

NAZARENE MESSENGER

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God's Guiding Providences

A Sermon by the President of Northwest Nazarene College
on Sunday, October 16, the day of the Simultaneous Campaign

"Thou shalt remember all the way which the Lord thy God led thee."

These words form part of the address made by Moses to the Children of Israel, when after forty years of wandering in the wilderness they again faced the Promised Land.

The author reviews the history of the past, and with the prophetic insight of a seer, draws lessons from this history which he presents to Israel as principles to guide them when they shall have entered upon their inheritance.

An analysis of the context reveals these principles and furnishes lessons which were applicable to the Israel of ancient days and also to God's Israel of all times. Here are some of these lessons.

1. Time is an element in the trial of all men. "The Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no.

2. God uses hardships to prove the worth of men. "And he humbled thee, and suffered thee to hunger."

3. God delivers his people in mysterious ways to prove his wisdom and the infinite resources of his grace. "And fed thee with manna, which thou knewest not, neither did thy fathers know."

4. God has a supreme lesson to teach all men. "That he might make thee to know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live."

We stand today as a College, in somewhat the same position that Israel stood centuries ago. Behind us is a brief history of preparation, with its uncertainties, its wanderings, its perplexities and its problems; before us a New Era is dawning. The light is already bursting across the eastern hills, and western mountain peaks are crowned with the glory of the morning. It may be well for us to pause a moment to review the past, that we may set before us afresh, the larger

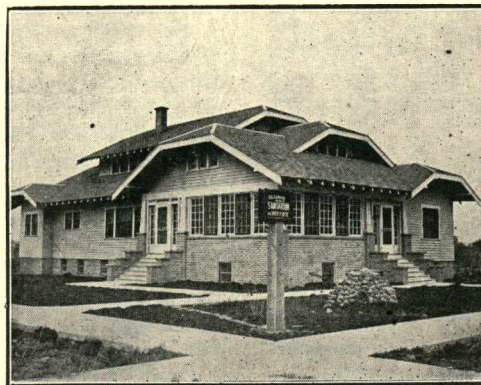
mission which shall be ours when we enter fully into this new day in the history of our institution. And we can do no better than to consider this past in the light of God's own plan which he has given us in this Scripture.

1. Time is an element in testing the lives of men. God says of us all, I have proved thee through time, that I may know what is in thine heart.—Deut. 8:2

It has been but six years since the sage brush was pulled off the campus where now stands this institution which God has so greatly favored. It has been but eight years since the first Grammar School classes were held in an unused Mennonite Church. It has been but a short time, since we waded the mud from the college to the church in winter times, and waited on the banks of the slough for a wagon to come along, or some one with rubber boots to carry the students across. There are many here still who sang the "sage brush chorus" as a part of our literary programs, and one of our professors dates his arrival at this place from the time when the college was only "a lively hope."

So rapid has been our development however, and so great has been God's mercy toward us that we registered this year as many in our college of Liberal Arts as we registered in the entire school the first semester that we came; and so richly has the blessing of God been upon us, that this college is known throughout our entire movement as a place of great revival power and spiritual blessing. Looking out upon the changing conditions about us, it would seem that we cannot long sing the "sage brush chorus" with the same enthusiasm that it was sung by the earlier students, for this country is rapidly becoming a place of beautiful orchards and lovely stretches of green alfalfa fields, and the desert is already beginning to blossom as the rose.

(a) Time is essential however, in order to true success, for it is necessary in order to assimilate the ideals



The new home of the Nazarene Missionary Sanitarium and Institute, opened to the public October 22, 1921. See Editorial page.

and purposes which God has given us. We have no desire for a great institution from the standpoint of numbers. The lust for numbers is dangerous, whether in college or church. Our ideal is the greatest percentage of successful men and women in the work of the Lord on both home and foreign fields. We want a body of young men and women who have caught the vision of spiritual things and who have embraced it as a life ideal. We want men and women who will dare to brave the hardships, and press the battle to the gates; who will recognize no obstacle or know no defeat; who have learned the secret of faith, which turns weakness into strength, stops the mouths of lions, quenches the violence of fire and turns to flight the armies of the aliens. Oh sir, my heart cries out for a body of young men and women who have joined the sheep skin and goat skin brigade, upon whom the clouds of witnesses look down from the balconies of the skies in wonder and admiration, and for whom they are already preparing to rise up in a storm of plaudits and hallelujahs when the line shall have been crossed and the goal shall have been reached.

(b) Time is essential to the formation of the hallowed associations which bind the people of God together in a common work. For forty years, the children of Israel pitched their tents together. They gathered manna from the same fields every morning, they joined together in a common sacrifice every evening, and from their tent doors they watched the pillar of cloud by day and the pillar of fire by night. They had learned to stand together, and this was supremely necessary in order to the conquests before Canaan should be fully theirs.

This is true of our college. For six years our Board has borne great burdens, but in all the time that I have been here, there has never been a dissenting vote. We have always all voted "yea" or all voted "nay". Many Board meetings are seasons of stormy strife or bitter protest, but not so here. Our faculty are not hirelings. This institution is a part of their being. We have had some members of our faculty who have given more to this college than they have received for their labors. So interested are they in the work of God, that they have gladly paid for the privilege of teaching in a holiness college. Our students love this institution as they love their own lives. They have stood by in times of hardship, they have given of their meagre supplies, they have prayed with mighty, wrestling prayer for the salvation of their fellow students, and for the needed financial support.

These hallowed associations mean much. No young person, preparing for the work of the Lord can afford to miss such associations. We look out on the fields where those who have gone are heroically bearing the burdens and fighting the battles successfully, and we remember that they were in our classes, we studied out of the same books, prayed over the same things, mingled our voices in prayer and praise in the chapel services. How small the world is becoming! India seems but a few steps with Miss Walter, Brother and Sister Beals, Brother and Sister Anderson, Brother and Sister Jackson and Brother and Sister Blackman on the field, and Miss Grebe and Miss Mangum here to plead their cause. Africa is next door neighbor with Miss Robinson there. Her letters are like her testimonies. Distance seems obliterated. And how precious China has become with Professor and Mrs. Sutherland there and Miss Himes on the way. Japan is very dear to us with Miss Williams and our precious Japanese students about us, and many familiar faces on the fields—Bro. and Sister Goodwin, Bro. Nagamatsu, Bro.

Hiroshi and Bro. Tsuchiyama, Bro. Hada whom our own Sunday School has been supporting and many others. South America has become a part of our very existence with Bro. and Sister Winans on the field. We have rejoiced with them in their victories, and we now mourn with them over the loss of their little one, Nedra Jedonne. And even here, in Sister Winan's note telling of the death of the precious little one, there flashes out the same hallowed association, for she says "She reminded me so much even though she were but an infant of Lola Blessing, and even now I suppose Lola has had her in her arms. And there is Brother and Sister Rademacher in Peru, Sister Phillips in Central America, and Bro. and Sister True on the way. It has been but yesterday since Bro. True graduated from College but now he is on the field.

(c) Time is necessary to test the endurance of men. The saddest incidents in sacred history are the records of men who started well but who failed in the test of time. Some among the most humble men the world has ever known have become haughty and proud when success was attained; and some having begun well, have under hardships and persecution, or under long drawn out effort, relinquished their grasp and given up the fight.

Our hearts are made sad as we look back into the past for a moment at those who have run well for a season; but when the mud got deep, and the coal was low; when the bread was scarce and the clouds hung low; then it was that they failed under the pressure when they were on the eve of greatest victories. How long will it take us to learn that God always gives victory when things look the darkest! God has told us that he proves men through long stretches of time that he may know what is in the heart of men. If there is any tendency toward discouragement, the test will bring it out; if there is a thought of not going through, the pressure will prove it.

II. *God uses hardships to prove the worth of men.*

I was walking across the campus one day when the pressure was peculiarly heavy. There was no coal in the bunkers and the clouds indicated an approaching storm. I remember looking up and saying, why is it, Lord, that the holiness work everywhere seems always suffering financially? And like a flash God spoke to me through his word and said "that the trial of your faith being more precious than gold." I said I see it. God has given me a new sermon. God gives his people the very best, and God's best is not silver and gold though it be tried in the fire, but the calling out through faith of those qualities of personal life and service that shall cause angels to wonder, and saints to shout, when our Lord shall lift them up as an ensign upon the land, or plant them as a jeweled crown upon his brow.

You will remember that Zechariah said, "When I have bent Judah for me as a bow, and filled it with Ephraim as an arrow, and raised up thy sons, O Zion, against thy sons, O Greece and made thee as the sword of a mighty man."

You will remember also how, when we were boys we made bows and arrows. The first thing we did was to secure a green stick. Dry sticks are worth nothing in the kingdom of God. And having secured a good green stick, we shaped it and then laid it on the shelf to season. After awhile we took it down and strung it up, and again laid it on the shelf to season a little longer.

This is the process that God uses with us. He takes us as green sticks, with but little seasoning and no strength and shapes us up through a keen cutting process and then lays us on the shelf to season. O how hard it was to be laid on the shelf through some sickness, or some fault, or some in-

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FROM EGYPT TO CANAAN

By W. P. Jay

Scripture Lesson. Heb. 3:15-19; 4:1-3; I. Cor. 10:1-11
Text. Go Forward. Exod. 14:15

I. Israel in Egypt, a Type of Sin.

Israel "came into Egypt" (Exod. 1:1) and Paul says that "all these things happened unto them for types: (see marginal reading) and they are written for our admonition." I. Cor. 10:11.

1. Israel was in bondage under Pharaoh, (Exod. 5:11-19) as sinners are in slavery under the devil.

They were hasted, and more demanded of them than they could possibly accomplish. Just so it is with those who are in sin. Such awful demands! More work to do, clubs to attend, lodge dues to pay, appetite for strong drink to satisfy, novels to read, and no time for the Bible, family worship or secret prayer. Slave! slave! slave!—to bad habits, cards, theatres and all kinds of earthly amusements. And the next morning after having been up until midnight—a tired body, aching head and an empty pocketbook. People in sin are as much in captivity as were the children of Israel in Egypt. Why not "go forward?" Why not leave the bondage of sin?

"In the days of slavery in America, poor slaves of the south were often gotten away from their slavery by secret means. A poor fellow had found his way to Canada, and of course, on British territory, was a free man. As the train moved into Toronto, Harriet Tubman, herself an emancipated slave who had helped hundreds of others to freedom, went in and saw him crouching down in a corner, mortally afraid that some slave owner might be after him. 'Joe, you fool,' she said, 'what are you crouching there for? You have shaken off the Lion's paw; you are a free man on free soil. Praise the Lord Joe, Jesus Christ has purchased our liberty!' 'Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.' Gal.5:1 Sinner friend, why not "Go forward?" "If the Son therefore shall make you free, ye shall be free indeed." I. Cor.5:36

2. Pharaoh laid claim to all that Israel possessed in Egypt; so the devil controls the wealth of those who are in sin today.

"Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you." Exod.10:24. Their wealth consisted of their flocks and herds. Pharaoh knew that if he could get their wealth, that they would have nothing for God's cause. But Moses said, "There shall not a hoof be left behind; for thereof must we take to serve the Lord our God." Exod. 10:26

The devil demands the money of those who are enslaved and in bondage to him today. In 1914 there was spent for amusements, eight hundred million dollars; for tobacco, nine hundred million dollars; for dogs, two hundred million; for chewing gum, twenty-six million, and only fifteen million dollars for missionary work in the whole world.

Some make objections to being a Christian on the ground that it takes so much money for the cause, when at the same time the devil is robbing thousands who are in sin. "A lady who refused to give after hearing a sermon on charity, had

her pocket picked as she was leaving the church. On making the discovery she said, 'The parson could not find a way to my pocket, but the devil did.'

3. Pharaoh finally became willing for Israel to go, provided they would not go too far; just so the devil suggests to those who are determined to make a start, that they should not go on into the possession of holiness.

"And Pharaoh said, 'I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go VERY FAR AWAY.' Exod.8:28 In other words, 'It will never do for you to try to go to Canaan; you can never get there, it is impossible for you to live in that high and holy atmosphere.' 'Don't go too far with religion.' 'Don't go off with the holiness crowd.'

A certain holiness evangelist in Texas, whose brother was a doctor, stepped into a physicians' office and introduced himself as Mr. J. "Oh! is this Dr. J?" inquired the physician. "No," replied the evangelist, "I am his brother." Then continued the physician, "Oh! yes, I see. But they tell me that the doctor has 'gone off with the holiness ? ? ? ?'" "No, no," exclaimed the preacher, "He still lives in the same town where he has practiced medicine for years." "So I understand," said the physician, "But I am informed that a holiness crank held a meeting in his town, and the doctor went off with their holiness idea." The preacher thanked the physician for the interest he had in his brother, and at the same time explained that he was the holiness crank that had held the holiness meeting in which his brother was sanctified. This illustrates the attitude of those who have been prejudiced by some preacher, or teacher, with an argument that originated with Pharaoh, the King of Egypt. But my text says, "Go forward."

Great Revival at Meridian

We are rejoicing over the gracious revival God gave us at Meridian. At the Nampa Camp it was announced to begin on the following Sunday. Wife and I were called as the Evangelists with Rev. N. E. Franklin as song leader; and he is about the best I have ever had.

The Pastor, Rev. W. D. Smith and his wife really have a vision of the possibilities of the work in their town.

Seventy-one prayed through, twenty-two united with the church and others have made application since the meeting closed.

Besides a liberal offering our friends gave us a good milk cow.

My next meeting is at Cheney, Wash., with Rev. Ora Ogle as Pastor.

In the Holy War,
W. P. Jay & Wife, Evangelists.

Brother Bud Robinson gives Eight Reasons why he believes in Scriptural Holiness: 1. It is God's choice, Eph. 1:4. 2. It is God's will, I Thess. 4:3. 3. It is God's command, I Peter 1:15-16. 4. It is our birthright, Acts 20:32. 5. Jesus died that I might have it, Heb. 13:12. 6. The Holy Ghost witnesses to it, Heb. 10:14-16. 7. God is not ashamed of a sanctified man, Heb. 2:11. 8. We can't see God without it, Heb. 12:14.

THE NAZARENE MESSENGER

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H. ORTON WILEY, *Editor*

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Editorial

The Campaign work under the leadership of Brother Little is making excellent progress. October 16, the day set apart for the special campaign was observed in a number of the churches. At the present writing reports are beginning to come in and we hope to be able to reduce our indebtedness very rapidly.

The time was too short for Brother Little to cover our educational territory, but the work will be continued until the entire amount is raised. At present about \$60,000.00 have been subscribed. Let those who have pledged amounts payable Oct. 16 remit as promptly as possible.

The Educational Day at Nampa was greatly blessed of God. There was a large attendance and the students sang the Victory Campaign Songs, Building a College for Jesus, and the Call to Service. The message of the morning was a review of God's wonderful dealings with this institution, and the saints shouted aloud for joy as God poured his Spirit upon them. The old-time fire and glory still burns and the greatest desire of the Board of Directors, Faculty and students is that this glory shall be upon us in an ever-increasing measure.

Opening Day at the Sanitarium

The Sanitarium has now been moved to its new quarters and opening day was observed Saturday, October 22. Notices and invitations were sent out to citizens of Nampa and community to visit and inspect the new premises and over two hundred people responded. Chocolate, tea and wafers were served by the missionary girls in native costume. Parties were taken through the building and the uses of the various rooms and equipment explained by the nurses. The new electrical sterilizer has been installed and the operating room was the subject of much comment by those who had never before had the privilege of seeing the equipment used in major and minor operations.

The property now used for the Nazarene Missionary Sanitarium and Institute is being rented for the purpose from Dr. Mangum. A cut of the building is shown on the front page of this issue of the Nazarene Messenger. It has been less than two years since this work was begun, and rapid progress has certainly been made.

Northwest Book and Print Shop

The Northwest Book and Print Shop is taking on a new appearance these days. A partition has been put in and the back part of the room is used for the print shop. The front part has been fitted up in a beautiful manner for a book shop and for the offices of the Nampa Investment Corporation. The walls have been tinted, new linoleum has been placed on the floor, the furniture revarnished, and the Book

and Print Shop now has as fine a place of business as there is in the city.

At the meeting held in Meridian by the Home Missionary Band, Bro. Seay presented the interests of the Nazarene Messenger. He pointed out the necessity of some organ of communication between the College and its constituency and impressed upon the people the necessity of sustaining this work. He stated that there was an investment feature connected with the work, but that the supreme purpose was to get out good literature to press the work of holiness through the medium of the College.

It is the plan of the Northwest Book and Print Shop to put in a stock of good religious books as soon as possible. There is no other store handling such publications, and doubtless a good trade can be built up and much good accomplished.

God's Guiding Providences

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efficiency, but God knew what was best. And one day he took us down and strung us up, and bent us, until it seemed that every fibre of our being was being strained to its limit, and we cried out in the midst of the trial that we could bear no more. But God knows just how much we can stand and with every trial makes a way of escape. Then we said all of our trials are over. We shall never know such a severe test again. But how little we knew. In a few days there swept across our lives a trial we little dreamed would ever come to us. And in the midst of it, we cried out, that all former trials were nothing as compared to this; but God was seasoning us for battle. He was toughening our fibres; he was teaching us the very difficult lesson, to bend without breaking. O Sir, I tell you this morning, that God has a process of seasoning us, and if we will but hold steady in God's hand he will bring us to the place where we can bend double and never snap. Then, and then only will we be able to hurl the arrow of truth and to do valiant service for our King. Then and then only shall we know what it is to triumph over our adversary and to be victorious in every conflict.

III. God delivers his people in mysterious ways to prove His wisdom and the infinite resources of His grace.

God is never behind time. He delivers his people on the brink of apparent failure. He loves to turn seeming defeats into triumphant glories. The life of faith is not an uninteresting life. The man of faith walks on the edge of a mighty precipice, with one foot over the brink. He is always falling, that God may always lift him up. It is this that the apostle meant when he said, "We have the sentence of death in ourselves, that we should not trust in ourselves but in God who raiseth us from the dead."

I well remember when Bro. Herrell and myself started out on our first Victory Campaign trip. Something must be done. The needs were crushing us. To do nothing was to die. We gathered what little money we could together, packed our suit cases and started out—about as disconsolate a pair as was ever seen. We stopped at Brother Emerson's for a little counsel as to where best to go, and after a hurried consultation changed our plans and went to the station buying our tickets for another locality. That was our beginning, and a poor one it seemed to be, but we went forward in faith, and God honored every step of our journey. Before that trip was completed we had secured the plan and the endorsements which enabled the Victory Campaign Party under God, to raise \$100,000 in subscriptions, payable in

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Qualifications of an Interpreter

By OLIVE M. WINCHESTER

I. Spiritual

Desire to Know the truth	Faith in inspiration	Cognition of the spirit of prophecy
Communion with the Holy Spirit		
Tender affection for the WORD	Enthusiasm for the WORD	Reverence for GOD

II. Intellectual

Sober judgment	Sound well-balanced mind	Quick and clear perception
Imagination 1 Ethical 2 Historical 3 Psychological	Partly a Gift and Partly Acquired	Acuteness of intellect
Reason	Power of suggestion	Intense sympathy with human nature

III. Educational

Psychology	History	General Literature	Natural Science
Philosophy	All Acquired		Greek Hebrew
Comparative Religion	Sociology	Education	Ancient Manners and Customs

References:

Terry, Hermeneutics, Int. Ch. II
 Jeffs, Art of Exposition, Ch. III

EXPLANATION OF CHART

"The entrance of thy word giveth light, it giveth understanding unto the simple"

The study of the Word of God profits first the individual himself and then it enables that individual to help others. It builds ourselves up in the most holy faith and gives the content of counsel and consolation to give to others. Thus it behooves us to seek to be careful students and careful interpreters of sacred truth.

The qualifications of an interpreter are divided under three main heads. First and most important stands the necessity of a real experience of spiritual realities. Without this there can be no community of experience from which will spring an appreciative understanding of the Word of God. But when there has been such an experience the interpreter enters into communion with the Holy Spirit who is the great illuminator of divine truth. Together with this communion comes other essential characteristics and qualities, such as faith in the divine inspiration of the Bible, a desire to know the truth, a tender affection for the truth, an enthusiasm for the truth, a reverence for God and also a cognition of the spirit of prophecy or an appreciation of the state and condition of prophetic ecstasy. This latter comes when a soul is mightily moved upon by the Holy Spirit and for a time seems to be taken out of himself, then he comes to an understanding of what the prophets experienced.

Along with the spiritual qualifications certain mental qualifications are requisite. These are in part natural endowments and in part are developed by training. They consist first of a sound well-balanced mind, that is, all the faculties must be in proper relation, not one emphasised to the dwarfing of another. Then there must be a quick and clear perception as to what the Scripture contains and what it does not contain, also a sober judgment in estimating the content. Further there must be acuteness of intellect to analyse and to compare, to see the real teaching and application of the passages under consideration. Moreover the reasoning faculty has its part to play. It examines and decides whether any interpre-

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Spiritual Experience

Spiritual experience is the fountain head from which all impulse to study the Word of God springs.

An Interpreter of the Word of God

Education

Education gives us the facts for III and trains faculties in II.

Jude's Message to the Sanctified

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.

It was needful for me to write unto you, and exhort you that ye should contend earnestly for the faith once delivered unto the saints.

Jude addresses his message to the holiness people of the last days. The burden of his message is contained in an exhortation, "to contend earnestly for the faith once delivered to the saints; and that this faith may be preserved in its apostolic purity and power, he gives a brief resume of the character of the latter day teachings and of the heretical teachers who promulgate them.

The Two Scenes.

Jude portrays the character of sin and holiness, truth and error, in two scenes which he paints with lightning like strokes.

The first is a night scene—a landscape with the sea in the distance. Above are the fleecy clouds which float gently by, and in the great blue beyond the stars glimmer with silvery light.

In the foreground are trees which in the dull gray light appear to be laden with precious fruit; while in the distance the moonlight playing upon the whitecaps lends enchantment to the scene.

The second scene is that of a noble edifice, beautiful in design, magnificent in proportions, with its spire towering majestically towards the heavens.

The first scene may well be entitled "Error" and the second "Truth." The reasons are apparent. In the first everything is shifting, fleeting, unstable—"clouds without water," "trees without fruit," "wandering stars," and "raging waves of the sea." Everything is fair in promise but disappointing in results—such is the character of error and sin. In the second everything suggests permanence, and the spire of the great cathedral, like "truth" points always toward the skies.

False Doctrines of the Last Days

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Ver. 4

There will be certain doctrines abroad, according to Jude, which will make deep inroads into the life and teachings of the church, and against which he particularly warns us.

1. *A Perverted Doctrine of Divine Grace.* "Turning the grace of our God into lasciviousness."

Antinomianism, or opposition to law will be one of the leading characteristics of the false doctrines against which holiness people must contend. Grace will be viewed as a substitute for righteousness instead of a fulfilment of righteousness. Much emphasis will be placed upon outward profession, the necessity of membership in some religious organization, the observance of ritualistic forms of worship, but little attention will be given to the strict principles of righteousness in heart and life.

The character of the teaching will be such as to produce looseness in living, superficiality in experience, irreverence in manner and lukewarmness in worship.

This subtle form of antinomianism attacks the holiness movement under the guise of "repression" a teaching which maintains that men and women may be baptized with the Holy Ghost in order to power for service apart from the cleansing of the heart from all sin. We should beware of any doctrine or teaching which makes allowance for sin in any form or degree.

2. *A denial of the Deity of Jesus Christ.* "Denying the only Lord God and our Lord Jesus Christ."

Unitarianism is another doctrine against which Jude warns the church. A perversion of the doctrines of grace leads always to shallow views of sin and minifies the need for a Divine Redeemer.

But there is a practical denial of the Lordship of Jesus Christ which is equally damaging to the faith "once delivered to the saints." Those who professing faith in Christ, fail to yield a joyous and willing obedience to all the commandments of God, effectually deny His Lordship over their lives, and "crucify to themselves the Son of God afresh."

Jude's Warning.

Against this looseness, Jude sounds a trumpet blast of warning. He reminds us that this looseness will give rise to a belief in the annihilation of the wicked, but strikes a blow

Jude's Picture of Sin

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."

Everything is fair in promise but disappointing in results—such is the character of error and sin.



at this false teaching by affirming that the inhabitants of Sodom and Gomorrah are not sleeping in the grave, as the "soul sleepers" would have us believe, but are set for an example, consciously suffering the torments of the damned. There will be no "second chance" as the Russelites teach, for those who die in sin suffer the "vengeance of eternal fire."

According to the prediction of the Bible, the scoffers are here who make light of it's teaching on hell and the torments of the damned. O, what an awakening there will be in the morning of eternity, when these self-deceived souls shall awaken with a shriek to their true condition, and shall hear the awful sentence, "depart ye cursed into everlasting fire prepared for the devil and his angels."

Jude suggests the method also which Christians should follow in order to counteract this looseness in doctrine and life. There must be a return to a preaching of the sterner doctrines of the law, sin, judgment, darkness, everlasting chains, and the vengeance of eternal fire. These are words which Jude uses; and further he cites as examples, the "angels which kept not their first estate," and the cities of Sodom and Gomorrah who, giving themselves to fornication and going after strange flesh, are set forth as an example, suffering the vengeance of eternal fire." Ver. 5-7.

The Character of Heretical Teachers

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." Ver. 8.

Jude gives a brief but pointed paragraph to a delineation of the character of these false teachers. They are like the doctrines they preach—rather their doctrines are the outgrowth of the looseness of their lives. They are characterized as follows, and the picture is a familiar one in modern life.

- (1) They are filthy dreamers—their minds are corrupted with evil imaginations;
- (2) They defile the flesh—are corrupt in their social life;
- (3) They despise dominion—are anarchists in the state and come-outers in the church;

(4) They speak evil of dignities—they hold in light esteem the persons of men, and are irreverent toward God and divine things.

Jude's Anathema and the Classes Involved

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." Ver. 11.

Jude pronounces a woe upon certain classes of religious people whom he regards as meriting the wrath of God, and whom he classifies according to certain types. There are three of these classes, (1) the Cain type; (2) the Balaam type (3) the Core (Korah) type.

1. *The Cain type is that class of religious people who offer bloodless sacrifices.*

It includes all who reject the blood of the Son of God in its redemptive import, but also those who reject the way of personal sacrifice. God demands that his servants take the way of the cross—that they fill up the measure of the sufferings of Christ, loving not their lives unto the death. The woe is pronounced upon all who refuse to render service if it makes demands upon their time, their money, their strength or their reputation.

There are preachers and teachers, evangelists and lay workers who come to us for places, and are apparently sincere in their desire to be use-

ful in God's service, but who on closer investigation desire some one other than themselves to carry the responsibility, shoulder the blame, provide for a liberal financial support and assure them success. This closer analysis has revealed their true character: they belong to the Cain class; they are offering a bloodless sacrifice.

2. *The Balaam type is carefully defined by Jude to mean those who are greedy for reward.*

Balaam used his divine calling as a means of financial advancement and incurred the wrath of God. He is the Scriptural representative of that large and increasing type of professedly religious people who are caught in the snare of "get-rich-quick" schemes. Preachers are not to carry side-lines. They are not to dabble in politics, real estate, stocks, bonds,

(Continued on Page 11)

Jude's Picture of Holiness

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Everything in this picture suggests permanence: and like the spire of a great cathedral, truth always points toward the skies.



OUR MISSIONARY WORK

In the general organization of the college work, always comes the meeting of the different missionary bands. The Home Mission Band is especially aggressive this year pushing their work along every line, a fact in which we rejoice. We believe that they will be a great blessing to the District work. The Foreign Missionary Bands have met, organized and hold their regular prayer meetings. In numbers the African band leads with the India band as a second. China, Japan and South America are also represented. In active work thus far the Japanese students are the leaders. They go to Middleton and Caldwell every Sunday. In Middleton they have a congregation of about fourteen and the number is smaller in Caldwell. Because of the fact that there are no foundations in Christian thinking in the minds of those with whom they have to deal, the progress is slow, but we can never tell what the result may be. It is possible from these the Lord will also raise up some to go forth into the harvest field. The other bands have not begun any outside work as yet but no doubt will in the course of the year.

The two returned missionaries who were with us last year are with us again, Miss Grebe and Miss Williams. We are glad to have them here. They not only help to keep the missionary fires burning, but also give us a more direct understanding of the needs of the field than we could otherwise gain and a clearer insight into Oriental thought and life. Moreover Moses Hagopian, who will be one of our workers in our mission in Jerusalem, has returned to take some post-graduate work.

For special study along missionary lines, we are taking the survey course, which is intended to consider the general facts connected with the different fields, the country, the history, the religions, the customs and manners, together with the progress of Christian work. Thus far we have been studying China, and are finding that here there is a gold mine of latent possibilities in the thought life of the na-



The sacred buffalo is sacrificed in every village in India for the sins of the people. The end of the nose is cut off and the animal led about the village until it bleeds to death.

tion and could it but be touched and illuminated with the content of Christian truth might produce priceless gems.

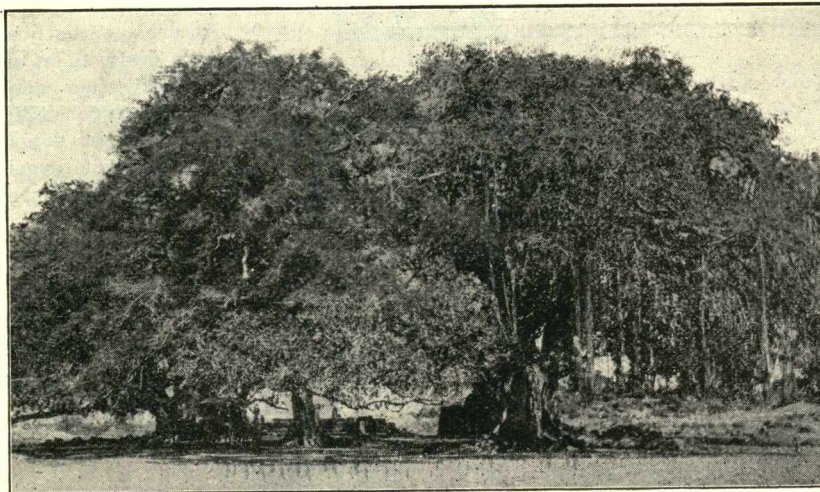
One interesting feature of the year has been the missionary service held in the Nampa church. At this time the Home workers presented the foreign missionary interests. All the speakers showed a heartfelt interest in their subject and the Lord was present to bless. China was the field represented, and at the close one young man gave testimony that he had been called to that field. We need not only those who will go forth and labor faithfully on the field, but also those who will remain at home and keep the interest aroused, and we believe that these young people are catching this vision.

Missionary Conventions

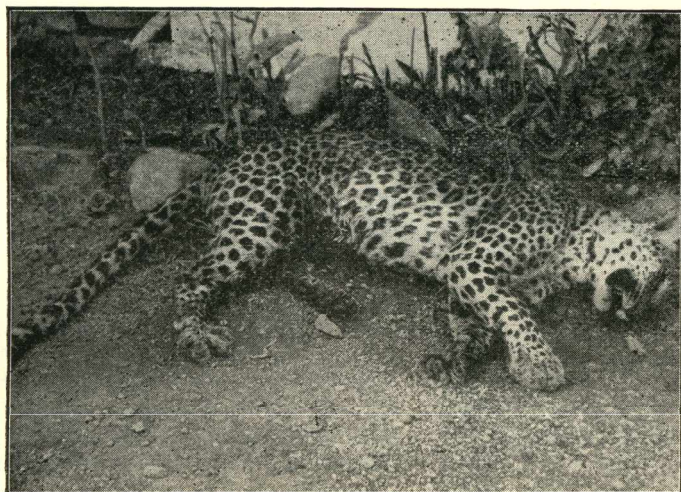
At the last meeting of the District Missionary Board of the Idaho-Oregon District it was decided to begin a series of Missionary Conventions covering the period from this date until the close of the year in order to raise the necessary funds for the Home and Foreign work. Misses Greebe and Williams, returned missionaries from India and Japan have been secured for the Foreign Missionary Conventions and District Superintendent Davis and the Home Missionary Band from the College will conduct the Conventions for the Home work. We are making this matter one of special prayer at the college and are trusting God to help us come up to the close of the year without a deficit.

We must care for our missionaries on the field at any sacrifice and experience has revealed the fact that God blesses and prospers the home church in proportion as the people sacrifice to carry the gospel abroad.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. 5:6.



The Banyan tree is noted for its large and peculiar growth. The branches grow downward and take root in the earth, forming a labyrinth of rooms, often covering so large an area that a single tree will shelter thousands of men.



An India Leopard. One of our Nazarene Foreign Missionary stations is very near the jungles where wild animals are frequently seen. See Rev. 6:8 for the part played by wild beasts in sin's curse

Rev. Jas H. Bury, District Superintendent of the Alberta District will visit the churches of the North Pacific, Northwest and Idaho-Oregon Districts in the interests of Missions. It will not be possible for Bro. Bury to visit all the churches but the dates and arrangements have been left with Sister Whitesides. Bro. Bury will hold a convention in the College and visit the churches in the surrounding places. We are looking forward with great expectation to his coming. Bro. Bury was for a number of years, a missionary in Africa and has had large experience in missionary work.

A Missionary Convention has been planned for Dec. 12 18 to be held jointly by the College and the Sanitarium. This convention will give attention largely to the educational features of missionary work and will be of the nature of a brief training school with lectures on important subjects of interest to out-going missionaries. It will be valuable also for those who desire to familiarize themselves more thoroughly with the work of missions. The program will be announced later.

The Home Missionary Band took up an offering in chapel on Monday morning to assist them in paying for their Dodge Truck. They lacked \$21 which was soon made up by those present. They have paid \$500.00 on their truck and now have only \$200.00 remaining which the members of the band are paying at the rate of \$20.00 per month.

Miss Olive Winchester, the District Missionary Treasurer is preparing a report showing the exact status of the missionary funds on the Idaho-Oregon District. We are planning a systematic canvas of the District in the interests of missions, both Home and Foreign and are making every effort to reach our pro rata.

Rev. C. Howard Davis, our beloved Dist. Superintendent is exceptionally busy these days caring for the many interests of the churches of the District. He recently visited the church at Burns with the Home Mission Band. We also appreciate his chapel visits.

HOME MISSIONARY

It was through the providence of God and the efforts of the Home Mission Band that a crowd from the college were permitted to go to Burns, Oregon over Sunday, October 16th. We were truly repaid for the long overland trip by the privilege of worshiping with God's tried and true saints at that place.

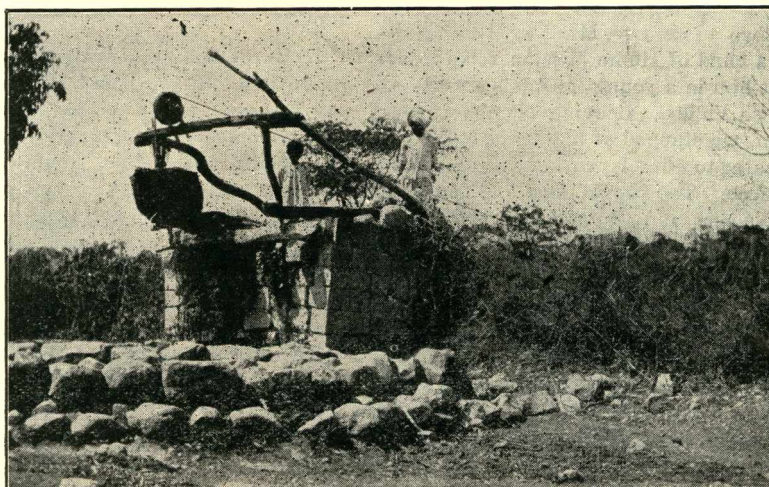
Brother and Sister Tracy are surely blessed and used of God in that outpost; nearly all summer he has been the only Protestant minister in town, which has greatly enlarged his field of labor.

Our Sabbath at Burns was indeed a great day in Zion. It started with a good Sunday School session under the leadership of Brother Reed, after which Rev. C. Howard Davis, Superintendent of the Idaho-Oregon District gave the morning message.

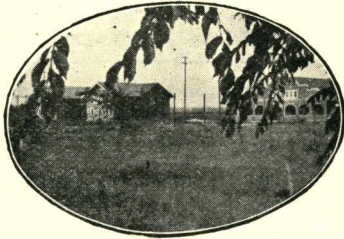
In the afternoon we had an educational rally in which the young people of the college took part. The Lord greatly blessed as they related the various experiences of school life, and told of their joys in sacrificing to have the privileges of a Christian education. Brother Harry McHose formerly of Burns but now a member of the Nampa church, gave a timely talk preparatory to the "Hallelujah March" and the people responded with a good generous offering to the college. Rev. H. H. Seay, one of the students preached in the evening to a large congregation. The message was freighted with unction and liberty and at the close five knelt at the altar and prayed through to blessed victory.

The Lord truly gave us a gracious time throughout the trip and we will not soon forget the loyal band of Nazarenes at Burns.

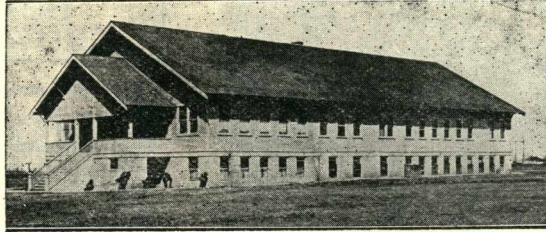
"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—Jas. 1:27.



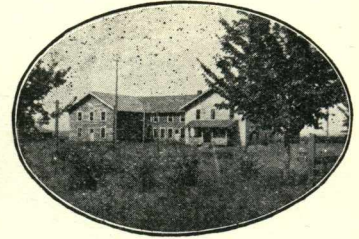
A typical irrigation scene in western India. The well at our own missionary station is similar to the one shown above, and western India being arid, irrigation is in a high state of development. See Isaiah 35:1.



Boys' Dormitory



Administration Building



Girl's Dormitory

School Notes

Olive M. Ingler

On Friday evening, October 6th, the faculty and former students gave a reception in honor of the new students. The Club was appropriately decorated for the occasion with plants, autumn leaves and flowers. After the installation of the new student body officers by Dr. Wiley, the program opened with a speech by the student body president, Mr. Edward Klindworth. Other numbers were furnished by Lauren Irwin, pianist, Esther Fry, reader, and the Dormitory Boys' Orchestra. Rev. A. F. Ingler, the new Dean of Men, made a short talk. Following a general "get acquainted" time, refreshments were served to nearly 300 people.

The students are elated these days to see the smoke rising from the big chimney. Especially on cold mornings they appreciate the heating plant and its faithful Superintendent, Mr. Dent. Help us pray that he will have coal enough all winter "to keep the school fires burning."

Two weeks ago, Mr. Ray Miller invited a band of Home Mission folks to assist him in a young people's service at Boise Valley. Leaving Nampa at four p.m. we stopped at his home and were treated to a fine lunch before going on to church. The people said they enjoyed the songs and testimonies and have invited the band to come back again.

Due to Miss Winchester's kindness the President's offices and Registrar's office have been greatly improved by tinting the walls, staining and varnishing the floors, and revarnishing the furniture. The office force are grateful for these beautifying touches and enjoy doing their part to keep the offices attractive.

The evening prayer meetings in the dining hall at the supper hour are devotionally in line with chapel services.

The College literary society has been organized for this semester. Gladys Flannery is president, Ira Taylor, Vice President, and Lota Channel, Chaplain. The meeting will be held every three weeks, the first program being scheduled for November 11. The program committee is planning on making this a very profitable year along literary lines.

We are glad to have Moses Hagopian one of last year's college graduates, back at N. N. C. this year. He is taking work in Philosophy, Hebrew and Book-keeping with the intention of better qualifying himself for work on the mission field.

We were sorry to hear that Mrs. John Michel had been called home from school in Berkeley by the death of her mother, Mrs. Stanford of Boise. The student body and faculty extend their sympathy to the bereaved ones at this time.

October 21st was Professor Shaver's birthday and the grammar school gave him a real surprise party. They gave him several presents while his room, the seventh and eighth grades, furnished an immense cake, all lighted with 53 candles.

To Burns and back constitutes a long rough trip, but the Home Mission Band say it is well worth while. They report an unusually fortunate trip with no serious automobile trouble either going or coming back. During their stay in Burns the loyal Nazarenes there entertained them royally and sent them homeward with a splendid lunch for the journey. Best of all, the members of the band came back spiritually refreshed and newly inspired to keep on telling and singing the blessed story. God bless the people at Burns!

A band of serenaders surprised Mrs. Wiley and Mrs. Emerson on the evening of their birthdays. N. N. C. students are noted for their aptness in turning out in large numbers, any time of day or night, to serenade their friends.

Miss Ola Hepler, a member of last year's Freshman class, returned to Indiana this fall. The class is sorry to lose this esteemed member.

Miss Green and Miss Morrison have returned to dormitory life after a week's stay at the Sanitarium. When human aid could not cure, the Lord wonderfully touched them in answer to prayer.

Through the kindness and generosity of Mrs. H. B. Magill of Nampa, Idaho, N. N. C. is now the possessor of a museum. Miss Winchester's classroom has been fitted up with cases to display many interesting curios from different parts of the world. Mrs. Magill spent the better part of two days at the school arranging them. We are proud of this very valuable collection.

Brother Jay of Nampa has been holding successful revival services at Meridian. The Home Band has assisted each Sunday, the last day holding a Home Mission Rally there. Five or six carloads went up for the afternoon and the Lord greatly blessed the different ones as they preached, exhorted, sang and prayed. Great interest has been aroused in the town. The church was crowded every night, and Sunday it was hardly possible to get in after 3 o'clock. A large number have been saved and sanctified, and the church membership under Brother Smith, the local pastor who put on the revival, nearly doubled. Praise the Lord!

"Just closed one of the greatest meetings that we have been in for some time. There were many seekers from the very first night and continued until the last night, when about a thousand people were at the service and God's presence hovered over all in a very peculiar manner. When the altar call was given between forty and fifty rushed to the altar. The service closed at near 2 o'clock and most all the seekers prayed through."

G. F. and Byrdie Owen

The Dining Department

Not least among the departments of our school is the Dining Department. Our aim is to furnish satisfactory meals at a minimum cost. In this we are greatly aided by the generous donations of fruits and vegetables from various churches and individuals on our Northwest Educational District. We wish to gratefully acknowledge receipt of canned fruit and vegetables from our churches at Walla Walla, Wash., Cheney, Wash., and Emmett, Ida. Many other churches have some of our jars and are canning fruit and vegetables for us.

The following individuals also have already sent in their offerings of canned fruits: Gus Reiber of Troy, Ida., Mrs. Edw. Ruberg of Clarkston, Wash., and E. J. Redmon of Nampa, Ida. Mr. J. P. Gray presented the College with a load of plums, and Mr. Stephens has as is his annual custom, donated to the College and its connections a great quantity of apples. Others have given squash, lettuce and other edibles, besides some beautiful bouquets of flowers for our tables. For all of these gifts we are genuinely grateful.

Our Dining Hall is not only a place where the physical body is fed but the spiritual man is likewise cared for. Our family worship hours under the direction of Bro. Ingler and Sister Wallace are times of spiritual refreshing and uplift. Some of our greatest revival times in the past have been around our family circle in the Dining Hall. This year likewise we are looking to the Lord and asking Him to have His way in our midst.

E. C. Klindworth,

Manager

Jude's Message to the Sanctified.

(Continued from page 7)

or other commercial enterprise, honorable and necessary as these may be. All honor to the men who, determined to stay in the ministry find it necessary to work with their hands in order to support themselves; or who having money invest it to the glory of God that they may more largely support the work of the Gospel; but woe to that man who prostitutes his sacred calling to a means of commercial gain, or who uses the confidence placed in him as a minister to beguile unwary men into speculative investments of a doubtful character. Against such it is that Jude pronounces the woe, "upon those who run

greedily after the error of Balaam for reward."

3. *The Korah type is defined by Jude as a class of gainsayers or religious anarchists.*

Whether among preachers or laity, this class of people is ready to raise some objection or find some fault. They especially dislike enthusiasm in worship, intensity in activity or liberality in giving. They have never directed a successful meeting, yet they are presumptuous enough to place strange fire in their censors and enter the sacred precincts. This class includes the "theorists" whom every earnest, practical worker comes to dread. As long as a work is small and there is reproach attached to it, these theorists have but little to say; but when prosperity comes—at sacrifices they know nothing about—they at once come to the front with their theories and suggestions. They are always seeking a place of prominence, and unless the children of God stand firmly against them, these wordy talkers will edge their way in, and soon the work goes down with a crash.

God's Guiding Providences

(Continued from Page 4)

two years.

And when the pressure again became heavy, because subscriptions were coming due and unpaid, God in answer to prayer laid his hand upon Brother Little and called him into service. How marvelous are his leadings! When God lays his hand upon a man, that man succeeds, because God is with him. Brother Little's account of his work is filled with inspiration and touches the hearts of the people. We have now old pledges renewed, and in new pledges over \$60,000.00 and our territory is not yet covered. God is with us and we are going on in the same spirit of faith and dauntless courage.

IV. *God has a supreme lesson to teach every man. It is that man shall not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.*

To live a life of complete dependence upon God; to grasp all the promises with a living faith; to lean upon the Word when in trial and affliction; to take no anxious thought for what we shall eat, or what we shall drink, or wherewithal we shall be clothed—this is the supreme lesson of life. How marvelous are the lengths, and breadths and heights and depths of the love of God; how unspeakably precious is He in whom are hid all the treasures of wisdom and knowledge.

Qualifications of an Interpreter.

(Continued from Page 5)

tation is in keeping with the rational understanding of man, if it comes within the domain of good common sense; and then when any truth seems to be beyond the understanding of pure reason, it will, if actuated by real love of the truth, point out and show why it is reasonable that some truths in an inspired Word should transcend the realm of pure reason.

Furthermore the imagination has its function, not in letting the mind soar away in dreams and visions of mental hallucinations, but bringing to the mind of the hearers the conditions of the day and age in which men of other time lived and moved and thought. Thus it is historical in that it constructs bygone ages, and psychological in that it depicts their thoughts and motives, and ethical in that it estimates aright their moral standards.

Then again there must be an intense sympathy with human nature to appreciate the workings of deity with man along the ages and to impart the truth with appropriate application today.

Finally no interpreter will be properly equipped unless he has within himself some power of original suggestion whereby he will bring out of the "treasure house things new and old" and will present them in newness of thought.

As to the range of educational qualifications it includes the whole field of study. Whatever has touched the life of man is needed to understand man, and is necessary for man to impart truth to man. Thus it is that all one gathers from the fields of psychology, philosophy, history, general literature, natural science, sociology, education, comparative religion, Greek and Hebrew and ancient manners and customs will find its place in the interpretation of the Word of God. Accordingly we see that the injunction, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," means no small toil and labor, but if we shrink not from its call, we shall find it brings a peculiar joy and the words of the Psalmist will be fulfilled:

"But his delight is in the law of the Lord; and in his law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

OLIVE M. WINCHESTER.

The College Finances

“That There May Be Meat in Mine House.”

I never did realize as I do now the deep heart cry of the prophet as he uttered the above words. This whole chapter hinges on these words. This is the object for which it was written. “That there may be meat in my house.” Nothing could be done without it, and everything could be done with it. If the meat would come to the house of God, then God’s house would prosper and all connected with it would prosper. Jesus puts this thought in different words when He says, “Seek first the kingdom of God and all of these things shall be added.”

God’s ways are not man’s ways. They are higher, and if we had the proper faith we would do just as God tells us to do and leave the results with Him.

Why not then bring all of the tithes and offerings in? Take care of these things first, and I am sure God will not forsake us in our personal needs.

I certainly expected that all the money pledged in this last effort put forth to raise the debt of the Northwest Nazarene College would be paid in full, for there was only a short time given to make the payment in, hence I thought we could reasonably expect nearly all of it to be paid in on Oct. 16, the day set for the simultaneous offering.

You cannot know my disappointment when I returned to Nampa and found that not much of the money pledged had been sent in.

Now dear ones all, I realize these are hard times and money is scarce, but I know we can all meet our pledges, and we would meet them if we could all see and know the very pressing needs of the institution. Oh! that there was “meat in mine house.” Kind friends, brothers and sisters in Christ let me plead with you to meet your pledges at once. Will not every pastor take this matter up at once? Many of our dear people only need to be reminded that they have made a pledge and they will at once meet it. Do not send us your note only as the last resort. We need the cash. You will at once see that we are placed in a peculiar position. We notified our creditors that our money was to come in on Oct. 16, hence they are now looking to us for their money. What shall we tell them? What can we tell them? Send in your pledge at once and we will not tell them anything, just pay the bills as every Christian Institution ought to do.

I would that I could see every one of you and tell you of the blessing of God upon our young people and the sacrifices of many of them in coming to our school; what many of them are going through in order to obtain this Christian education, the call of God

upon many of them. Oh! that I could tell it as I see it. I am sure that if you were properly and rightly impressed you would not only meet your pledge but would do your very best to get others to pledge, and we would all work together until our beloved and much needed College was out of debt.

I wish to say that I am not in the least discouraged for, as most of you know, I have had my juniper tree experience. God has called us to it and he will see us through. The debts will be paid. I am not discouraged, but I am disappointed, and I do not know whether I am disappointed in myself or with you.

Have I gone at this matter so carelessly that you thought it did not make much difference whether your pledge was paid or not, and that other pressing things could be looked after first? If this is the case I am disappointed with myself. If on the other hand you were properly impressed, and have been careless about this very important matter, I am disappointed in you.

Well, whatever the trouble has been, let us forget and forgive the past by all coming up at once and paying our pledges. We wish to thank you all for pledging, and yet to be downright honest I feel like you ought to thank me for bringing this good, godly proposition to your notice. I would also thank all who have met their pledge so promptly. I trust that we will be able to announce in our next Messenger that all of the pledges have been met. Let all pray to this end.

Yours for success,

J. T. Little

Sanitarium Notes

While Bro. Berger was in attendance on the camp meeting at Nampa he visited the Sanitarium and saw the great need for additional equipment. When he returned to Walla Walla he put the needs of the institution before his people and they gladly subscribed \$150 to furnish the equipment for one of the wards. The Sanitarium staff greatly appreciates this generous offering, and extends our thanks to Bro. Burger and his good people. Perhaps there are others who could do as much in furnishing other wards.

Dr. and Mrs. Mangum have been very busy of late moving to their new home and getting things in shape.

Sister Whitesides held a successful meeting for the Sanitarium at Ontario, Ore. These good people with Bro. Martin as their pastor have always been interested in this work. Sister Whitesides with Sister Hoy are now engaged in a revival meeting in Caldwell.

We hope to be able to announce in the next Messenger that all pledges have been fully met. Will you pray to this end?