

# NAZARENE MESSENGER

Official Bulletin of Northwest Nazarene College

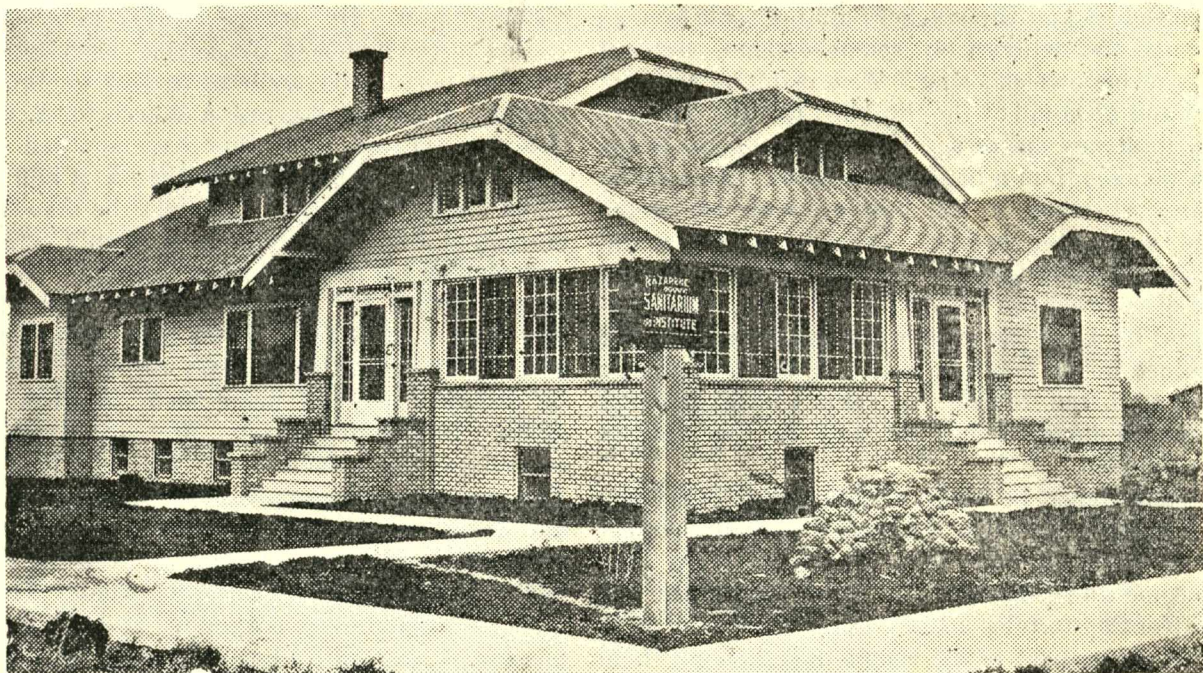
VOLUME VII.

NAMPA, IDAHO, FEBRUARY, 1924

No. 2

## Reasons Why Some Pastors Fail

Professor Sanner Tells His Class Why Some Pastors Fail. The Lectures Will Be Helpful to Every Prospective Preacher and Worker.



Nazarene Missionary Sanitarium and Institute

There are qualifications to which we must give attention besides the spiritual, prayerful life,—things which used are an asset, and which neglected become a liability. We each have a moral weakness, and here we must study ourselves, and buttress against failure. Judas had a moral weakness, entertained it and went down. We must not be a Judas! The devil knows our moral weakness, and here it is he will seek to overthrow every pastor. We must fortify against him. There are three things in us that greatly appeal to a man of the world, namely, sincerity, frankness and honesty.

A man can be absolutely good in character, yet fail in the pastorate. Here are illustrations from life, of good men I have known to fail, and who later discovered their weakness, overcame it and made good. I will enumerate these failures, only that we may get the practical lesson.

1. Failure in Pastoral Visitation. This young man could preach and pray like a streak, and lived well. In his preaching and praying he was next to the best;

he was cyclonic in the pulpit. His outward life was above reproach. Notwithstanding the people complained and wished for another pastor. He failed in four pastorates, and the general complaint was, "He will not visit." He knew he should visit but had not the moral courage to do what to him was an unpleasant duty. He finally promised God to visit in the community. He visited a great deal, especially active among the "Flu" patients. In three months he redeemed himself to the whole community except the church people. The church is more unforgiving in such cases than sinners. A sinner got up a petition (every signer a sinner) petitioning the assembly to have him sent back, they themselves promising to support him. But because of opposition from the church he was not sent back. He changed pastorates and ever since has been making a success. He is liked by church and community. A pastor cannot have success without visitation. Indiscriminate visiting is hardly the plan. Watch your congregation for opportunities. Read the faces, and go where the

door opens, where there is a chance of doing good. Do little chores, play with the children, talk about and be interested in the things he is interested in and the Spirit will make a place for you to reach his soul.

2. Failure in Kindly Consideration. People even after they get the "blessing" are more or less sensitive. Practically everyone is more or less sensitive along some line. Especially are they sensitive concerning (1) money matters, (2) their children, (3) their place or position. This brother was arbitrary about matters of the church. He had a charge in a city of fifteen thousand people, the opportunity of his life. His moral weakness was his arbitrariness. When he first entered the charge, the Sunday School superintendent and the teachers did not suit him, so he planned and deliberately removed them, putting in those of his own choosing. As a result he lost the respect and goodwill of the church. He was also arbitrary in money matters. He was more strict about money pledges than a bank about notes. This led to a misunderstanding of the brother, and the people said he was after money. Because of this moral weakness he was a failure. Before his next charge he had discovered the reason for his failure, corrected it, and his next pastorate was a great success. He determined not to mention money in his next charge in order to break himself in, and whenever there were special money needs he sent for the district superintendent.

The pastor must be kindly considerate to every one in his ministry. He must not be arbitrary and *cannot afford to see everything*. If he will permit it his ears will become a will-barrell. He must not grant too much attention to tales about folks. The pastor must first win the respect of his people, and then get them to do the things he desires done. He can be boss without them knowing it. He cannot arbitrarily do things, for other folks have desires and feelings of their own.

3. Failure in Money Matters. The religion of the world is honesty. If a man is honest, no matter how wicked he may be otherwise, the business men usually says he is alright. Though a man is good, yet if he is slack in money matters his profession of religion becomes a joke to the world. Unfortunately because of poor salaries, the ministry has a peculiar temptation here. The many needs of the home, family, etc. press in upon him, but he must guard this portal with the lion-like watch-dog of will and stay within the means of his salary or income. *He must be kind and considerate too, while in financial stress*. If the grocer says a few times, "That preacher is a poor payer" the preacher's influence is spoiled. This brother would let his bills run, loosely keep promises, etc., until the business folks lost confidence in him and began to withhold credit. He had won the confidence of the grocer's wife and daughter, who were attending his church. Both were considering joining the church but because of his slackness in money matters

he lost their confidence. He owed a monthly bill, bought a supply of picnic nic-nacs and left for his vacation without paying it or offering any explanation. He not only lost the grocer's confidence, but made him mad. A pastor should not be slack along these lines; if he cannot meet his obligations he should be frank and open to the creditor in saying so. Those in public places can use their tongues as easily against him. He must always be "Johnny on the spot" when it comes to financial obligations. Do not give the devil a chance here, nor his crowd a club.

4. Failure in Pulpit Preparation. This brother was a success in every way, except in the sermon. He was liked by everybody. The business men spoke highly of him. He was a genteel gentleman, and visited in the homes of the people acceptably, had a pleasing personality and was zealous for the cause of Christ. But after serving a church for a year, the Board would say, "We must have another preacher next year." "Why, isn't Brother X a fine fellow?" "Yes," they would say, "Against the man we have nothing at all. As a man he is simply fine, but he cannot feed his people in the pulpit." So here is another cause for failure. People who attend our meetings must be fed. When they come once, we must make sure as we possibly can that they will not be disappointed, and make them desirous to come again. Intellectual feasts are not enough. The church has many such kind. We must feed the soul. This means much time in secret prayer, meditation and devotion. Dr. Bresee could prepare only two sermons in one week, and said a preacher would do well to prepare one live sermon a week. The sermon must be prayed over, soaked in, and made a sort of passion of our soul when delivered. If you can stir a man's soul he will come again to hear you. We must not fail the people in holding forth the Word of Life.

This young man failed because he visited at the cost of secret prayer and sermon preparation. The pastor must strike a happy medium, and buttress against his moral weakness.

Other reasons enter into failures, but these we trust here mentioned will help us to be on our guard. We must remember that different communities and people require different methods, manners, and sermons; we must pray earnestly that God will help us to adapt ourselves to the need of the people whom we serve. Plans that would succeed in one place may fail in another. Tactics must be changed sometimes, but the one note stressed in our messages is always safe, "Christ, Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1:28. This is Paul's example.

Subject: Christ.

Manner: Warning on the one hand, teaching on the other.

Object: To present every man perfect in Jesus.

# Modern Truths from an Ancient Book

A Series of Studies in the Book of Job

## II. A Vision from the Heavens

It must ever be remembered that the insight into the dealings of God with man as given to the readers in the prologue of this book, is withheld entirely from Job. Could he have seen behind this earthly screen as the readers are permitted to do, could he have heard the challenge in the heavens, it would doubtless have proved a supreme incentive to endurance but in all probability would have proved the immediate solution of his intellectual and spiritual problems. It must likewise be remembered that in our earthly trials we are not permitted to see behind the veil, and view the process of trial through which we are often called to pass, but we have this advantage: we have revealed to us in this trial of Job, the source of the attack, the care which God has for his people, and the delight which he takes in those that endure to the end.

1. *The Assembly in the Heavens.* As readers of this sacred book we are permitted to look beyond the narrow confines of earth and catch a vision of the sons of God on a day in which they were gathered in deliberative assembly for the consideration of problems in the government of the world. Among them came the Satan, whose business it seemed to be, to search throughout the world for defects in the government of God and to call attention to those things which might need adjustment.

Whatever may have been the original state of Satan, it is certain that at this time he was as much the "accuser of the brethren" as in New Testament times when this title was given to him. It seems also from the story prologue, that he could equally be characterized the "destroyer", - one opposed in principle to the government of God, and that the challenge was given to him as an opportunity to prove the power of divine grace in the hearts of men.

2. *The Challenge.* The only item of business which we are permitted to witness in this assembly is the report of one called "the satan." This report like many in churchly assemblies is given without due consideration of the entire range of the "implications" and "complications" which may result, and needs a "supplementary report" for a fuller consideration of the question. The final report is never given. And the Master of the Assembly said to Satan "Whence comest thou?" Then Satan answered the presiding officer and said, "From going to and fro in the earth, and from up and down in it." And the master of the assembly said unto Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" And on that assembly floor in the courts of the Lord, he arose and addressing the Master of the Assembly charged Job with yielding selfish and unholy service to God. He said, "Doth Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is

increased in the land. But put forth thine hand now and touch all that he hath and he will curse thee to thy face."

What an illustration of the manner in which God cares for his own! How it blesses our hearts to know that all about us is the loving care of an Almighty Father. Satan admitted before the assembled hosts of God that he could not lay his evil hand upon us. He admitted that God was able to make a hedge that he could not penetrate, and that he could not touch us, or our homes, or our property without permission from the Lord of heaven. Satan may harass us from over the hedge with his wicked insinuations, but the genuine Christian receives as from God all that enters into his life, whether of good or apparent evil.

3. *A University for Original Research.* In that Assembly, the Master determined to establish a University for Original Research into the problems of divine grace. He determined to perform an experiment in the presence of the sons of God, and to exhibit before them the marvelous power of his own grace, and to prove that the heart of man can be so transformed that it will cleave to God in every condition; where with all property swept away, children dead, friends gone, the body racked with pain and eaten with worms, will still look up and say, "I know that when he hath tried me I shall come forth as gold."

Satan was given permission to make this test because of the confidence that God had in his servant. What a delight it must be to the father heart of God, to know that the hearts of his children trust in him, and to be able to put them on exhibition before the courts of the skies. And while the sons of God look on from the upper sanctuary, Satan with foul purpose swept away the property and took the lives of the children of this servant of God, with the purpose of again standing in the assembly to gloat in unholy glee over the Master of the Assembly. What if Job should have failed? What if we should fail?

4. *The Four Classes of Temptation.* A study of method and manner in which Satan made his first attack on Job reveals a comprehensive survey of all the possible ways in which man is tempted. These have been classified as follows by one of the ablest writers on this subject; (1) Human Casualty; (2) Divine Providence; (3) Human Intrigue; (4) The Great Unknown.

(1) *Human Casualty or the Trials which come by Chance.* "The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them and took them away." (1:4-15) This first trial of Job's integrity is representative of that great class of temptations which grow out of the apparently "chance happenings" which thwart the plans and

baffle the efforts of the children of God. The oxen were plowing in the field, the servants at the same time guarding the asses, a plan doubtless to secure the best and most economical service. Who could anticipate any evil results from such a well-ordered arrangement! Yet a band of marauders passing that way, killed the servants and drove away those flocks and herds.

Doubtless one of the greatest tests which come to the children of God, is the perplexity and uncertainty which arises in their minds through these "chance happenings." After the most careful planning, and the most prayerful waiting on God, courses are entered upon which necessitate years of hard work and a great outlay of money in preparation for a life work which is the hope and ambition of a prayerful heart. And then, sickness seizes upon them, or the death of a parent or loved one, or some other unforeseen event, suddenly blights those hopes and changes the course for a lifetime. How can these things be explained? Is there no certainty in life? "Why is light given to a man whose way is hid?" is the pathetic cry of Job, the hero of this book, and it has been echoed down the ages by myriads of disappointed, heartbroken men and women.

(2) *Divine Providence.* "The fire of God is fallen from heaven, and burned up the sheep, and the servants." There is an element of trial in this class of tests beyond that of mere human causality. The former are from human sources merely: in this divine providence seems to have arrayed itself against the tried one. This apparent displeasure of the Almighty furnished the three friends of Job with one of their strongest arguments. Loss of property, affliction, divine judgments, must be the result naturally of unwise procedure, open rebellion or secret sin. The fact that Job was the subject of evil providences was to them, sufficient evidence that he had displeased in some way the Almighty and was reaping the punishment which was his due.

(3) *Human Intrigue.* "The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and have slain the servants with the edge of the sword." (1:17) This trial is representative of that great class in which godly men are subject to the pressure which comes from human maneuvering, ungodly scheming and deliberative attempts to bring about their downfall. If the trials which result from "human causality" are hard to bear, these which are the result of deliberate planning are even harder, yet there is no record of any resentment on the part of this servant of God.

(4) *The Great Unknown.* "And behold there came a wind from the wilderness and smote the four corners of the house, and it fell upon the young men and they are dead." (1:19) This it seems is the climax of Satan's power to try men through natural agencies. If "human causality" brought its perplexity; if "divine providence" forced submission; if "human intrigue" carried with it the temptation to resentment—this class representing "the great unknown" is even harder to bear. If the source of temptation can

be located, it loses some of its urgency, but when the tempted one is uncertain whether to refer the source of his temptation to his own human weakness, to the unholy scheming of wicked men, or to divine providence; if he is uncertain as to whether it comes from men or from God,—then it seems to us, that the climax of Satanic subtlety has been reached.

5. *The Cumulative Power of Temptation.* Satan well understood the cumulative effect of temptation. Scarcely had the report of one disaster been brought to Job till another was on the way, and each succeeding disaster was reported in identically the same words. The irritating effect of this may be imagined and was doubtless intended to aggravate as much as possible the entire situation.

6. *Job's First Victory.* "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped, and said; Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord." (1:20-21) And God's verdict was, "In all this Job sinned not, nor charged God foolishly." (1:22)

Job was thoroughly possessed of the idea of stewardship. He well understood that all his property, and his family as well, were the gifts of God's beneficent love, to be held in trust as instruments and agencies for the kingdom of God. He understood also, that holding these gifts as a trust, God could withdraw them at his own pleasure and in his own way, should he choose to do so. Job never reckoned with Satan. He held everything in trust from God and was responsible to God alone.

If modern day Christians could be as thoroughly imbued with the spirit of stewardship as was Job in his day, the cause of God would never suffer for men or means. Young men and women would regard their lives as wholly in the hands of God for service or sacrifice. People not called directly into the ministry, would nevertheless feel the call to stewardship in material things and hold all their property in trust for the advancement of the cause of holiness. And furthermore, if thoroughly possessed of this idea of stewardship, there would not be the worry over fear of loss which is so noticeable among many who are entrusted with this world's goods. The ideal of stewardship is found in the words of Job,— "the Lord gave and the Lord hath taken away; blessed be the name of the Lord." (1:21)

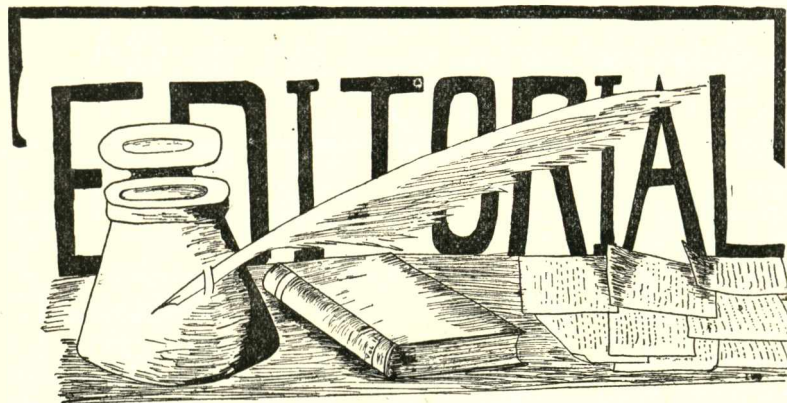
---

### Pointed Paragraphs

God said that Job was a perfect man. Satan, the three friends and a host of small preachers since that time have wasted much energy trying to refute the doctrine of "perfection."

The consequences of Satan's creed are found in his life,— "going to and fro in the earth, and walking up and down in it." Satan is the original "comeouter" the chief of the tribe of "Gad." Modern comeoutism which loosens all moorings produces the same effect in its adherents,—an up and down experience and a gadding about from church to church.

God's approval of Job was concerned with his integrity, and the fixedness of his purpose. We are still commanded to look not upon the temporal or fleeting, but to fix our gaze upon the eternal the abiding.



### The Alumni Page

The Alumni page this month is a new feature of the paper, and one which we trust will become permanent. The first Alumni page is edited by Miss Fairy Chism, pastor at Halfway, Oregon, and a prospective missionary to Africa. We are sure that the former graduates desire to keep in touch with each other and faculty and student body are always interested in news items concerning former students. Northwest Nazarene College has a right to be proud of its Alumni, -young men and women who graduated with a purpose and who are devoting their lives to working out that purpose for the glory of God. The page is ably edited, and we trust that we shall hear from other members of the Alumni from time to time through the columns of the Nazarene Messenger.

### The Chapel Services

During the past few weeks we have had a number of visitors who brought excellent reports of work being done on the field. Sisters Whitesides and Hoy, who recently returned from Billings, Montana where they assisted in a meeting held by Dr. Chapman and Mrs. Williamson as singer, gave an excellent report. They told of the continuing of the meeting after it became necessary for Dr. Chapman to leave, and of the hard fought battles and the sweeping victories. Their report had the sweep and swing of oldtime victory and was appreciated by the student body and faculty. Brother W. P. Jay gave an account of his meetings throughout Montana and Minnesota and he and Sister Jay delighted the students with their songs, which proved a great blessing. Brother Ingler reported the meeting at Weiser and the organization of the new church with thirty charter members and more to follow. Brother Ingler also brought us several good messages in song.

### The Woman's Auxiliary

Miss Mary Cove, formerly an instructor at P.C.I. with Miss Winchester, Miss Norris and Brother Tracy has been spending a few weeks on the Idaho-Oregon District in the interests of the Woman's Auxiliary. Meetings have been held at Nampa, Boise, Meridian, Emmett, and Marsing. She expects to visit the remaining churches on the District before leaving for

the Northwest. Miss Cove gave an intensely interesting and helpful chapel talk to the students. Her meetings have been filled with interest and the Woman's organization is receiving great help from her visit. It is a pleasure to us always to meet the general representatives of any of our interests, and we want to assure them of a cordial welcome when they can come our way.

### A Visit from the General Treasurer

Rev. E. G. Anderson, General Treasurer of the Church of the Nazarene spent a few days in Nampa recently and spoke both at the chapel to the students and preached on Sunday evening at the Nampa Church. His address to the students on the qualifications for missionary work was unique and very helpful. We are very sorry that the pressure of business prevented Brother Anderson from spending more time with us, but we appreciated even this short visit.

### The Preachers' Meeting

Word has just been received from General Superintendent Goodwin that he plans to visit Nampa on his way to Calgary, about March 13-14. Dist. Supt. Sanner is planning to arrange the Quarterly Preachers' Meeting for this date also, so that the preachers will have the great pleasure of having Dr. Goodwin with them. It is planned also for Dr. Goodwin to address the students at the chapel services during his short stay. This will be a rare treat to both students and faculty.

### Additional Alumni Notes

Mr. Carver rather unexpectedly appeared in time to register for the year in the University of California and the Pacific School of Religion and is carrying enough work to keep him busy. He has also been actively engaged in work with young folks in San Francisco. On the whole we are a contented group and have greatly enjoyed our stay in California. To add to our pleasure we have had several visits from Idaho friends and trust that others will not forget us as they pass in their travels. "The Berkeley Five."

### Verified by Experience

Every prospective student for the ministry should read carefully the article by Miss Fairy Chism on page seven, entitled "Verified by Experience." It will also be profitable to our ministers.

#### THE NAZARENE MESSENGER

A monthly journal devoted to the interests of Northwest Nazarene College.

H. ORTON WILEY, *Editor*

Subscription free; offerings solicited. Send remittances to H. Orton Wiley, President of Northwest Nazarene College, Nampa, Idaho.

*Published by the*

**Northwest Nazarene College**  
NAMPA, IDAHO

Entered as second class matter November 23, 1921 at the Post Office at Nampa, Idaho, under the Act of August 24th 1912.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized May 25, 1923.

# □ The Students' Page □

Edited by Glenn Wallace

Another semester has started—started too soon. Perhaps not too soon for the Grammar School pupil or even the Academy student, but for the College student too soon. Of course, sometimes it does seem to get monotonous, and we yearn to get out into a world of "action," but when we stop and think, we know that these are the best days of our lives. The time will come, too soon, when we will have to lay aside our planning and our dreaming (for we do dream) and go out to meet the shock of earning a living. We're not cowards—we are not shunning our duty, but we're just saying, we hope school doesn't end too soon.

The above sentiment leads us to say that the Senior Class—the class of 1924—are in their last semester. They are aware of it too, and have come out of their shell, so to speak, and by the agency of a small, shield-shaped insignia on their left arm, daily remind us that they are who they are. This devise has the two-fold purpose of letting the younger students know who they are, and preventing others from unduly infringing on their dignity. So let it be.

Speaking of French, we are tremendously pleased with our new instructor, Professor Pimienta, native of France, but now living in Boise, Idaho. He is a graduate of the University of Paris, and since coming to the United States nine years ago has taught in several of our large universities notably the University of Michigan and the University of Texas. He is a splendid teacher and the classes under him are making striking progress. He gives us three classes, three times a week. Some people from the outside are coming in for this class, specially. They recognize the opportunity to acquire the language from one who is a native. We are glad that he is in our faculty.

A program out-of-the-ordinary was the one we listened to on the evening of Friday, February 8. It was an Ampico player-piano recital. The boast of the Ampico company is that their player equals the artist. We who heard the program are ready to affirm that their boast is justified. The touch, the pedaling, the tone, is splendid. They surely have gone far in imitating the human. Of course the inimitable influence of a human personality was not present in the playing, and that will always keep the automatic player from having the appeal of the other.

The selections played were chosen by the Professor of our Music department and included a number of the greatest piano compositions, played by the greatest of

the world's pianists. The program was given through the kindness of the Samson Music Co. of Boise. Everyone who was at the program felt grateful to them for their kindness.

We were favored on Thursday Feb. 14, by having Evangelist Mills, who at the time was holding a meeting in the local Baptist church, speak to us in chapel. He is a man with a vital Christian experience and deep spiritual understanding. We enjoyed his talk and could say Amen! to his words. A number of our people attended his meetings and various quartets and soloists from the student-body supplied the meeting with music.

Miss Leah Fry, sometime teacher in our Grammar school, and erstwhile student in the College, left on Tuesday morning, Feb. 5, for New York, to join her parents. The night before she left she (and we must include Guy Sharp) was the "victim" of a surprise party, given at the home of Mrs. Bohler where she had been staying. Several rumors and allegations ran rife during the evening regarding certain things, but we feel that publicity as to their content would not be appreciated by certain ones, so we will refrain. (You may know what we are talking about). A program of social and instrumental selections was given and the evening passed merrily.

Miss Fry, we understand, will return to Nampa during the coming Summer. (?)

Miss Mary Cove, associated with Mrs. Fitkin in the Women's Foreign Missionary Auxiliary work, has recently been with us. She comes from headquarters and is now in the Northwest for the purpose of organizing Auxiliaries in the churches. Her talks to us were new and inspiring. We delighted in listening to her.

It is a relief to report that the Ortonian Literary Society has at last settled its problems—or more correctly—its problem. After extended discussion it was decided to change the membership of the society from being compulsory to all College students, to voluntary. The advantages of this, it is maintained, are that it will lessen the active membership so that those interested in literary work will have an opportunity to appear oftener. The officers will remain the same as last semester. The first program of the re-organized society will be given Friday evening, Feb. 29.

The first of the semi-annual conventions of the Idaho-Oregon district of the N. Y. P. S., was held in the Nampa church, Jan. 31, and Feb. 1. Beside the number of students attending, quite a few delegates from the outside were present. The meet-

ing was presided over by President Clarence Anderson, pastor of the Boise church.

## First Church of the Nazarene, Billings, Montana

The battle opened on Dec. 30, 1923 and closed on the night of Feb. 3, 1924. Rev. J. B. Chapman was with us from the opening of the meeting till Jan. 20, and Mrs. Esther Williamson from the beginning up till January 27. Mrs. Edith Whitesides and Mrs. Hoy were with us from January 10 till the close. Rev. G. W. Bennett, our District Superintendent was with us from the beginning to the end. Brother Jay was with us for three services and Brother Harris, our Pastor at Laurel, Montana was with us for four services. But best of all God the Father, Son and Blessed Holy Spirit was with us from the opening service, till the close of the battle. The messages by Brother Chapman were clean, clear cut, sane, safe, sound, plain, and freighted with Holy Spirit unction that carried the truth home to the hearts of the hearers, and brought conviction on sinners for pardon and believers for holiness. The singing by Sister Williamson was sweet, clear, convincing, soul stirring and spirit inspiring. While here Brother Chapman gave a very excellent and helpful address to 900 High School Students, and Sister Williamson sang with good effect two songs to the same Company. Brother Bennett gave some excellent sermons also, while the messages delivered by Sister Whitesides were touching, melting and brought results. Without doubt the meeting was far ahead and in advance of any that we have had in Billings since the Church has been organized. Some 25 individuals testified that they had gotten through to God and salvation. Eleven new members, all adults but one, were added to our number, and others are looking this way. The finances came easy, and were a surprise to some folks. The actual cash raised during the meeting for the local expenses of the campaign and for the Sanitarium at Nampa, Idaho amounts to \$853.00 and the pledges \$185.00. How is this for a baby Church less than two years old? In humility we bow at the feet of Jesus and give Him all the glory for this blessed visitation from the right Hand of Jehovah. Our membership is less than forty, and while some of these have moved away, yet God has raised up a number of dear friends who are members of other Churches, to help us push this battle for God and souls. May He bless them greatly. Please keep us on your prayer list, as we are going on to greater things for God and the advancing of His kingdom. Elder J. A. Kring.

## The Alumni Page

The Alumni of the College of Liberal Arts is growing, and as the years slip by, one by one, we are becoming farther and farther separated. We now number forty-four; we are now represented in five countries and nine states. The time when we could keep in touch with one another either personally or through reports from personal friends, is quickly passing away. Each year adds to the number of graduates, and thus increases the difficulty. But we do not want to lose all record of each other. If this is to be avoided, there must be some medium of exchange between the graduates. What could serve our purpose better than a page in the Messenger? The suggestion comes from our College President. Fellow Alumni, let us consider the matter; the time of our next meeting draws near.

### Verified by Experience

Often as we sat in chapel and listened to the remarks of a visiting friend, we were told that we could not rightfully appreciate the rare privileges that were ours in such a school as the one at Nampa is. We whole-heartedly believed all that he told us, but not until we forever left the classrooms and halls of our Alma Mater did we discover the profound truth of his words. A four or five year course in N. N. C. is invaluable in the life of a young person. Aside from the scholastic advantages, which could be had in any similar institution, one learns how to battle through every conceivable kind of opposition and difficulty.

Permit a word of testimony. I would not take a million dollars for my five years at Nampa. Every day I appreciate the school more. Though only four brief months in pastoral work, there has not yet come a test or been a problem to arise but that I recognized it to be strikingly similar in its fundamental nature to one I had faced during school life. Therefore, instead of finding the personal life of the new pastor beset with severe trials, crushing burdens, and heart-breaking disappointments, I have found it to be one of glad victories, glorious triumphs, and unsurpassed joy. I am speaking, of course, of the inner life of the preacher; and not the work (Halfway is not by any means turned upside down for God yet) or of the burdens a pastor carries for the lost and the disappointments he feels because others will not follow his Christ.

Because God keeps me so hopeful, and keeps me from even being tempted to feel discouraged, depressed or downhearted in a generally conceded "hard field" is no credit of mine. I attribute it solely to

the training He gave me in N.N.C.

### With Our Pastors

In a very recent letter, Mr. Nishimura says, "I like the work; I love the work. Last night two were at the altar; one prayed through for pardon and the other for cleansing.....I do not know about the future, but I am contented at the present." He is pastor of a Japanese church in Los Angeles.

Mr. Grubb writes, "I am better satisfied preaching the gospel than I ever was before, and could never feel just right in any other position." He is at Cheney, Washington.

Mrs. Switzer, Mr. Hertenstein's mother-in-law, informed us last fall that he was still preaching, and that God was richly blessing him. This is exactly what we expected to hear concerning him. He and brother Short push the battle in the same state, Indiana.

Mr. Sharp is faithfully plodding along in Richland. A reaping time will surely come to him.

We have several other pastors but we have no reliable information concerning them.

### Here and There

Miss Shern, our former president, is with relatives in Everett, Washington. She was privileged to attend the general assembly, traveling in company with Dr. and Mrs. Wiley. After assembly, she went on to Minneapolis where she underwent an operation for internal goitre. The Lord wonderfully stood by her and took her through. When able she returned to the coast where she has been preaching in various churches, and helping in meetings. She made a trip to Canada and visited Mr. and Mrs. Channell. They were surprised to see her, and were glad to see someone from N.N.C. They talked over school days, and in the evening she brought the message to his congregation. After her return she was unfortunately in an auto collision, but escaped serious injury.

We are indeed sorry to learn that Mr. Beals has recently been ill with typhoid fever. He was just recovering from the effects of the Flu when the fever seized him. May God completely restore him to health. We rejoice that God has blessed him and his wife (Bessie Littlejohn) during their three and a half years of service in India.

We wish that Miss Walters would see fit to come north and pay us a visit, since she is home again.

Mr. and Mrs. C. T. Embree (Barbara

Anderson) are rejoicing over the arrival of a little son in their African home. We offer our congratulations and best wishes.

Miss Robinson still writes that she would not be "anywhere but Africa for anything."

Mr. Cook and his sister Esther are both teaching at Kuna. No doubt they spend the majority of their week-ends at home.

Misses Paylor and Sheldon will soon have taught their first term of school. They are happy in their work.

We understand that Mr. Blanchard is both teaching and preaching in the mission field Bro. Sanner discovered within a hundred miles of Nampa—Jordan Valley.

Miss Doane is teaching in the Boise High School where her brother also teaches.

### Hail from California!

After the mud and snow "In Idaho" the flowers and sunshine of California are a pleasing contrast. Perhaps we cannot look out the window and see a "lop eared-pup" or a "brindle cow" but we can feast our eyes on the beauties of the Golden Gate as the sun sinks in the West and the Campanile chimes toll out the passing day.

Yet we have not forgotten our Alma Mater and the many friends we came to know and love during the years of pain and pleasure, poverty and plenty (one of our number asks, "When was there plenty?"), process and progress, purpose and possibility, for we have felt the tug of former days and three of our number have already wandered back to the gem-of-the-mountain state.

Regarding those who remain in Berkeley in 1924 we might add a few items of interest. The president of the Alumni Association, Mr. Goozee, continues to plod beneath the load of eighteen hours and a thesis yet he still has time to laugh and occasionally to play his Paderewski.

In sight of the goal, Mr. Forest Ivan Hall is struggling in the throes of a thesis yet bids fair to come out a victor in his pursuit for more knowledge.

Continuing their delightful association Misses Williams and Grebe have found the past two years to be of the greatest pleasure and profit. Along with her work in the seminary, Miss Williams has been able to do some practical teaching in religious education and among her students has made many lasting contacts. Miss Grebe while successfully completing her two years' course has been keeping in touch with her profession which has proven to her to be of utmost value.

