

# NAZARENE MESSENGER

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## What Our N. N. C. Has Done for Me

By Rev. E. E. Martin,

Pastor, Church of the Nazarene, Ontario, Oregon

No one cares for mere eulogy, but a fair appraisal of the work of such institutions as our Northwest Nazarene College, is too often left unsaid; we feel, but often—quite too often—fail to speak. I believe that I am far enough removed from my first impressions or a casual judgment, now that nearly five years has passed since I first came to this college, to give something of a fair idea of what the institution has done for me.

Of course, I hardly need to say that the college does not need my recommendation, nor will it be greatly benefitted if I say what I do about it. But they will appreciate it even if I am not distinguished, or if it never happens that at the sound of my name

my eyes know glances when they say, "he was once a student at N. N. C." Mine is appreciation and benefit wholly on my part, while theirs, for aught I know may be the kindly indulgence of those who receive students from almost anywhere and do the best they can for them.

It seems equally unnecessary for me to say that one must bring something to the college. They do not make strong bodies or alert brains to order. It would be well to have a little training in thinking and acting beforehand as a subject qualified for advancement. How well I qualified at this point modesty forbids me declaring. I know his,—I brought a fairly strong body to the Club Dining Hall for quite regular attention and in all credit to every one who presided as president of the Students' Club, I am no mean example of physical health and strength notwithstanding the cry one oft hears about boarding school food.

In every way I am a better man today than I was the first day I found myself in the halls of N. N. C. The work of our classrooms with almost all seriously minded will I believe compare favorably with any institution. There is certainly a great difference between a class of giddy frivolous young people who have scarcely a serious thought, and one of hard-

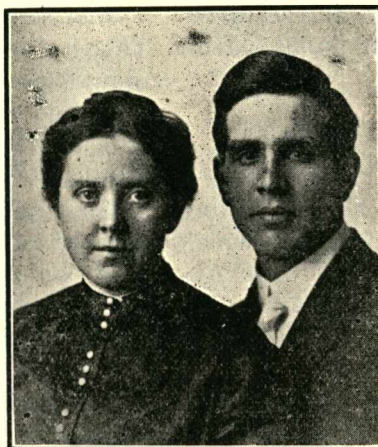
working, thorough-going students who are earnestly preparing for a great life's work. The association of such students, the atmosphere of such a classroom, a professor deeply interested in the personal welfare of each student as well as in the subject taught, if a person cannot make good under these conditions, his case is hopeless. Some of our students, on account of certain circumstances have been forced to attend other institutions, and be it said to the credit of our college, they have been acceptable students, in some cases taking a rating far above the average. In all fairness, I consider that I have received classroom instruction which compares well with any of our smaller colleges.

A further and better part than all else which I have mentioned is yet to be recorded,—that is, the spiritual life and power of the college. I brought an experience of salvation in my heart to my beloved Alma Mater. But my Christian experience has been so far enriched, deepened, established, and kindled with the mighty fires of Divine love that I am almost ashamed of that which I brought to the college. On the shelves of the forgotten, I have laid in the rooms of that college, many a long skeleton of useless and unstable ideas; under the acid test in the laboratory of heart searching I have discerned the false from the true. Therewith, the widening and

deepening of the vision of Love Divine, I have come to know a sweeter fellowship, and to hear a more insistent call of God and the needs of men than ever before.

I recall vividly the little home in Canada where Dr. Wiley, with his ready interest for the student hungry for knowledge, opened my eyes to the possibility of a college education, thanks to him. Of my professors I cannot speak too highly,—their interest in me and their personal help lingers as a benediction and they will linger through other days.

What I am in heart and life, and what I have of efficiency for my life work I owe mostly to N. N. C.



Rev. E. E. Martin, and Wife

# The Coming of the Lord

## The Last Days

**Note:** *This is one of a series of articles on the Coming of the Lord, by Evangelist W. P. Jay.*

"A distinction must be observed between the 'last days' when the prediction relates to Israel, and the 'last days' when the prediction relates to the church. Also distinguish the expression the 'last days' (plural) from the 'last day' (singular); the latter expression referring to the resurrections and last judgment."—Scofield.

(1) The last days as relating to the apostacy and end of the church. I. Tim. 4:1-3 "In the latter times some shall depart from the faith;" II. Tim. 3:1-8 "In the last days perilous times shall come;" Heb. 1:1-2 "God ....hath in these last days spoken unto us by his Son;" I. Pet. 1:4-5 Ready to be revealed in the last time;" II Pet. 3:3-9 "There shall come scoffers in the last days."

(2) The last days as relating to Israel and her exaltation, which is synonymous with the kingdom-age. Isa.2:1-4 "In the last days the mountain (Kingdom, Dan. 2:35) of the Lord's house."

(3) The last day (singular) refers to the resurrection and last judgment; John 6:39, 40, 44, 54; John 11-24; 12-48.

## The Scoffers of the Last Days

One of the characteristics of the last days will be a class of "scoffers" who will oppose in their teaching the doctrine of the second coming of Christ which has been the great "hope of the church." The Apostle Paul describes these teachers as follows:—

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation. II. Peter 3:4."

One of the failures of this latter day class of teachers, lies in the fact that they do not grasp the historical significance of the creative days as embracing a plan of the ages, all of which is comprehended in any thorough study of the "last things."

(1) They are willingly ignorant of the Pre-Adamic earth.

"For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. II. Peter 3:5.

In this verse the apostle Peter refers to the Plan of the Ages. The creation of the original earth was in the dateless past. "In the beginning God created the heaven and the earth." Gen. 1:1. The six day's work as described in Gen. 1:3-31 was not at the beginning of the first day as described in the first verse.

The exact way in which the Pre-Adamic earth was created is not revealed in the Scriptures. Moses makes the simple statement, "In the beginning God created the heaven and the earth." This verse then covers the whole period of the formation of the earth and its preparation as the habitation of man. Plato informs us that the Egyptians thought that the earth and the heavens originated out of a kind of pulp, and that men were generated from the slime of the river Nile. Other sages of Egypt held that the world was hatched from a winged egg. In Acts 7:22 the Scriptures state that Moses was "learned in all the wisdom of the Egyptians" but refers to neither of the above statements, in all probability because God had revealed to him on the mount, the manner in which the earth was created.

(2) They are willingly ignorant of the chaotic earth.

"Whereby the world that then was, being overflowed with water, perished; But the heavens and the earth which now are, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." II. Pet. 3:6-7.

This Scripture evidently does not refer to the flood. That it does not, is clear from the fact that the world did not perish during the flood. Not even all of the inhabited earth, for besides Noah and all his house, two of every living thing of all flesh that were with him in the ark were saved.

The original earth must have been very beautiful, covered with vegetation and inhabited with fish, fowl, animal and perhaps human life. We do not know just how long it continued in this condition, but an awful catastrophe befell it and it became "without form and void." Gen. 1:2.

Mr. Clarence Larkin says that "In the remarkable passage in Ezekiel 28:12-19, there is revealed under the title of "The King of Tyrus" a being of surpassing beauty and wisdom, who had been in the "Eden" the "Garden of God." Not the Eden of Adam's day, but possibly the Eden of the earth as it was first created. This being is spoken of as the "Anointed Cherub that Covereth," who "walked upon the Holy Mountain of God," and was "perfect in all his ways from the day in which he was created, until iniquity was found in him." But his "heart was lifted up because of his beauty," and his wisdom was thus corrupted. As no King of Tyrus answering this description has, as yet, existed, this passage is taken to be a prophetic portrait of the "Antichrist" and as antichrist is to be an incarnation of Satan, it probably is a description of Satan before his fall. The intimation of this Scripture then is, that Satan, with a host of angelic beings, then occupied the earth.

# Modern Truths from an Ancient Book

## A Series of Studies in the Book of Job

### III. God's Establishment of a University

Satan had twice challenged the integrity of Job. His second challenge was as much deeper than the first as man's interest in life is deeper than his interest in his possessions.

"Skin for skin, all that a man hath will he give for his life" was the conclusion at which Satan had arrived in his observation of men generally. That this holy man of Arabia, and holy men of all ages were different remained to be proved. God therefore determines to establish a university for original research, and to work out before the wondering eyes of the inhabitants of the heavens an experiment which should prove the infinite power of divine grace in the heart of man. Accordingly we shall note the following important particulars in the progress of investigation.

#### Outline

The Problem: The Question of Suffering in its Religious, Ethical and Practical Aspects.

1. Job's Bewilderment, (Chapter 3).
2. The Priestly Argument of Eliphaz and Job's Reply.
3. The Scholarly Argument of Bildad and Job's Reply.
4. The Practical Argument of Zophar and Job's Reply.
5. The Development of Job's Negative Argument.
6. The Development of Job's Positive Argument.
7. The Consummation.

#### Job's Bewilderment

1. *The Establishment of the University for Original Research.* Man needs great buildings and expensive equipment for successful original research in university work. When God would establish a university, all he needed was a holy man afflicted with a dread disease, an ash heap outside the city walls, a broken piece of potsherd and the changing sky above.

2. *The Problem Presented.* All knowledge it is said, begins in wonder. Job is thrown into hopeless confusion by his new experience. He is unable to find himself or to adjust himself to his new experience, so out of harmony with all his previous teaching. In the bitterness of his soul he cries out, "Why was I born?" "Why did I not die in infancy?" and "Why do I now live?" The last and greatest wail of Job is in some true sense, a statement of the problem under investigation, i.e. "Why is light given to a man whose way is hid?" Job in the agony of his soul is not able to adjust his thinking to his new experience; and it is at this point that the three friends come, presenting the solution of his problem in its

threefold religious, ethical and practical aspects as held by the older wisdom philosophy.

#### The Priestly Argument of Eliphaz

1. *The Character of Eliphaz.* Eliphaz is a priest, with the intellectual acumen of an educated man blended finely with the delicate sensibilities of one long accustomed to deal sympathetically with human problems of suffering and distress. He would pass for a high type of a Christian gentleman and a wise and successful minister of the Gospel in many, if not most, modern churches.

2. *His Introduction.* The culture and refined manner of this priest stand out most clearly in the courteous and tactful approach with which he meets the suffering servant of Jehovah. Notice the delicacy of his approach.

"If we assay to commune with thee, wilt thou be grieved? But who can withhold himself from speaking? Behold thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upheld him that was falling, and thou hast strengthened the feeble knees." (Chapt. 4:1-4)

But it is well known that those who are able to speak the most sympathetic words, are also able if they desire, to speak the meanest and most cutting words. The words of Eliphaz are as keen as a razor. Notice what follows this beautiful introduction.

But now it is come upon thee and thou faintest; it touched thee, and thou art troubled. Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? (Chapt. 4:5-6)

How often have we discovered this in modern, holiness fighting preachers. The softness of their words, their eulogies, their apparent interest, -all of this fails when one of their members gets "the blessing." If misfortune overtakes the true saint, they are ready at once, with their polite, but keen, cutting words. "I thought sanctification delivered you from all imperfections?" "If you are such a favorite with God, why does God allow you to be visited with such misfortune?" "You have been teaching others the way of holiness, evidently God is not pleased with your high profession, else why this evil visitation?" Have we not all heard words like these?

3. *His statement of the Wisdom Position.* Eliphaz next states the position held by the ancient wisdom philosophers, which is as follows, -i.e. that God rewards the righteous and punishes the wicked, and this reward or punishment is administered in this life and by means of material things.

"Remember I pray thee, whoever perished, being innocent? or where were the righteous cut off?"

Even as I have seen, they that plow iniquity and sow wickedness, reap the same." (4:7-8)

Then follows a veiled threat on the part of Eliphaz that those that maintain that they are made holy in this life, will suffer greatly at the hands of those who are leaders in the worldly churches. It is generally known as Eliphaz' "lions' den."

"The roaring of the lion, and the voice of the fierce lion, and and the teeth of the young lions are broken.

The old lion perisheth for lack of prey, and the stout lions' whelps are scattered abroad." (4:10-11)

Job is threatened with the wrath of those ungodly leaders who are ever displeased with those who profess the blessing of entire sanctification; he is informed that even though he might through constant strife maintain his position, yet his support would be cut off and the better charges taken away from him; and finally that the young would be given no opportunity for advancement and would be scattered abroad. These threats have been hurled at many a sanctified man or woman, but God who was able to deliver Daniel, delivered Job and will deliver every one who is faithful to this great dispensational truth.

4. *Eliphaz' Claim to a Spiritual Experience.* Eliphaz lays claim to a religious experience which is especially characterized by the spectacular.

"Now a thing was brought to me, and mine ear received a little thereof,

In thoughts from the visions of the night, when deep sleep falleth upon man,

Fear came upon me, and trembling which made all my bones to shake.

Then a spirit passed before my face; the hair of my flesh stood up:

It stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice saying."

It would seem that the claim made to the wonderful and awe-inspiring experience was intended to impress Job with the power of God manifested in the life of this priest. There is always a certain appeal in these spectacular experiences, to a class of people who are seeking some fanciful, abnormal, religious experience. Claims to special divine power, gifts of healing, speaking in tongues, claims to special wisdom or miracle working power, are of the same nature of this experience of Eliphaz and finds its root in spiritual pride.

It should be noticed that there is to be found in these verses, practically all the elements of fanaticism. Notice the following, "partial truths," "secrecy," "sleepy notions," "fear," "trembling," "bone-

shaking," "spirits," "spiritualism," and "unknown tongues." No experience is to be trusted that does not grow out of divine grace, that is not founded upon truth, and that does not produce the effects of truth in the life. Job was not to be deceived by any false claim of revelation or religious experience, even though such claims were accompanied by awe-inspiring manifestations.

ε. *The Arguments against Holiness.* The arguments presented by Eliphaz are still used against those who profess the blessing of entire sanctification. Strange that these words should be quoted by opposers of holiness yet they are not unfamiliar are quoted without regard to their authority.

"Shall mortal man be more just than God? shall a man be more pure than his maker?"

"Behold, he put no trust in his servants; and his angels he charged with folly;

"How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?"

"They are destroyed from morning to evening; they perish for ever without any regarding it.

"Doth not their excellency which is in them go away? They die even without wisdom." (4:17-21)

The words quoted so fluently against the holiness people, are in reality the words of Eliphaz' ghost. When he heard them, they made the hair of his flesh stand up, and all of his bones to shake, and they have been used in an endeavor to frighten holiness people ever since that time. This "vision in the night" was some sort of a nightmare which disturbed the rest of Eliphaz and was mistaken for a divine revelation. It has likewise been quoted as of divine authority in opposition to the doctrine and experience of the "second blessing, properly so-called" but attention to its origin dispels its power.

Notice also, that Eliphaz maintains that dwelling as we do in "houses of clay" it is impossible to serve God with a perfect heart. This is Calvinism before Calvin's day. It is representative of a great class of people who still believe that it is impossible to be sanctified while dwelling in this mortal body and that this grace can only be received as "dying grace" in the hour and article of death.

Eliphaz concludes his address with an exhortation, counseling Job to repent of his profession of this exalted state of grace and to humble himself before his maker, assuring him that he will be redeemed from his infirmity, disease, war and famine (5:17-22); that he will be restored to his former prosperity (5:23-24); that his posterity shall be great upon the earth (5:25) and that he shall come to a ripe old age and die in peace. (5:26)

In conclusion he again states his Wisdom position; "Lo this we have searched it, so it is; hear it and know thou it for thy good." (5:27)

# The Bursar's Page

## Words Like These

### Encourage Us

"Enclosed please find check for ten dollars (10.00) which I pledged last fall to be paid March 1st. Am sorry that I cannot make it more at this time, as I feel that I want to share in the great work of lifting the debt from the College.

I am glad for the victorious reports from the school and certainly wish for it all the success possible, and pray that God may bless the leaders of what I believe to be, the best college in the land, making them and the school a continual blessing to all who come in contact with the institution in any way.

Trusting that God will continue to lead and to bless your efforts, I am,

Sincerely yours,

A. W.

I have received the NAZARENE MESSENGER for three years and it has been a real treat to me. S. C. Kansas

## Greetings from Arizona

I am unable to write to all of my friends in Nampa, and felt that it would be pleasing to the Lord to write a note to the Nazarene Messenger. We are having lots of sunshine here in Arizona, everything is pretty and green and the farmers are busy putting in their crops, but it does not seem like home to me. I am so glad that I still have a testimony for Jesus, and victory through the precious blood.

I feel somewhat homesick for Nampa, and God only knows what it meant for me to leave dear old N.N.C. Although I was not a student, I dreaded to take little Aubrey out of the Grammar School. We thought that this country would be better for my health and I am glad to say that I am improving and am now looking forward to better days. When we came here there was no Nazarene Church in the place, but about Christmas time a Nazarene preacher from Summerton came and preached in an old pool hall. Since then, they have rented a little hall and have secured Brother Arthur Lewis and wife as evangelists. At the close of the meeting it was decided to organize a Sunday School and I was surprised when they asked me to take the superintendency. I felt that I could not do it, but after praying over the matter, the Lord made it clear that I should accept the office and He has promised to give me strength. I want all who read this to pray that God will answer prayer and give us success in the work here. I am not a leader but I want Jesus

to lead me and where he leads me I will follow, hoping that I may also lead some one to him.

Mrs. Dena E. Hill

Northwest Nazarene College has a loyal student body. Wherever you find a former student of this institution, you will find that student of this institution, you will find that student turning with fond remembrances of the Alma Mater. The following letter is from a former student the sister of one of the instructors in the college. She writes from California as follows:-

Please find enclosed an order for \$6 50, \$5.50 of which is my tithe and \$1.00 I am sending to help print the eight page NAZARENE MESSENGER. I would not forget to say that I certainly appreciate your prayers to God in my behalf. I am yours sincerely,

Gertrude Johnson.

Miss Johnson never fails to remember the college with some offering or some words of appreciation. We thank God for Miss Johnson and for the hosts of loyal students that bear this institution up in intercessory prayer and who pour out their means, whether little or much, for the support of the college.

## "Forward March"

Just because we have reached the beginning of the SECOND SEMESTER with all bills and salaries paid in full is no reason why we should in any wise relax or even stop to take a breathing spell, but on the contrary since we are on the aggressive let us keep the enemy on the move by obedience to the command—"forward march."

Let us keep the load moving lest by stopping we mire and get stuck. The writer saw a motto the other day, "To-

gether we stick, divided we're stuck." This expresses what we desire—COOPERATION.

There is just one (right) way of making the school go, financially, and that is by cooperation. That means the parents who send their children will do their duty by paying promptly their expenses. The students who are looking out for themselves will be equally prompt in paying their bills, and the institution will use the wisdom that God has given it to conserve and wisely administer, and truthfully all count for every cent received and disbursed.

One man alone cannot make a financial success of the business end of your college. A committee or board, even though it be appointed or elected by you—the people—cannot make it a financial success but all together patrons, board, committee and servant working in harmony, we say WORKING, PRAYING and PAYING, will make the grade surely, even though we may be compelled to shift gears.

"But," you may say, "what am I to do? What part of the load should I bear? I have paid my children's expenses." To you, dear brother, we would say, "Thank you." Keep praying for us and help your district bring up the Budget, because it is true that the charges made for board, room and tuition do not cover the expenses and that is the reason why your district has voted the Budget."

The conclusion of this matter of Cooperation, should be a resolution on the part of us all to simply keep PAYING and PRAYING: the command obeying, "Forward March."

We wish to correct an item in the last Messenger. The contribution to the college reading Nampa Investment Corporation, should have read Eugene Emerson.

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of

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**NAMPA - - - IDAHO**

# □ The Students' Page □

Edited by Glenn Wallace

Since Spring has evidently come to stay and has started in earnest, the campus is again the scene of action, outside of school hours. Athletics, that is the kind of athletics we have, are popular. To explain what I mean—there seems to be two purposes in athletics, one, to systematically train and develop the human body, the other, simply for recreation. Our athletics are for recreation; with the right amount of competition we play at our sports. Of course we have a good time. It doesn't take interscholastic competition to produce the zest of the thing either. We haven't a million dollar's worth of equipment but we have something for everyone to do.

The athletic activities of the school are handled by means of two bodies, the Girl's Athletic Association and The Boy's Athletic Association. A portion of the Student fee is allotted to each of them and they tend to the purchasing of their own equipment. The officers of the two associations for this year are as follows:

## GIRLS

President-Myrna Waller  
V. President-Doris Eastly  
Secretary-Martha Tracy  
Treasurer-Pauline White  
Custodian-Genevieve Dixon

## BOYS

President-Glenn Wallace  
V. President-Clifton Johnson  
Secretary-James Neil  
Treasurer-Roy Swim  
Custodian-John Mandtler

To those who have followed with unflagging interest the actions of the Ortonian Literary Society we feel that it would be altogether fitting and proper that we here-with inscribe for your benefit one of our programs; not a special one but a regular one. Those given thus far since the re-organization of the society have been good. The one given below is to be held on Friday evening, March 21.

- Devotional.....Chaplain  
1. Reading.....John Dean  
2. Vocal Solo.....Velma Meggers  
3. Impersonation.....Edith Carter  
4. Debate—  
Resolved: That the Phillipine Islands should be given their independence.  
Affirmative-Ruth Born.....Neg-  
ative-Bessie Flowers  
5. Quartett.....Elmer Otterbein, Glenn Wallace, Calvin Emerson, John Dean  
Benediction.....

The "hard job" in a literary Society is the Program Committee. They have a responsible position and they deserve a lot

of credit. The present committee consists of; Elmer Otterbein, Chairman; Genevieve Dixon, and Audrey Phillips.

The school orchestra under the direction of Professor Bouchard is making fine progress this year. Their first public appearance was on the joint recital of the Music and Expression departments, the first of the semester. They have a good instrumentation and their selections sounded well balanced. Most of the orchestra play at the church services also. On Sunday evening March 16, they went to Caldwell and assisted Rev. Gilmore, pastor of the Nazarene church there, in raising the debt off the church. They played several special numbers.

The chief social event since our last edition, was the party given on Friday evening February 29, by the Seniors of the Academy, for the Juniors. Beside the customary "good time enjoyed by all" an added feature was the paper fight. We will not mention any names for various reasons, but it seems to us, that some people do pretty well for having a blind-fold over their eyes. N'est ce pas?

On Tuesday, March 11, Major White of the Salvation Army, who has charge of the work for that organization in Utah and Idaho, and Captain Flack of the Nampa Corps, were with us at Chapel. The Major's address, which gripped our hearts and stirred our minds, was given with an earnestness that made us feel the interest he has in his work. He is an affable speaker. We are especially pleased to state that he began his talk without giving the inevitable formula "I am so glad to look into your shining faces, etc, etc; It was refreshing.

The week was full. The next morning Lum Jones was with us. He came up from Ontario where he is holding a meeting for E. E. Martin. He is quite a frequent visitor with us, but he is always welcome. His messages, if they are unique are strong and undeniable. We have not forgotten the wonderful revival we had with him a year ago.

In the afternoon General Superintendent Goodwin arrived. He spoke at the chapel at 3 P. M. and at the church in the evening. The next day he spoke three times. We don't have him with us often enough to let him off with any less. His sermons were excellent, of course, in every way. It encourages us and inspires us to see a man of deep spirituality and broad intellect. His special message to the students on Wednesday afternoon was especially good. The burden of his message

was, "if our colleges do not turn out young men and women who are willing to start at the beginning and work up, our colleges will have failed." On Friday March 14 we had "campus day." It was not our regular campus day but an extra one to plant some shrubbery and flowers sent to us by friends at Kalama. We bordered the campus nicely with them and when they all grow out, it will make a wonderful difference in the landscape. There were rose-bushes, lilac-bushes, lilies, ivy and other things. The front of both of the dormitories were fixed up also with flower beds and lawn. The feature of the day was to have been a baseball game between the College and Academy, but on account of a little dust storms and other unavoidable events it did not occur. On "regular" Campus Day, however, we will see.

One of the members of the College Junior class, Miss Myrna Waller left recently for her home in Seattle. The ill health of her mother necessitated her going. We miss her. Besides being assistant matron Miss Waller was president of the Girls Athletic Association, and above all she was a genuine patriotic student. But she won't be gone forever; she will be back next year.

## THE STROLLER NOTICES—

- That Spring is here.  
That in the Spring "a young man's" etc.  
That the faculty know it is Spring and that "in the Spring a young man's" etc.  
That Clarence Hepple is wearing a straw hat,  
That that is another sign of Spring;  
That Harold Bottemiller "gapped" in chapel the other day;  
That Lum Jones noticed that he "gapped;"  
That Percy Bartram is learning how to discipline the fifth and sixth grades,  
That the fifth and sixth grades think he is learning how-too;  
That the tables in the dining room have plants on them now,  
That that makes things look nicer;  
That there is a "French table" in the d.r;  
That there is a "Spanish table" in the d.r;  
That there is a "Senior table" in the d.r;  
That the Spanish students sing on Sunday aft. noons at the Spanish hotel on the North side,  
That Miss Haselwood is their leader;  
That the French students just recently emerged from a three-day exam;  
That ten-minute speeches all in French aren't the easiest thing in the world;  
That the Oasis is getting along splendidly;  
That it won't be long before it will be out;  
That its mighty windy.

## The Alumni Page

The Alumni page appears again; we are sorry there is so little concerning the Alumni members. The very absence of more items of news proves our need of some medium of exchange between our graduates. Letters sent to the address last given us by some of our graduates failed to bring a reply. Evidently they have gone elsewhere and the school has lost track of them.

### Scattering News

We were glad for a word concerning Mr. Shattuck, Class of '19. He has for the past two years been teaching in a Friend's Academy in Friendsville, Tenn. The absence of the principal during most of the time has made him acting principal. He too has discovered that it is not meet for man to live alone.

Mr. Mills, whom the class of '23 most sincerely regretted to lose at the close of their Junior year, gave us this information. He adds: "I hope the Alumni page will be a permanent affair as that will help me keep track of my N.N.C. friends."

We had the pleasure of meeting Miss Thompson, '17, in California last year when she came to San Francisco to visit the local Y.P.S. since she was district president. She is a graduate nurse now, and is still looking forward to India.

Of course Dr. Mangum, '19, and his wife '21 are still nobly carrying on the work of the Sanitarium in Nampa.

We haven't heard any recent news from Mr. True, '21, but there is one thing about our missionaries—we know they are always "staying put."

Word reaches us that Mr. Owen, '23 and his wife came near to suffering death from gas poisoning. The particulars we are not able to give, but the doctor reached them only in the nick of time—two or three minutes later would have been too late. They are in evangelistic work, and this occurred during one of their meetings.

### Give Us More Preaching

Bishop Quayle defined preaching as "A strange infatuation. A man is as if in a very high and holy dream. He sees Christ. He is caught up, raptured away and on high. He sees and hears, and what he sees and hears, he is, with hot heart and burning lips trying to declare. Preaching is a radiant, heavenly, apocalyptic business. There is nothing like it. It is solitary as the angel standing on the sea."

"Zion's Herald" quotes this definition

and adds "We reverently utter the prayer 'If this is preaching, God send the world more preachers'."

"Life cannot be lived at its best in absolute solitude; neither can it be lived best if we are always in the company of others. Continual solitude makes us morose; Continual companionship makes us shallow. We need both society and solitude if we would be evenly developed."

"Dictate no terms to Providence. At whatever cost accept the service offered you, high or low, far or near; then burn to the socket." Hitchcock.

President Roosevelt said in a public address, "People educated in intellect and not in morals and religion will become a menace to our nation."

### God's Place for You and Me

"Somewhere in the world there is a work for every man. Until a man finds that work he need never expect to use himself to the full capacity." When G. Stanley Hall spoke these words, he uttered a great truth. There is *the* place in life for every man. Happy is the man who discovers that place. He is adjusted to life, throws the whole of himself into his work, and becomes the man who accomplishes things. This is true in any phase of life and especially is it so in the life of a Christian. If one, apart from divine aid discovers the work for which he is fitted, becomes outstandingly successful in his line, how much more successful will be the one whom God directs into some line of His work. The latter will not only have all the advantages of the former, but will also be in a position where God will help him to the highest extent. Dr. Steele says that we are not only responsible for all we can do, but for all we can do, plus all Omnipotence can do through us. A grave responsibility!

There is only one possible way for us to discharge this responsibility resting upon every one of us; that is by finding and doing the work Omnipotence has marked out for us. Not a Christians are fortunate enough to discover the very center of God's will for them. Just as in the natural world there are misfits, resulting in personal discontent, and also a loss to society from misdirected energy and talent; just so in the Christian world there are misfits resulting in a personal lack of the fulness of joy which the right work brings, and also a loss to the kingdom of God because His plan was in a measure thwarted in one instance.

Only the Christian who finds "that work to which he can give himself to full capacity," discovers the depth of satisfaction, intended for humanity and the joy of being a laborer together with Him. Almost unlooked-for progress will accompany his work; God will send delightful surprises of success to crown his labors; things will come to pass when he realizes that the human efforts exerted were not sufficient to warrant such marvels of divine grace. Is this not Scriptural?—unto Him that is able to do exceeding abundantly above all that we ask or think, according to His power that worketh in us." Eph. 3:20. If the latter part of the verse is true in our lives, we may expect the first part to be done. God is looking for men and women so abandoned to Him that he can do with them whatsoever is pleasing to Him. When He has perfect liberty to put one into the place He designed for him, it will then be His great pleasure to manifest to the world what he can do. One so located need not be surprised if the so-called impossible be accomplished within the sphere of his influence. When such is the case he is not disposed to take the credit to himself, for he realizes too well that it is the work of his Major Partner.

Oh for more divinely placed people! We have a number but why do we not have more? Simply because the Enemy fights God's perfect will in the lives of his children, with all the power and subtlety of Hell. Only eternity will reveal the number who failed to reach the place of their highest usefulness and blessing in the world, under God.

God has His best things for the few,  
That dare to stand the test;  
God has His second choice for those  
Who will not have His best.

I want in this short life of mine,  
As much as can be pressed  
Of service true for God and man;  
Help me to be my best.

I want to stand when Christ appears  
In spotless raiment dressed,  
Numbered among His chosen ones,  
His holiest and best.

I want among the victor throng  
To have my name confessed;  
And hear my Master say at last,  
'Well done; you did your best.'

Give me, oh Lord, thy highest choice  
Let others take the rest;  
Their good things have no charms for me  
I want thy very best."

# Educational Day

Sunday May 4th has been set apart as Educational Day. As announced by the President of the General Board of Education, it is expected that on that day all our preachers present the cause of Education and urge our young people to secure their college training in our own institutions. It is also requested that on that day an offering be taken to bring up the budget and to clear up any deficit in current expenses.

## Does Education Pay?

The Council of Church Boards of Education say that it does. With no schooling, of five million, only 11 attained distinction. With elementary schooling, of thirty-three million, 808 attained distinction. With high school education, of two million, 1245 attained distinction. With college education, of one million, 5768 attained distinction. The child with no schooling has one chance in one hundred fifty thousand of performing distinguished service. With elementary education he has four times the chance. With a high school education he has eighty-seven times the chance and with college education eight hundred times the chance. Dear parents begin now to prepare for the sending of your boy or girl to N. N. C. next fall.

Laurel, Mont.  
March 3, 1924.

Mr. J. E. Janosky,  
Nampa, Idaho

Dear Sir:

You will find enclosed six (6) dollars which our Young People's Society wishes to give to the Students Loan Fund.

We regret that we haven't more to send but we are praying that in the near future we will have more to send again.

May God abundantly bless the College and its work.

Yours in the Master's service,

(Signed) Edith A. Huston, Pres.

Don't you know that this six dollars encourages the school? We see down the future many Young People's Societies joining with Laurel in the great work and the Student Loan business is a great work. It is now receiving the attention and thought of many great minds. In 1921 the Harmon Foundation was incorporated in New York for the purpose of making loans to worthy students. The efforts of the organization are based upon a fundamental belief that contribution of service is of more lasting value than a gift of money involving no exercise of initiative or sustained effort on the part of the student who receives the gift.

The writer is of the opinion that an outright gift to a student will hinder rather than help. We appreciate those things for which we honestly strive and labor,

more than we ever could the unearned dollar. Then too, worthy aggressive students, never desire to become the objects of charity, but oftentimes because of unavoidable circumstances a small loan which they are more than glad to repay, with a reasonable rate of interest, will be highly appreciated. If every one of our Young People's Societies would place in this Students Loan Fund the amount that our Laurel young people have put in and do it before school opens in September, we are sure that two or three of our worthy students could be helped through the coming year.

At any rate young people, this would be a fine thing to think about and also to pray about.

## Bank Failures in the West

The National City Bank of New York comments on the many bank failures in the west and gives as a reason "the rise of prices during the war and the subsequent DECLINE." We must admit that we have not felt the decline to the degree that it has been noticeable by our purchasing agents nor do we wish to exploit our opinion regarding the bank failures, but we do think that it would not be a bad policy for you to draw out enough today to pay the College in full. After all a receipt in your hands is always safe.

## He Who Laughs

### Last Laughs Best

At the beginning of a semester when the students have come from the east, west, north and south bringing with them the cash for their expenses, and salaries are promptly met, all bills are paid on sight and still when this is done there remains a nice bank balance—everybody SMILES, and they really do, but when the last month of the semester rolls around, and it does, and for some UNACCOUNTABLE reason the pay check comes, but alas a day or two late, everybody still smiles and they should, but what if the check failed to come, would we still smile? No, perhaps not, but it might pay to LAUGH.

## Little Sermons

Selfishness, self-sufficiency, and sensuality will dim the spiritual sight, and destroy the moral sensibility which is so imperative to spiritual vision.

Sanctity of soul, sincerity of spirit, and self-surrender are the three conditions necessary to spiritual sight.

A great life is so ostentatious that men do not appreciate its greatness until its light has burned out.

The best sermon on the "Science of Salvation" is a soul saved.

The Phasisees could argue the man born blind out of many a position, but no logic in the world could argue a pair of seeing eyes out of his head.

Christianity's greatest enemy is the man who stifles investigation, and smothers conviction in himself and others.

Faith's most fiery trial is the last hour before faith's final triumph.

Address all correspondence regarding the liquidation of indebtedness to  
**H. Orton Wiley, President,**  
**Northwest Nazarene College,**  
**Nampa, Idaho**

### THE NAZARENE MESSENGER

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