of His Messiahship,—"that the poor have the Gospel preached unto them."

Dr. Bresee wrote of the earlier work of the church as follows: "We went with the conviction that there should be no assessments or subscriptions; that there should be no outside methods of raising money, no begging, nothing that would discriminate between those who were pos-

sessed of this world's goods and those who were not; that there should be no financial classifications or barriers in the poorest to feel at home as well as the richest. We were convinced that houses of worship should be plain and cheap, to save from financial burdens, and that everything should say welcome to the poor. The Gospel comes to a multitude without money and without price, and the poorest are entitled to a front seat at the Church of the Nazarene, the only condition being that they come early enough to get there."

THE NAZARENE MESSAGE IS A MESSAGE OF FULL SALVATION. Within our own circle there is great danger of swerving from the main issue,—that of "preach



REV. P. F. BRESEE, D. D.
Founder of the Church of the Nazarene

ing holiness." However good or important, nothing can be placed on an equality with this great doctrine,—without which no man shall see the Lord. The Apostle Paul in his advices to Timothy writes,—"The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law." The early Nazarenes drank deeply of the spirit of this text and gave themselves unreservedly to soul-winning.

When the spirituality of a church begins to decline, the wheels of ecclesiasticism

begin to multiply. In proportion as a people fall from grace they begin to magnify the law, legal procedure, technicalities and church polity. When a people turn aside from the end of the commendment they fall into vain jangling. Paul said of these law teachers of his day, that "they understood neither what they said nor whereof they affirmed," and recent developments would lead one to believe that no great advance has been made since that time.

THE NAZARENE MESSAGE IS A MESSAGE OF THE INDWELLING OF THE HOLY GHOST,—THE DIVINE PERSONALITY. As Dr. Bresee used the term "Divine Personality" it was full of meaning. Our church has always been clear in its distinction between a work of grace wrought in the heart, and the Holy Ghost who continues to dwell in the purified heart as an Infinite Presence. We have endeavored to prevent our people resting in a mere experience on the one hand, and falling into the imputation theory of holiness on the other.

What can be clearer than the following statements from the sermons on "Divine Power" and "Consuming Fire." "The Bible insists upon, and we must have holiness of heart, but we cannot trust in a holy heart; we can trust only in Him who dwells within it." "It is evident that the baptism with the Holy Ghost is the conveyance into men and through men of the 'all power' of Jesus Christ,—the revelation of Him in the soul." "Neither does the heavenly endowment,—aside from the indwelling divine personality,—confer upon men power, either for Christian living or service." Doubtless there is great need for a renewed emphasis upon the indwelling of the Holy Ghost in the sanctified life, and we welcome those who thus bring us the message. Those who rest in an experience will soon find themselves shorn of power, and an "easy prey to the devil, and the world." The indwelling of the Holy Ghost keeps us; He is to act in and through us; and we are to become when purified, "His temple, the basis of His operation."

This teaching is far removed from the third-blessing theory. "The baptism of the Holy Ghost is the baptism with God. It is the burning up, of the chaff, but it is also the revelation in us and the manifestation to us of Divine Personality, filling the being." "It is true then,—there is a baptism of fire * * * no man can have the baptism with God which means the entrance of the Divine Presence into the soul as its abiding King, enthroned for two worlds, who does not receive the heart of infinite fire into his being. Oh, no; he who needs that needs all; he who could desire it does not know the billows of glory which His fulness of presence is."

THE NAZARENE MESSAGE IS A MESSAGE OF TRIUMPHANT LIVING. We have laid peculiar claim to the word "Victory."
(Continued on page five)

Contributed

THE PENTECOSTAL MINISTRY

The Pentecostal standard for the ministry is set forth by the Apostle Paul in sixteen rigid tests covering the personal character, the family relations, the social qualifications and the religious life of the candidate for orders. No one who fails to measure up to this standard has any scriptural right in the ministry; and through a disregard of one or more of these plain injunctions, the church has suffered greatly at the hands of those who are unfaithful or unqualified for this high and holy calling. The following scriptural tests found in I Tim. 3 should be carefully studied and faithfully applied to all who aspire to a place in the pentecostal ministry.

(1) He must be blameless. He must be irreproachable in his life. There must be nothing against him which will bring into disrepute the cause which he represents. There must be no blemishes upon his Christian life.

(2) He must be perfect as touching the family relation. The divorce evil so prevalent in these times cannot be countenanced in preacher or people.

(3) He must be vigilant. He must be watchful and cautious, able to detect errors in doctrine and evil tendencies in practice.

(4) He must be sober,—weighty of purpose. A light, careless, jesting, flirting, flippant person is unfitted to deal with eternal issues involving the salvation or damnation of immortal souls.

(5) He must be of good behaviour. His deep spiritual life must work itself out in a courteousness of manner which will lend attractiveness to his profession. Ill-manners, rudeness, boorishness, lack of attention to person or clothing is inconsistent with the beauty of holiness.

(6) He must be given to hospitality. This grace seems to be dying out in many places. No man is qualified for the ministry who does not take pleasure in caring for others and who does not give himself whole-heartedly to this work.

(7) He must be apt to teach. He must know the truth and be able to impart it. He must be able to so speak that many will believe. The minister who cannot or does not teach will always have a weak church.

(8) He must not be given to wine. The marginal reading makes this statement perfectly clear. He must not be ready to quarrel and offer wrong, as one in wine,—he must not be fussy. A fussy person can stir up more trouble in a short time than can be lived down in years.

(9) He must not be a striker. He must not be given to knocking. A knocker is a despicable creature whether in church or state. The ministry must have a positive message of salvation from sin and cannot turn aside to petty and vain jangling.

(10) He must not be greedy of filthy lucre. All honor to the man who must sometimes make tents or other things to help support himself while he preaches, but from the minister who carries sidelines, "Good Lord deliver us." To use one's ministerial influence to further some doubtful business proposition, whether this be real estate, hospital or mining stock, is a crime against the church. The man who decides to devote his time to business should surrender his credentials and take his place alongside other godly business men. To do otherwise

will invariably bring the ministry and the church into disrepute.

(11) He must be patient. He must be able to endure much that he might wish otherwise. He must be willing to lie in prison without murmuring if this be the providence which overtakes him. He must suffer long and still be kind.

(12) He must not be a brawler. Bragging and boastfulness are out of place anywhere and should not be tolerated in the ministry. If there is any strut in a person it will usually come out in the reports to the church paper.

(13) He must not be covetous. He must be able to trudge down the dusty road and see his parishoner go by in a fine automobile without having any wrong feeling on the inside. Inordinate desires disqualify a man for the ministry.

(14) He must be able to rule his own house. So important is this matter that the Apostle stops to argue the question. If a man who has authority over his house seven days in the week is not able to succeed, is not this proof evident that he has not the qualifications to succeed as minister in the church over which he has no authority other than personal influence? It may seem hard to say that a man who has failed with his family has no right to be in charge of a church, but we are on Scriptural grounds when we thus speak. A rigid insistence upon this qualification would save the church from a multitude of difficulties which arise from mal-administration. It would also emphasize the necessity of ministers giving more attention to their households. The manner in which a man succeeds with his family, says the Apostle, is an index to his fitness or non-fitness for the ministry.

(15) He must not be a novice. It is a fatal mistake to advance young people too rapidly, or to place mature people who have been converted but a short time, in positions of influence and authority. The early Methodists saved their young people from many blunders by putting every young preacher under the supervision of an older man and holding him to the position of junior preacher until such time as he was properly qualified to assume the responsibility of a church or circuit.

(16) He must be of good report of them that are without. He must have a record for righteous living in the community in which he lives. The disgrace in which holiness is held in many communities is not due to the doctrine or the experience itself but to the inconsistencies of those who profess the blessing. This the Apostle would prevent by insisting that the ministry be held in high repute for righteousness even by those who are without church.

Northwest Nazarene College will ever hold before its students the necessity for strict conformity to the above standards as the true qualification for all who desire to enter the ministry.

AS OTHERS SEE US

In order to understand and appreciate something of the struggles through which the advocates of holiness passed in the days of Wesley, it is necessary to view the movement from the standpoint of its opponents,—especially the ministers of the established church. The manner in which those godly men bore the accusations and insults in their day should be an example and an inspiration to those who profess the experience of perfect love in these times.

Methodism especially came in for the most sweeping condemnation by the ministers of the established church. Doctors of Divinity pronounced it "nothing but a revival of the old fanaticism of the last cen-

ture," and that this "pest of enthusiasm," this "scorn and scoff of infidels and atheists," did nothing but make religion "ridiculous and contemptible." The Methodists, they said looked upon themselves as "exquisite pictures of holiness and patterns of piety, while they represent us as dumb dogs, profane and carnally minded." One of the leading bishops said, "They endeavor to justify their own extraordinary methods of teaching by casting unworthy reflections upon the parochial clergy, as deficient in the discharge of their duty, and not instructing their people in the true doctrines of Christianity;" and furthermore accusing them of "treating the bishops with saucy sneers," and "trampling upon the canons of the church."

Mr. Wesley received his share of abuse as leader of the movement. He was represented as "the ring-leader, formentor and first cause of all divisions and feuds, that had happened in Oxford, London, Bristol and other places where he had been." Another said "he still goes on making unwarrantable dissensions in the Church and prejudicing the people wherever he comes against his brethren, the clergy," endeavoring with unwearied assiduity to set the flock at variance with their ministers and with each other," assuming "great wisdom and high attainments in all spiritual knowledge." "You go from one end of the nation to another lamenting the heresies of your brethren," said another, "and instilling into the people's minds that they are led into error by their pastors."

Mr. Hill was violent in his abuse of Mr. Wesley. With Mr. Wesley, he said, "forgeries have passed for no crime. He administers falsehoods and damnable heresies, rank poison, hemlock and ratsbane. We cannot allow him any other title than that of an empiric or quack doctor. He gives all Calvinistic ministers the most scurrilous, Billingsgate language, while he is trumpeting forth his own praises." He has no love but the "love of scolding, the love of abuse," and is "unworthy the name either of a gentleman or Christian." "He thinks himself the greatest minister in the world." Of Mr. Hill, Mr. Wesley says, "When I first conversed with him in London, I thought I had seldom seen a man of fortune who appeared to be a more humble, modest, gentle, friendly disposition. How changed!"

Mr. Toplady was even more violent in his abuse of Mr. Wesley. "Mr. Wesley," he said, "is a lurking, sly assassin, guilty of audacity and falsehood," "a knave," "a defamer," "a reviler," "a liar," "without even the honesty of a heathen," "an impudent slanderer," possessed of "Satanic guilt only exceeded by Satan himself, if even by him," in fact, "the echo of Satan."

The saintly Fletcher came in for his share of abuse also. Perhaps no sweeter spirit ever walked among men than the seraphic Mr. Fletcher, yet he was charged with possessing a "bitter, uncharitable spirit." In "Shrubsole's Memories,"—a religious allegory of the times, Mr. Fletcher is introduced as "Mr. Severe and Mr. Wesley as Mr. Duplex." Of Mr. Fletcher, Mr. Hill says, "I accuse you of the grossest perversions and misrepresentations that ever proceeded from an author's pen," "a slanderer of God's people and ministers, descending to the meanest quibbles, with a bitter, railing, acrimonious spirit." He was accused of "sneers, sarcasm and banter," of "notorious falsehoods, calumny and gross perversion." After all this—and much more—Mr. Hill very pleasantly says, "I have treated you with all the politeness of a gentleman and the humility of a Christian." How sin blinds those who turn from the truth! ..

MODERN TRUTHS FROM AN ANCIENT BOOK

God said that Job was a perfect man. Satan, the three friends, Elihu and a host of small preachers since that time have wasted much energy in trying to refute the fact.

When God started a university for original research concerning the great problem of human suffering, he did it with a man covered with sore boils, a piece of broken pottery, an ash heap outside the city and a stormy sky above.

The consequences of Satan's creed are found in his life,—“going to and fro through the earth and walking up and down in it.” Satan is the original come-outer, the chief of the tribe of “Gad” which so greatly annoyed the early Nazarenes. Modern come-outism which loosens all moorings produces the same effects,—an up and down experience and a gadding about from church to church.

God's approval of Job was concerned with the integrity of his character and the fixedness of his purpose. We are still commanded to look not upon the temporal, or fleeting, but to fix our eyes upon the eternal,—the abiding.

The great objection which Job found with his friends was that they were policy men,—they were shrewdly guessing what the outcome was to be and planned to land on the winning side. He said,—“For now ye see my casting down and are afraid.” One might think that he was addressing some member of the modern holiness movement.

Job despised platitudes. After a great speech by one of the learned preachers of the day, his comment was,—“Can that which is unsavory be eaten without salt, or is there any taste in the white of an egg?”

In a terse but pointed saying, Job gave us the origin of the pointless, fireless, unctious preaching of his day and of every succeeding generation. He said, “Dead things come from under the sea.” Those who have Job's experience have no use for water-logs.

Eliphaz had all the marks of a religious fanatic,—secrecy, partial truths, visions in the night, fear, trembling, bone-shaking, spirits, horrifying dreams, bad discehnment, images, voices and unknown tongues.

“Behold he put no trust in his servants and his angels he charged with folly.” This common objection to holiness urged by modern church members had its origin in the words of a ghost which spoke to a man in a nightmare, and frightened him until the “hair of his flesh stood up.” The devil is still using it to frighten folks who would seek the blessing.

“How much less in them that dwell in houses of clay, whose foundation is in the dust.” This is the original statement that sin is in the flesh, consequently it is impossible to live holy while in the body. Sometimes it is called Calvinism, but in reality dates back to the time of Eliphaz's nightmare and ghost visitation. It takes the form of “repression” or “suppression” in some branches of the holiness movement.

The sanctified people all have some degree of spiritual discernment. Job professed it. He said, “Cannot my taste discern perverse things?”

A man's countenance is the surest proof of his integrity. “Now therefore, be content, look upon me; for it is evident unto you if I lie.” The devil finds it necessary to get several thousand miles between people before he can circulate lying reports to any good advantage. Close contact and

There have been so many calls for Dist. Supt. Herrell's “Job Song” that we publish it in this number of the Nazarene Messenger. A learned writer has said, “that the ash-heap of Job has risen to the highest helicon of holy song.” We feel assured that this holy song will prove to be a blessing to our readers and singers.

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The Job Song.

N. B. Herrell.

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N. B. Herrell.

Slow, with expression.

1. There was a man of an-cient day, Lived in the land of Uz;
 2. This man had lost his earth-ly wealth, His chil-dren, stock and gold;
 3. His friends made light as they past by, The preach-er shook his head;
 4. We may be called, like Job of old, To suf-fer pain and loss;

He trust-ed God and loved to pray, No mat-ter where he was.
 The nan him-self had lost his health, But thro' it all we're told:—
 His wif-e said, “Job, curse God and die,” But this is what he did:—
 But we like him can be made bold To bear the rug-ged cross.

CHORUS.

He trust-ed God, Thro' loss or gain, He trust-ed
 He trust-ed God. Thro' loss or gain.

God, Thro' health or pain: O hal-le - lu - - jah, hal-le-
 He trusted God. Thro' health or pain: O hal - le - lu-jah, hal-le-lu-jah,

lu - jah, He trust-ed God, He trust-ed God,
 He trust-ed God, He trust-ed God.

fellowship would prevent these false reports.

Job brought all theories to the touchstone of experience. His objection to the babbling brook philosophies of his day was,—“What time they wax warm, they vanish; when it is hot, they are consumed out of place.” A doctrine that will not stand the test of fire is worthless.

Send for catalogue and other information to H. Orton Wiley, President Northwest Nazarene College, Nampa, Idaho.

A college education for \$4.00 per week or \$150.00 per year. This is the amount necessary for board, room and tuition in in Northwest Nazarene College.



The Nazarene Messenger has met with such marked success as to warrant its regular monthly publication as the official organ of Northwest Nazarene College. It has been enlarged to eight pages and its columns will be filled with interesting and helpful articles on educational and missionary lines. In general one page will be given to editorials, two pages to contributed articles from members of the faculty, one page of articles from the student body, one page for missions, one page for school notes and general news items, and two pages for advertisements in order to help defray the expense of publication. There will be a subscription price of fifty cents per year. Those who wish to keep abreast of this growing institution and at the same time help the college financially will do well to subscribe for this live college paper.

Northwest Nazarene College is in every sense loyal to the spirit and purpose of the Pentecostal Church of the Nazarene, but in no sense is it narrowly sectarian. Its doors are open to students of every denomination. There are now enrolled, students representing ten different religious denominations and these are given the heartiest welcome and accorded the fullest liberty. Holiness is larger than any denomination. We love the Pentecostal Church of the Nazarene,—it is a large part of our very life, but we would be untrue to the spirit of our church and to the sacred trust which is reposed in us by those outside of our denomination, were we to use any means, either direct or indirect, to endeavor to persuade students to leave their own church and join the Pentecostal Church of the Nazarene, much as we love it. The sainted Dr. Bresee, our revered founder, frequently stated that he never urged any one to join the Church of the Nazarene,—he wanted only those whom God called to have a part with us in this great work of spreading scriptural holiness. We have as a college, an educational mission to all the holiness people of the entire Northwest, and while under the government of the General Board of Education of the Pentecostal Church of the Nazarene, we shall treat with equal love and consideration, all those of whatever denomination who may enjoy the blessing of full salvation.

Northwest Nazarene College will hold strictly to the original spirit and purpose of the Church of the Nazarene. We hold in highest regard the principles and motives which led our sainted founder to "step out under the stars" in order to have a place where he could preach holiness freely and without hindrance, and press people into this great experience. We shall emphasize the importance of Holy Ghost evangelism; we shall hold and teach the doctrines as stated so clearly in our Manual, but we

shall ever emphasize the utmost necessity of having this experience in heart and life; we shall hold "to intense and enthusiastic devotion" in worship and shall make it the business of our lives to "keep the glory down." These are our principles, by these we shall ever firmly abide.

AN EDUCATIONAL RALLY

The educational rally during the camp-meeting was a great success. The following was the order of the service:

- (1) Definite, glowing testimonies by a sanctified faculty of twenty members.
- (2) Clear-cut, ringing testimonies by a hundred students.
- (3) A brief outline of the college work by President Wiley.
- (4) A great educational address by Dr. Matthews.
- (5) A glad free-will offering of over \$2000.00 in cash and subscription for the college.

OUR NEEDS

In the last issue of the Nazarene Messenger we endeavored to make plain our position with reference to the college finances. We stated definitely that we would make this a matter of prayer and faith in God, and then simply and modestly state our needs in order to give God's stewards, the opportunity which is rightfully theirs, of having a part in this great work of Christian education.

Since the publication of the last number of the Nazarene Messenger God has graciously given us over \$2,000.00 in cash and subscriptions besides donations of work and supplies. For all this we humbly express our gratitude to God and thank those who have so kindly helped this institution.

Our most pressing need at this time is sufficient funds for installing the heating plant. We have found that it is easily possible to heat the dormitories by means of two hot-air furnaces in each building and the plans have already been drawn. Cold weather is coming on and we are anxious to install these heating plants at once and do so without going in debt. We believe that some one who is interested in the welfare of this promising student body will make this possible. If God lays it upon your heart do not hesitate, but obey promptly.

Work is progressing on the Student's Club Building. The students have responded well, but about fifteen hundred dollars is still needed to complete the building.

We are sadly in need of more room. Our classrooms are crowded and the instructors are laboring under serious difficulties. The dining room is now so crowded that it has been found necessary to ask the members of the faculty who are accustomed to take their noon meals, to bring their lunches. We need room. We also need the present dining room for classroom purposes. We are building as rapidly as the money comes in and praying to God to send in the means to enable us to complete the building at once.

We call your attention again to the college bonds. There may be some of our people who are in a position to loan money and help the institution in this way. The bonds pay six percent interest and are secured by a trust deed and mortgage on the property of Northwest Nazarene College, which now has a surplus of \$60,000.00. We shall be glad to take this matter up with any person who may be interested.

No clearer ideal for a Christian college was ever set forth than that found in the words of Dr. Breesee as published in the first bulletin of the Nazarene University. The words so appealed to us as the true ideal for our educational institutions, that it was incorporated in every catalogue published during our presidency. This classic passage should never be buried,—it should be held before us constantly. It was this which furnished the ideal and the inspiration which under the influence of the Holy Ghost found such a remarkable fulfillment in the great revivals in the University and the University Church,—the influence of which will live forever.

The words to which reference has been made are the following: "It was not a matter of general culture,—there were colleges and universities many. It was a matter of instruction where Jesus Christ had come to his own as the center of all, and inspiring all, by the blessed Holy Spirit making an enlarged avenue for Him to reach and possess the hearts of men. There has been and is but one aim, a fountain of unalloyed holiness pouring its limpid streams forth into this desert earth, to turn the wilderness into the garden of God. It has been designed to give the best culture possible, but only to this end. It has not been and is not sought, simply to make a school, but a fountain of holy power and influence, the streams of which shall flow on and on in perennial strength. * * * The great need is an institution where spirituality is at the front and where it is clearly seen that an intense and enthusiastic devotion is a help instead of a hindrance to intellectual development. It has also been shown how a school could be a center of holy fire and a constant disseminator of revival spirit."

What a noble and beautiful ideal for a college! What an array of spiritual principles for the guidance of such an institution! (1) Spirituality at the front; (2) the institution not simply a school but a fountain of unalloyed holiness, flowing out to the desert earth; (3) the best culture possible but only in relation to holiness as the supreme end; (4) intense and enthusiastic devotion regarded as a help rather than a hindrance to intellectual development; (5) a center of fire and a constant disseminator of revival spirit.

Subscribe for the Nazarene Messenger and send it to your friends. Subscription price, fifty cents year.

Missions

THREE HUNDRED DOLLARS IN THREE MINUTES

One of the most delightful features of the missionary rally at the camp-meeting was the ease and enthusiasm with which the passage money for Miss Walter was raised. President Wiley, the chairman of the Missionary Board stated that the money necessary for Miss Walter's passage to India amounted to three hundred dollars and that he hoped this amount could be raised in three minutes. At once the people began giving and within three minutes the entire amount necessary was raised and still the people kept on giving. One brother gave a typewriter and then took a spin around the tent, his face lighted up with the glory of God. Another gave a camera, another assumed an indebtedness for the missionary's preparation and forty-five dollars was subscribed above the \$300.00 for the passage money. Other amounts have come in since for equipment.

The support was guaranteed for three years and a series of missionary conventions were arranged in order to perfect these arrangements. If the amount guaranteed for support be included in this offering, there was raised at this rally over \$1750.00 in cash and pledges. When God calls a missionary to the foreign field, he marvelously supplies every need.

Dr. Reynolds gave a very helpful and instructive missionary address following the offering and at the close of the service, fourteen seekers knelt at the altar, twelve of these praying through to definite victory. In addition to the seekers for salvation and sanctification, several candidates presented themselves for the work of the foreign field.

INTERESTING MISSIONARY FACTS

According to Dr. Butler, there are 16,000,000 people in Mexico, the majority of whom do not know what the Bible is.

Members of fifty different castes recently met at a communion table in India after having been separated for three centuries.

The number of baptized Christians has increased at the rate of more than 10,000 a month for the last five years.

There are four million patients treated annually by the medical missionaries in heathen lands.

The Afgans have a "Book of God" in which their lineage is traced through Isaac to Abraham.

According to the report of the China Inland Mission, 4,246 persons were baptized on profession of faith during the year 1916.

During the year 1914, 2,000,000 died in battle, but 33,000,000 died without Christ last year in heathen lands.

It is estimated that there are still 112,000,000 people in China who have never heard the Gospel.

These columns will be filled with interesting articles on missions and with news items concerning missionary activities at large. We shall endeavor to supplement the work of our official organ, "The Other Sheep," by presenting to the public more especially the work of our own missionary students.

DARK INDIA

"India has been called the Garden of Trampled Lillies, because of the sadness in the lives and the cruelty shown to its child widows."

Child marriage is responsible for 26,000,000 widows in India, 400,000 of whom are under fifteen years of age.

Ninety-nine out of every one hundred persons in India are heathens.

24,000 persons go out into an eternity of darkness every day in India.

It is reported that there are 300,000 lepers in India.

According to the government census of 1910 there are 144,000,000 women. Of this number 35,400,000 are between the ages of five and fifteen and but 500,000 of these are in school.



Miss Myrtle Belle Walter

Miss Myrtle Belle Walter was converted at the first Nazarene camp-meeting held at Beulah Park, East Oakland, Cal., in 1910 and was but one of many who knelt as a seeker at the long altar in the old tabernacle. How the fire burned and the glory rolled at that first camp-meeting! The deep heart-searching under the blazing light of the truth as it fell from the lips of God's anointed servants resulted in conversions which were deep and thorough, and the great majority of those who prayed through in that meeting are still in the battle.

After the meeting Miss Walter entered the Nazarene University, registering first in the Christian Workers' course, but afterward decided to complete her academy course graduating in 1913. She continued her work in the University as a college student until 1917, finishing her course and graduating with the degree of A. B., from Northwest Nazarene College in 1917. She was brought into the experience of entire sanctification in 1911 and that same year received her call to labor in dark India. Since that time the inspiration of her life has been "All for India." She gave her time especially to preparing herself for the work of teaching and expects to take up this line of work in Hope School. She sails the last of October from San Francisco.

George Fox, the Quaker, used to say, "Every Friend ought to light up the community for ten miles around him."

THE NAZARENE MESSENGER AND ITS MESSAGE

(Continued from page one)

There was a time when scarcely a church could be found which did not have lettered above the altar, or waving on a banner,—the one word "Victory." For a number of years the first Sunday in May was celebrated among the churches as "Victory Day." Dr. Bresee gives us the origin of Victory Day in the following words, "On the first Sunday in May, 1900, at one of the gatherings in the old tabernacle, God so opened the windows of heaven and deluged our souls with unspeakable glory, that when the waves had passed a little and it was possible to say something, I said: 'This is Victory Day. This is the first Sunday in May; we will henceforth celebrate as Victory Day. We will put 'Victory' up over our altar.'"

THE NAZARENE MESSAGE IS A MESSAGE OF SCRIPTURAL WORSHIP. In his sermon on "The Lamb Amid the Blood-washed," Dr. Bresee describes the ideal of scriptural worship. "The worship here seen rises from every soul; it is the outbursting passion of every heart; it breaks forth like a pent-up storm; it rolls forth like a mighty tornado. One thing seems certain, the worship of the bloodwashed company is not the still small voice. We often hear God speak to us as Elijah heard Him,—'in the still small voice,' but nowhere in the Bible is our worship to Him described in that way. It is as a 'great thunder' and 'the voice of many waters.'" "It is the cry of the soul, deep, intense and loud, the farthest removed from what might be termed cathedral service. * * * It is also equally removed from a gathering of people, who without solemnity or soul earnestness wait to be sung at, and prayed at, and preached at, until the time comes when they can decently get away."

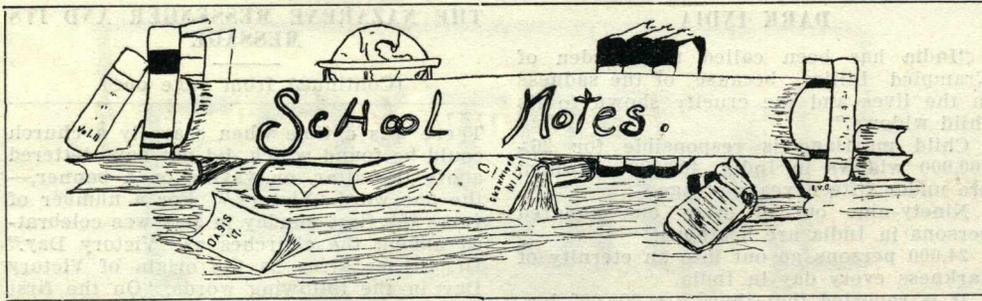
"Education gives one fullest possession of his powers; religion must give self-mastery. Education makes for the mastery of situations; religion keeps dominant the spirit of unselfishness. Education makes life larger and stronger; religion makes it deeper in meaning and more satisfying."

"If there is a lack of the heroic and sacrificial elements in Christian living today, it is because the religious thinking of the time is flabby and boneless. When Christian believers think intensely and sanely upon the mystery of godliness, then may we expect to see the wonders of redemption multiplied."

"The religious obligation of personal culture becomes even more impressive when we consider it from the standpoint of the service we are called upon to give the world. Culture is not to be sought chiefly as a means of material success nor as a personal adornment. Rich as are the joys of a cultivated mind, education is not for its own sake. The glory of the scholar is in his consecration to his service to his fellows."

MISSIONARY PREPARATION NEEDED

"I am convinced from my own experience of seven years as a China missionary, from two tours of mission fields and from fourteen years study of missions, that scarcely any other need of the missionary enterprise is more pressing than this of adequate preparation for so complex an enterprise."—Harlan P. Beach.



One hundred forty-seven students registered the first day and since that time more than thirty others have enrolled in the various departments. The late season and scarcity of help in harvesting the enormous crops have made it impossible for some of the students to register at the opening of the semester.

The student body is composed of an exceptionally fine class of young men and women, many of whom are preparing directly for Christian work. There are about thirty preparing for the ministry and sixteen preparing for the foreign work. Ten religious denominations are represented.

A body of scholarly and spiritual men and women, such as compose the faculty of Northwest Nazarene College have a wider mission in the church than that of the classroom alone. The Nazarene Messenger will give the church the benefit of the learning and research of different members of our faculty by publishing interesting and helpful articles from them in each number of the paper. These articles will not be mere platitudes but full of point and power, full of teeth and tenderness, scholarly and spiritual.

One of the most beautiful sights in all the world is a company of three or four hundred people, abounding with both natural and spiritual life, gathered together in a praise meeting,—their faces beaming with holy joy and their countenances lighted up with the heavenly glory.

The Sunday afternoon prayer-meetings in the dormitories are seasons of great blessing. The chapel services are short, spicy, and spiritual. The Sunday services are times of great spiritual refreshing. Dean Hodgins is preaching a series of sermons especially adapted to building up young converts and establishing them in the faith.

Sister Hodgins is perhaps the busiest person about the campus. She plans one-half hour's work daily for eighty students which is no easy task with the emergencies which naturally arise; does the buying for the Student Club, which amounts to over \$500 per month; is Dean of Women and Assistant pastor of the church; and with it all, dances about like a girl, keeps the fire down and makes everybody happy around her.

We regret very much that Sister Eaton is not to be with us this year. Perhaps there is no person who carries a greater burden for the lost of India than this noble and heroic saint of God. Knowing this the Idaho-Oregon District offered to send Brother Eaton and herself to India as missionaries, providing this met the approval of the General Board. She feels, however, that for the present her work lies in another direction. We pray God's richest blessing upon her.

Miss Winchester is a member of the General Board of Education and will leave on Oct. 17th, for Kansas City to attend the meeting in the interests of the educational work of the church. Miss Winchester's

articles on Educational Standards recently published in the Herald of Holiness will give our people some conception of the high standards held by the various members of our faculty.

Class work has begun in earnest. Many of the classes are quite large. We are peculiarly gratified with the registration in the college and theological departments. The commercial department is growing rapidly and already several new typewriters have been added to the equipment. We are greatly crowded for room but hope to get into larger quarters soon.

The Music Department is also growing rapidly. Mrs. McHose now has her time entirely taken and Mrs. Goodlander teaches thirty periods per week. We are very fortunate in having such able and enthusiastic instructors in this department and students find the work pleasant as well as profitable.

Miss Frances Eaton has been appointed librarian and will have charge of the library and seminar rooms. Miss Bessie Littlejohn is assisting Miss Winchester in a class in English and acting as reader for Miss Forsyth. The work of these young women is proving very satisfactory.

Rev. D. W. Reynolds is acting as business manager for the Nazarene Messenger. His work on the "Oasis" last year enabled him to gain the confidence of the business men of Nampa, and he found but little difficulty in securing the patronage of the people for the new paper.

Miss Louise Robinson who for the past two years has been a student of Northwest Nazarene College, is now pastor at McMinnville, Ore. She has also filed an application with the General Missionary Board. She is certainly worthy of any confidence, and our people can make no mistake in selecting such consecrated and gifted workers.

OUR VISITORS

The camp-meeting brought a number of people to the college as visitors. We are always glad to meet our friends and have our faculty and students meet them.

Rev. Seth C. Rees visited the chapel last Monday and spoke very encouragingly to the students, predicting a year of great spiritual victory. Rev. Dewey, a Free Methodist evangelist and his son-in-law, Rev. Dawson also visited the college the same day and brought messages of interest and helpfulness to the student body.

Rev. A. L. Whitcomb, stopped over at the camp-meeting for one day and spoke to the students in the chapel and also gave a pointed and helpful Bible reading at the morning Bible study class.

Rev. J. T. Little was unable to visit the chapel on account of the camp-meeting, but visited the college and gave us great encouragement. He is a member of the Board of Directors and his judgment is

highly esteemed. He is now in a meeting with Brother Brewer at Troy, Idaho.

Dr. Reynolds spent two days at the camp-meeting and visited the college and the college farm. He delivered a great address at the camp-meeting and met a number of the missionary students for conference.

Dr. Matthews spoke to the students in the dining-room and was enthusiastic in his commendation of the intellectual and spiritual life of the college. Rev. Fred St. Clair and Rev. Galloway looked us over and said "goody."

Rev. Lyman Brough, pastor at Burns, Ore., was a welcome visitor and seemed greatly encouraged with the outlook and uplook. The blessing of the Lord was upon him richly through the camp and he greatly endeared himself to our people.

Dist. Supt. Herrell calls frequently and is always a blessing. He will soon move to Nampa and devote his time entirely to the work of the district. Rev. Geo. Gibson, one of our successful evangelists has accepted the pastorate of the Boise Church. We are glad to welcome this brother to our district.

THE IDAHO-OREGON DISTRICT CAMP MEETING OF THE PENTECOSTAL CHURCH OF THE NAZARENE, SEPTEMBER 20-30, 1917

The Second Annual Camp-Meeting of the Idaho-Oregon District of the Pentecostal Church of the Nazarene was a remarkable success as the following facts will abundantly show.

- (1) Over 500 seekers for salvation or sanctification.
- (2) Over one hundred seekers at a single service.
- (3) Attendance at evening services from 1000 to 1500 people.
- (4) Great preaching by Dr. Matthews, Rev. Rees and Rev. St. Clair.
- (5) Great singing by a full-salvation choir of nearly one hundred voices.
- (6) A Missionary Rally with address by Gen. Supt. Reynolds. Miss Walter to be sent to India. \$1750.00 pledged for support and passage.
- (7) An Educational Rally with an offering of over \$2000.00 in cash and subscriptions for Northwest Nazarene College.
- (8) Finances of Camp easily met and \$75.00 for next year's camp.
- (9) A Hallelujah March with an offering for the purpose of providing entire support for Dist. Supt. Herrell.
- (10) An Old-time Love Feast with breaking of bread, the people all blessed, the preachers shouting happy, waves of glory and rivers of salvation.

"Education and religion are united in one supreme task. Education seeks to discover the laws of the world and of one's own being; religion seeks to enthrone the will of God as the very essence of life. To find oneself and the possibilities of one's world is the aim of all education. And this discovery is never so certain as when we pray reverently and joyfully, 'Thy will be done.'"

"In all the halls of learning the Divine Voice must be heard,—'This is the way,—walk ye in it.'"

"The learning of Erasmus never could have kindled the fires of the Reformation. The burning heat of Luther must be added. The greatest force of the eighteenth century was not Goethe, the man of letters, but John Wesley, in whom learning and piety were finely united. Mr. Huxley has said that civilization is far more indebted to George Fox, the mystic, than to Franklin, the practical sage."

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