

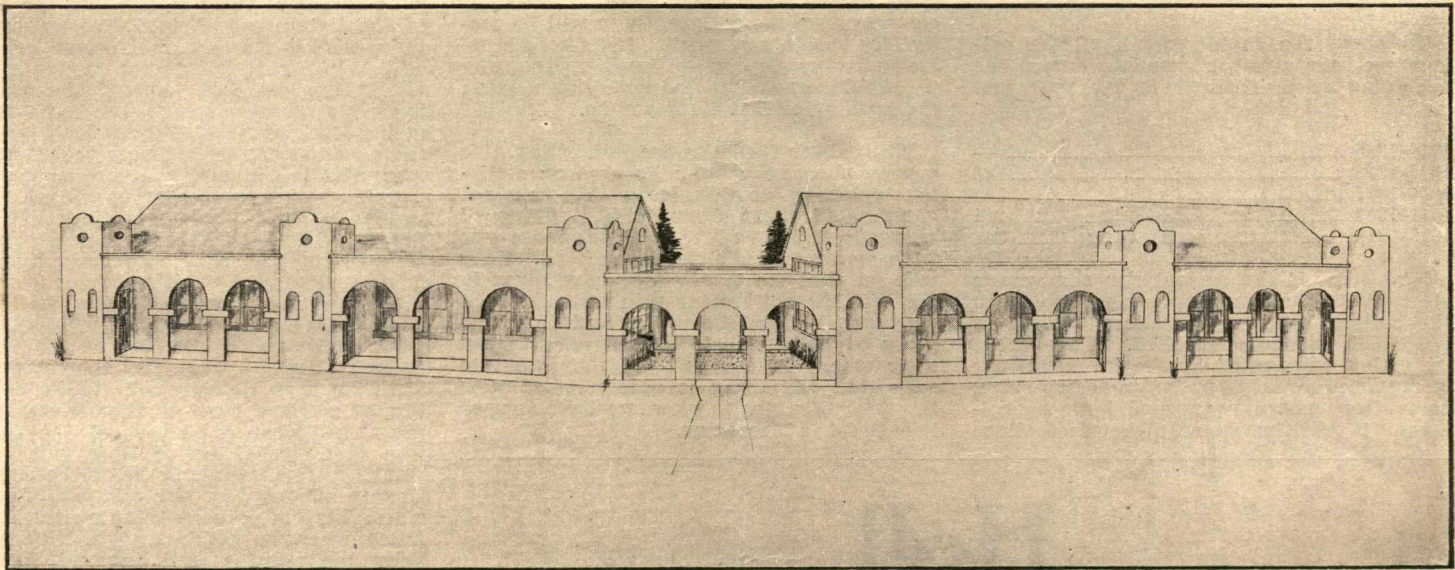
# Nazarene Messenger

Official Bulletin of Northwest Nazarene College

VOLUME II.

NAMPA, IDAHO, JULY-AUGUST, 1919.

NUMBER FOUR.



The above cut shows the proposed plans of the Grammar School. The left half of the building has already been completed.

## The Grammar School

Do you know that some parents are almost frantic today over the problem of sending their children to ungodly schools in the city, where every kind of vice is learned? In most high schools today, it is safe to say that students learn more about sin than they would have in the slums of Chicago a year ago. The writer knows of one high school, near Nampa, where nineteen girls were sent home in a condition that unfitted them for further studies. How many other girls there were in this school who were "wiser" we cannot say. Now, these conditions confront parents, and those who know about them, are in a quandary as to what to do.

We believe that an educational institution like Northwest Nazarene College solves the problem of where to send children to school. Parents may start their children in the Grammar School, where they will be under the strict surveillance and care of godly teachers, whose one aim is to train students to fit them for life's work and for heaven. When the children finish the Grammar School, they may go to the academy, and then on thru college till they receive their B. A. degree. At the close of such a school career, the young man or woman will step out into the world free from the gross sins that the average college student is guilty of, and in most cases will leave the college full of salvation. The writer has been in three colleges of the world and knows how rampant sin is in these institutions. At a certain normal college with which the writer is acquainted, over two hundred girls were sent home expecting to become mothers. There were many others who should have been sent home. We admit that all colleges are not as bad as this one, but in most of the worldly colleges, sin stalks

rampant about the campus. The problem of where to send children to school is largely solved in a holiness college.

The writer believes the time is at hand when parents will find it necessary to send their children to a holiness school, or else adopt some system of schooling like the Lutherans and Catholics employ. Parents can not entrust their children to go to the average school today, unless the child be of an unusually spiritual nature. We have known hundreds of children kneel at altars and get saved and many sanctified. Almost everyone backslid, and said they could not keep their experience in school where they are called upon to associate with all kinds of sinful children and where they study books that oppose the supernatural powers of God. Evolution and such like error is taught. The child hears all manner of sin discussed by the other children, and soon the mind of the pure child is contaminated and a backslidden condition arises.

How many parents have come to the writer and his wife and begged them to help them solve the schooling problem! We told them the only solution we saw was to send their children to a holiness school. Some said they could not afford it, but we say parents had better go without many things they feel they need, in order to get their children to heaven. By planning and careful saving, most parents could easily send their children through a holiness school, especially when the cost is as low as at Northwest Nazarene college. Another solution to the problem would be to have schools on the order of parochial schools. These could be held in the churches that are not able to build a separate building.

Teachers could be hired from holiness colleges, and about twenty students paying one dollar a week tuition would easily pay a teacher and all expenses.

The Grammar School of Northwest Nazarene College needs to have the other half built this fall. Already the half that is built is used to overflowing. If those who pledged in the Victory Campaign will send in their pledges right away, not only the Grammar School could be completed, but every building. We pray that God will put it in the hearts of those who pledged to send the amount in soon.

### STATISTICS CONCERNING THE COLLEGE

Last year there were 342 students enrolled in the different departments of the college. This does not count those twice who enrolled in two departments, but the number given is the number of students who came to college and enrolled.

These 342 students came from fourteen states, namely: Idaho, Oregon, Washington, Ohio, California, Wisconsin, Illinois, Oklahoma, North Dakota, South Dakota, Montana, Colorado, Kansas and Texas. Students also registered from Armenia and Canada.

Thirty-five students were studying for the missionary field, some preparing to go to India, some to Africa, some to China, some to Japan, and others to various parts of the heathen world.

Last June the degree of A. B. was conferred upon eight students. There were

also graduates from the other departments, but these received no degrees, only diplomas.

There were seventeen teachers in the college last year. Next year there will be twenty-two to meet the demands occasioned by the great rush of new students that is expected. These teachers have the blessing of full salvation, an item that should never be omitted in the matter of statistics.

To show the rapid growth of the college, we here give the enrollment from the beginning of the college to the year just closed.

1914-1915 .....	—
1915-1916 .....	48
1916-1917 .....	163
1917-1918 .....	221
1918-1919 .....	342

Now what is the outlook for next year's statistics? Almost everyone, connected with the college believes that there will be at least 500 students enrolled. This belief is further augmented by the large number of inquiries already coming in to the office, some from towns near good holiness colleges. It will thus be seen that the college

has acted wisely in increasing its faculty from 17 to 22. These 22 instructors will not be idle in teaching 500 and more students, and there is a probability that the present teaching force will prove to be inadequate and that more will have to be added to the faculty. We are sure that everyone will say, Amen, to this.

And then what about three years from now? Some believe that if God's blessings continue upon the college, there will be easily 1000 students enrolled. If we keep humble and obey God, there is no reason why we should doubt that God will trust us with the training of that many youths.

While these statistics are interesting, this college must never get its eyes on statistics, but keep them on Jesus. We have not enumerated these facts with a spirit of braggadocio, but do it to enlighten those who have plenty of God's money on hand. They will see that the money they have given in the past has not been in vain and that what they may give in the future will be to the glory of God. People do not care to put their money in a sink-hole; they want to see that something is accomplished with it. With this idea in view, we have showed how God has blessed us.

# Hell

By Evangelist Henry Bell.

There is so much doctrine about hell that is anti-scriptural, even among those who profess holiness, that we believe a word now and then is not amiss. It seems that even the holiness ranks is invaded by Russelism, Adventism, and other false beliefs about Hell, so that now and then we find people among us who have been tainted by these false doctrines. We wish to take up a few questions and answer them.

1. "Would God ever send his children to hell? A mother would not. Has not God as much love as a mother?"

We answer that God will never send HIS children to hell." But Pastor Russell for when he says: "God is too good to send HIS children to hell." But Pastor Sussell forgets that not ALL children are GOD'S children. In John 8:44 we read: "Ye are of your father the devil." Now we want to ask the Russelites if a man can have two fathers? Can a man call God father and at the same time call the devil father? No. Then how can he be the child of God and the child of the devil at the same time? He can not. It is therefore plain that God has children and that the devil has children. God never sends HIS children to hell, but he sends the DEVIL'S children to hell. Yes, God is too good to send HIS children to hell, and He would never send them to hell any more than a mother would; but a mother would send to the pen any man who ruined her daughters and persisted in his wickedness, and so God sends to hell any man who sins and contaminates HIS children with sin. But remember He never sends HIS children to hell.

2. "Yes, I believe in hell, but we are burned up like ashes and then we cease to exist. Don't you believe the Bible teaches annihilation?"

No, I do not, and you can't find it in the Bible. Adventists are fond of saying that "Destroy" means just what it says, and that when God destroys the soul in hell, he is completely annihilated. But they forget

that God destroyed the world with a flood and that the world is still here.

In 2 Thess. 2:8 we read: "And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His Mouth and shall DESTROY with the brightness of His coming." Now we would suppose that would be the last of this wicked one, who is the Beast. Remember that he is DESTROYED just at the beginning of the Thousand Years. Now turn to Revelations 20:9 and you will read: "And the devil was cast into the lake of fire where the Beast and the False Prophet ARE and they shall be tormented day and night forever and forever." So this beast who was destroyed at the beginning of the Millennium, is still existing in Hell at the close of the millennium. So you see the word "destroy" does not mean annihilate.

Some people try to make out that where it says: "tormented day and night forever and forever" it means till the end of this age. But the Greek words used are "eis tous aionas aionon," which literally translated is "from the ages to the ages." The same word is used in Hebrews 1:8, where the words are translated "Thy throne, O God, is forever and forever." We know that God's throne will be everlasting, and so we see that the torment in Hell is also everlasting.

In Matthew 25:46 we read: "And these shall go away into everlasting punishment, but the righteous into eternal life." The Greek words for "everlasting punishment" are the same as for "life eternal." If the saints live "eternally," the damned are punished "eternally." But the Advents say to be annihilated is to be punished eternally. Is that so? If annihilation is eternal punishment, then we would expect the punishment of each individual to be equal.

If souls are annihilated, one could not suffer more than another. Do you see this? All right, let us proceed then. Turn to Matthew 23:46, and read "We shall receive

the greater damnation." Then turn to Hebrews 10:29 and read: "Of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God? It is a fearful thing to fall into the hands of the living God." Now that you see there are different degrees of punishment in hell, you must see that these souls can not be annihilated, for if they were, they would all be punished alike. And besides, why should it be a fearful thing to fall into the hands of the living God if annihilation were all there were to it?

3. "How can I be happy in heaven and know my mother is in hell?" This is one of the stock phrases of the infidel, just like the question of the Sadusees regarding the man who left a wife and several brothers married her in turn when each died. They wanted to know whose wife she would be in heaven. Jesus told them they greatly erred, not knowing the bible. So I say these infidels and professed followers of Jesus do not know the Scriptures. The Bible says in Rev. 21:4, "And God shall wipe all tears from their eyes." Ought not that to be enough? Do you think God is unable to do what He says He will do? If the separation of a friend from another friend for 30 years will destroy almost all the fervent love of 30 years before, how much more would a few thousand years destroy all earthly affection for our relations. And besides, there is no such thing as earthly relation when we get to heaven. That is the point the Sadusees fell down at, for they thought of heaven as a place where people married. So Jesus says to you that you, too, greatly err, not knowing the Scriptures. Do you think that God would allow you to shed tears over your mother if she was a child of the devil? She would be no more to you that day than any other person would be, as Jesus told the Sadusees, all earthly relationships are dissolved. Just as that man whose wife married several times is no man's wife, so your mother is not your mother any longer. Even if she were your mother, God is able to do as He says, and He says He will wipe all tears away.

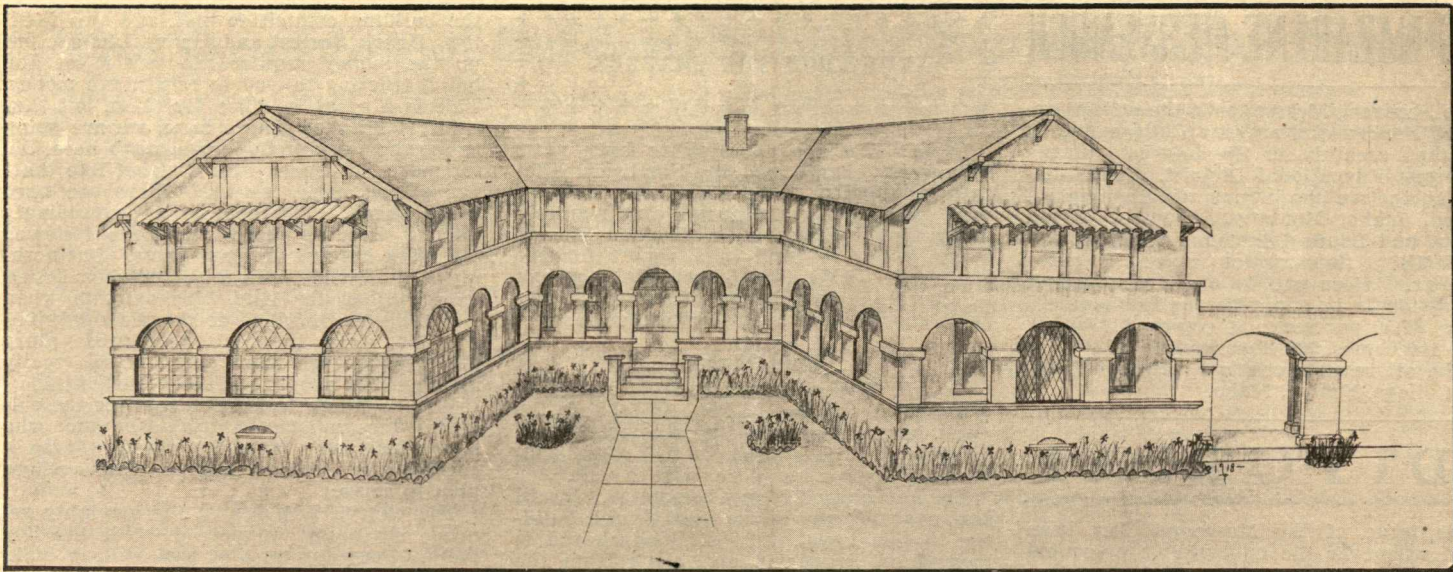
4. "Do you think there is fire in hell?" If I am to believe the Bible I must believe there is literal fire in hell. In Luke 16:24 it says: "I am tormented in this flame." It not only says there is fire in hell, but that the fire causes torment. What more do we want than the Word of God? I am not going to say just the degree of this torment, for no one knows how much a lost soul can be tormented by fire, but we know that he was tormented. And it is worthy of notice that he does not mention mental anguish and other things that might torment him. He seems to have been both other things, as we infer by his mentioning more by the flame than from these no other. You can say this torment in the flames means mental anguish all you want to, but I believe it means literal fire. Let us substitute the words "mental anguish" in place of fire in the following passages and see how it sounds:

"And whosoever was not found written in the Book of Life was cast into the mental anguish."—Rev. 20:21.

"And all liars shall have their part in the lake which burneth with mental anguish and brimstone."—Rev. 21:8.

"But the same day that Lot went out of Sodom, it rained mental anguish and brimstone."—Luke 17:29.

WANTED—The college is starting a museum. This is needed in certain class work. Send in your curios, fossils and other collections.



### Boys' Dormitory.

Proposed plan of the dormitory for boys. Half of this building has already been erected. The colonnade seen to the right of this cut extends to the Students' Club on page 3. The students will thus be able to walk from the dormitory to the club in stormy weather without being subject to the disagreeable elements.

## Rooming and Feeding the Students

One of the great tasks in a college is to care for the students in the way of rooms and board. The colleges where little attention is paid to watching over the students to see that they have the same care in this respect as at home, the problem of rooming and boarding them is of small concern. Students are allowed to roam about and do as they please. But in a college like Northwest Nazarene College, where the college seeks to give the same attention to the bringing up of the student as the father or mother would, there are great difficulties to be encountered.

A solution of the problem connected with caring for the students is found in dormitories. If there are any students who have a tendency to be unruly and to spend their nights in unknown places, they will find themselves hard pressed in devising means of going wrong when in a dormitory under the surveillance of a Dean. Here they must spend their time when not at class work, and the Dean can easily keep watch over them.

On the other hand, if the students are allowed to room here and there and everywhere, it would require a large force to keep vigil over several hundred students. Of course, there are married students, those advanced far enough in years who do not need watching, and those living with parents and relatives, but always there are a large number who require much attention.

Northwest Nazarene College has seen the need of the dormitory system, and accordingly has partly erected two thus far. The one on page 2 is called Gideon Hall, and is used by the boys. The other, for the girls, is called Hadley hall, and is an exact replica of the boys' dormitory.

Each hall will have 40 rooms when completed. This means that 80 boys and 80 girls can be cared for. There is also another dormitory used by the grade students. A Dean of Men will room at the Boys' Dormitory, and a Matron at the Girls' Dor-

mitory. These take the place of father and mother to the students.

Another great problem in a college is to see that students have good board at a minimum cost. In wealthy colleges this is not necessary, but in a college which seeks to educate all classes, an effort must be made to give the students meals at small expense. If this is not done, they will be forced to eat at private eating places, where the usual charge is more than twice that at the Club. It will thus be seen that some students could not attend college if it were not for an arrangement such as that at Northwest Nazarene College.

The Students' Club is now completed. Here 500 students may be given meals. At the time of writing this article, the bursar to the college or bought as cheaply as possible. This means a great saving in the buying of food next winter. And we might remind the reader that donations of fruit or any eatables that will keep are always welcomed.

Next fall we expect over 500 students. Of course many of these will be married, many will stay with their parents and relatives in town, and some be able to room outside the dormitories; but unless we are able to build the other wings of the dormitories, it may be that we shall have to refuse admittance to many students to the college. We are praying for money to build—we will not build unless we get the money—and we believe we shall get it. In the present Victory Campaign, we expect to get the \$100,000 we are striving to raise, but it is not payable for two years. Most people who pledged will pay at the end of two years, which means we shall have no money to build unless some one loans us a few thousands for two years. Who will do it? Pray about it, brother, and then do as God bids.

### TITHING FACTS.

By N. B. Herrell, Nampa, Idaho.

1. Abraham is the father of us who are in the faith. (Rom. 4:16). He gave tithes of all. (Gen. 14:20). Jesus said "If ye were Abraham's children, ye would do the works of Abraham." (St. John 8:39).

2. Jehovah God so regarded the tithing system that when Israel failed to pay their tithes he counted them backslidden. (Mal. 3:8, 9). He gave the only remedy for such wickedness, "Bring ye all the tithes into the storehouse." (Mal. 3:10).

3. It is a farce to think that a man can possess the spirituality of the New Testament and at the same time ignore the teachings of the Old Testament as to the doctrine of tithing. (2 Tim. 3:16).

4. Some attribute the tithing system to Moses (Ley. 27:34). They say that it was fulfilled in Christ. (Matt. 5:17). Thus exempting themselves from this obligation. The New Testament gives Abraham as the source of this doctrine (Heb. 7:1-9). It was handed down to Isaac, Jacob, Joseph, and only renewed by Moses. It flows like a stream by the side of all other doctrines of the Bible, from Genesis to Revelation.

5. Is a man who robs God any better than the man who robs a bank? Is the man any better who steals from God than the man who steals from his fellowman? If the God who changes not (Mal. 3:6) called men who refused to pay Him His tithes and offerings "robbers," and put them under a curse (Mal. 3:8, 9) three hundred and ninety-seven years before the birth of Christ, how much less are we robbers today who enjoy the white light of this age, and refuse to pay Him His tithes and offerings.

6. How about that pastor who refuses to preach and teach the tithing system to his people, because it stirs up some of his members to a boiling point? Is not this the very reason others give for not preaching and teaching holiness? The facts are, that holiness will soon cease to be a virtue unless its possessors will worship God with their

(Continued on page 5.)

# THE NAZARENE MESSENGER

The Nazarene Messenger is the official organ of Northwest Nazarene College and is published monthly in the interests of the Northwest Educational District. This district comprises the States of Washington, Oregon, Idaho, Montana, Wyoming, North Dakota and South Dakota.

TERMS: Subscription price 50 cents per year. Prices will be made to churches or individuals in quantities as follows: 25 copies, \$7.50 per year; 50 copies, \$12.50 per year; 100 copies, \$20.00 per year.

Make all remittances to Northwest Nazarene College, Nampa, Idaho.

## EDITORIAL

This issue of the Messenger has been edited whenever the opportunity presented itself, which was not often. With the Victory Campaign on our hands we have been handicapped. This fall we expect to inaugurate a new era in the history of the Messenger when we plan to make it a paper second to only one—the Herald of Holiness.

We want news from every charge in the great Northwest. The College does not belong to the Idaho-Oregon District, although located there, but belongs to all the districts in the Northwest, including Canada. Churches located at a distance should not let those near by write all the news. Help us make the Messenger a medium for every church.

The Victory Campaign is progressing splendidly. Spokane gave \$2080; Moscow, Idaho; \$350; Van Hook, N. D., \$2856; and Mitchell, S. D., (camp) \$1685. This makes nearly \$60,000 of the \$100,000 to be raised. Praise the Lord. It looks like a Victory Campaign, all right, doesn't it?

BOOKS WANTED—The college is in need of old or new books for the library. If every Nazarene and person interested in the college will send one second hand book, we shall have the best library of any holiness college. It will add at least 3000 books to our already large library. Send by parcel post to Northwest Nazarene College, Nampa, Idaho.

### NEWS FROM THE CHARGES.

(Note:—We are planning to have news from every charge over the Northwest Educational District. We have been so busy with the Victory Campaign and manifold duties that this has been neglected. We ask every pastor to send in a report for the next issue. Also send in personal items of members that would be of interest. Reports should be in about September 15.

#### Buhl, Idaho.

Rev. F. B. Gowland came from Marshalltown, Iowa, the last of June to take up the work here. His wife and six months old daughter will come later, as it is almost impossible to get a house or room to rent.

The new church is now completed. It will seat over 200 and is the best church building in this town of 2,500. The church is located on Broadway one block from the business district on a street that will be paved this summer. It is the finest church in town so far, but the Methodists will build a better one before fall.

Souls have been at the altar every Sunday so far since Brother Gowland took charge. They had a gathering the Fourth of July in a grove near town and several were at the altar then. Reports coming in from Buhl to Nampa reveal the fact that the new pastor has won the hearts of the people and is moving things for God.

Several young people from Buhl plan to attend Northwest Nazarene College the coming year.

#### Mountainhome, Idaho.

We landed in Mountainhome June 30th. This is a town of about 2,000, and has six other churches besides our own, but none of them are getting hold of the people, who spend Sundays in the mountains outing and fishing. We found about eight members of our own church, and they were worshipping in a hall down town. The Sunday school has about 15 in attendance, and the church attendance is about the same.

As soon as we landed in town we called for a business meeting to see about building a church. From the standpoint of the world it was an impossibility, but we decided to put our feet in Jordan's waters and expect them to part. And they did. On July 21

the building committee met, and two families, Henry Scales' and Henry Little's, put up the money required to buy a lot and build, trusting to God to return the money. This is a great sacrifice for them, but they said "If it takes all we have, we are going to see the work of God go through here. Oh, for more Nazarenes with a vision like that!

Brethren, pray for us. There are hard tasks ahead. The field is an exceedingly difficult one, as those who have followed the work here in the past know. But nothing is impossible with God if we just DARE to do things for Him. He delights when His children DARE to do the seemingly impossible. For then He gets great glory when people see what our God can really do when His people put their trust in Him.

We are trying to get students for the college. One young man from Montana, who is working here for a few weeks, thinks it possible for him to attend. Four others plan to come.

The church is planning for a mighty revival, beginning August 24, with the Joy Band. Pray for us that God will so build up the work that a good pastor can be put on the field by the time the college starts. Mrs. Bell and I both will teach at the college this fall. During the school year we plan to preach on Sunday at Mountainhome or some other point near Nampa.

Henry Bell, Pastor.

#### Meridian, Idaho.

The work at Meridian is progressing nicely. Rev. E. E. Martin came from the pastorate at Mountainhome last June, and we hear that there are splendid congregations there every day.

We understand that the church at Meridian plans to dedicate this fall some time, perhaps in October. They bought a church and parsonage from the M. E. church South for \$1200, and have only \$400 more to pay. The property is located on the main street about a block from the business district, and is worth far more than the price paid. We understand they intend to make some improvements on the property, such as painting, etc., and when this is done, a better church and parsonage could not be asked for in a town this size.

The members of the church are all loyal workers and interested in the salvation of souls. We believe they will see great things accomplished at Meridian. Brother Martin had a call to one of the big churches in the east, but felt the call of God to go to Meridian at a much smaller salary. The members have rallied around him. We look for substantial gains the coming year. We are also expecting several students.

#### Halfway, Oregon.

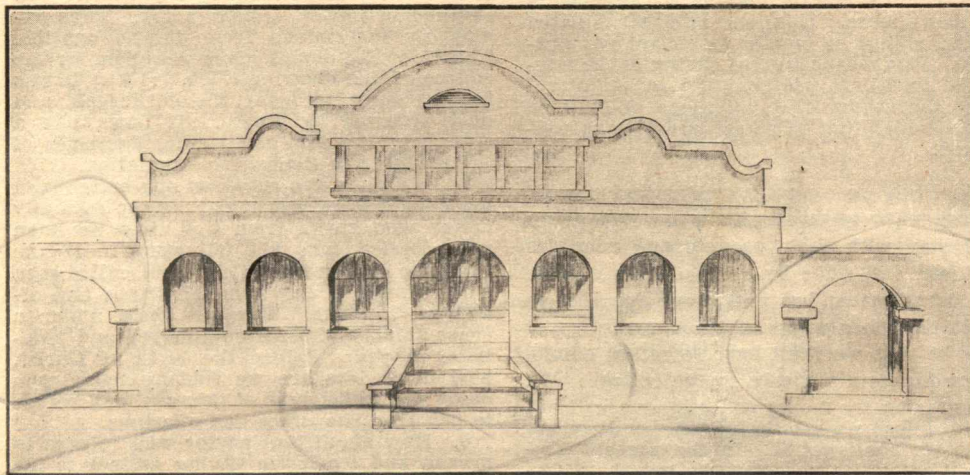
Reports coming in from Halfway, where Rev. Prescott Beals is pastor, disclose the fact of a great revival. The revival being conducted by the Jay band is resulting in many souls coming to the altar.

The meeting will continue for two weeks yet.

#### Chelan, Washington

Surely we are serving a great God and have much to praise Him for. After loosing out my soul because I would not preach the gospel, I counted the cost and determined to go thru with God. I made my way to the altar, where I found peace and pardon thru the precious blood. I was sanctified ten days later and have been living for Jesus ever since.

I am also glad God gave me an opportunity to attend a holiness school. I spent one year in New Mexico, and the past two in Northwest Nazarene College. There three years have meant much to me. It is such a blessing to be in a place where God is first in the lives of faculty and student-body. And yet books are not neglected in the least. It is a blessing to have a Presi-



#### Students' Club.

This club is already built. The colonade seen to the left extends to the Boys' Dormitory on page 2. The colonade on the right extends to the Girls' Dormitory, which is an exact pattern of the one on page 2. The distance between either dormitory and the club is about the width of the Club Building.

# The Question of Student Scholarship and Loan Funds

The President of our Board of Directors has provided for a scholarship annually since the beginning of the institution. Members of our faculty have likewise provided for student aid and have assisted many young men and women in this way. One brother gave us \$200.00 as a loan fund to be known as the E. D. Emerson Loan Fund which has, already rendered valuable assistance.

A sister donated a scholarship last year which helped a student preparing for the Jerusalem work.

A church in the Northwest District furnishes a scholarship for one of its young women preparing for work in India.

One brother in the Dakotas put \$400.00 into the fund to prepare workers for the home field.

There are many who have a heart interest in student scholarships for those entering the ministry and they are beginning to give expression to their convictions.

We have taught our young people that a call to preach is a call to preparation, but often they have no money to pay the high living cost. Knowing the difficulty of making honorable settlement they fear to borrow money and so attempt to work their way through.

Students often work thirty hours per week and some more than that in order to complete their college course. No one can do justice to himself or the cause he represents by that much out-of-tax on time and strength. If a scholarship were accessible to such a student, he would get full value for his four years in college.

Why cripple young people in this way? Why not make such provision as shall enable our prospective ministers and missionaries to reach their highest efficiency? It is the cheapest thing the church can do and in so doing it serves itself. We believe that the "old time religion" is the best thing in the world. Let us give our religious leaders the best opportunity for qualification.

Anyone who is interested in this matter of student scholarships should write the President of Northwest Nazarene College, at Nampa, Idaho.

dent and teachers such as ours, who, even though they are pressed with burdens and responsibilities, can always find time to consult with the students and advise them for the best. I feel that by being in this college I shall be better able to carry on the work God has entrusted to me as pastor here. I praise Him from the depths of my heart for all the blessings which have been mine, and also for the blessings that He is going to give.

Lydia Prindle, Pastor.

## Richland, Oregon.

Immediately following the Assembly at Nampa, I went to the coast after my auto and little girl. We drove down from the coast to Richmond in four days and a half.

The Assembly gave us another appointment with Richland, that of Halfway, but the work was large enough at both places to require a pastor's time. District Superintendent Herrell asked me to arrange for some one to come and take up the work at Halfway, and after correspondence with Rev. Prescott Beals, a graduate of the college last June, he decided that the Lord would have him take the work there.

We surely have a lot of hungry folks to deal with here. Such a time as we are having! Brother Jay's meeting was a blessing from start to finish. We had a membership of 13 when we came, and now there are 27. We received into the church three heads of families who were saved at the revival.

We shall have to enlarge our borders this year by building, which we have already planned to do. Two were saved in our service last Sunday night after the tent meeting closed.

The three months I spent at the college has been a wonderful help to me. The blessings and help I received in that short time have been exceedingly valuable.

Mabel M. Holmes, Pastor.

## Ontario, Oregon.

An all-day service recently with Rev. S. L. Flowers, former pastor, was a blessed time in the Lord. Dr. Flowers brought us good messages in the morning and at night. At the night service he raised a good offering for the parsonage furnishings. Mrs. Wines preached in the afternoon, and three seekers were at the altar. Two claimed sanctification. Three children were baptised at the close of the afternoon service.

Alfalfa, bees, berries, apricots, hot weather, sickness, and the devil himself seems to be against the progress of our church here, and yet the Lord wonderfully blesses

us every time we meet together.

The Northwest Nazarene College is very near and dear to the heart of every member of this church, and if every person who desires to attend school there this fall should go, we would have to move our church down to Nampa and start an annex to the great Nazarene settlement there. Ontario will have a fine representation in the student body this year. Pray for us.

J. W. Wines, Pastor.

## Joseph, Oregon.

At the close of the District Assembly at Nampa in June, we came immediately to take charge of the work in Joseph. The work was organized here last April at the close of a revival held by Rev. W. P. Jay and wife. We found a faithful membership; all outside interest having died from lack of pastoral care.

We have a loyal band of Nazarenes, tho they are new in the way. Interest and crowds are increasing, and we are pushing up the way expecting great things at the hands of our God. Amen! We are planning to build a new church this fall. Although we haven't much in sight we are depending upon a never failing God. Pray for Joseph.

J. Stewart Maddox, Pastor.

## Enterprise, Oregon.

God has been blessing us during our few weeks in Enterprise. Never was a pastor more royally welcomed than we were; it was just like driving home after a long vacation. Truly we fell in love with these people and the work from the very start.

The church is moving on slowly, but, thank God, we are gaining speed. The people are beginning to get under the burden for souls and the vision is widening. Some of us can see God so moving the valley and surrounding country that holiness will be heard in every town and school house from the head of the valley all the way down to LaGrande, with a great church in that small city and a church large enough to entertain the Assembly. Some will immediately cry "visionary," but give us a little time to get orders from Headquarters.

The local church is in good normal condition. The attendance is good. People have come from 15 to 20 miles. Some walk a mile and a half to get to the services. There has been an average of over two seekers each Sunday. One service people got to shouting so much, until we had to stop and sing awhile. Another service the burden came on the saints until the preacher had no time to preach. We saw the will of the Lord was for no message, so we made an

altar call, and five or six sought the Lord.

We expect to start meeting about September 25 at Wallowa, with Brother Jay and party for evangelists. We ask the prayers of the students and friends to pray that God will give a revival and that a good Nazarene church will be organized. We are coming to see that it is not enough to get a man saved, but we must keep him in that condition. It is a sin to turn a new convert back into the world and into worldly churches.

Ralph W. Hertenstein, Pastor.

## TITHING FACTS.

(Continued from page 3)

substance in a scriptural way. Never mind, my dear brother pastor, God sees and knows just why you dodge this issue.

7. Reader, did you ever hear of any one testifying of how the Lord was blessing him because he was not tithing? I have heard many testify of how the Lord was blessing them because they were. That God places His approval on the tithing system should be enough to convince any fair-minded person. An honest man invites the truth regardless of the cost; the other fellow should be compelled to hear it. A testimony meeting on this wise is a good thing for any church.

8. Are you a tither? If not, why not? Will a man get rich honestly by robbing his employer? Do you ever study the Bible on tithing? If you do not, why don't you? Do you know that we will be held accountable for wilful ignorance? "Thou shalt not steal" means thou shalt not steal from any one, even God. Are you a thief? God knows. So do you.

## Bring or Beg: Which?

There are two words used throughout the Bible and the house of God. One of these words is Brought, the other is Bring. They both mean the same. In some quarters they would say these two words mean to tote or pack something from one place to another.

God has made no provision for the church to appoint a committee to beg its members to give a little WEAKLY offering each week to its support. God does not love His children professionally; He loves them practically. "God so loved the world, that He gave His only begotten Son." He gave because He loved. He does not love because He gives. That which prompts us to give is greater than the gift. Hence, if we have His love within us, giving will be a pleasure. Yea, it will be a means of grace.

(Continued on page 6).

# GREAT CAMP MEETING

PLACE—Nampa, Idaho

TIME—September 10-21

WORKERS—W. R. Cain, Mrs. Mattie Wines and Miss Virginia Schaeffer

ENTERTAINMENT—Pastors and wives in district free; others reasonable rates. Communicate with Rev. James W. Short, 609 14th Ave., So., before September 5.

SERVICES—Three services each day.

Students should arrange to come early and bring their parents to camp meeting. A good plan to get them saved or sanctified, or strengthened in the faith.

Rev. W. R. Cain of Wichita, Kans., is one of the great evangelists today. He was formerly a band master, and played the cornet in Wallace's Shows. He is also a great singer. You will want to hear him.

Rev. Mattie Wines is one of the greatest, if not the greatest, woman preacher in America today.

Miss Virginia Shaffer is a converted grand opera singer. She is conceded to be the sweetest gospel singer in any language today. Her singing is WONDERFUL!

Parents should come and bring their children to camp meeting. A good place to get them saved or sanctified or strengthened in the faith.

## TITHING FACTS.

(Continued from page 5.)

**Abraham and Melchizedek**—Melchizedek, king of Salem, priest of the Most High God, head of the church in his day, so acknowledged. Abraham paid him tithes of all. (Gen. 14:1,20; Heb. 7:1,3). God called Abram his friend. Abram had proved to God that he was giving because he loved Him.

**The Children of Israel**—Hezekiah, the fearless servant of the Most High, found Israel (the church) backslidden. He proclaimed the whole counsel of God without favor. The result was that all Israel (the church) "brought in the offerings and the tithes and dedicated things faithfully." (2 Chron. 31: 5-12).

**Nehemiah and Judah**—Nehemiah, the prophet, in making his rounds found that the house of God was forsaken. The preachers and singers who did the work had fled to the fields to work. He got the church board together and set them in their places. "Then brought all Judah (the church) the tithe of the corn and the new wine and the oil unto the (church) treasuries." (Neh. 13:12).

**Malachi and the Backslidden Church**—Malachi, the last prophet before John, brought the message of God to the church of his day with no uncertain sound. If we were to reappear today with such a message, I fear he would have a hotter battle than he had in those days. Nevertheless, we need to be aroused just as much as they. This, as with all prophets, was his demand: "Bring ye all the tithes into the storehouse (church treasury) that there may be meat (or means) in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10).

**Christ and the Tithing System**—Christ, on meeting the church, found them backslidden

along spiritual lines, such as judgment, mercy, and faith, but along the line of tithing He found that they had not forgotten Malachi's strong message. He upbraided them for their neglect of more weighty matters, but commended them on the tithing system. (Matt. 23-23). He found that the Pharisees paid tithes of all (Luke 13:10-12). He said that our righteousness must exceed that of the Pharisees (Matt. 5:20). Wherein are we to exceed them in this: They loved God because they gave to Him. Christ endorsed the idea of bringing the gifts in to the treasurer of His church who took care of what was put in (John 12:6). They used the money to carry on their work. (Mark 6:27; John 4:8).

**The Church at Pentecost**—The church had no board at first to look after the financial end of the work. The God that filled the early prophets now had filled the entire church. He taught them to give as in the days gone by, from the heart of love. They sold their lands and houses and brought the money and laid it at the apostles' feet.

The preachers tried to run the business end of the church as well as preach, but failed. Then, they called the church together and elected a Board to look after the business end of the church work. (Acts 4:34, 35; Acts 6:14).

**Paul and the Churches**—Paul, in giving orders to the churches which he had oversight of, said that they should lay by them in store on the first day of the week, as God had prospered them, that there were no gatherings when he came. Paul was talking to a church. To every member of that church. He said for that church to lay by in store (or put their tithes from their prosperity into the church treasury) that there be no gathering when he came. He said that he had so ordered the churches of Galatia to do (1 Cor. 16:1, 2). The idea throughout the Bible is, that God's children are to have enough pure and undefiled religion, and love for God, that they will bring of their own free will the tithes and offerings into His house and treasury that His work may prosper.

## In Defense of Organized Holiness

By Evangelist Henry Bell  
Nampa, Idaho.

Not long ago there appeared the following editorial in a well known holiness paper:

### "THE CAUSE OF HOLINESS LAGS.

When the professed holiness people moved away from opposition thinking to have an easier time, where their testimony will not be combatted. We doubt if God wants holiness people to dwell in communities by themselves. Salt is good for nothing unless it is sprinkled around. In a pile by itself it is useless."

It seems to me that such a statement ought not to go unchallenged, inasmuch as many people stumble over the words written by this well known holiness bro-

ther. Perhaps he is sincere and is sanctified, but many earnest sanctified leaders have led others astray. The purpose of this article will be to show the falsity of the arguments used in the above editorial.

Unless we are badly mistaken, the editorial seeks to prove that holiness work is lagging because many holiness people are lining up right from past editorials and articles in this same paper and from "talks" at camp meeting by this same brother. Now we do not blame this paper, for at the rate people are lining up with organized holiness, it will soon cease publication.

Let us take the editorial by statements, and seek to discover whether or not they are correct.

1. "Holiness people move away from op-

position, thinking to have an easier time, where their testimony will not be combated."

Anybody who has ever joined a holiness church knows that he had an easier time in a dead church than in a holiness church. Almost every one of our converts have a struggle over joining the Nazarene church, and that is one of the things they have to lay on the altar. Let me ask the brother why they have to lay the church question on the altar if they will have an easier time by joining a holiness church? When I preached holiness in the Methodist church (and I preached it just as strongly as now) I had less opposition from the Methodists than I do now. I have talked to many other preachers who have left their denominations, and they have said the same thing. We just wish the brother who wrote the editorial would leave the Methodist church and he would see some fur fly. He would find that hundreds of people of his own denomination who are not his enemies now would turn against him and use their influence to down him. He would be called a holy roller, a fanatic, and what not.

Let me give a concrete illustration of what it means to join a holiness church. In a certain western town where we recently pastored a flock for a few weeks, we found when we landed in town that they were slandered more, persecuted more, and in every way were having a harder time than when they stayed in their dead church and testified to holiness. Why, they could scarcely buy a lot upon which to build, were driven from one lot to another and finally to the house rented by the pastor, were called holy rollers, and slandered in every way. One man who left the Methodist church was singled out by the pastor and others of that denomination, and the lies they told about him were scandalous. No, sir, brother, people usually do not join a holiness church to have an easier time. You just try it yourself and you will change your mind.

Perhaps it would be well to add that the reason many people do not join a holiness church is because they are having an easier time drawing a good salary writing articles against organized holiness and preaching at state camp meetings during the summer at the rate of \$150 for ten days. The reason some prefer to stay in a dead church and preach about "being filled with all the fullness of God" (they dare not preach holiness definitely) is the difference between a salary of \$1,500 and one of \$150. I believe with all my heart that if professed holiness people could have an easier time in a holiness church that Nazarenes alone would have 100,000 requests for membership within a month. Perhaps some who write articles against us would be among the first to join.

2. "We doubt if God wants holiness people to dwell in communities by themselves."

When the brother uses the word "communities" he probably has reference to joining holiness churches. We want to ask him what the Bible means when it says: "Not forsaking the assembling of yourselves together" (Heb. 10:25)? Let us say that in a city of 100,000 there are three holiness churches (God knows there would be room for many more) and fifty anti-holiness churches. In the holiness churches there are a total of four hundred members. There are twenty other holiness people who believe you have let your light shine in the other churches, and so they attend, one here and one there, all of them (?) shouting and (?) shining for Jesus. Once in a while they have to attend a holiness church to get a good feed. Now I want to ask are those 20 "assembling themselves together," as the Bible commands? The author of Hebrews says "as the manner of some is," meaning some went to one dead synagogue and some to another, and so he exhorts them not to

do as these but "assemble together."

We want to ask the brother if Paul was wrong in assembling the disciples together in a school house owned by Tyrannus (Acts 19:9) instead of staying in the old dead synagogue to let his light shine. Paul evidently believed God wanted people to dwell in "communities by themselves." Does the brother think the early Methodists were wrong when they "dwelt in communities by themselves"? They built chapels (something like 350 in the time of Wesley, I believe) and "assembled themselves together." Wesley said he would never think of organizing a class without putting a leader to shepherd them. There is a lot of food for thought in Wesley's words for some modern holiness evangelists who will hold a meeting anywhere and leave the converts to the ravenous wolves to devour. Seems to me there is just as much heart to that as for a mother to leave her new-born out in a snowdrift to freeze.

In union there is strength. That is why the early disciples were so strong. That is why the early Methodists were so strong. Every holiness evangelist knows that when you have one thousand holiness people in a meeting the power of God is greater than if there are only two. The more holiness people, the greater the power God manifests. We have an example of this in Holy Writ. Peter preached a sermon with one hundred and twenty holiness people on the platform. He had three thousand converts. Paul preached on Mars Hill in Athens with no crowd of holiness folks back of him and did almost nothing in comparison to what God did through Peter's sermon. And Paul probably could preach better than Peter, too. Now, the devil knows all this. So he scatters the holiness folks into every dead church and uses holiness preachers to advise them to do this. The result is the same as Paul's sermon on Mars Hill.

(2a). "Salt is good for nothing unless it is sprinkled around."

Now that sounds nice, especially when the brother quotes the Bible and says "Ye are the salt of the earth." Why, the devil can quote scripture too, the Mormons do, the Advents do, the Christian Scientists do, and all fake religions in the world do. But let us see if the brother uses the quotation from the Bible correctly, for I find even holiness preachers can go astray in their interpretation of the Bible. The brother in his editorial is thinking of sprinkling salt on food to make it taste good, but Jesus had no such thought in mind. He referred to the keeping power of salt, or the thought that salt keeps food from spoiling. And all will admit that Christians are the salt (keeping power) of this world. Take us out and the world would rot. All right, this being true, let us ask the brother how he would keep a nice fresh ham that some brother brought him? Would he sprinkle salt on or pile it on? If he has had any experience at all he would know that the ham and salt and all would spoil if he sprinkled it "around" as he says. The brother can "sprinkle it around" on his meat, but this holiness preacher will pile the salt on.

3. "In a pile by itself, it (salt) is useless."

Another nice-sounding statement but utterly untrue. If the brother ever worked on a farm he knows that unless the salt is in a pile the cattle will all die. If the brother had a farm and "sprinkled salt around" a 40 acre pasture, he would have the cows bellowing all night long for some salt in a pile. In a few weeks or months they would die, unless the brother changed his mind that "salt in a pile is useless."

I believe that the trouble with the Holiness association has been that it has tried to scatter the salt all over the whole 40 acre field. The result has been that most of the cows have died and the rest are getting there fast. The Holiness Association

## THERE'S A MIGHTY ARTIST

Mrs. W. M. Franklin, Boise, Idaho

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

There is nothing superficial  
In this mighty Master touch;  
If we make the least resistance  
We spoil the product much.  
He is a sculptor, potter, painter,  
Weaver—combination grand!  
We admire the easy colors,  
Now despise the chisel hand.

Now there may be less of chiseling  
To be wrought in childish face  
Were we taught to yield completely  
To each moulding and each grace,  
For these childish lines are plaster,  
He is like a tender vine  
Sending forth God-given tendrils;  
As twigs bend, so the trees incline.

Oh! The shadows mount your features  
As you note some tendrill small  
Clutching at some ugly thistles,  
Circling round some coarse weeds tall.  
Know we not, O teachers, parents,  
How he needs that Moulding Hand,  
While he still is young and clinging—  
This embryo of the man?

Do we note 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 count'nance 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 "understudies"  
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 studies are given,  
And He's made some earthly stations  
Supervising them from Heaven.  
And there's just a little secret  
That He would to us impart—  
All His best and truest paintings  
Have been started at the heart.

has done a great work, but the day has come for organized holiness. Bud Robinson says: "To put a young convert into a church that would not allow holiness to be preached and to leave that sanctified soul in that cold, dead, formal church, where his or her experience would be sneered at, ask him to stay there and keep quiet, take a back seat and pay the bills, is enough to drive the holy soul out of the church or drive the experience out of the man. In the state where I am writing this article there are more people who at one time had this blessing than now claim it. True, they have nobly stood by their church and paid their pastors, but they have not been fed or built up, and today they are dragging out a cold, dead, formal life." Then Buddie goes on to say: "With these facts before us, is it not strange that God would call on a people, send them up and down in this great nation to gather the struggling holiness people together and to organize them into a church where they could be fed and

# HOLINESS PEOPLE! LISTEN!

1. Do you know that at Northwest Nazarene College will be erected the first Missionary Sanitarium in the world?
2. Do you know there were thirty-five students preparing for the Mission Field at Northwest Nazarene College last year and that there will be over fifty next fall?
3. Do you know this college will be the greatest center for spiritual missionary activities inside of two years if we build the sanitarium?
4. Do you know we have sent two mission-aries already?
5. Do you know you can help evangelize the world by praying for and helping to pay for this building?

## DESCRIPTION OF THE MISSIONARY SANITARIUM

1. The first floor will be provided with a missionary parlor and museum, reading and lecture rooms, professors offices and classrooms, doctor's office and waiting room, internes' rooms, nurses' demonstration room and examination room.
2. The second floor will be equipped with a MISSIONARY SANITARIUM and will contain operation rooms, sterilizing room, baths and toilets, linen and supply rooms, basin storage and tray rooms and wards for thirty beds. There will be two large sun-decks for convalescents.
3. There will be several well lighted rooms for nurses on the third floor.
4. The basement will be provided with rooms for clinic, dietetic kitchen, heating plant and storage rooms.



Proposed Missionary Sanitarium

## ADVANTAGES OF THE MISSIONARY SANITARIUM

1. The MISSIONARY SANITARIUM will enable the college to properly care for the physical welfare of its students. Students will receive all necessary medical attention free with the exception of surgical operations.
2. The MISSIONARY SANITARIUM will furnish opportunity for the practical training of the nurses registering in the Missionary Courses.
3. The MISSIONARY SANITARIUM will enable the college to enlarge its work to include a regular chartered school for nurses.
4. The income from the sanitarium will materially assist in maintaining the Missionary Department.

We NEED \$10,000 to erect this building AT ONCE. The Victory Campaign pledges are not due for two years, and little will be paid before fall. Who will loan us the money till the pledges come in? Write immediately to

JOS. E. JANOSKY, Bursar,  
NAMPA, IDAHO

built up and looked after." I want to add that the reason the holiness association is accomplishing so little today, as many of its leaders have told me, is because they are scattering the salt "around" instead of doing as John Wesley, keeping it in piles.

Let us turn to the Bible again and see if salt in piles is useless. Paul went out of that dead synagogue in Ephesus (Acts 19:9) and went to a school owned by Tyrannus. He not only went himself but it says he took the disciples with him. And, shame on him, he did not leave even one in that old dead synagogue to "let his light shine there." Poor deluded Paul. It is queer that he did not know as much as some modern holiness evangelists. Why, he ought to have seen that salt had to be "sprinkled around" for "salt in piles is useless."

The reader should notice what happened after Paul took the disciples out of the dead church. It says that they burned \$8,500 worth of books, which probably included some articles against organized holiness, and that many believed and confessor "so mightily grew the Word of God and prevailed." Oh, what would happen in the holiness movement today if all the holiness people had a Paul to lead them out to some school house or hall? Brother, there would be a mighty revival! Almost all Holiness Association evangelists admit the holiness movement is almost dead and getting more so every year. What do you say that we try Paul's plan?

If Paul had been a modern holiness evangelist he would have told the disciples at Ephesus not to go to that school house, and that the work in Ephesus "lagged because they went to the school house to escape persecution." Then Paul could have honeyed around that old dead church and had a holiness convention in the basement, organized

a County Association, and told the disciples that God wanted "salt sprinkled around." He would have come back every year for a ten day meeting and got \$150, would have started a holiness paper and written some articles telling people to stay in the dead church at Ephesus. In a few years the work at Ephesus could have been as dead as the holiness movement today.

Did Paul ever leave a dead church other than the one at Ephesus? Listen: "And when they opposed themselves (Jews in the dead Jewish synagogue at Corinth) and blasphemed, he (Paul) shook his raiment and said unto them, 'Your blood be upon your heads; I am clean; from henceforth I will go to the Gentiles.' And he departed thence and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue."

If Paul should come to life today, and stepping into a holiness convention in some dead church, shake his coat and leave the building, some holiness preachers attending would think him insane unless they knew it was Paul. While the evangelists were preaching the hell-born doctrine that holiness people ought to stay in the dead church, Paul would try to find a hall down town, and failing in this, would hold meetings in the home of some modern Justus. Then those evangelists would go home and write articles in their (?) holiness paper, telling their followers that God does not want holiness folks to "assemble themselves together" but, "as the manner of some is," stay in the old dead synagogues and freeze and starve.

I want to close this article with a few quotations from the Bible. I could add many more, but these will be enough to ruminate for some time.

"And whosoever will not receive you, when you go out of that city, shake off the very dust from your feet for a testimony against them." (Luke 9:5). This was commanded the twelve apostles.

"But into whatsoever city ye enter and they receive you not, go your ways out into the streets of the same and say 'Even the very dust of the city which cleaveth unto us we do wipe off against you.'" (Luke 10: 10, 11). This was spoken to the seventy.

"Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you." (Matt. 7:6).

"Come out from among them and be ye separate." (2 Cor. 6:17).

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." (Rom. 16:17).

"If any man teach otherwise \* \* \* from such, withdraw yourself." (1 Tim. 6:3, 5).

"Blessed (happy) is the man that sitteth not in the seat (pew) of the scornful (holiness fighters)." (Ps. 1:1).

WANTED—Young woman to do house-work for board, room and tuition, including voice, piano and harmony, if desired. Inquire at this office, Northwest Nazarene College.

FOR SALE—Forty acres 80 rods from the city of Nampa. A Christian brother of another denomination has given \$4000 to the college with the understanding that we divide the farm into ten acre pieces and sell them to raise the money. The terms are \$1400 cash, and \$1600 on time for each of the pieces. Inquire at this office, Northwest Nazarene College.