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True Essentials of Religion

OLIVE M. WINCHESTER

Rom. 14:17

For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.

To the Jewish Christians so recently converted to the faith of our Lord and Savior Jesus Christ, many problems presented themselves. Some of them were of a theoretical nature such as the nature and function of the law; others were practical considering the resultant effect of certain realistic precepts of the law. In the earlier part of the epistle the Apostle considers various theoretical and doctrinal issues; he brings forth into clear relief the truth of justification by faith and the life of the Spirit in the believer which delivers from all other trammels. Some grasped the full content of the truth and saw that the realistic ceremonies of the law now no longer held sway, for the type and shadow had passed into the reality; others were still groping in a maze of intellectual questioning on certain minor issues, such as the eating of meats. After laying down certain principles of forbearance toward our Christian brother who may not be persuaded in his own conscience respecting these matters, the Apostle Paul enunciates the essentials of our religious life. With a brief negation he shows that it does not consist in the observance of ritualistic ceremonies, but is a state and condition with certain constituent elements, namely, righteousness, peace and joy in the Holy Spirit.

First and primal in these essentials we note that righteousness is placed. This word had been the theme of many a prophetic discourse; it had been the heart of Amos' message and the fundamental thought in his exhortations. To the Israelites he gave the admonition:

"But let judgment run down as waters, and righteousness as a mighty stream."

Isaiah also proclaimed to the people this need and prayer:

"Drop down, ye heavens from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the Lord have created it."

The great truth couched in all this was that religion was ethical.

This has been a fact that man many a time has failed to grasp; he often has sought a substitute. In

one age he would heap the altars with sacrifices and neglect great ethical duties of mercy and justice; in another age he would lay stress upon belief in certain creeds and doctrines and with this adherence consider that his obligations to the church had been rendered; sometimes he lost himself in mystic revelations and ecstatic emotions and failed in ethical content. Yet in all this this one great truth has been proclaimed by prophet and Apostle and abides today, religion at its root must always be ethical. The sovereign Ruler of this universe is a moral being; moral life has its existence in the creature to a greater or less degree before he is ever touched by divine grace; thus we would expect a work of grace coming from Him who in His own nature is moral to transcend any ethical principle; this cannot be, otherwise Deity would act contrary to His own nature; on the other hand the work of grace should on the one hand impart an enabling power so that we may be able to keep the moral precepts which before we felt ourselves so helpless to follow although we acknowledged their worth, and furthermore it should, on the other hand, quicken our moral perceptions so that we would possess an increased moral sensitiveness. Thus we would never expect any Providential leading to contravene any fundamental moral duty, to do so would be to labor under a hallucination; religion is first and always ethical.

Closely associated with righteousness, an association which it would seem takes on the relation of cause and effect, is peace. The wicked have been represented as in a state of turmoil and unrest; they toss to and fro like waves of the sea; they cast up mire and dirt continually; to them there is no peace. But with the righteous this is not so, for:

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

The work itself brings a sense of rest, and like righteousness it has permeated the message of those who have brought to us the words of life and salvation. It was an inheritance promised by the Psalmist, when

(Continued on page two.)

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he proclaimed:

"The Lord will give strength unto his people;

The Lord will bless his people with peace."

It was the theme of the angels' song on the first Christmas morning; it was included in the message of comfort that the Master gave to his disciples:

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Numerous times in this Epistle to the Romans the Apostle had referred to this promise of peace, the justified had peace with God, to be spiritually minded brought life and peace, and the gospel was a gospel of peace. Out from the heart that was filled with righteousness through faith in the Son of God where it touched with its living stream there would flow peace like a river and it would bring rest and satisfaction. The kingdom of God within the soul is filled with peace for there has been a deliverance from the restive factor within the heart; the element of sin is gone; there is peace because there is nothing to despoil the harmony of the soul within; but there is peace also because there is a sense of trust, faith and confidence in Him to whom we have committed ourselves and we are persuaded that He is able to keep us from falling and to preserve us blameless until that great day of the Lord. Well may we sing:

"We bless thee for thy peace, O God,

Deep as th' unfathomed sea,
Which falls like sunshine on the road

Of those who trust in Thee.
"That peace which suffers and is strong,

Trusts where it cannot see,
Deems not the trial way too long,
But leaves the end with Thee.

"That peace which flows serene and deep,
A river in the soul,
Whose bank: a living verdure keep,

God's sunshine o'er the whole.
"O Father, give our hearts this peace,
Whate'er the outward be,
Till all life's discipline shall cease,
And we go home to Thee."

Third among the essentials of religion mentioned in our passage of Scripture stands joy. One of the main quests which the world follows is that for pleasure; it searches for it over land and sea; it seeks for it by the heartfire in the home; it searches for it in the places of amusement; it travels abroad and goes to other climes, all in its quest for pleasure. In all this search it is not without some reward for its labors, but yet there never is a satisfaction that is full and complete. But to the Christian the promises are given:

"Therefore with joy shall ye draw water out of the wells of salvation."

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

The life of the Christian, though it would seem to be one of complete negation, it is not so; it is a life with a richer, fuller joy than the world can give, a joy that has no element of remorse in it, no sting; a joy that brings exhilaration of the highest type. On the other hand this joy is not a mystic experience that comes to the heart of the believer and supercedes all other codes in the life, but is a joy with righteousness as its foundation, a joy that springs forth from a right state in the heart and from right doing in the life. Further along with the message of peace that the angels brought on that first Christmas morning was also that of joy; since then it has rung throughout the ages, "Joy to the world," and it ever will ring out while time shall last as one of the outstanding factors in our Christian faith.

Thus we have the essentials of true religion; to begin with, righteousness in the heart and life, righteousness before God and man, with our religious and moral life in perfect harmony and forth from this state a river of peace flowing carrying healing on its tide, and then again an upspring of joy bringing to the heart the power to "Rejoice evermore".

Miss Elsie Haselwood writes from
Indian Reservation

Assiniboine Reservation,
Savoy, Montana.

Dear Doctor Wiley:

It is perhaps time for me to give a report of my whereabouts. I have accepted a nine month's term teaching among the

Indians. Since I couldn't get off to South America I thought it would give me some valuable experience and perhaps help me get more training. The Missionary Board may be able to send me out after I am through here.

I am living on the Assiniboine Reservation about three miles from a white settlement. My sole companion is a skinny, gray kitten. I have three rooms in the back of the school house where I live.

There are at least some conditions here that are not far different from the mission field. We are about nine miles from the government doctor (the roads are gumbo) so I have to put my first aid knowledge into use. (And by the way I do not know how I could get along without the First Aid and other Medical work that I took at N. N. C.) Saturday one of my Indian boys developed a severe case of pneumonia. The doctor couldn't get here so I did my best and the Lord helped me. The boy is on the mend. The Indians are coming to me with all their aches and bruises now, but above all by God's grace I want to administer to the ills of their souls.

The Presbyterians have an Indian Missionary here. He and I are working together. He thinks I am foolish for going to South America when the States are so needy. He says "See America first."

I am trying to learn the Assiniboine language. The missionary's wife is going to teach me. I can say "Boza Waste wau-gee" (I like my cat). The Indian names seemed so strange but are very common to me now. Some of them are Blue Horse, Yellow Calf (I made a mistake one day and said Yellow Dog. The Indians enjoyed the joke and laughed) Buffalo Tail Azure, First Sound Earth Boy, First Raised, Wild Chief and such like.

The school children are very easily managed, easier than white children I believe.

Ruth Born is teaching where I taught last year. She is about forty miles from here. Are there any students around N. N. C. qualified for teaching who want positions? I think that there are still vacancies here. I think that the only way Montana can be evangelized is for the preacher to support himself by teaching or some other occupation. There is an opening at Savoy for a Nazarene Evangelist. (Savoy is the white settlement) Do you know of some one who might be available?

How is the school this year. Every fall I get the N. N. C. fever. I surely would like to at least make a visit to Nampa. I shall never cease praising God for my three years there. Should I ever prove unfaithful the holy influence would haunt me like a ghost.

I am glad to report victory in my soul. Jesus saves and sanctifies just now. Give my regards to the students. Wishing you God's richest blessing.

In His name,

Elsie M. Haselwood.

A Letter from Brother Ong

May the hand of God in the person of the Holy Ghost guide you in all wisdom in the performance of your many duties as the head of a great school for God and uncompromising Holiness. I beg the privilege to say as a witness, I conducted one camp-meeting and one revival in the church where your Nampa College Quartet had charge of the singing. In my eighteen years of evangelistic work from the Ohio River to the Pacific Ocean, never have I been associated with five more loyal, devoted, sanctified young people than they are. When the eyes of their College President (whom they love) with professors and matrons were far from them, there was not a step or act so far as I could discern but what becometh true Saints of God.

Their singing was deeply freighted with Holy Ghost unction, which sent conviction to scores of hungry hearts. The great burden they carried for the lost made a deep impression upon my heart and ministry. I want to congratulate you and your college in being able to send out such representatives of Holiness and your institution. Let us have more.

Praying the blessing of God upon your school year in remembering and teaching; it takes the Holy Ghost to lead us into the Supernatural.

From thy Brother,
O. B. Ong.

Bursar's Page

Through the efforts of Prof. Young and his student helpers our heating plant has undergone a complete overhauling this fall. The steam lines have been changed so that the cost of heating will be materially lessened.

Students are still enrolling, both old and new.

We appreciate very much the donation of apples to the club by E. F. Stephens. Mr. Stephens has been a practical friend of the college for a number of years. He never fails to remember us during apple season.

If all that we say
In a single day
With never a word left out,
Were printed each night
In clear black and white,
'Twould prove queer reading, no doubt.
And then just suppose
Ere ones eyes he would close,
He must read the days record through,
Then wouldn't one sigh,
And wouldn't he try
A great deal less talking to do?
And I more than think
That many a kink
Would be smoother in life's tangled
thread,
If one half that we say
In a single day,
Were left forever unsaid.

Author Unknown.

There's a Mighty Artist

There's a mighty Artist working
On the living human face
Shaping lines and moulding features
Into beauty--matchless grace.
He will put in light and shadows
Glints of beauty here and there,
With our right co-operation
There'd be beauty everywhere.

There is nothing superficial
In the mighty Master touch
If we make the least resistance,
We will spoil the product much.
He is sculptor, potter, painter--
Weaver,--combination grand.
We admire the rosy colors,
Nor despise the chisel hand.

Now there may be less of chiseling
To be wrought on childish face,
Were he trained to yield completely
To each moulding and each trace;
For those childish lines are plastic,
He is like a tender vine
Sending forth God-given tendrils.
As twigs bend--so trees incline.

Ah! the shadows mount your features
As you note some tendril small
Clutching at some ugly thistles,
Curling round some coarse weed tall.
Know we not, Oh! parents, teachers,
Now he needs the moulding hand
While he still is young and tender
This embryo of the man?

Do we not with growing sadness,
Hard and cruel, selfish lines?
Marks of careless, coarse indifference
Smudges of forerunning crime?
Ah! where is the Artist who will
Mould my child with prayerful care,
Who will put in lines of firmness,
Paint him with a countenance fair?

Can it be, this noted Artist
Has designed for you and me
Hand-work rare, though plain and simple
Untrained, unskilled though we be?
We may each be "under-studies"
Of this far-famed Master where
We may gain a frequent entrance,
By a private key called Prayer.

Now we find that full directions
To main studio are given
And he's made some earthly station,
Supervising them from Heaven.
And there's just a splendid secret
That He might to us impart--
Many best and greatest paintings
Started mainly at the heart.

--Composed and tendered
to The Nazarene Messenger
by Mrs. W. M. Franklin.

Send Your Address

Remember that when you move your
address changes and we cannot keep
our list up to date if you do not notify
us of the change in address.

Calgary Bible School

We arrived in Calgary, Oct. 31st and were met and given a cordial reception by District Supt. Thomson and Rev. Smee, pastor of the Calgary Church. We had a fine lunch with Bro. and Sis. Smee and in the afternoon were taken to our lodging place, which proved to be the same place and the same room I had when here five years ago. Mrs. Woodhead is a very hospitable hostess, and I was very glad when I learned I was going to be in her home again.

Sunday was a rally day in the Sunday-School. The Dist. Supt., Rev. Thomson gave an excellent blackboard talk on the Sunday-School lesson and then followed the regular march in which each class participated, bringing their missionary offering. I learned that these good people take an offering like this for foreign missions every Sunday. Dr. Church is the efficient superintendent of this growing Sunday-School.

The church is prospering under Rev. Smee's administration and the people greatly appreciate him as a pastor. Many of our people will remember Mrs. Smee as Miss Edith Morrill, of Milton, California, and one whom it was my great pleasure to graduate from the Academy in Pasadena, California. The church has changed its location since I was here before and there are many new faces. The spirit of the Lord abides and there is blessing upon the services.

The late harvest has greatly delayed the students from beginning on time but new students are coming in every few days. There is here an earnest class of young men and women preparing for Christian work. I am teaching Theology and Church History, and speak at night on the Book of Acts. My work here will close with a Bible Conference at which I will speak every night. We found it a little difficult at first to carry on the work without any text books or reference work, but have adapted ourselves to the conditions here the best we are able to do, and seem to be getting along very well. At any rate we are enjoying the work, and the students keep busy. Home quizzes have already begun and the new students are learning at first hand what they are.

Brother Thomson is at present holding meetings at some new points and is doing real home missionary work. At the present our plans are to leave here Dec. 10th and resume work in Nampa on Monday Dec. 14th. May the blessing of the Lord be upon you all.

Yours in His service,
H. Orton Wiley

Letter From Onaway N.Y.P.S.

Potlatch, Idaho.
Sept. 29, 1925

The Northwest Nazarene College

We wish to write and tell you of our approval and co-operation with Faculty in regards to the dress rules and regulations as printed in the Nazarene Messenger.

The society not only thought that the dress regulations were necessary for schools, but for young people's societies as well. We have adopted these standards for our society.

Praying and hoping that this year will be one of the best for the College.

Yours in the Masters service
Onaway Nazarene Young
People's Society
FLORENCE MEEKS, Sec.

A Letter From Brother Jay

Pasadena, Cal.

Oct. 14, 1925.

In response to a call from Rev. A. C. Metcalf, District Superintendent of the Manitoba - Saskatchewan district to assist in evangelistic and pioneer work throughout the summer months on his district, I left Pasadena May 6th, Rev. J. S. Waren of Pomona, California accompanying me.

We had a very nice two weeks trip of nearly 3000 miles, making an average of nearly 250 miles per day, camping along the way sleeping in our car.

Our first meeting was the District Camp at Mortlach, Saskatchewan with Dr. H. O. Wiley and the N. N. C. Quartet as co-laborers. The Camp was in connection with the District Assembly over which Dr. R. T. Williams presided. His sermons and lectures to preachers were a great inspiration to all, and during the following week Dr. Wiley's morning Bible lectures to christian workers brought new life and vision to the District. The writer brought the evening messages, and the Quartette reached the hearts of the Canadians with their Spiritfilled songs. Owing to the bad roads the meetings were not as well attended as was expected, yet several prayed through to definite victory.

Our next meeting was at Shackleton where we have a small church. Quite a number found the Lord in pardon, reclamation, and sanctification. Our third meeting was the second annual Camp at Wood Mountain, Saskatchewan, where we had a gracious meeting. God gave us some remarkable cases of healing, a number prayed through to definite victory; the pastor Rev. Trumberg baptized and recieved a few into the church.

Our last meeting was with Brother Metcalf under a large tent in the beautiful city of Regina, the capital of Saskatchewan.

Brother Metcalf is about the biggest little preacher and the oldest young preacher I have ever had the privilege of working with. His messages were definite, logical and of the type that locates carnality and brings conviction for holiness. This meeting held five weeks, was well attended and much of the time the alter was lined with seekers, a goodly number of whom were definitely saved or sanctified. Books sold well, collections came easy and we secured thirteen twelve-month subscriptions for the Herald of Holiness. More than thirty pledged their prayers, money and presence to the Church of the Nazarene which Brother Metcalf organized.

Truly this District is in need of some good pastors for at least three fine places; Morse, Mortlach and Regina. A good, live pastor would receive reasonable support at either of these places. Truly this Canadian country is a land of snow flakes instead of flowers; but they claim that meetings are better attended when it is forty below than at any other time of the year. Any good experienced pioneer evangelist can put over a revival and organize a church in the most of the cities and towns of that district. And since the consolidation of so many of the Old line churches into one body it affords us greater opportunities in securing places of worship.

The first stop on our way home was at Morse, Saskatchewan where the writer lectured on Prophecy, using his new cloth chart. From Morse we plowed through rain and mud for two days trying to reach Lethbridge, Alberta where we were again to lecture on Prophecy but failing to arrive on time on account of bad roads, the message was given later. They then prevailed on us to continue the meeting even though it was raining. We found a real loyal church, and predict for them a successful future with their new pastor, Rev. A. H. Eggleston, who has the vision and spends much time in prayer and visitation. In addition to our three or four days lay-over for better weather, we had mud until we reached the States, and then car trouble until we reached Pasadena; also missed our connection with the other churches that we were to visit on our way home. I am now holding a meeting in the Bellflower Mission (California). Have some open dates. My address is 1212 North Sierra Bonita Avenue Pasadena, California.

In the Holy War until Jesus comes,

W.P. Jay

Footprints of Jesus

The First Day

Are you interested to see the footprints of Jesus? Alright, we will begin from JERUSALEM this morning before sunrise. First we go to Jaffa Gate, see the Tower of David and walk up to Zion's Hill. Follow me up to Zion's Gate, then let us go to the Chamber of the Last Supper or to

the Upper Room where the hundred and twenty received the precious Holy Spirit on the day of Pentecost. After a while we go to Guifus House and to Peter's Denial Place, then to a new excavation where you would see the big stones of the ancient city wall. From the hill the Lower Pool of Gihon comes in view and then the Valley of Hannom. From here we would also see the small Village of Siloam in the distance. Just across the valley we see the Hill of Offence--scene of Solomon's idolatrous practices. Near by, down in the valley, is a site said to be the Field of Blood or Potter's Field.

From here we go further on South East of Jerusalem and visit the Pool of Siloam where the man, blind from his birth, was healed. We leave this station and keep on going down South in the Kidron Valley until we arrive at Job's Well. Here also we stop a while, look at every interesting old place that there is to be seen, and then we return to Jerusalem via the Fount of the Virgin or 'Ain Sitti Maryam. According to a legend of the 14th century Mary once drew water or washed the swaddling-clothes of her Son here. We descend by 16 steps thru a vault to a level space, and by fourteen steps more to the water. From the Fount we climb up an awful steep hill toward the North called *Ophel*. We reach the summit, and stop near by the City Wall from whence we have a good view of the Tombs of Jehoshaphat, Absalom, St. James and Zechariah situated close together one after another by the side of the road down in Kidron Valley. After this walk up by the City Wall toward South East, enter inside the Wall by Zion's Gate, walk up No. Mt. Zion Street, and turn to our right, toward East Temple Steet. Here in the Jewish Quarter we find the Wailing Place of the Jews, where every Friday afternoon about four o'clock big crowds of Jews and Jewesses assemble and with tears in their eyes read the 79th Psalm and the Lamentations of Jeremiah, and pray for the restoration of the Temple. It is really a touching sight to watch them.

From here we return to Temple Street, walk toward East and go up to David Street, and then to the Street of the Christians, find the Arab coffee-house, go to the balcony at the back of this cafe and obtain a good survey of Hezekiah's Pool. Again we return to David Street and in the Armenian Quarter we find the *Church of the Nazarene* on Mt. Zion. We enter in and have an old-time prayer-meeting there. This ends our journey for to-day. I am sure that you have enjoyed your trip immensely and that it has been very interesting to you as it has been to me. And now, "The Lord bless thee and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace."

Your Missionary in Palestine,
Moses Hagopian