

# Nazarene Messenger

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No. 1

## WE CAN EVANGELIZE THE WORLD IN OUR GENERATION!

RUSSELL V. De LONG

"How long has Jesus been dead?" asked a wrinkled-faced old Hindu woman, who had accepted Jesus as her Savior. "Nearly nineteen hundred years," responded a consecrated missionary with chagrin.

"Nineteen hundred years!" cried the astonished Hindu. "Why didn't you come and tell my people of Jesus sooner? They would have listened gladly, but now they have died without hope. Oh, why did you wait so long?"

My Christian friends, do you realize that today there are more heathen in the world than there were one hundred years ago? Population has increased faster than Christianity. And yet the Christian world is unstirred. One thousand million people have never heard the name of Jesus.

For two or three centuries after the resurrection of Jesus, inspired souls spread revival fires in all directions, hundreds giving their lives for Christ. After the initial fervor had gradually cooled, it was not until the nineteenth century that the Christian Church again caught the vision of World-Wide Missions.

In 1813 that great soul Livingstone was born. In 1840 he sailed to South Africa as the pioneer cross-bearer. He blazed the trail, and finally after many years of service, died on his knees in the heart of the dark continent. In 1857 John G. Paton heard the call of the Spirit and bore the first light of the gospel to the New Hebrides. In 1885 William Taylor said good-bye to America and carried the message of salvation to Africa. In this same century, Morrison sailed to China, Judson to Burma and Carey to India. Following the fearless example of such heroes as these, thousands of young men and women dedicated their lives to God, and bleached their bones in heathen lands.

The great missionary movements, then, have been within the last one hundred years. Wonderful things have been accomplished. Martyrs' blood has been sown, and this seed is about to bring forth fruit.

Now for the proposition of this article: We can evangelize the world in

our generation. We do not mean convert the world. But we can carry out the Great Commission if we will. Medical men and insurance companies inform us that the average life of an individual is about thirty-five years. Accordingly the generation beginning today will end in 1961. It should be the greatest in the history of Missions.

*Why should we expect to evangelize the world in our generation?* In the first place, the mission fields are not closed to the gospel as they were a century ago. No time will be lost in gaining access to the people. The heathen are calling for help. Then, the inventions of the last century will help the missionaries to speed the evangelization of their territory. Fast plying steamships in place of the sailboats used by our pioneer preachers, automobiles for ox-carts, typewriters for quills, printing presses for handwork, telephones, cablegrams, and radio, enable us to carry the gospel with an ease undreamed of a generation ago. Moreover, the Church has a missionary spirit such as she did not have one hundred years ago. This spirit should be fanned into a great world-wide flame, for immediate evangelism. Lastly, scores of young people are now ready, and hundreds more are preparing to give their lives for this evangelization.

*But how can we evangelize the world in our generation?* In the first place, the church must get a burning passion, indited by the Holy Spirit, until every member is a positive force in this the greatest duty of the Church. And, again, we must have one basis for sacrifice. General Superintendents, District Superintendents, pastors, missionaries, evangelists, college presidents, college professors, and laymen must follow the Christ in sacrifice; namely, in giving *all*. Too long have we required the missionary to bid good-bye to ambition in the business or professional world, forego the pleasures of a palatial mansion, a large bank account and a beautiful automobile. We have demanded that the missionary whose sustenance we supply shall kiss mother, father and family for the last time and face a heathen land, thousands

of miles from the home fireside. While missionaries have eaten corn bread and drunk infected water threatening disease, lived in a hut, frequented by poisonous snakes and germ-carrying insects, cared for the sick at all hours of the night, and preached in the burning deserts, we have felt that by giving a paltry \$10 a year to their support, we could enjoy all the luxuries of the modern life and be ready to stand in the Judgment and tell the Judge that we did our part in the evangelization of the world. Do you think God will accept the ease-going, burden-shirking life of the average layman of the Christian Church? Not if Jesus meant what He said when He uttered these words, "Take up thy cross and follow me."

IF EVERY MEMBER OF THE CHURCH WOULD GIVE WHAT WE REQUIRE OF OUR MISSIONARIES, WE COULD AND WOULD EVANGEL-

(Continued on page 3)

### S'MORE SPECIAL RALLIES

On December 5, we left N. N. C. for the grand dedication at Spokane. The remodeled church there was to be offered to the Lord in special dedication on that date. Dr. John W. Goodwin, one of our general superintendents, was to be present, and this writer had been specially invited.

Brother Henry B. Wallin, pastor of our field at Spokane, met us at the early Sunday morning train. While breakfasting with him, his wife and family, and Dr. Goodwin, we heard the story of the great church enterprise that was to be consummated that day. It was a wonderful achievement, that of taking an old building, and making it over into so fine a church edifice as the Spokane Nazarenes have now on their hands. Much credit for the success of the matter, from the building end of it, rests with Brother S. W. True. He is an architect and builder, with many years of successful operation behind him. His personal attention was given the Spokane church at

(Continued on Page 4)

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# EDITORIAL

## A GRACIOUS REVIVAL

JUST AS we are going to press, a very gracious revival has broken out among the students of Northwest Nazarene College. Blessed rumblings of such an eruption were in evidence for several weeks. The chapel services have been growing in intensity and the testimony meetings have been wonderfully spontaneous and Spirit-filled.

The actual break took place in the grammar grades. Rev. I. E. Hammer, the Financial Field Secretary, conducted chapel service there, with amazing results. The fire has since spread to the Academy and to the College. The Boys' Dormitory, under the lead of Dean Myers, made a clean sweep, and have hung up the broom of victory. We hope to report next month that the clean sweep covers the entire institution. All readers pray for N. N. C.

## THE NEW YEAR

Every thing that can be said, has been said, that pertains to New Year's Day. There are the remarks that have been made about New Year's resolutions, which are said to be as fleeting as the flight of the time that composes the New Year's Day itself.

Then there are those sage utterances, that have been pulled off by our wise (and otherwise) folk about the advisability of starting all over again, just because of the fact that we have arrived at the end of the calendar year, when as a matter of fact, we are really at the end of a calendar year every day, and are starting a new year every day, so that to start over again would mean that we ought to do it every day, instead of once a year.

Then by some, New Year's Day is a time for care free foolishness, degenerating among some people, into licentiousness and wild actions generally. Their idea of New Year's Day is revelry and unbridled indulgence.

To another class it merely means another holiday on which we can feast to the full, and lay off from work, and idle around with a full stomach and a dull brain.

To some there is a great sentiment about the passing of the old year and the coming of the new. The witching hour of midnight on New Year's eve, is to them the most awesome hour of

the entire year. These fail to realize that it matters little how you spend the final hour, when you have spent so many others in a foolish, frivolous and maybe sinful manner. What a person has been for three hundred and sixty-four and nine-tenths days of the year is a pretty fair indication as to what he will be during the last tenth. The midnight hour of New Year's eve is a poor time to get salvation, if one wants to get in on the old year. He had better have done so twelve months before.

We are now launched into 1927. The old year of 1926 will never see us again till we face it at the Judgment Day. Then we will be compelled to give an account of what we did, what we said, where we went, how much we gave, how stingy we were, and all else. Nineteen Twenty-six is a volume closed till the trumpet of the Judgment Day shall sound, when we will all face it again.

As far as this writer knows we can never change the year that is passed. The only effect that it can have on us is to incite us to make a better year out of Nineteen Twenty-seven. If we can balance the one with a better record for the other, there will be something gained.

## IS CHRISTMAS A FARCE?

The modern Christmas Day has become paganized. Instead of the genuine Christ spirit that is supposed to animate the day, there is nothing in the world for hosts of people to do but to buy senseless gee-gaws, pay postage to send them to friends and relatives, *who wail when they get them*, and then who slyly speed them on to some one else to whom they fancy they owe a gift-debt—there is more senseless buying during Christmas holidays, more useless junk shipped over the country in the name of the holy festival that bears Christ's name, more disappointed recipients, more enriched junk-shop keepers, than the world has ever seen in all its history! Everybody thinks that they must give everybody and his sister a present each Christmas. Away they hie to some junk dealer, and buy a stupid toy, a useless album, a chromo that quickly finds its way into the furnace, an imitation pup with a collar of rabbit's fur and a tiny bell on, that will not ring, sitting on a pasteboard box filled with cheap candies, a neck-tie, a handkerchief, a pair of gloves that are too small to wear, some slippers three sizes too big, or two sizes too small, a Santa Claus Billiken, some ivory backed brushes and combs that are made out of celluloid, or ten thousand other outrageous, imbecile, and frivolous things (that are only tolerated because they have come through the

mail at great expense and time for wrapping, and sticking, and pasting,) and then after a day or two are thrown away, or kept till next Christmas when they are again brought out, and again stuck up with Christmas seals, and sent on their dreary journey, which only ends when they are worn out. This has completely paganized the Day. Christmas, at least among Christians, ought to be one of the most hallowed, and delightful days of the year. But Mammon had to step in, and ruin the thing by inducing people far and near to go on a wild panicky hunt for portable lunacies enough to go around. The old fashioned church tree was not quite so bad, because then there was an opportunity to invite the poor children, and give them a bit of cheer in the name of real religion, but now the communities have robbed us of our good old church tree and are hanging a big community tree full of glowing lights, indulging in all sorts of pagan performances, and calling it "Community Christmas," till now some of the most un-Christian people in the land will be doing the most at Christmas time, and the children have no more of an idea what it is all about than if it were Santa Claus' tree, and Jesus Christ were totally forgotten.

We've "got it in" for the paganized Christmas of the present time. It is a wearisomeness to the flesh, and a perfect delight when it is several weeks in the past. We wish with all our hearts that it might be reformed, but you might as well try to reform the moon in her phases, as to get the ordinary American man or woman to pull off a really sensible Christmas. They have to send just so many cards, and have to buy just so many foolish things, and have to lament just so many times over their mis-spent coin, and over the useless things, they, themselves, have received.

As a suggestion merely, we would offer the following as a Christian's way to keep that Day of Days, that is supposed to honor the birthday of our blessed and adorable Lord Jesus Christ:

Awake at six-thirty, and meditate on the goodness of God in sending His Son into the world to redeem us from sin. Arise at seven, and after a short prayer for the day, breakfast at eight. Sing some happy carols with the family around the piano. Open the simple gifts that have been given to one another by the members of your immediate family, *and no others*. These should consist of something eminently useful. Take every senseless, useless gift that your pagan relatives and neighbors have thrust upon you, to the furnace and make a religious bon fire of them. Register strong mental resolutions that as soon as may be you will write them

never to send you any remembrances again. Solemnly declare war on paganism and especially its observance of Christ's birthday. Worship if possible, in some church at ten o'clock, and rejoice in a feeling manner over the wonderful fact that we can be holy men and women through the coming of the Lord Jesus Christ in Bethlehem so many years ago. At dinner time meet with some congenial friends who will serve a good, but not too sumptuous feast. After visiting with the friends who united with you in the dinner, then go home and spend the evening in prayer, or in a revival meeting, or some other worth while service that will be to God's glory. Dear reader, if you have any additional suggestions that you think will still better the day, let us hear from you.

### WE NEED MONEY

Dear reader, we need money for Northwest Nazarene College! No doubt, you think that you need money too, and we are sure that you do. But let us place the case entirely before you. This is a charity institution, and has to be supported by the church, or it cannot operate. Out side the student tuitions, there is no income, and the tuitions are only a little over half enough to carry on this great school. Each district that composes our educational zone, has agreed to allow the school a dollar per member. Hardly any of this amount has yet this year been realized. We were not able to pay our teachers in full for the month of December. They are already laboring on small salaries, and almost every one could get a very substantial raise, if they were to leave us and take work in secular schools.

Dear reader, will you not help us? Maybe you cannot send us much, but will you not send us a little? Place a dollar in an envelope and send it to us, and with so large a constituency doing that, we will thereby receive a very excellent sum. Do it now! Don't lay this paper down, but start immediately about the matter of sending us a small remembrance for the support of Northwest Nazarene College.

As long as this writer is president, everything about this institution shall be placed on the table in plain view. Our needs, our income, our shortcomings, our faults, our excellencies, all we have and are shall be as open as a book to the eyes and ears, and hearts of our constituents. If we were present in your home and asked you for a dollar to keep this great institution going, you would respond, of course. Well, we cannot visit every one, and we need it just as badly, though not present with you as we do, if we were present, so

we earnestly, humbly, expectantly ask you to mail that small gift today.

### THE MISSIONARY CAUSE

No church can prosper, unless it devotes time and attention to the cause of Missions in foreign lands. However devoted we are in the home land, there must be a corresponding devotion to the cause of Jesus in the lands beyond the sea, if we are to have the special blessing of God upon the work done here in the home land. There was some intention for the disciples to remain in Jerusalem, when the cause started, but they were quickly thrust out to undertake the spreading of the truth in distant lands. When they hesitated to go, there was permitted a fierce persecution that drove them out. Unless we arouse ourselves as a church and begin earnestly to spread the cause, there will be permitted some sort of visitation that will compel us to go, and we will be sorry that we did not obey before the visitation was permitted. Elijah said to the widow of Sarepta, when she stated that she had only a handful of meal, and a few drops of oil, and as soon as she had eaten that she proposed to die, "*nevertheless, make a little cake for me first, and thus saith the Lord, the meal shall not fail, nor the oil cease, till that day when the Lord shall send rain on the earth.*" The future supply for that widow and her son depended on her offering a cake to Elijah *first*. So the work in the home land depends on our being devoted to the cause of Missions *first*. It required a tremendous faith on her part to give apparently all that she had to Elijah, and trust for herself and her son, but she did. It may require a tremendous faith to push the cause of Missions when there is so much to do in the homeland, but God never waited till all Jerusalem had heard the word before He launched the cause into distant fields. Let us obey God, and He will take care of the whole problem.

### WHO IS AMENABLE?

Some students have understood that those who are not in the dormitories are not expected to be amenable to the rules of the Northwest Nazarene School. Let us assure you that you are mistaken. Every person who signs up as a student in this institution, there and then places himself or herself under the care of the Management of this school, and at once agrees to be bound by the rules and regulations of the School, no matter where they board, room, or live. If their parents desire them to do things that are not in harmony with the rules of this place, they must come first and take them away. As long as they leave them with us, they must obey, and render deference to the rules of the institution, or else they must not stay with us.

### WE CAN EVANGELIZE THE WORLD IN OUR GENERATION

(Continued from Page 1)

#### WILL WE EVANGELIZE THE WORLD IN OUR GENERATION?

By way of speculation, if there are today 10,000,000 Christians in the world and each one were the means of winning one soul this next year either personally or by the support of someone else, at the close of the year there would be 20,000,000. If this were kept up, the following year there would be 40,000,000, the next 80, the next 160, the next 320, the next 640, the next 1,280,000,000.

"If you win the one next to you,  
And I win the one next to me,  
In no time at all we'll win them all,  
So win them, win them, one by one."

If the Church of Jesus Christ would get the vision of the dark world and receive the spirit of sacrifice, in our generation we could dispel all darkness and "girdle the globe with salvation, with holiness unto the Lord."

In the eleventh century the Mohammedans had Jerusalem, the Holy City, under their control and were threatening to overflow Europe and wipe out the Christians or compel them to submit to their rule. The First Crusade was started. Peter the Hermit went up and down Europe preaching the Crusade and entreating the people to enlist. At one place he made this stirring appeal, "Christian warriors, rejoice! When Christ summons you to His defense let no base affections detain you at home. If you are conquered you will have the glory of dying where Christ died. Listen to nothing but the groans of Jerusalem and remember that the Lord has said, 'He that will not take up his cross and follow me, is unworthy of me.' Gird your swords to your thighs, ye men of might." Thousands took up the cry, "God wills it" and a cross of red cloth was stitched upon the right shoulder and the wearer became a soldier of the Cross, a *Crusader*.

Today we need *Crusaders* in business, in law, in the medical field, in the school and in the church all working for the common objective, i. e., the evangelism of the world. As Peter the Hermit said, "When Christ summons you let no base affections detain you at home." Let us enlist and take up the cry, "CRUSADERS, CRUSADERS, CRUSADERS FOR CHRIST."

We can evangelize the world in our generation if we will. Will we do it? I hear over 300 young people in our own Nazarene Church say, "I'll go and lay down my life to see this accomplished." Do I hear 65,000 Nazarenes reply, "WE WILL SEND YOU"?

## SMORE SPECIAL RALLIES

(Continued from Page 1)

every step.

Pastor Wallin furnished the inspiration. He can rally people in a blessed way to the accomplishment of an enterprise. With a crowded old building on his hands, he quickly inspired his flock there with the need of a new auditorium, new Sunday school rooms, and other necessities. Much of the necessary finance was already raised and expended. Only ten thousand dollars remained to be secured at dedication time. This, under the leadership of Dr. Goodwin was quickly lowered, by asking offerings at the afternoon and the evening services to only about three thousand. This was underwritten by the church board in order to enable the general superintendent to dedicate the building while he was there, and the service was held. This writer has seldom seen a more commodious auditorium, or a more convenient plant for the purpose of carrying on the work of the Kingdom of God.

We preached in the evening, and were glad, indeed, to see some fourteen souls weeping at the new altars, which had already been bedewed with tears in a short meeting held during the week previous to dedication, by General Superintendent Goodwin.

Monday, December 6, accompanied by District Superintendent Joseph N. Speakes, we set out via a railroad line, and also a boat on the famous "shadowy St. Joe," for St. Maries, Idaho. The pastor, Rev. A. P. Gilliam, met us and we had a great visit at his fine parsonage home. Brother Gilliam has transformed the situation at St. Maries. He is well liked by the church, and is adding to the numbers of the saved in that little city. At the rally in the evening, we had a good time, and the loyal people there made an offering on an old belated college interest account of over \$25. The accommodating pastor also drove Dr. Speakes and the writer to Princeton, Idaho, in his car. It was a great ride through dark, dripping woods, and over high mountains with slippery roads, but a careful driver and a good car brought us through in safety.

At Princeton, Idaho, we found Brother W. A. O. Wilson, and his talented wife, holding the fort as pastors of the place. They are old N. N. C. folks, and he graduated in '26. They were full of inquiring interest in the good old sage brush "character mill." At the church that night, we felt very much at home, for they had hung up N. N. C. pennants, and decorated the auditorium with College colors. We spoke that night under festoons of orange and black, which lent much

inspiration to the occasion. The choir, something of a community affair, rendered some fine music. We presented the old interest account, and backed by Brother Wilson and the helpful district superintendent, the church enthusiastically gave us a good offering. We slept at the parsonage, and were regaled on the perfectly fine cooking that Sister Wilson produced. The next morning, Brother Wilson commissioned his "Essex," of ancient vintage, and carried us all to Moscow, Idaho.

Sickness at the parsonage at Moscow prevented us enjoying the hospitality of that delightful retreat, and we were divided up, Dr. Speakes being drafted off in one direction, and the writer in another. We were landed in the home of a Brother Wilson, who with his wife have been loyal to holiness and the church for many years. The evening service held in the fine stucco church building erected under the able leadership of Brother F. A. Anderson, the pastor, was an enthusiastic one. The church listened to the story of the trials, problems, and ambitions of N. N. C., and responded heartily to the effort to place it more firmly on its feet in a financial way. While the rallies this time were not planned as a money drive, nevertheless, with some past due interest staring the Management in the face, the churches all responded so very cordially as to warm our hearts. They raised thirty-six dollars, and in addition gave seven dollars toward the writer's personal expense. We had a beautiful time with them at Moscow. They plan for a great revival there soon, and urged us to come and "fire the heart" of the church with our messages on Faith, before the proposed revival begins. We hope to do this.

From Moscow to Colfax, we hied. At the latter place we found Brother and Sister Ira True in charge. They have recently been missionaries in Peru, but are home because of the invalid condition of the financial end of the Missionary work. Colfax has had some sad conditions, but under the leadership of Brother True, it is getting in shape. On account of storm and wet, there was not much of a crowd out to the College rally, but we had a blessed time, and they gave us, in proportion, more than we had yet received. The offering for interest was over fifteen dollars. Brother and Sister True are products of N. N. C., he also having been a teacher at the College, and she assisting at nursing at the hospital. Sister True is also a most famous cook. Whether she learned it in Peru, or carried the knowledge down there and back with her, we cannot tell. Suffice it to say, that she can give ordinary food, like meat, potatoes, etc., etc., a most delectable

flavor by expert preparation. Her toothsome plum pudding was almost the undoing of her guests, inasmuch as Dr. Speakes after partaking liberally of the same, when services were over, was unable to sleep, except fitfully. He climbed mountains, passed through harrowing automobile accidents, fought Indians, and otherwise demeaned himself during much of the night. It was impossible to sleep with one so actively employed, but toward morning, exhaustion and general debility got the better of both of us.

Dr. Speakes at this point of the journey, left us to spend Sunday at other places on his great district. His busy carefulness of the work prevented his further accompanying of us on the tour. We surely enjoyed his cheerful and helpful presence—at least during the day time.

To Dayton, Wash., we went from Colfax. Here on Friday morning, we had a very gracious time with Pastor N. E. Franklin and his fine Nazarene group. They responded very graciously. Brother Franklin has had an unusually excellent pastorate there, and his church just recently closed a fine revival. The testimonies of the church were delightful to hear. They also gave us a liberal offering for the interest.

On Sunday we were at Walla Walla, Wash., with Brother M. G. Jobe and the church there. They got under the interests of the College with great loyalty and cheered us much by their willingness to push the cause. We were delighted with their giving, and their enthusiasm. Brother Jobe is generating a great pastorate there. They plan soon to have a revival with Dr. Neely, the veteran evangelist from Bethany, Okla.

This ended this tour, it being the second on the Northwest District. We have been delighted with the pastors and the Nazarene people whom we have met in these rallies. They are loyal, and aggressive. We believe that they are ready to stand by any good effort that promises to further the educational cause of the Church of the Nazarene, and the blessed experiences of holiness.

The winner never quits and the quitter never wins.

All at it, and always at it, is our motto.

The soul first, the mind next, and the body last, and none of them neglected, is the plan at N. N. C.

Just because God doesn't settle up with every man every Saturday night, and call him to account at the end of every month—just because the Judgment Day is not on this minute, the hearts of the sons of men, are fully set in them to do evil.

ALBERT HARPER,  
Editor

# The Campus Echo

ROLAND MATTMUELLER,  
BEVERLY MORRISON,  
Associate Editors

## EDITORIAL

### NEW YEAR'S RESOLUTION

Every year, toward the last of December, thousands of well intentioned people make a number of mental resolves to do, or not to do, certain things during the coming year. The majority of these people have become suddenly aroused by apparent shortcomings in their lives, and they mentally grit their teeth and fix their eyes upon some principle to which they intend to hold, "till death do us part."

It seems rather strange, though human, that before many months have passed, many of these same people have forgotten their well-meant purposes, and have slipped back into the same old ruts from which they once escaped. It seems that the destroying hand of time has touched their wills, has corroded their resolves, and almost before they realize it, they are bound once more in the self-forged chains of habit.

Man is a free moral agent and as such he is the possessor of a will which can either make or break his entire life. If he makes a resolution and then allows it to be broken, he is weakening the power and effectiveness of that God given faculty, but if through circumstances, opposition and grief he stands the test, he is preparing himself not only for the bigger tests of the future, but he is helping God to mould him so that he may be able to fill his place in this world of adversity and conquest.

### COURTESY

Courtesy is one of those vital things in our lives which we too often forget in our mad pursuit of that phantom called Success. With our eyes upon the distant goal, we too often fail to do this or that little courteous act which would so bless and help those around us.

We are pressed by Time, we are driven by Ambition, and we pass swiftly through life, while too often Courtesy smiles a sad smile, and notes what might have been.

Let us not forget that our duty lies not only to ourselves but to those around us, and that this kind word here, and this courteous act there, is as an added bit of clay in the hand of the Master, who is shaping and moulding us so that we may be kings and priests with Him.

Carl Mischke is still taking subscriptions for our Year-Book, the "OASIS." Write to him in care of the College.

## CAMPUS CLIPPINGS

On the evening of December 10 a great conclave of Indians held forth in the college gymnasium which had become a typical Indian village. The Indians were divided into the Blackfoot and Crow tribes led by the noble chieftains Gustin and Cook. Then followed games of rivalry one after another which suddenly halted when all the Indians took the trail to pay an uninvited call upon the Little Folks party in the library. Shrieks of terror and fright greeted them upon their arrival. As the pale faces showed no signs of friendliness, the Indians hastened back to their own pow-wow. More feats of prowess followed.

Suddenly Big Chief Ray Miller signalled all the Indians to places about the camp fire where soup, followed by pheasant, baked potatoes, corn bread, pickles and ending with big red baked apples with whipped cream and coffee were given the hungry Indians who heartily enjoyed the feast.

The Indians then bade each other a reluctant farewell and took their way back to civilization as Sophomores and Seniors.—A Senior.

In examining a Reformation History text Ye Editor found the following statement: "While at Strasburg Calvin was married—Several previous attempts to negotiate a marriage, in which he had proceeded in quite a business-like spirit, with no outlay of sentiment, had from various causes proved abortive." This statement was underlined. Turning to the front of the book we discovered that the owner was Mr. Pattee.

"Hookey-Bobbing"—This seems to be an outstanding activity in the lives of N. N. C. Students these days. Almost every evening some couples have partaken of the pleasure.

The Music Department of N. N. C. gave a Students' Recital and a Christmas Cantata rendered by the Glee Clubs on Thursday evening, December 16th. The music was of a high order and was greatly appreciated. Professor Irwin and Mrs. DeLong are to be congratulated.

Robert Crandell must have weighty things upon his mind these days. It is reported that he was half through brushing his teeth one morning before he discovered that his "tooth paste" had come from a tube of "Persian Garden Cold Cream."



## THOUGHTS OF THE HOUR



### THE VALUE OF A COLLEGE YEAR BOOK

The value of a college year book cannot be over-estimated, nor can it be reckoned in dollars and cents. It is a record of our activities and thoughts during the year at school, and as such we hold it dear. It occupies a very important place in the lives of the students, and it maintains an equally high standing with the administration of the school.

Just like Postum—"there's a reason" for these reactions to the college annual which makes it imperative that schools of any consequence publish a year book.

In the first place, the college annual provides a history of school life that cannot be recorded in any other publication. The days of the old "autograph album" are past, and the annual has taken its place. Faces and scenes which may have been forgotten after our days at school are over, are readily brought back to us in all the reality of life by just turning to our annual and perusing its pages.

Memories of school days are dear to everyone, for they represent the most enjoyable portion of a person's life, and we need a year book to chronicle these events. Pictures in the old autograph album were expensive and did not contain the variety of subjects that are contained in the present day book. That's why we publish a year book and sell it at the small sum of \$2.00 per copy. Beat it if you can!

The next reason is one that is regarded by the administration as an important feature. That is the item of advertising. Nothing creates more desire in the prospective student's heart to attend a school than the excerpts of school life as recorded in the year book. That's why the faculty admires it so much and that's why students should back it. Increased attendance means greater recognition as an accredited school, and accredited schools mean higher standing for the graduate; so, LET'S GET BEHIND OUR ANNUAL AND PUSH!

*De Lance Franklin.*

IN DE LONG RUN IT'S BEST TO GET ONE'S READING REPORTS IN ON TIME.

It isn't springtime yet, but the girls' parlor is quite popular just the same.

**DUTY**

Duty is one of the most powerful influences which effect human activities. It is duty that makes a man or woman brave enough to stand the stress and strain of the elements, that makes a person impervious to hardship, that gives one the courage to stand the tongue lash of criticism. On the other hand it is the neglect of duty that makes a person glance at the world with a shifting gaze, that breaks hearts, and makes men hang their heads in shame. Duty can make a strong man of a weakling, or it can break a master of men by its unfulfillment. It is a very important element in the life of everyone, and young men and women can, in a measure, prepare themselves for the trials of the "grown up" world by the careful cultivation of a strict sense of duty.

**NOTES AND OTHER THINGS**

The College Freshmen entertained the December at a Kid Party Friday evening, December 10.

Some of the more predominant features of the children were the curls, hair-ribbons, short trousers, big ties, dolls and toys.

Everyone was given a sucker and all the Juniors received presents from Santa Claus.

Ellen Mae Standard and Alvas Elliott were awarded the prizes for looking and acting the most like children.

Suitable games to amuse the children were played, after which an elaborate lunch was served.

It was proven to the satisfaction of the Freshmen that the Juniors are not always as reserved and dignified as they try to appear.—*A Freshman.*

For some unknown reason, Wade Gustin's antiquated Ford is still holding together. We hope that it will not, like the famous "One Hoss Shay," come apart all at once.

Tuesday, December twenty-first was not only the shortest day of the year, but it was a day of excitement and activity around the dormitories.

The Boys went over and inspected the girls' "Dorm," so the girls came over and inspected the boys' "Dorm." Apparently some of the boys' rooms did not look just right, so the "gentle" process of rearranging, or "stacking" began. When the girls returned to their "Dorm" they found that the boys had also been busy and had "stacked" the girls' rooms.

We did not know which side did the best job, but we do know that Miss Eva Gronewald is a very efficient "stacker."

The Christmas dinner at the Club was one that will be long remembered by those who were privileged to share it. There was not only variety, but quality and quantity as well, and we feel that our dining department is to be congratulated for the splendid meal it set before us. We were especially pleased to have our efficient waitresses, Eva Gronewald, Doris McNicholas and Lydia Loeber, at the table with us.

Prof. Sutherland: "The Anabaptists maintained that they were living under Grace and not under Law, why, they even went so far as to marry three and four wives on the grounds that they were under Grace.

Mr. Metcalf: "They certainly would need all the grace they could get."

On Christmas morning a delightful program was given in the parlor of the Boys' dormitory, for all the students who were unable to go to their homes for vacation. The parlor was gaily decorated with a color scheme of red and green, and a merry Christmas tree adorned the room. Santa Claus arrived and delivered novelties to everyone, and last but not least candy was served. Wade Gustin made a superb Santa Claus, completely hiding his identity with a very appropriate mask and a falsetto voice. We all had a jolly good time.

The grammar school gave a novel and interesting program at the college chapel, on the evening of December 22. The performance was a Christmas cantata with stereoptican pictures of scenes surrounding the birth of Christ. Many of the pictures were reproductions of famous paintings by old artists. The accompanying songs and choruses were as musical as "bells at evening pealing."

On Friday evening, January 7, the Academy literary societies debated the question, "Resolved that Western Civilization is Degenerating." Mr. Paul Spencer, Mr. George Taylorson and Mr. W. D. Godfrey took the affirmative side of the question for the Adelpheans while Mr. Harold Plumb, Miss Vera Craker and Mr. Abner Olsen represented the No-Na-Acians on the negative side. Mr. Robert Coulter was Chairman, and Mr. Raymond Gilmore was time keeper.

The debate was interesting and lively, both sides handling the material very well. The rebuttal speeches were rather pointed, much to the amusement of the large crowd which filled the Chapel. The Judges, Mr. McHose, Dr. Mangum and Mr. Sanner, awarded the decision to the affirmative side.

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Nampa, Idaho,  
January, 1927.

Dear Reader:

In my wanderings about the campus during the last month I have noticed:

That a Christmas card was seen addressed to Mr. and Mrs. Roscoe Hohn. That rubbers are again in vogue.

That "there's a reason."

That we have a few inches of snow.

That that's not the half of it.

That snow balling is a lost art.

That we're glad of it.

That the boys' "Dorm" has a new cat.

That it ate up somebody's souvenir starfish.

That everybody is short of money, but

That the "Rainbow" will accept borrowed money.

That Dr. Morrison plays a harmonica.

That he knows the "Arkansas Traveler."

That Mr. Mischke received a bow tie from his father-in-law.

That he isn't ashamed to wear it.

That Wade Gustin and Helen Mylander drew places at the same table—again.

*Your Campus Cat,  
Casper.*

Followed by sighs, lamentations, groans, and tears on the part of those that are left behind, the following celebrated Christmas under father's and mother's roof tree: Misses Mildred and Maude Pershall, Catherine and Ernestine Finch, Ruth Eichenberger, Ruth Long, Ila Nolt, Margaret Olf, Mercedes Barbezat, Rosa Bennet, Mae Standard, Genevieve Janosky, and Lavilla Cobb. Messrs. Albert and Donald Harper, Arthur Cook, Roscoe Hohn, Everett Bechtel, Donald Vance, De Lance Franklin, Kenneth, Raymond and Lloyd Asbury.

Miss Dorothy Culp is rapidly recovering from an operation for appendicitis at the Nazarene Hospital.

Miss Minnie Hess received a tiny pair of scissors for Christmas addressed to the President of the Old Maids Society.