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ON WITH THE REVIVAL

By Rev. J. T. Little

Let this be the cry of every true Nazarene. This is the main thing for which God has called us, as a people, into being. If we loose sight of this and give ourselves to other interests of the church, without this object in view, we will utterly fail.

In other words if we give ourselves over to school work with the object in view, of building up a great school, for the purpose of carrying on educational work, we will fail; for God has not called us to carry on educational work for educational purposes only. He has called us to educational work that we might better carry on the great Holy Ghost revival that is to sweep around this world. Unless our Colleges add mightily to this force of holy evangelism I can really see no special need of our schools. One might say that we need them for our children's sake, that is to get them out from under the influences of the unbelief of the public school, evolution theories being taught there, and like kindred evils. This may be good reasoning, but if we look the situation fairly in the face, as it is today, we will be compelled to admit that it is hardly just reasoning. We have eight Colleges located in different parts of the U. S. and it is certain that all of the Nazarenes can not pull up stakes and move to these favored spots, in order to get their children under the influence they so much desire. Hence it is unjust to ask all of the Nazarenes to build schools for the favored few.

There never will be a time when any great portion of our children or young people will be in our own schools, hence if it is just a question of protecting our own children, then let those whose children are protected pay the bills. If we would take this view of the situation we could at once see that we would soon have no schools, for the favored few could not possibly pay the bills. How could we few Nazarenes around Nampa build and equip a two hundred thousand dollar Institution and pay tuitions amounting to about \$35000 yearly besides? The great mystery is how we really manage to pay the tuition on our children, let alone building the Institution.

If the Nazarenes away from the College find it difficult to raise an average of \$10 per member for Educational work once in five years, how do they expect the Nazarenes living near the College, who have

just as much other church money to raise as they have, to raise tuition enough for a family of six or eight children? How am I with a family of eight children, six of which are in the school, able to raise all of my church obligations, my part of the indebtedness on the College, and then pay in about \$500 per year in tuitions?

If I do this, I am sure all will say that I am doing well, and all will have to admit that I am doing \$500 more per year, than a man of my sized family whose children

paring for a call or where the call will be received, to preach this glorious gospel to the ends of the earth. A place where they will be equipped to be at their very best to promote the gospel of the Son of God in any field to which they might be called. Not that all will be preachers or missionaries, for some will not, but even these, we believe, will be much more effective in the things of God than if they had not attended our Colleges.

This then you see is the object we have in view. Why did I move here with my family? I desired them all to be workers in the vineyard of the Lord and wanted to give them the best equipment I could. I desired that God should take every one of them and use them where he would. I am ready to give them to Africa, India or the isles of the sea. Anywhere, anywhere that Jesus leads. If then I am willing and ready to say good bye to my children in order that they might give their lives if need be in a strange land to cry "On with the Revival" are You (who do not thus give up your children) more indebted to God to build the institution, where my children can be properly equipped to be at their very best for God, than I am? I feel that you are. To be just again; You would not only help me build the Institution but you would help me pay the tuition.

This is not false reasoning. If the whole thing is for the promotion of the Gospel of Christ you are indebted as much as I. Yea both of us are indebted as much as the apostle. "Inasmuch as in me lieth."

I do not ask you to pay the tuition, God sparing my life and giving health and strength, I will look after that, I do not even ask you to build the College, I only ask that you help. I do not ask that you do more than I do even in building.

I simply ask that you lift with me. Who among you can do less and still profess that you are interested in the promotion of the Gospel of Christ? Oh! well, says one, I do not believe that the Colleges help much in sending the Gospel around the world. Would you be surprised to learn that out of the 120 Missionaries on the field and returned, 102 came from our own Colleges? What more can I say to cause all to see that our Colleges are

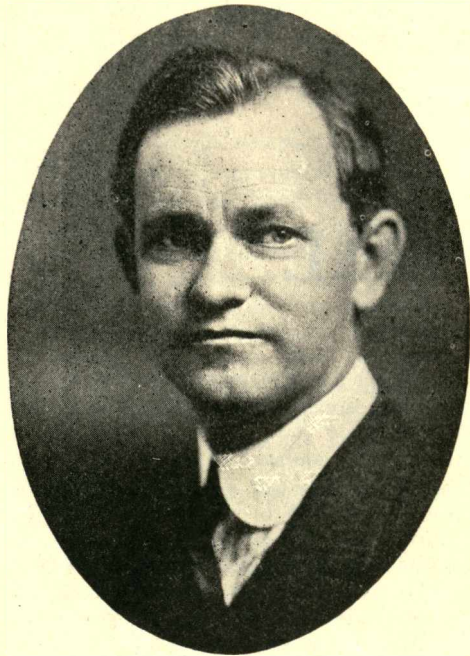
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Evangelist Lum Jones
of Ada, Oklahoma who will be in charge of the revival services held at the Church of the Nazarene Mar. 29th. to Apr. 8th.

are not attending the school. But suppose no outsiders would help us build the school, you can at once see that the burden would be too great for me to carry, hence I would have to give up in despair.

Beloved, the main object of our College is not to protect our children, but to have a place where they can acquire a first class education under the influence of holy men and women and have instilled in them the very fundamentals of our church, illuminated by the Holy Ghost atmosphere of a holy institution, where they are pre-



H. Orton Wiley, President of
Northwest Nazarene College.

Entire Sanctification

The doctrine of entire sanctification came into renewed prominence during the Wesleyan revival in England which gave rise to the Methodist Church. As with Luther the doctrine of justification by faith was not clear at first, so the doctrine of entire sanctification seems to have gradually shaped itself in the mind of Mr. Wesley.

The point of departure from the previous teaching was the recognition of the instantaneousness of this work of grace as opposed to the progressive idea of sanctification as still taught by some of the leading denominations and as now accepted by many Methodists. In the fourth conference (June 16, 1747) this question was asked; "How much is allowed by our brethren who differ from us with regard to entire sanctification? They grant (1) That every one must be entirely sanctified in the article of death. (2) That till then a believer daily grows in grace, comes nearer and nearer perfection. (3) That we ought to be continually pressing after it and to exhort all others so to do."

"What do we allow them! We grant, (1) That many of those who have died in the faith, yea, the greater part of those we have known, were not perfected in love, till a little before their death. (2) That the term SANCTIFIED is continually applied by St. Paul to all that were justified. (3) That by this term alone he rarely if ever means 'saved from all sin.' (4)

That consequently, it is not proper to use it in that sense, without adding the word WHOLLY, ENTIRELY, or the like. (5) That the inspired writers almost continually speak of, or to, those who were justified, but rarely of, or to, those who were entirely sanctified. (Note:--"that is unto these alone, exclusive of others; but they speak to them jointly with others, almost continually") (6) That consequently, it behooves us to speak almost continually of the state of justification, but more rarely, 'at least in full and explicit terms, concerning entire sanctification. (Note:--"More rarely I allow, but yet in some places, very frequently, strongly and explicitly.")

As the importance of this teaching became clearer in his experience, he gave more attention to the preaching of the doctrine. Forty-three years later, and two years before his death, he wrote to Mr. Brackenbury as follows; "This doctrine is the GRAND DEPOSITUM which God has lodged with the people called Methodists; and for the sake of propogating this chiefly he appeared to have raised us up. (Works vii, p. 163) One year later, and only two months before his death, he wrote to Rev. John Booth as follows, "Wherever you have opportunity of speaking to believers, urge them to go on to perfection. Spare no pains; and God, our own God, still give you his blessing." (Works vii, p. 238)

"What then is the point where we divide? It is this: should we expect to be saved from all sin before the article of death?" These two elements, the proments, the progressive and instantaneous, must be taken into account in any true statement of the doctrine of entire sanctification. Wesley it must be remembered, struggled against the dominant belief in

The Wesleyan Doctrine of Entire Sanctification

By H. Orton Wiley

A series of talks given at the daily holiness prayer meeting conducted by Rev. J. W. Hunt at the Nampa Church. The subjects were as follows, (I) What is Entire Sanctification? (II) Is Entire Sanctification an Instantaneous Blessing? (III) How to Seek the Blessing of Entire Sanctification. (IV) The Witness of the Spirit to Entire Sanctification.

progressive sanctification which found its completion only in the article of death, and insisted upon the possibility of sanctification as an instantaneous work of grace but in so doing he was careful to allow all that could be granted to his opponents.

Methodism, therefore, never carefully guarded this "great depositum" which was lodged with them. Too much stress evidently was laid upon the progressive element, and not enough upon the instantaneous work of faith, although Mr. Wesley himself felt this tendency to drift in his own lifetime and warned his people expressly against it. As early as 1766 he wrote, "A general faintness in this respect, (on the subject of Christian perfection) is fallen upon the whole kingdom. Sometimes, I seem almost weary of striving against the stream of both preachers and people." Two years later he wrote to his brother Charles,--"I am at my wits end with regard to two things --the church and Christian perfection. Unless both you and I stand in the gap in good earnest, the Methodists will give them both up.

With this tendency to drift from this important doctrine, Mr. Wesley himself seemed to preach with more insistence upon this particular subject, and in proportion as he and his preachers kept this great truth before the people, the work of God prospered. He writes, "Therefore let all of our preachers make a point to preach perfection to believers constantly, strongly, explicitly.... I doubt not we are not explicit enough in speaking on full sanctification, either in public or in private.

To Mr. Merryweather he wrote,--"Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little to the society, and little

life in the members of it. Therefore if Jacob Rowell is grown faint, and says but little about it, do you supply his lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press believers to expect full salvation now, you must not look for any revival. "I found the plain reason why the work of God gained no ground in this circuit in all the year (Launceston circuit). The preachers had given up the Methodist testimony. Either they did not speak of perfection at all, or they spoke of it only in GENERAL TERMS, without urging believers to go on unto perfection, and to expect it every moment. And wherever this is not done the work of God does not prosper." "Here (at Whitby) I found a lively society indeed. The chief reason of their liveliness was this: those who were renewed in love (about forty in number) continuing fervent in spirit, and zealous for God, quickened the rest and were a blessing to all round them."

Rev. J. A. Wood in his book on Perfect Love has the following excellent teaching on the distinction between purity and maturity.

Is there a Distinction Between Purity and Maturity?

There is, and a very important one. Identifying and confounding these lie at the base of nearly every objection made to an instantaneous sanctification; and has occasioned many strange notions, and much confusion upon this subject.

1. PURITY has respect to moral CLEANNESS or FREEDOM FROM THE DEFILEMENT OF SIN. 'Wash me and I shall be whiter than snow.' Health is not manhood. MATURITY has respect to mortal STATURE AND STRENGTH—TO ADULTHOOD. 'The fulness of the measure of the stature of Christ.'

2. PURITY in the light of the gospel provisions, is a present privilege and duty. 'Be ye holy.' MATURITY is a question of time, and is subject to the laws of growth and development. 'Grow in grace.'

3. PURITY being instantaneous, may be received at once. 'Believe on the Lord Jesus Christ and thou shalt be saved.' MATURITY is a gradual, progressive, and indefinite development. 'Take heed and add to your faith virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness.'

4. No Christian is CLEANSED into MATURITY, nor do any GROW into PURITY. The Bible nowhere promises maturity as a work of God by faith, but purity it does. Even a babe in Christ may be cleansed from all inbred sin and become a pure Christian; but a babe in Christ becomes a 'young man' and a 'father' by growth and devel-

opment, and not by cleansing power.

5. It must be seen that there is a difference between purity or entire sanctification in infancy—as received, and in maturity—as an advanced and confirmed state of purity—"rooted and grounded in love." There are 'babes,' 'young men' and 'men of full age' in a state of entire sanctification.

6. There are two classes of commands and figures in the Scriptures in regard to Christian character and duty. One contains commands and figures enjoining and illustrating GROWTH IN GRACE AND MATURITY; the other class enjoins and illustrates Christian HOLINESS OR PURITY.

7. MATURITY is nowhere made a condition of entrance into heaven, while purity is. Millions of Christians die in IMMATUREITY and are saved; they have been made PURE, which is the moral qualification for heaven. *Wood, Perfect Love, p. 85.*

MAKING THIS PLAIN AND EASILY UNDERSTOOD DISTINCTION RELIEVES THIS SUBJECT OF DIFFICULTIES WHICH HAVE PERPLEXED MULTITUDES OF GOOD MEN. *P. L. p. 86*

WHAT IS THE CHIEF HINDRANCE TO THE EXERCISE OF SAVING FAITH, WHEN THE HEART IS SUBMITTED TO GOD?

Being governed by our feelings, or a desire to possess the fruits of faith before we believe. We want to go by sense and feel first. Many are more solicitous about feeling than faith. We want to see signs and wonders before we believe. We have no right to expect feeling, the fruit of faith before we believe. We might just as well want to taste our food before we eat it.

It will never do to make a Savior of our feelings. Many persons spend their time in vain efforts to force themselves into a right state of feeling. Feelings do not result from a direct effort to feel, but from true faith. If we would be saved we must stop quarreling with our feelings, and trust all, now and forever upon the immutable word of God, and we shall have just the right kind and the right amount of feeling.

The purest faith is exercised in the absence of all feeling, and we are to take God at his word, and rely upon his truth, and give it the same confidence as though it were proclaimed from heaven, by God himself in a voice of thunder.

The soul must repose on the fulness and efficacy of the atoning blood. It is leaning there, singly exclusively there, that brings the cleansing power. True faith takes the promise, and rests upon the infinite merit upon which the promise is based.

WHY IS IT THAT MANY WHO DESIRE HOLINESS, AND READ AND PRAY AND RESOLVE AND WEEP AND STRUGGLE, YET MAKE BUT LITTLE PROGRESS.

It is mainly because they refuse to com-

ply with the conditions on which the blessing is suspended. One man sees that if he would be holy he must adopt a new system of benevolence. Another sees, as he approaches the clear light of perfect love, a probable call to the ministry, should he go forward. Another sees a large class of duties, hitherto neglected, which must be performed. A sister sees, if holiness is obtained and retained, she will have to conform to the simplicity of the gospel of Christ, and undergo a material change in equipage and custom. Many cease to seek holiness when the knife of excision is put to the heart to amputate its idols.

P. L. 101-102

How To Seek Entire Sanctification

After asking the question "Is this death to sin, and renewal in love, gradual or instantaneous?" Mr. Wesley gives the following reply. "A man may be dying for some time; yet he does not, properly speaking, die, till the soul is separated from the body; and in that instant he lives the life of eternity. In like manner, he may be dying to sin for some time; yet he is not dead to sin, till sin is separated from his soul; and in that instant he lives the full life of love. And as the change undergone when the body dies, is of a different kind and infinitely greater than any we had known before, yea, such as till then, it is impossible to conceive; so the change wrought when the soul dies to sin, is of a different kind and infinitely greater than any before, and than any conceive, till he experiences it. Yet he still grows in grace in the knowledge of Christ, in the love and image of God; and will do so, not only till death but to all eternity. *Plain Account, Chr. Perf. 231-232.*

HOW ARE WE TO WAIT FOR THIS CHANGE? "Not in careless indifference, or indolent inactivity; but in vigorous, universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves, and taking up our cross daily; as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God. And if any man dream of attaining it any other way (yea, or of keeping it when he has received it even in the largest measure) he deceiveth his own soul. It is true, we receive it by simple faith; but God does not, will not, give that faith, unless we seek it with all diligence, in the way which He hath ordained.

"This consideration may satisfy those who enquire, why so few have received the blessing. Enquire how many are seeking it in this way; and you have a sufficient answer."

"Prayer especially is wanting. Who continues instant therein? Who wrestles with God for this very thing? So ye have not because ye ask not or because ye ask amiss.

The Home Mission Band and College Quartet in Boise

BY A MEMBER OF THE QUARTET

Since our return last fall from the campaign though the Northwest, we have done no active work as a quartet as we felt that we must rest and endeavor to catch up with our work in the school. However, we consider it a privilege to again be associated with the Home Mission Band and take part in one of its many rallies which are continually being held throughout the country. On Sunday, March 11th, we went to Boise in our faithful Dodge truck with Mr. Sanner, the President of the Home Mission Band, and Rev. C. Howard Davis, our District Superintendent. In the morning Bro. Sanner gave a very inspiring message on the subject that lies so close to his heart, describing some of the results which come from the spending of a little money for the Home Missions. Time seemed too short to more than touch on the many phases of the work, but all who listened felt that a new vision had been given and a better conception gained of the possibilities along this line.

In the afternoon we went with Rev. Earl Pounds for a service in the State Penitentiary. Our hearts were touched and saddened as we sang and testified before that great crowd of men and boys, but we were gladdened to find that even here were some who had given their hearts and lives to the Savior and were rejoicing in salvation. A great work is being done in this hitherto much-neglected field, and we should unite in praying that God's blessing will continue to rest upon Bro. Pounds as he labors in this work to which God has called him. Truly he has caught a vision of Christ's meaning when he said "I was in prison, and ye came unto me."

On our return to the city we stopped by request at the Baptist Church and sang at the Japanese Sunday School Convention which was being held there. It was very interesting and also a great blessing to see the interest that is being manifested by the Japanese in the work of the Sunday School. Much has been accomplished and we believe that still greater things will be done in the future.

The evening service at the Nazarene Church was another time of great blessing. Bro. Sanner again brought a message on Home Missions and as we listened, we felt our hearts "burn within us". God has surely laid the burden of this great work upon his heart, and is helping him to get it down upon others. A very good free-will offering was taken at both the morning and evening services for the District Home Mission work.

God was with us, and blessed His messages in preaching and in song, and altogether we felt that we had spent a very profitable as well as a very pleasant day.

Home Mission Rally in Nampa

IRA TAYLOR

Professor Sanner, Pres. of our Band, had personal charge of the regular Home Missionary Service on the 18th. This was greatly appreciated by all present. Prof. Sanner brought a stirring message on "Good Works" with the theme, "Faith without works is dead." As is characteristic of all his preaching, he did not 'beat around the bush' with his subject, but applied the truth directly to us as a church, a school and as individuals. It was an exceedingly practical message and surely profitable to all who heard it.

The service was concluded by a liberal offering to Home Missions by the members of the faculty, student body and the church. Five hundred dollars was pledged to be paid within the next three months.

Greenhurst

HAROLD J. HART

The work is steadily progressing at the Greenhurst school house, we are thankful to report. Heaven comes very near in our services and we feel God is leading the host on to victory. A goodly number have been attending our prayer-meetings and our sabbath services are blessed with an average attendance of 50 to 75. The Sunday school

under the superintendency of Bro. Nicks has an enrollment of 65 regular members.

School Notes

The "Flying Squadron" conducted an interesting Temperance convention in Nampa recently. Members of the faculty and student body availed themselves of this excellent opportunity for gaining the latest information relative to the great issue of National Prohibition.

The joint program given Friday evening March 23rd. by the Music and Expression departments was a success. We use this term advisedly. It was a success, not from the Mundane viewpoint of dollars and cents or record breaking attendance. It was a success because the numbers were conscientiously and well given to a friendly and interested audience. Those who came merely to be entertained, were satisfied. Those who were interested in technique were provided for. Special interest was taken in the Expression numbers as this year has been their first as a separate department of the school. They were received well.

The regular numbers of the Music department was splendidly augmented by the appearance of the recently organized Girls Glee Club. It is conventional to say, "they sang with feeling and harmony," but we

Thank You

In October, 1922, Nampa church gave the Home Mission Band of Northwest Nazarene College a Sunday evening to devote to Home Missions. At this time about \$85.00 cash was given for the use of the Band. We thank you!

We herewith give a report of the work accomplished. Between Sep't. 1, 1922, and March 18, 1923, the Band has conducted 260 services with more than 60 workers engaged, and 129 seekers have been reported at the altars. We trust many of these have prayed through to definite victory. The Band meets once each week for special prayer for the interests and needs of the Home field, and is faithfully endeavoring to foster and encourage the spirit of Missions. At the present time there are eight regular appointments being maintained. Your gift of eighty five dollars has assisted us very much, and again we thank you.

can find no other words.

Finally, as is customary and as is due, we must remember the work and training of Professor's Myers and Paylor and give them the credit they so well earned.

Our College Seniors

Reminiscences of our Seniors given in School Notes on a Literary Program

Fairy Chism was born in Booneville, Arkansas in 1899. When eleven years of age she came to Idaho with her parents and two years later was definitely converted. After graduating from the Moscow High School she entered N. N. C. in the fall of 1917. The following year she received her call as a missionary to Africa and since 1920 has been the leader of the African Band. She has been a faithful student and taken a leading part in many school activities, at the present time being president of her class.

Favorite expression: Absolutely perfect-

ly wonderful.

Hobby: Tending to her own affairs.

C. Ellis Carver was born on Prairie Island in the middle of the Mississippi river. When he was five years of age his parents moved to Canada where he spent his boyhood days on a large ranch in Alberta. When the World War broke out he entered the Canadian machine gun corps and served for two years. In 1919 he enrolled in N. N. C. and is now a member of the senior class and is serving his second term both as president of the College of Liberal Arts and Editor-in-Chief of the Oasis. He expects to go to Africa as a medical missionary.

Characteristic habit: Making lengthy announcements in Chapel.

Favorite expression: Well, I might say.

Dorothy Sheldon was born near Stevensville, Montana in 1900. She received her elementary and high school training in that part of Montana. In 1917, being favorably impressed with the reports from

N. N. C., she came to southern Idaho and enrolled as a college freshman. She has gained considerable reputation as a reader in this locality. Miss Sheldon is especially interested in the English department and expects to teach English in High School.

Favorite amusement: Playing tennis.

Myron Blanchard was born at Eddyville, Nebraska in 1891. His early life was spent in western Oregon where he came with his parents when he was only four years old. While a senior in high school there he gave his heart to God and was later called to preach the Gospel in China. He attended Pasadena University in 1914 and then returned to his home at Hemlock where he preached for some time. During his stay there he became acquainted with a young school teacher who attended his church; after a short courtship he and Miss Jean Shellinglaw were married in 1917. He entered N. N. C. in 1919 and is now a senior. Mr. Blanchard has served as chaplain of the Ortonian Literary Society and belongs to the newly-founded Married Men's Club.

Hobby: Shunning publicity.

Favorite expression: Well, I guess so.

George Fred Owen was born at Mart, Texas in 1897. At the early age of eleven he was converted and called to preach. He began his ministry when sixteen years of age and was known as the "boy preacher." He graduated from the academy at Peniel, Texas and finished his theological course at Bethany, Oklahoma in 1916. While he was in school there he became engaged to Byrdie Eastham and their marriage in 1916 was a complete surprise to all their friends and classmates. Mr. and Mrs. Owen have been in pastoral or evangelistic work in different parts of the country up to the time he entered school here in 1921. He is now a college senior and is also president of the Associated Student Body.

Characteristic: Quiet and dignified.

Ambition: To tour around the world.

Lota E. Channel was born in American City, Kansas in 1882, where he spent his early life. After graduating from the eighth grade he began his career as a farmer in Western Kansas. In accordance with his expressed determination not to be a bachelor any longer than he had to, he was married to Alice Dick in 1909. A year or so later he was converted and received a call to preach. In 1916 he entered school at N. N. C., feeling the need of further education before entering upon his life's work. For seven years he has been diligently applying himself to this preparation. Was president of the Home Mission Band for two years and also has served as Chaplain of the Ortonian Literary Society; is now Vice-president of his class.

Favorite theme: Western Kansas.

Hobby: playing volley ball.

But Remember

There is great need of intense interest and aggressiveness and some money, at least, in this great cause of Home evangelism.

The importance of this is emphasized by the action of the Home Missions Council held a month ago in Atlantic City which states that "North America is a great mission field with nearly one-tenth of the earth's population. Its multitude of races and problems and its strategic importance give it preeminence."

Among the many home mission problems considered by the Council was "Frontier Mission Fields in the Western States." Our founder Dr. P. F. Bresee said, "Time emphasizes the fact that America is our first great mission field."

Generally, these broad statements of "America" and "millions" move us but mean little to us. But when we remember that OUR part is to give attention to the evangelization of that part of the western states within our reach, it brings our duty home to our hearts and conscience.

Is it not the duty of this church to plant holiness in the neighboring cities and towns?

A GREAT CONVENTION

REV. FRED KIMSEY

The Idaho-Oregon Ministerial Association, the District Sunday School workers, and the Woman's Missionary Auxiliary met with the church at Emmett, Idaho, February 21, and all had a great time in the Lord. Glory to God! If there were those who did not get blessed it was because their cups were upside down, for God was with us at every service.

After the convention was called to order by our beloved District Superintendent and a meeting for prayer, song and testimony was held, Bro. Davis brought us a message from I. John 4:4 and the Lord began to bless us in this first service. The afternoon session was given to reading of papers and discussion. The first paper was by our pastor, Rev. L. R. Butcher of Emmet on the subject, "What kind of preaching is needed at the present day." It was a great paper and during the discussion the fire fell and the Lord had control. O it was great, hallelujah!

Rev. John Nolt of Buhl, Idaho next read a paper on the subject "Should we press spirituality that we might have liberal giving, or should we press liberal giving that we might have spirituality?" The paper was a spiritual blessing, the discussion was good and interspersed with many notes of praise.

Thursday was given to the Sunday School Convention. The devotional service was conducted by Rev. L. R. Butcher, after which Rev. C. Howard Davis gave an address on the Need of Live Sunday Schools. The next paper was "The Teaching of the Lesson with Nazarene Literature" by Phuiip Smith, Superintendent of the Sunday School at Ontario, Oregon. The discussions were an inspiration to all. In the afternoon session, J. L. Young, superintendent at Nampa read a paper and gave an interesting talk on "Choosing Able Teachers" followed by another able paper on "How can we make our Sunday Schools more Efficient" by Bro. Griffith.

Friday was given to the Women's Auxiliary Society of Idaho-Oregon District. The devotional exercises were led by Mrs. Edith Whitesides. It was a time of great blessing and power. Mrs. Paul C. Thatcher, returned missionary from Japan, read a paper on "What the Woman's Foreign Missionary Society means to a Missionary on the Field" and gave some experiences in the life of a missionary. God bless our missionaries! A special song by the Olivian Quartet, followed by a paper by Miss

Myrtle Mangum, returned missionary from India on the subject "What the Missionary Society should mean to the Churches" was greatly enjoyed. "What work can the Missionary Society do in the Sunday School" was the subject of a paper by Rev. A. D. Fritzman, another returned missionary from Western India, and Mrs. E. E. Martin of Ontario, Oregon, read a paper on the "Vital Relation of the Regular Prayer Services to Workers on the Field." Both of these papers were greatly enjoyed and appreciated.

In the afternoon, reports were given by the different representatives of the societies on the district which showed a lively interest everywhere. A paper by Mrs. Tracy, returned missionary from India on the subject "The Work of the Missionary Society among the Young People and Children" was interesting and helpful. Miss Olive Winchester read an excellent paper on Mission Study followed by a song in Japanese by Sister Thatcher. Dr. H. Orton Wiley gave a splendid address on "How to Interest Pastors in Missions" followed by another song by the Olivian Quartet which was greatly enjoyed. Following this there were testimonies from some of the prospective missionaries, and remarks by various preachers present. The blessing of the Lord came down and the folks laughed, cried and shouted in Nazarene style. Heaven seemed very near and very real.

Saturday the ministers concluded their convention. The service began with an exhortation by Dist. Supt. Davis, followed by an altar service with two at the altar. Bro. Nolt re-read his paper and the subject was opened for further discussion. Rev. Tracy brought the budget deficiency to the attention of the pastors on the District. Rev. Lum Jones gave a talk on how to raise this money which was good, and the people were enthusiastic in regard to raising the entire amount before the assembly. Rev. Watson Franklin read a paper on the subject "Do we need Revivalism or Evangelism?" Are we to renew the church or get souls saved? Interesting discussion followed. This was the greatest convention ever held on the District. Rev. Lum Jones of Oklahoma is holding a revival and the services at night were seasons of victory and power. Bro. Jones is a good evangelist and brought some great messages during the convention. The meeting will continue until March 4th.

If you want to get blessed and have the time of your life, go to the next Conven-

tion. It will be held at Parma, Idaho in May. We can never be the same after attending one of these conventions. Praise the Lord for full salvation.

Appreciation of our Sanitarium

The following extracts were taken from the letters of Mrs. Lewis E. Hall, of Enterprise, Oregon while she was in the Nazarene Sanitarium at Nampa, Idaho;

"This is the greatest place I have ever been in—singing, praising God and praying all day long."

"Every one is working hard, praising God and doing good unto all that come within the gates."

"A man was just healed up stairs. I can hear them shouting and praising God."

"God is here and one feels like Moses when God said, 'Take off your shoes, the ground where you stand is holy.'"

"I hear the doctor singing in the surgery; 'Let all the people praise Him,' and the janitor praying in the basement."

"The family worship in the kitchen was a great blessing this morning."

The preaching point at Bennet school house, eight miles south of Nampa, in charge of Miss. Myrtle Mangum has been blessed with a gracious revival. The regular services were so fruitful that it seemed expedient to put on a revival campaign which continued over three Sundays. Various preachers and singers from the college and surrounding vicinity assisted in the meetings which were much owned of God. Special features of the services were—the goodly number of men who were saved; the ready manner in which most of the seekers prayed through; and the definite experiences received by so many. The Sunday School was very much enlarged and the work of God deepened generally.

This good work is very much the result of long continued prayer on the part of a few Christian people in the neighborhood. One feature of the meeting was the very kind and generous hospitality manifested by the people of the neighborhood who opened their homes for the entertainment of the parties coming out to help in the services. The inhabitants of this valley are large-hearted ranchmen and we are delighted that in many cases sin has been eradicated and divine grace added to this large-heartedness makes a combination hard to surpass anywhere.

L. S. TRACY

WITNESSES OF ENTIRE SANCTIFICATION

The following testimonies to Entire Sanctification have been a blessing to multitudes of Christians. They will prove a blessing to you.

EXPERIENCE OF WM. BRAMWELL

He says: "My soul was all wonder, love and praise. It is now about twenty-six years ago; I have walked in this liberty ever since. Glory be to God! I have been kept by his power. By faith I stand. . . . I then declared to the people what God had done for my soul; and I have done so on every proper occasion since that time, believing it to be a duty.

Again, he says, "To be cleansed from sin is great, indeed; but to receive the inward glory in its full influence,—this is salvation." "The glory I experienced was beyond all I can now relate. I was filled with mercy. I could have shouted 'mercy' continually. Yet I never had so clear a vision of the torments of the damned. *Mem. 279.*

Rev. John Morris says of him, "I took dinner and tea with Mr. Bramwell. I never knew such a man of God in my life. After dinner I went to him in the study. He immediately inquired into the state of my soul. I told him my personal experience. 'Now,' said he, 'we will pray a little.' We kneeled down together and remained in that posture for near two hours. I was ready to think myself in heaven. Mr. Bramwell frequently said, Lord I am in heaven! O what numbers of angels are in this room! Lord I am just where I would be! *Life of Wm. Bramwell, p. 302.*

EXPERIENCE OF DR. EDWARD PAYSON

"Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy resident. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze upon this excessive brightness, and wondering with unutterable wonder why God should thus deign to shine upon a sinful worm.

EXPERIENCE OF BISHOP FRANCIS ASBURY

"I live in patience, in purity, and in the perfect love of God." God is

my portion; he fills me with pure spiritual life; My heart is melted in holy love, and altogether devoted to my Lord." "I think we ought modestly to tell what we feel to the fullest."

EXPERIENCE OF REV. I. SIMMONS.

"In an instant my soul touched the blood of Jesus. I said, 'He does save;' and as I said it, a holy stillness pervaded my being. A warm glow spread over my heart, at first like the rising of the morning, then increasing in brightness and beauty till my whole frame shook under it. I could not move, but my lips broke forth the praises of my soul and it seemed like every seraph was helping me cry, 'O the precious blood of Jesus! From that time, the earlier years of my Christian life have appeared like the outer court of the temple. I am living in the central glory. My theme now is, a perfect rest of faith in a present Savior.

EXPERIENCE OF WM. CARVOSSO

"Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart 'I shall have the blessing now,' than refining fire went 'through my heart, illuminating my soul, scattered its life through every part and sanctified the whole.' I then received the full witness of the Spirit that the blood of Jesus had saved me from all sin. I cried out, 'This is what I wanted. I have now got a new heart.' I was emptied of self and sin, and filled with God." *Memoir, p. 36.*

EXPERIENCE OF REV. JOHN FLETCHER

"I will confess him to all the world; and I declare unto you in the presence of God the holy Trinity, I am now dead indeed unto sin.' I do not say, 'I am crucified with Christ; because some of our well-meaning brethren say, 'By this can only be meant a gradual dying;' but I profess unto you. I am dead unto sin, and alive unto God. He is my Prophet, Priest and King; my indwelling holiness; my all in all.

Journal Hester Ann Rogers. p. 136.

EXPERIENCE OF BISHOP HAMLIN

"All at once I felt as though a hand not feeble, but omnipotent, not of wrath, but of love, was laid on my brow. I felt it

not only outwardly, but inwardly. It seemed to press upon my whole body, and to diffuse all through it a holy, sin-consuming energy. As it passed downward, my heart as well as my head was conscious of this soul-cleansing energy, under the influences of which I fell to the floor, and in the joyful surprise of the moment, cried out in a loud voice. . . . For a few moments, the deep of God's love swallowed me up; and all its waves and billows rolled over me." *Guide to Holiness 1856.*

EXPERIENCE OF DR. WILBUR FISK

"On the last day of August 1819 at a camp-meeting at Wellfelt on Cape Cod, Dr. Fisk became sensible of his want of full conformity to the Christian standard. He sought earnestly unto God, through the atoning sacrifice, and in the course of the meeting he obtained the perfect love that casteth out fear.' He lay with two other ministers three hours in a tent prostrated under the power of God. . . . I thank God I ever saw this day. My dear brother will you preach it, in the desk in the class and from house to house."

Experience of Divine Love

EXPERIENCE OF BISHOP WHATCOAT

"After many sharp and painful conflicts, and many gracious visitations also, on the 28th of March, 1761, my soul was drawn out and engaged in a manner it never was before. SUDDENLY I WAS STRIPPED OF ALL BUT LOVE. And in this happy state, rejoicing evermore, and in everything giving thanks, I continued some years with little intermission or abatement, wanting nothing for soul or body more than I received from day to day." *Lost Chapters of Methodism*

EXPERIENCE OF LADY MAXWELL

"I rest in Him; I dwell in Him. Sinking into him, I lose myself, and prove a life of fellowship with Deity so divinely sweet I would not relinquish it for a thousand worlds. It is indeed a narrow path; but love levels every mountain, makes all easy.

"O love divine, how sweet thou art!"

"When I look back, I rejoice to see what I am saved from; when I look forward, it is all pure expanse of unbounded love. Surely the heaven of heavens is love."

Life Of Lady Maxwell

NEWS ITEMS

(Continued from Page 5)

Evelyn Hutten was born in 1895 in Ray, Colorado, where she began her schooling. A few years later she moved with her parents to Kansas but returned to Durango, Colorado and graduated from High School there. She then prepared to teach school and obtained her Teacher's Certificate. In 1919 the family came West and she entered N. N. C. to finish her education. She is noted for her positive ideas and says that most all she knows she learned from men.

Ambition: to be an efficient Home Missionary.

Edward Klindworth was born near Springfield, Illinois in 1897. His parents moved to Connell, Washington when he was only five years of age. He attended school at Connell until he graduated from high school. Then, after spending some time in the U. S. service he came to N. N. C. to complete his education. He efficiently performed the duties of president of the Associated Student Body last year and is now manager of the dining hall, having held that position for two years. Mr. Klindworth is also a very active worker in the Home Mission Band and upon receiving his A. B. degree he expects to go into pastoral work.

Hobby: The application of formulas, especially in the preparation of menus.

Favorite Expression: Well, you see it's this way.

Masamota Nishimura was born in 1895 in Japan. He was adopted by an uncle while very young and was given every advantage during his early school life. Before coming to America he was recognized as a student, and since then he has always kept up his reputation. He came to N. N. C. from California five years ago finished his Academy course in 1920, and is completing his college work in three years. He is a conscientious little fellow, always ready to take part in a 'feed' and pay his share of expenses.

Ambition: to have a big library.

Hobby: trying to make a portable book-rack out of himself.

Guy Sharp was born 1895, in Indian Territory. Came west and settled in New-bridge, Oregon while a small boy. He received his early education in several different schools, and served in the Medical Division of the Navy during the World War. He came to N. N. C. three years ago, enrolling as a freshman. He is Vice-President of the Student Body and was President of the Ortonian Literary Society the first semester of this year.

Ambition: to fill his niche in the world.

Hobby: ? Favorite expression: aw!

that's criminal.

Elizabeth Paylor was born near Howe, Texas in 1903 and received her early education at Hamlin, Texas, graduating from the Academy at Central Nazarene College. In the fall of 1919 she began her college work in Bethany, Oklahoma, and has spent one year in Oklahoma City College and entered N. N. C. as a senior in 1922. She is specializing in the Educational Department and expects to be a school teacher. At present she is assisting her father, Professor Paylor, in the Piano Department. She is Secretary of her class and is its youngest member.

Favorite expression: I bound.

Hobby: making lesson plans.

O sacred union with the Perfect Mind!

Transcendent bliss, which thou alone canst give,
How blest they are, this pearl of price who find,
And, dead to earth, have learned in Thee to live.

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(Continued from page one.)

the greatest forces in our church for the promotion of holy evangelism? "On with the Revival." The quickest and most sure way to promote it to send your dollars to Northwest Nazarene College.

One church, where I stopped to present the College work, was sending two young people to the College and paying their tuition. I was told by one in the Church that he thought they were doing their part. I at once told him I was paying the tuition on six hence I must be doing way beyond my part, for I was doing three times as much as his whole Church was doing.

Come on, brother, over on my side of the fence, you can get a much better view. From this little hill top on my side of the fence you can look out into the future with an eye single to the glory of God, you will see no man save Jesus only. You will not see your children or my children. Here there will be neither Jew nor Greek, bond nor free, but all one in Christ Jesus and we will all do our level best to spread scriptural holiness over these lands.

What a blow it would be to our church to lose any of our Colleges! How much more so to this great Northwest country, if our own Northwest College, with the great faculty that has been sent here, of God, should go down! I almost hear some one say, "Do you think it possible that our College might fail?" I answer, no. For I do not think it possible for our good people to with-hold their money when they get the vision and see the need.

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