

# The Educational Messenger

VOL. 5

COLLEGE VIEW, NEBRASKA, MAY 20, 1909

No. 15

## Commencement Week

### Class Day

May 6, 1909, 8:00 p. m.

March: Miss Ada Madison.

Invocation: Pres. C. C. Lewis.

Male Quartet: "The Summons,"\*

Schmidt, Johnson, Eden, George.

"To Know:" Ernest R. Johnson.

"To Grow:" Glenn C. George.

Piano: "Sextet from Lucia" [Played by request], Prof. C. N. Roberts.

"To Glow:" Max E. Trummer.

"To Go:" Josephine E. Schee.

Class Gift: Arthur E. Serns.

Song: "Farewell,"\* Senior Class.

Benediction: Eld. H. R. Johnson.



### Baccalaureate

May 8, 1909, 11:15 a. m.

March: Prof. B. F. Yeoman.

Song: "Missionary's Farewell," Congregation.

Invocation: Eld. F. M. Berg.

Vocal: "Sun of my Soul," Winnifred Collins, Inez Hoiland.

Address: Eld. J. O. Corliss.

Male Quartet: "Take Thou my Hand,"

Isaac Schmidt, Adam Schmidt, Arthur Smith, Gordon Andrews.

Benediction: Prof. P. E. Berthelsen.



### Commencement

May 8, 1909, 8:00 p. m.

March: Miss Anna Anderson.

Invocation: Prof. E. C. Kellogg.

Quartet: "Content," Isaac Schmidt, Adam Schmidt, Arthur Smith, Gordon Andrews.

Address: "Things which Happened," Eld. P. T. Magan.

Piano: Nocturne, G Major, Op. 37, Prof. C. N. Roberts.

Diploma Presentation: Prof. C. C. Lewis.

Benediction: Prof. G. A. Grauer.



### Farewell

As two travelers who have journeyed  
Side by side for many days,  
Stand at last in hand-clasped silence  
At the parting of the ways,  
Or as he who leaves the cottage  
Where he may no longer dwell,  
So to-night we stand a moment,  
So to-night we say farewell.

Happy years we've known together,  
Filled with joys of college days,  
Whose dear memories shall linger  
Bright upon our future ways:  
But to those dear scenes and seasons  
We have but one word to tell,  
College days and college friendships,  
Fare ye well, O fare ye well.

Though the tide of time is flowing  
Upward to the wider sea,  
Bearing us to strange far countries,  
Aliens in those lands to be,  
Yet our trust is in the Master,  
In Him we shall work and dwell,  
Till in His eternal kingdom  
We shall no more say Farewell.

### CHORUS

Word of sadness and of cheer,  
Word of love and hope and fear,  
Like a sound of merry laughter  
Mingled with a tolling bell;  
Faint and far and fainter growing,  
Fare ye well, O fare ye well.  
Farther going, falling, slowing,  
Through the twilight fainter flowing,  
Fare ye well, O fare ye well.



Motto: "To know, to grow, to glow,  
to go."

Colors: Dark green and lilac.

Flower: White rose.

\* Words by E. C. Rowell, Music by C. N. Roberts



### Class of 1909

Upper row:—William F. Mohr, Jones A. Johnson, Valdermar E. Toppenberg, John Boehm, Isaac G. Ortner, Soren Sorensen.

Middle row:—Max Trummer, Carl G. Young, Anna Nelsen, Ellen Svenson,  
Olga Dammon, Emma Schmidt, Emma L. Neumann, Carl F. Neumann.

Lower row:—Albert D. Field, Arthur E. Serns, Glenn C. George, Josephine E. Schee,  
Ernest R. Johnson, William J. Eden, Mrs. Mabel L. Huffman, Adam F. Schmidt.

## Graduates by Course

A class of twenty-two graduated this year from the courses of Union College.

They are:

### COLLEGIATE COURSES

Scientific: Albert David Field.

Literary: Josephine E. Schee, Arthur E. Serns, Glenn C. George, William J. Eden, Ernest R. Johnson.

Conservatory Music: Mrs. Mabel L. Huffman.

Ministerial: Adam F. Schmidt.

### FOREIGN COURSES

German: Carl F. Neumann, John H. Boehm, William F. Mohr, Emma L. Schmidt, Isaac G. Ortner, Max. E. Trummer, Emma L. Neumann.

Swedish: Jones A. Johnson, Ellen Svenson, Carl G. Young.

Danish-Norwegian: Soren Sorensen, Olga Dammen, Anna Nelsen, Valdemar E. Toppenberg.



## "To Know"\*

ERNEST R. JOHNSON

"For I know that my Redeemer liveth." Though uttered hundreds of years ago, these words may as truly be uttered again to-day, to-night. Every man, woman, and child has had, or will have, the opportunity of knowing the living Redeemer. Many have seized this opportunity and made it their own. But a vaster number still need to know that Christ has conquered, has redeemed them, and He lives.

I count it as encouragingly significant that the class of 1909, who appear before you to-night, can unanimously declare, "I know that my Redeemer liveth." It is encouraging, because the world is dying for lack of workers to spread a knowledge of this Redeemer; it is significant, for it means that Union College is measuring nearer the standard to which it should attain. It is not many years

\* From the Class Program.

since students were graduated from this school who had not made Christ their personal Friend. Nor were such cases isolated. But the tide is turning. Last year twenty nine graduates were sent out, every one a believer in Christ as his Saviour. This year twenty-two will leave, likewise in a body enlisted in the Master's service.

But the battle is by no means won even though the tide is turning. Satan is desperately at work, here as well as elsewhere, seeking to keep men from becoming acquainted with our blessed Redeemer. And the ideal of knowledge that he holds before the world, to the intent that it may overshadow and crowd out a knowledge of Christ, is by no means low or contemptible. Satan is wise enough to know that the more perfectly he can counterfeit the genuine, the more dangerously difficult will it be for us to choose between the false and true, the more sure will he be of trapping the unwary.

There is not a Christian student before me to-night but knows how easily he can become so engrossed in his studies as to neglect keeping open the spiritual pathway between himself and heaven. It is not merely a ruling of the so-called goddess of Fate that the getting of wealth, of power, of fame is growing more frenzied each year. If men can but be kept intent upon things earthly, they will have no thought for things eternal. I repeat it. Satan is draining the resources of the abyss of hell to keep from man a knowledge of the meek and lowly Jesus.

And why is he so energetically at work? Because he knows that he will lose from his grasp every soul that becomes truly acquainted with "our Father which art in heaven." He knows that his character will bear no comparison with the character of God.

But can Satan keep us thus in igno-

rance? No, he can not unless you and I willingly allow him to do so. God has eternally decreed that "if any man will do His will, he shall know of the doctrine." The only being that can keep me from inheriting eternal life is myself! If you lose, if I lose the prize of immortality, it will be no one's fault but our own.

Christ came down from heaven to dwell among men for two reasons. In the first place, the law of God, which represents the will of God, had been buried beneath a mass of traditions, and all but forgotten. Christ magnified that law, He became the law of God in living form, he was the Word made flesh. Secondly, Satan claimed that mortal man could not keep God's law. But Christ, by the same life in which he revealed the will of God, showed to man that His law could be kept. The Prince of this world had concentrated his Satanic forces to defeat the purpose of Christ, he had tempted the Saviour in all points, yet was the world's Redeemer without sin. By His life and death on earth, Christ accomplished the two-fold purpose of making known the will of His Father in a sense in which it had not been known before, and of proving that His will could be obeyed by justified man. Redemption was made a fact.

Christ has done all He could—by His life He provided salvation. Now it is ours to act—we hold our destinies in our own hands. Let us flee then to God the Father, "in whom are hid all the treasures of wisdom and knowledge." Let us strive to be noble, steadfast, courageous, Christ-like. Let us remember that "the fear of the Lord is the beginning of wisdom." "I know that my Redeemer liveth."



"Look for the light the shadow proves."

## "To Grow" \*

GLENN CLAY GEORGE

"I pluck an acorn from the green-sward, and hold it to my ear; and this is what it says to me: 'By and by the birds will come and nest in me. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic.' 'O foolish little acorn, wilt thou be all this?' I ask. And the acorn answers, 'yes; God and I.'"

This story of Dr. Lyman Abbott fittingly illustrates the feeling of the class to-night. Like the acorn, it is our ambition to grow. So great is this desire that we have made it a part of our motto. Growth is the sign of life. When a plant in our garden ceases to grow we at once fear that it will die. So we prune and water it, and stir the soil about its roots, to restore, if possible, its life. As with a plant, so it is with man. He is so constituted that he must grow in order to live. The greatest calamity, in my mind, that could ever come to the class of 1909 is for its members to cease to grow. We trust that this, our commencement is in fact the commencement of our true growth.

As a class we have great ambitions. We have not lived so very long in this old world of ours, yet we have been here long enough to find out that some things are radically wrong. We have arrived at the conclusion that we are living in an age of weakness, in a time when true manhood is a rare thing. This is an age of great intemperance. Did it ever occur to you that if all the grain now consumed in the manufacture of liquor were ground into flour, if all the land now used to grow tobacco upon

\* From the Class Program.

were devoted to the growing of cotton, if all the buildings used in the distribution of tobacco and spirituous drinks were converted into dwelling houses, such a thing as famine and extreme poverty would be unknown? There would be enough to abundantly feed, clothe, and house all who now suffer.

Another reason why we have concluded that the present is an age of weakness is the greed which prevails. Success in these days is measured in dollars and cents. Pursue any business however crooked, take any course however dishonorable, use any means however corrupt, and if you manage to acquire wealth you will be called a successful man. Honor, integrity, truthfulness, and even love are sacrificed in order to satisfy the frenzied greed of modern commercialism.

Impurity is another sin of this generation which is sapping the manhood and destroying the strength of our race. It is eating at the very heart of our civilization, undermining the home, making marriage a farce, and motherhood a reproach.

Skepticism is an evil gnawing at the heart of our intellectual life. In these days it is a rare thing to find simple, childlike faith in God. The Bible is regarded as a book out of date. 'Isms' are taking its place. In our study we find no philosophy so simple, so practical, so adequate, so uplifting, so powerful, as that found in the Holy Scriptures. A diligent study of the Bible will give breadth of mind, stability of purpose, and strength of character, as will no other book. It is deplorable, that today when strength, stability, and broad-mindedness are so much needed, that men should be drawn away from the pure fountain of God's word and made to drink at the stagnant pool of human philosophy.

Intemperance, greed, impurity, and

unbelief are a few of the sins of this generation which are to blame for the present weakness of our race. "But why pause," we hear you say, "to look at this dark picture upon the eve of your commencement, the big shining world before you, and every prospect bright?" Yes, this is our commencement, the commencement we trust of our true growth. But into what shall we grow? That is the question. We have paused a moment to look into the shadow, that by contrast we might more highly appreciate the light. We have paused, as it were, to consider the roads. There are but two. One is broad and sloping downward at an easy grade, but it leads into black clouds of misery and destruction. The other is narrow, rocky, and steep, but it leads upward toward the hilltops over which shine life-giving rays from the Son of Righteousness. Friends, I am glad to bring you the message tonight that we are beyond the crossroads. We are climbing toward the hilltops. We have every one determined, and many of us here in dear "old Union," to grow toward the light. Let us turn then from the dark picture sin has traced and look for a moment upon the bright picture virtue paints. As a class we have high ideals. It is our ambition to grow into strong noble men and women.

Our first desire is to be pure. If there is any one who deserves honor, it is the man or woman who has come through life clean and undefiled. The natives upon one of the islands build their houses out of a peculiar kind of clay. From the clay as it is taken from the swamps, oozes out black oil. The entire house is built of this material. Not a very attractive house? No it is not very attractive as it appears when just completed with black, filthy oil dripping down from every part. But wait! The natives simply start a fire at the bottom of the wall. The fire fed by

the oil, climbs up the sides of the house, runs over the roof and soon the entire building is mantled in sheets of flame. For hours the fire roars on. At last the flames die out, the glowing walls become cool. Now instead of that black, filthy, oily building, stands a little white palace, whose walls fairly glisten in the sunlight. We want to be like the clay, men out of whom the fires of life will burn all the dross, men who will submit to the purifying process, whose natures will be subdued and softened by adversity, and who will be made purer by contact with evil.

Our next desire is to be faithful. When out of doors at night looking at the stars, did you ever stop to think that for centuries they have been faithfully looking down upon the world? Over here is the North star. Every night it is shining. We do not always see it, for clouds sometimes hide it from our view. The clouds, though, are over only us. It is always shining. For ages its faithful rays have guided men upon the plains, in the wilderness, and upon the seas. What if that star should fail some night, or be late in coming out. The world needs men just like the old North star, men who are always at their post of duty. When clouds dim our vision and we stumble and fall in the darkness, then it is we need, we want, constant men, men like the star, who shine on behind the clouds. We desire to grow into just such men, men who will stand as guide-posts by the roadside and say to the souls groping in darkness, "This is the way, walk ye in it."

We desire also to grow into men and women who will stand firmly and squarely for truth and right, and stand alone if need be. It takes a giant's strength to stand out alone against others even when one knows that he is in the right. The world needs men to-day

who will conscientiously plant their feet upon a foundation of principle and cling to it at any cost. Such men are wanted everywhere, on the farm, in commerce, in the professions, in legislative halls, and in the pulpit. The world needs an army of such reformers, until dishonesty will no longer be passed over as business tact; until the word politics will no longer stand for crookedness and corruption, but for dignity and honor; until clergymen will no longer work for popularity, but for truth and righteousness. We fear, yes as Bible students we know that these reforms will never be brought about. God's word teaches that sin will wax worse and worse as we approach the end of time. The great message will not be changed. This fact, however need not prevent us from entering the fight and devoting our lives to upholding right principles. A few individuals here and there may be moved upon to commence the work of reformation in their own hearts, and these few, we think, will be sufficient reward.

Not long ago while walking through the woods, I found an elm tree whose spreading branches reached up into the sunlight high above its fellows. Twined around its trunk was a grape vine, that climbed up the boughs, spread through the branches, and tied its tendrils to the topmost twigs up in the sunlight. After considering awhile I said, "There are two classes of men in this world,—men like the vine unable to stand alone, and men like the tree able to stand by themselves firmly and bravely." The world needs men like that tree. There are many like the vine, but few like the elm. That tree, with its roots pushed far into the earth, embracing the rocks, has weathered many a tempest and stood firm. The vine, which without the elm would have been only a twisted tangle of leaves and stems upon the ground, has

had a firm stay to cling to, has been helped upward toward the light, has been held secure through many a storm. We want to be men and women like the tree, deeply rooted in the soil of love, embracing the rock, Christ Jesus, living above the shadows up in the sunlight of truth, thus furnishing a support for vines to cling to. There is no greater honor than to have men and women come and say, "It was your kind word and act of love, your firm stand for truth, your temperate consistent life, your constant, childlike faith in God which has helped me up to a higher, purer, holier life."

We are told that in the harbor of New York there are many lights of various colors—red, blue, green, yellow. When a ship comes toward the harbor the pilot sees the lights and tries to avoid them, because they tell of danger. But there is one light, the white light, which gladdens the heart of every sailor, who when he sees it, turns his vessel and steers straight for it, because he knows that light will guide him safely into the harbor. We are launching out into broader seas. Upon the great ocean are many lights. Though we may not be able to recognize all the lights which shine with colored rays above rapids, shallows, or hidden rocks, that would destroy our vessel if we approach them, we do trust that we shall know the pure light of truth and safety, which shines from the throne of the eternal God. With thoughts raised heavenward, with hearts set upon salvation, with lives dedicated to the heralding of the Gospel for this generation, and guided by the light which shines from God's word and the Testimony of Jesus Christ we hope, though storm-tossed and driven by the wind, though hindered by calms and tides, we hope, yea, we expect to enter finally the harbor of God's eternal rest. We desire furthermore, without selfishness, that our heavenly crowns may shine with many

stars, which will through all eternity tell that we realized our ideals; that we were able to grow, and to help others to grow, into fit subjects for the divine kingdom.



### "To Glow" \*

MAX TRUMMER

Now as never before, the call of the hour is for leaders. We hear of the necessity of means, and we read pleas for the enlisting of recruits, and these are being provided; but the one need above all is men and women who can lay plans for the work that must be done and who can lead out in the accomplishing of it. Human nature is the same as ever and now, as in the past, multitudes look to leaders as they look to lights in the hours of the night. How glad we should be that ours is the time especially chosen by heaven for its greatest work and that it is our privilege to become leaders, to give forth a glow of light that will guide men in the way of life.

As we recognize then, that we are to contribute to life, the question presents itself: How can we become lights to the world? Some would answer that only the wealthy can be leaders, but it is clearly seen in the history of men of wealth that the acquiring of riches dethrones the standard of true leadership in many a life. It is only right, then, to conclude that were we to seek our power in the realm of wealth there would be a decided blurring of our light as God has planned for us.

Will learning and culture endow us with ability to glow? We have spent weeks and months in their search and we shall in the future reach out for them, for they are excellent means to make life more helpful. Their value in the formation of character can not be overestimated. So much has been written upon these subjects that to-night we only need

\* From the Class Program.

to refer to men, who because of these have been successful in finance and in founding great institutions. Yet, notwithstanding all this, learning and culture alone leave the heart cold and unsympathetic and the self-trimmed light of great men is soon extinguished.

Since, then, neither wealth nor learning enables us to go forth as true leaders, what remains that will give us power to glow? It is not enough that we apply our intellect, we must put virtue in our work. In this solemn time only consecration can avail for we are required to take sides in the conflict of the ages. It is the faith and love of heavenly birth that give radiance to life. Without these, whatever our so-called success may be, we shall fail. Culture joined to these constitute the source which gives power to glow. As the class of 1909 we are thankful that our hearts are turned to God. To live a glowing life we accept and are determined to follow the highest ideal.

Having laid the foundation, we will consider the value of a glowing life to others. First its abiding expression of joy. There is nothing to which the human family as a whole responds more fully than to cheerfulness. In a certain town, some years ago, a young lady passed a stately home in front of which sat an elderly gentleman. As she did so she made a pleasant remark in her courteous way. Time passed. One day she received the news that she was heiress to a valuable estate. The testator was unknown to her, but upon inquiry it was found that it was the man to whom she had spoken a friendly word years ago. He had been unusually discouraged just then, so much so that even Creation in her beauty seemed but a lifeless blank to him. But it was her cheerfulness that led him to see gleams of light through the darkest cloud.

The glowing life is of great value

through its enthusiasm. In the world, enthusiasm is of vital importance, for it is the one quality which enters into every invention or painting, yes in every masterpiece which the world holds in admiration. So in our work. We can not study the lives of men who have devoted their talents to the cause of humanity without being inspired by their whole-hearted service. Thus it is with every glowing life. As we lay all upon the altar for the realization of the blessed hope our fervor of love will lead men to choose the good in this life and lay hold upon the life to come.

Again, the worth of a glowing life is in purity. There is no power that is stronger than the power of purity. One has said that the power of purity is mightier than the power of sin. In purity of thought, word, and deed no standard can be too lofty.

I must speak too of faithfulness, the real meaning of which is expressed in the words, "enlisted to win." It is not sufficient that we enter upon the field of battle,—faithfulness requires that we shall stay until the victory is won, though all others should retreat. In doing so we will have much to try us. We will have obstacles to surmount that demand our most strenuous efforts. But victory is assured us. Like Jesus, who is a light to every man that cometh into the world, we will live for a purpose, to spend and be spent in enlightening this earth with the glory of God and with Daniel of old, be received to glow as the stars forever and forever.



Footprints on the sands of time will wash away, but good impressions on the hearts of men always remain,



"He is a christian who aims to reach the highest attainments for the purpose of doing others good."



## "To Go" \*

JOSEPHINE ETHEL SCHEE

For several years our little band has been studying and working in its effort to gain a preparation for life. A few hours more and its members will be scattered, each to his chosen work. Now has come the time to go, to go from our school work and the pleasant life we have led here out into another life vastly different, and to the work which awaits us in this great busy world.

Everywhere in this civilized land of ours as the commencement time comes, young men and women, trained workers, are going out in the same way from the various schools and colleges of this country.

The majority of college-bred men and women have formed definite purposes regarding their life work and with the thought in mind that "a man's ideals are his possibilities." Some go to teach and thus implant in the lives of others the high ideals they have gained, others go forth to heal the world's diseases, others to make the laws and take their place in the machinery of government in a nation which holds an open door to the capable young man regardless of his station, and so on through the list of activities awaiting the youth of this country.

But before the graduates of Union College there is a future held out which is so different. In every way it is wider, deeper, higher, than any other we could imagine; it is the noblest that can appeal to any human being.

Just as in the days of long ago, our Savior can still be heard saying, "Go tell my suffering children of my sacrifice for them."

To-day we must not expect miracles to call us into the mission field, we must look at stern facts; and the stern fact we

have before us is that there are a thousand million of heathen and Mohammedans needing Christ. This call makes itself heard. It comes from Macedonia, from countless myriads and with unutterable sadness in its tones.

It has been said, "A call is a need unanswered and a power to answer that need." So in years gone by many noble men and women have heard this call and with hearts full of love for the souls of their fellow men,

Have climbed the steep ascent of heaven,  
Through peril, toil and pain.  
O! God, to us may grace be given,  
To follow in their train.

### FAREWELL

To the friends who are with us tonight, to the teachers who have been our guides, to our fellow students and classmates, it is my privilege to say a parting word,—a word which is found in every language of earth, a word which closes the brightest scene of earthly life, that sad sweet word, "farewell."

To the friends assembled here tonight we extend the parting hand with feelings of regret. We came among you seeking an education, friends, and a home; we came with our careers not yet opened, we leave because our school life is ended. From among you we shall soon go to pursue the mission we have chosen in the great outer world. Farewell, friends, although our places will soon be filled by others, may you ever remember and pray for the class of 1909.

We wish to thank you, our teachers, for your care, and the interest you have taken in our welfare as we have worked under your direction. You have taught us the lesson of lives devoted to a noble purpose. We have spent several of the most important years of our lives under your guidance; and have received the training which forms a large part of our equipment for life; and we appreciate tonight more than ever before how much

\* From the Class Program.

the value of what we have received has depended upon your care and faithfulness.

Our wish is that Union College shall remain true to the ideal set before her and ever be a school that will train workers for the needy fields.

In this hour when this college seems most grand and dear to us, we bid you a last farewell with the hope that your memory of us may be as pleasant as ours shall always be of you.

We welcome the students who are so soon to fill the places which we have left vacant. You are to enjoy the opportunities we have enjoyed. May you improve them better. We leave dear old Union in your care. You will walk these halls, and sit in these class rooms when we have gone.

The memories of our school life together will stay with us through life, and form an important part in our experience. And as you go on with your school work, perhaps doing the work that we failed to do, may you always know that you have the heartiest sympathy of those who to-night bid you farewell.

Classmates! This may be the last time our dear old class shall meet unbroken, our farewells must be said.

Our little band has been walking down a pleasant way. We have been studying to know, and growing by means of the broader conception of life we have gained. We have tried to glow and help others along the way.

But now we come to a dividing of the road. We had hardly stopped to think that this might be the case, our surroundings seem different and the only way on is through narrow foot-paths that wind over the hills, some wide, but nearly all narrow and lonely. Some paths lead into the dense woods, some familiar faces disappear, never to be seen again, some paths run near together

for a time and the travelers cheer each other along the way. Some lead to the waters' edge and the travelers embark on a waiting ship which bears them away to a distant people. One by one the voices grow fainter and become silent.

As this class goes from the college out from under the protecting influence of our Alma Mater, we are determined "To do our best in the work that lies nearest, to commit our ways to God, and to watch for the indications of His providence." And with steadfast loyalty to one another, with hearts bent on doing our best, so go we forth and God speed!



### Class Gift \*

A. E. SERNS

Friends, teachers, and fellow-students, on this occasion we are glad that the opportunity presents itself in which we can give expression to our feelings for our Alma Mater. We are glad that we can leave with her a small token of remembrance as an evidence of our affection. The gift is not large; it is not costly, but we trust that its utility may prove its worth.

The token representing the kindest regards of the class is a Bible. The library of "old Union," we confess with regret, finds itself in sore need of such a book, the only available one in English, being a small, incomplete, worn out pocket edition. To insure quantity as well as quality, the class thought it best to fit the library with five versions, — a King James, an American Standard Revised, a Syriac, an Emphatic Diaglott, and a Douay.

We hope that the students will not make an infrequent use of these books, for in them are found the principles that all men need to understand in order to be prepared for this life, and for the life to come. This great Truth which has

\*From the Class Program.

brought us together here at this time, uniting us in one common faith, has been searched out and gathered up from the precious Word, here a little and there a little. We hope that the perusal of this Holy Book may bring some one to an acquaintance with the great "I am," and bear to him the bread of life, the sustenance of all spiritual existence.

But returning again to the motives that inspired our gift, I desire to say that this act was prompted by the deepest feeling and the most tender regard for our noble and beloved Alma Mater.

Mater, thy glory does for me  
Outshine all grandeur here below,  
The world does not, it can not see  
Thy modest, heaven-fused glow.

But I thee see and know.

Thy men of flesh and halls of wood  
Enshrouded are, with light divine,  
And here I've learned to know the good  
And make the peace of heaven mine,  
Through tender help of thine.

Nor art thou mine and mine alone,  
I'm one, but not thy only child;  
We all do claim thee as our own  
Our Mater great and dear and mild,  
With purpose undefiled.

We love thee and we fain would stay  
Within thy portals all serene,  
But still thy love does bid us stray,  
And struggle toward our home unseen  
With mind and conscience keen.

But whilst from thee we do depart,  
To battle 'gainst the powers of hell,  
We turn to thee with throbbing heart,  
With feeling, words can never tell,  
And bid thee—Fare thee well.



The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength, that he may be able to bear the burden.—*Phillips Brooks*.



"A skimmer is useful in making soap, but in getting an education it isn't just the thing."



This issue of the MESSENGER has been set aside as a Commencement Number and therefore most of the matter which would otherwise appear in this department will be omitted. Please remember, however, that another issue is due in a short time and manifest your interest in the success of these columns, set aside for a discussion of Our Message, by contributing with your articles toward their serviceability.

Address all correspondence for this department to H. G. Bayley, Gen. Delv., Minneapolis, Minn. until further notice is given.

H. G. B.



During the last few weeks the students of Union have enjoyed the exceptional privilege of listening to several speeches made by some of the leading personages of our denomination. This has been made possible by the situation of "our town" on the route traveled by those passing across the continent to the General Conference.

The visit which certainly has the most significance is that of Mrs. E. G. White, the one through whom God is directing this work for which we stand. It means much to us to be enabled to sit under the instruction of such a one, and listen to words, proceeding from the throne of God, which directly concern us, and point the way to usefulness.

The other visits were made by missionaries passing through on their long journey from the different fields. Elder Starr, from Australia, reports very encouragingly on the progress of the work

in that country and among some of the neighboring islands. Elder Habernicht, from Venezuela, South America, accounted many interesting and inspiring experiences met with in traveling through the country and teaching the truths of the Message to the natives. He made a definite call for workers to the number of sixteen, to go to that country and join in advancing the cause of Truth. Elder Huenergardt, from Austria, told of the needs of that field and the joy of laboring for them.

One can not help being impressed as he listens to these earnest men who love their work and have stayed by it until home-sickness and difficulties have been overcome, with a realization of the thoroughness and rapidity with which God is warning the world, and the need of genuinely consecrated young men and women, those who are willing to sacrifice personal comforts and desires for the dissemination of the truth which they profess.

H. G. B.



### Letter from C. D. Lude

The following extracts are taken from a personal letter received from C. D. Lude, who is in the Diamante school in Argentina, South America.

"Your kind favor was a great surprise to us in this far-off land, and words can not express the kind and tender feelings these cheering words from the homeland have awakened. Burdened with pressing duties and hard work, your letter was left unanswered until the present; and ere these lines reach you we will be at our post for another year's school work of nine months. Our time scarcely allows us the proper rest to recuperate enough to get up ambition to do any extra writing. We have passed two hard school years; in 1907, with ninety-one students, we stood almost alone in carrying the burden, and in 1908 it was almost

the same, but as assistance came by Prof. W. C. John, of Washington, D. C., we believe that the work will be better adjusted this year. Knowing that I am father in the home, teacher in the school, farmer and bookkeeper at the same time, and general maker of plans, with lack of facilities in all these lines, you will get a faint idea of my work. Mrs. Lude has been cook, laundry-matron, baker, dress-maker, preceptress, and matron. Since Christmas we have been resting and recuperating in a little mountain town called Cosquin, in the Province of Cardoba, about eight hundred miles from school.

"The work in general is advancing in every line. Our school is on a better footing now than it ever has been. We have just finished a large two-story building about fifty by fifty feet. This will give us more room so we can nicely seat one hundred students, and more if need be. A building of similar proportions is in construction now, near the school, for a sanitarium. During the vacation the school rooms were used for this purpose and people from far and near came to receive treatment. This line of work is prospering well. A nurses class of young people from our own churches has been started here. The last Sabbath of last month, as I was on my way to the camp meeting in the Republic of Uruguay, five lady nurses landed in Buenos Ayres for this great mission field. And to our greatest surprise our dear Brother Pedro Kalbermatten, who suffered so much in the army, received his liberty just the day before this Sabbath and went with me to the camp meeting. He was set free before his time was up,—you can see the Lord's hand is at the helm. This brother will attend our school again and prepare himself for the work.

"Tell the dear old friends that we are still at our post and with the help of our beloved Commander will remain until He appears as Sovereign of the universe."

### Before Honor is Humility

Does your work seem hard and of little consequence? Do you feel as if you would like to fill a more important position and enlarge your circle of influence. Did it ever occur to you that your anxiety to fill a higher position might be one of the things that is keeping you where you are? Notice the people who are chosen to fill positions you would like to fill; are they not people who are content to do their present work well? "Before honor is humility."

Honor is a tower, humility the ladder by which we reach the top. When you set out to climb do not think of what is waiting for you at the top. If you think of the end of the climb instead of the step you are taking you are likely to get a fall that may stop your climbing forever. If you make the climb one round at a time you become accustomed to the different altitudes as you ascend, and can hold your position and do your work with as little thought of the elevation as though you were on solid ground.

Pass by the person who offers a quick trip to real honor and position. There is only one way that brings with it the strength of mind and body required to stay there, and that is by the long hard climb up the ladder of humility.

D. E. P.



### Union College Summer School

The Union College Summer School will be held six weeks, from July 7th to August 17th, under the auspices of the Central and Northern Union Conferences. Special review work for teachers. Manual training and primary methods made prominent. Regular credit work for preparatory, academic, and college students. For application blanks and copies of announcement giving full particulars address, C. C. Lewis, College View, Nebraska.



### Educational

#### Leaves from Student's Note-books

Study and discipline will accomplish much. Everything in this world worth having has cost effort, and all things worth having can be gained by wisely directed effort. Concentration and systematic endeavors can not fail to bring definite results. It is not enough that we study. There must be no wasted energy from lack of mental or physical discipline. We must accustom ourselves to do to-day's duties to-day.



Not all poets have written poems. Many unlearned men of whom the world has never known or heard have been poets in the truest sense. Their ears have been responsive to the music of birds and water, their eyes keenly alive to the beauty of hills and trees and flowers, and their hearts in tune with heaven. They have developed symmetry and rhythm in their characters, and their simple, forceful words have stirred the hearts of their friends as a masterpiece of literature. Perhaps some of the world's greatest poets have left for us no poetry save the echo of their lives.



There are four hundred and fifty translations of the Bible, and yet one more is needed. In nearly every family among civilized people, can be found the Bible written in its native tongue, and yet millions are perishing for a translation that they can really comprehend. True they can read the words and understand in a way the meaning, but that it may come home to their hearts they must have the opportunity of reading it in

the lives of their friends. Only that part which can be traced in some one's character burns itself into their inmost consciousness. Yes, the book most needed is the Bible translated into every-day experience.



We must educate the hand as well as the brain. Education is systematic development. When we speak of educating the brain we do not mean that we will produce a physical growth, but rather that we will increase the capacity for receiving ideas by means of the brain. So it is with the hand. A child uses his hands almost continually, but education teaches him to get knowledge by means of them. The intellectual power of a man is weakened if he has failed to develop his hands in doing skillful work, for ideas of some things can be gained only when the hands have mastered the technical difficulties. For instance a beneficial knowledge of carpentry, sewing, piano playing and painting requires hand as well as brain education.



One afternoon last summer I went into the garden to hoe my melon vines. I found one that was almost hidden by weeds and immediately set to work to destroy them, but by a careless stroke of the hoe I also cut down the vine. How bunglesome we are at times any way! I went there that day to help that vine. I had no other thought or purpose. But instead of helping the vine I severed it from its root, cut off its only hope, destroyed the very thing I had intended to strengthen—its connection with the life-giving elements of the soil. Sometimes I fear we as personal workers for Christ do just as bunglesome work. We may see that weeds are growing in the heart of a friend, and in our blind, weak way we try to encourage our friend to destroy the weeds and strengthen the vine

of virtue. But alas! we find that we have done bunglesome work; we have said "the right thing in the wrong way" and severed the plant from the root, thereby destroying the little hope we meant to cultivate and driving our friend farther from the source of his strength.



### Earn a Scholarship

Some missionary volunteers are planning to earn scholarships by selling the Temperance Number of the *Instructor*. Many can do it. We believe also that this will be a good way for Union College students to earn scholarships, especially lady students. The prices are: single copy, ten cents; five copies, five cents; twenty-five copies, four cents; one hundred copies, three and three-fourths cents; five hundred copies, three and one-half cents; one thousand copies, three cents. Those who sell enough for a half year or a whole year's scholarship will have remitted to the treasurer of the college all the money they have paid for papers above three cents a copy. It will require the sale of only about three thousand copies to pay the student's expenses and secure a year's scholarship. In view of the widespread interest in the temperance movement and the opportunity for aiding in this movement by the sale of the Temperance Number of the *Instructor*, we hope that many Union College students will engage in this good work. For a leaflet entitled "How to Earn a Scholarship," and further instructions, address *Youth's Instructor*, Takoma Park Station, Washington, D. C.



I have noted with interest the recent changes in the MESSENGER force, and hope it will be a grand success with the new management.—*M. E. Kern.*



"Divine love is the dew of the world."

### The Industrial Exhibit

The exhibit given in the commercial room Tuesday evening of commencement week by the industrial department of the college was a surprise to many. There were represented there nine different industries besides the work of the church school. As one entered the room, the first thing that attracted his attention was the work of the woodwork class. A beautiful cabinet was on exhibit besides smaller works all of which reflected great credit on the class and on its teacher, Eld. Burg.

The carpentry exhibit was equally interesting. The boys that have been working under Mr. Marshall have done splendid work, and this branch of Union College industry bids fair to be one of the most important of the school.

Next to the carpentry exhibit was that of the engineers. They had constructed a little engine which they were running with steam from the radiator.

Perhaps no department gave more interesting exhibition than the broom-making department. Not only did this department show the goods that they had made, but they also showed how they made them. Childs Glembin made the brooms and Mr. Bolton sewed them for the edification of spectators. The fancy brooms that were on exhibition made by various members of the class were duly appreciated.

The floriculture class had a very pretty stand, nor was there lacking evidence that the more practical side of gardening had been neglected. Sidney Smith, who has charge of these departments as well of the general agricultural work is to be congratulated on the good work that has been done in these lines the past year.

The girls also had on exhibition the work of their hands. Specimens of their culinary art were there, and their work with the needle was also manifest. But the proof of the pudding is the eating

thereof, and a man can tell nothing whatever about a dress unless it is where it was made to be, so we will have to pass these departments without further comment.

Mrs. P. A. Field's hydrotherapy class had a pleasing exhibit in room thirty-four. One almost wished to be sick that he might test their skill in giving treatments.

The work of the pyrography class was interesting, and showed considerable skill and perseverance on the part of those who accomplished the task. Mention ought also to be made of the art department in this connection. Specimens of their work were hung all about the walls of the room.

We must not forget to tell that the poultry department was also present at the show, and that the chickens had on their company manners and behaved well.

The work from the church school was interesting, showing as it did the interest that is being taken in manual training. The education of the youth should be such as will render them independent in some trade, and manual training can not begin too early.

The exhibit was a success, and as the years shall go by we hope to see the industrial work increase, and its exhibitions become more and more interesting and complete. Let the watchword of Union College be, Greater Interest in Industrial Training.



"A noble character is the result of self-discipline, of the subjection of the lower to the higher nature,—the surrender of self for the service of love to God and man."—*Education*.



"Faithfulness in every station, from the most lowly to the most exalted, train every power for highest service."—*Education*.

### A New Course in Union College

Many people will be glad to learn that a thorough course in public speaking will be offered the students of Union College next year. This will meet a long felt want.

The following extracts from the testimonies are enough to show the need of such a course.

"The power of speech is a talent that should be diligently cultivated. The culture and right use of the voice are greatly neglected, even by persons of intelligence and Christian activity. . . . This is an evil that can and should be corrected. . . . And with some souls the manner of the one delivering the message will determine its reception or rejection. Then let the word be so spoken that it will appeal to the understanding and impress the heart. . . . The right culture and use of the power of speech has to do with every line of Christian work." C. O. L. pp. 335-337.

"In all our work, more attention should be given to the culture of the voice. . . . Knowledge will be of little value to us unless we cultivate the power of speech. . . . Students who expect to become workers in the cause of God should be trained to speak in a clear, straightforward manner, else they will be shorn of half their influence for good. The ability to speak plainly and clearly, in full round tones, is invaluable in any line of work. . . . The truth must not be marred by being communicated through defective utterance. No man should regard himself as qualified to enter the ministry until by persevering effort he has overcome every defect in his utterance.

"Let all make the most of the talent of speech. God calls for a higher, more perfect ministry. He is dishonored by the imperfect utterance of the one who by painstaking effort could become an acceptable mouthpiece for God. The truth is too often marred by the channel

through which it passes. The Lord calls upon all who are connected with His service to give attention to the cultivation of the voice. . . . Let not those who have neglected to cultivate the talent of speech suppose that they are qualified to minister; for they have yet to obtain the power to communicate. . . . Young men and young women, has God placed in your hearts a desire to do service for him? Then by all means cultivate the voice to the utmost of your ability, so that you can make plain the precious truths to others." Vol. VI, pp. 380-383.

No course of instruction can give a person the ability to speak what he does not know. The speaker must have a message of truth burning in his soul. All speech originates in thoughts and feelings of the mind; but thought and feeling can not create a vocabulary. It can never produce tones of voice and gestures of which the speaker is ignorant. Many times a speaker follows a certain style of delivery, not because it is the best, or expresses his thought clearly, but because it is the best style of delivery he knows.

With such an opportunity as the Public Speaking Course affords, we are sure that there will be many next year in these classes preparing to do service for the Master in the most effectual way.

Those desiring further information should address the instructor, Prof. D. E. Huffman, College View, Nebr.



Nobody has any right to find life uninteresting or unrewarding who sees within the sphere of his own activity a wrong he can help to remedy, or within himself an evil he can hope to overcome.  
—*President Eliot, Yale.*



"To be interested in your work is half your labor."



**A Recipe for Sanity**

HENRY R. ELLIOTT

Are you worsted in a fight?

Laugh it off!

Are you cheated of your right?

Laugh it off!

Don't make tragedy of trifles;

Don't shoot butterflies with rifles;

Laugh it off!

Does your work get into kinks?

Laugh it off!

Are you near all sorts of brinks?

Laugh it off!

If it's sanity your after,

There's no recipe like laughter!

Laugh it off!

**They Like the Messenger**

"Your letter regarding the change made in the MESSENGER is before me and I assure you read with interest. Yes, of course I want the MESSENGER. It has been with me too long to be without it now, as I have been a subscriber ever since its beginning when it was 'Union College Messenger.' It has been a comfort to me when my hours were dark, and the good words of cheer are not only read by me but are passed on to others."—*Lilah E. States.*

"I have just finished re-reading the last EDUCATIONAL MESSENGER and feel that I must write you a few words of praise in its behalf. I appreciate it very much in the magazine form and especially like its being published by the students. I am sure that the students need not be fearful that their efforts will not be appreciated, for if every copy of the MESSENGER is as good as the first April number, I am sure it will be appreciated by any former student of "old Union," and I want to say right here that as soon as my subscription needs renewing that you will receive a letter from me with money enclosed for same and I will also try to get others to subscribe."—*Irma Fisher Basket, Hannibal, Mo.*

**General Articles****Why Arthur is Coming Back to Union**

DAISY M. BUTKA

"Hello Ed, when are you going to leave?" Exclaimed Arthur Brown as his old chum passed him and started up the college steps with a bound.

"Well I'll declare, is that you Art?" said Ed as he stopped and waited for him. "Where have you been keeping yourself these days? I have scarcely seen you since you moved into East Hall. I would enjoy a short chat with you before I go. I leave on the Burlington tomorrow morning."

"Going home I suppose?" said Arthur. "Yes I'm going home and am planning on a swell time too this summer." "Well that's good" replied Arthur somewhat seriously. "But somehow I hate to see school break up. Union has a warm spot in my heart. It seems almost like leaving home. If only one were sure of coming back again! Of course you're coming back, aren't you Ed?"

Well Art, I'll confess I'm not half so much in love with this school as you are. It's a pretty good place but, w-e-ll, I think I'll attend the University next year. A fellow can't ever finish a course with all those industries stuck in there, and then Union College doesn't do as good work as the University anyhow. I'll tell you what, I want to know something when I take a degree, and I don't care about a degree for washing dishes and peeling potatoes."

"Edward Jones, I'm surprised at you. Aren't you one of those fellows who have been talking 'college loyalty' so strong? I didn't suppose you

would talk like that. Why! didn't you get up in chapel a few weeks ago when they had that 'MESSENGER Rally,' and say that you believed in 'college loyalty,' and that you not only wanted to think it but to show it by your actions? I know you meant that you were going to subscribe for the MESSENGER, but 'college loyalty' certainly doesn't stop when one has handed in fifty cents for the MESSENGER, does it?"

"Now Art stop your philosophizing. I know you are pretty good at the business and I don't need any more demonstrations, but really, don't you think the University is ahead of Union College?"

"Ahead? that depends on what you mean by ahead. As for myself, I think Union is so far beyond the University that I would be ashamed to compare the two. Why Edward! what is the object of an education anyway? The Lord tells us it is 'to restore the image of God in the soul.' And that's just what dear old Union stands for."

"Humph, she comes a long way from doing it," replied Ed with a sneer.

"Yes, yes that may all be true. Human weakness is manifest wherever one goes,—in the church or in the school. But Union's purpose is high, and she is gradually climbing the ladder of progress. To be sure she can not accomplish her purpose alone. She must have the co-operation of the students. And that is just what is lacking here at Union. The Lord has placed this school here and prescribed a course of study which, if carried out, will prove a blessing to both students and teachers. If the University is better why has the Lord established this school?"

"Well, I'll admit, its alright for preachers and church-school teachers and canvassers, but a person preparing for a professor has to have some advanced mathematics and five or six years

Latin, and a whole lot of other junk they don't offer here."

"Well Ed, and that's the reason you're going to the University is it? Why you're not any farther advanced than I am and I venture to say not a bit better student. You had better wait till you are ready for advanced mathematics and the like, before you take them. I can learn plenty here for two or three years yet. I don't understand where your difficulty lies."

"Now, to be frank Art, I don't like some of the teachers here. There's Prof. R—. He's no teacher at all. I've been taking German under him this year, and to tell the truth, I don't know how to decline 'der' and do it well."

"Why Ed, I took German under him last year. I thought he was a good teacher. I have learned as much under him as under any other teacher. To tell the truth I am better pleased with this year's work at Union than with any heretofore. How strange that you and I should take practically the same work and obtain such different results! After all Edward, our success in school does not depend half so much upon the school or the teachers, as upon ourselves and the relation we sustain to the school. Isn't that true, old boy?"

"Yes, partly, but I'd hate to admit all you've said. You talk as though it's a sin to attend the University."

"No hardly that. But I certainly do think it would be a sin to leave Union with no better reasons than you have and go there. If you had finished the school here and wanted to take some special work, why then it might be permissible. But, if you finish here you'll do well and be ten times better fitted for the Lord's work than if you should attend the university and take two or three degrees. Now own up Ed; you know I'm right, don't you?"

"Well Art, I scarcely know how to

answer your question. You have put some new ideas into my head. I have never thought of things in just that light before. What are you going to do this summer?"

"I haven't fully decided yet but I think I'll canvass for a scholarship," replied Arthur.

"I'll tell you Art, I know you're on the right track and I'm going to give up my spree this summer and try to accomplish something for the Lord. Yes, and I'm coming back to Union too. I'm so glad I met you this morning, for if I had not, I perhaps would never have come back again. If only all the students looked at things as you do, Union would be a paradise."

"Oh Edward, I am so glad that you—"

"There, that's enough, you'll surely make a preacher yet. I wish I had time to talk longer, but I must go. Can't you come down to-night? I have some more questions I want to ask and I would so much enjoy another chat with you."

"Yes, I'll be glad to come, I have been planning on coming for several days, and surely will not refuse your invitation. So-long."



### The Night Riders

F. BRALLIAR

As the length of the time we will be permitted to carry on the work at Hilcrest School Farm hinges largely on the development of the race question in the South, it may be of interest to mention some of the doings of the Night Riders organization. This organization sprang up as a sort of "Farmers' Alliance" to regulate the price of tobacco by refusing to sell below a certain price; but many refused to join. Partly by using the methods of labor unions, and partly by the baser element in the organization gaining the ascendancy, a campaign of plunder and blood-shed was inaugurated against non-members. Having

made an outward success as far as tobacco is concerned their operations were extended to the regulation of cotton. Today they operate quite generally over nine states. Race hatred is ever present in these states, and so it is little wonder that an article in the Night Riders' constitution pledges them to not employ colored help, and to expel all colored people from the South by 1910. They began notifying non-members not to employ colored help, some of these notifications being received by parties as near as three or four miles from our school. And we have heard rumors of what they mean to do for us and similar institutions.

But God had a bound which they might not pass. The killing of a prominent citizen at Reelfoot by Night Riders aroused public sentiment against the organization. After a long-drawn-out trial eight of these were convicted; and at the present time eight other Night Riders are awaiting trial in a nearby county because of their warning a colored man to leave their neighborhood, and when he did not go, visiting him and attempting to compel him to go. We feel that the Lord is holding matters in check until His people have a little more time to advance; but the time in which to do the work for this down-trodden race is short. We thank God for a part in it.



"If hollow heads hurt as badly as hollow teeth, some people would study more."



"Do right because it is right, without hope of reward or fear of punishment."



"All who joy would win must share it—happiness was born a twin."



"Chiefly the mould of a man's fortune is in his own hands."

## The House by the Side of the Road

SAMUEL FOSS

He was a friend to man and he lived in a house by the side of the road.—*Homer.*

## I.

There are hermit souls that live withdrawn  
In the place of their self content;  
There are souls, like stars, that dwell apart,  
In a fellowless firmament:  
There are pioneer souls that blaze their paths  
Where the highways never ran—  
But let me live by the side of the road  
And be a friend to man.

## II.

Let me live in a house by the side of the road,  
Where the race of men go by—  
The men who are good and the men who are bad—  
As good and as bad as I.  
I would not sit in the scorner's seat,  
Or hurl the cynic's ban—  
Let me live in a house by the side of the road  
And be a friend to man.

## III.

I see from my house by the side of the road,  
By the side of the highway of life,  
The men who press with the ardor of hope,  
The men who are faint with the strife.  
But I turn not away from their smiles nor their tears—  
Both parts of an infinite plan—  
Let me live in my house by the side of the road  
And be a friend to man.

## IV.

I know there are brook-gladden meadows ahead  
And mountains of wearisome height;  
That the road passes on through the long afternoon  
And stretches away to the night,  
But I still rejoice when the travelers rejoice  
And weep with the strangers that moan,  
Nor live in my house by the side of the road  
Like a man who dwells alone.

## V.

Let me live in my house by the side of the road  
Where the race of men go by—  
They are good, they are bad, they are weak,  
They are strong,  
Wise, foolish—so am I.  
Then why should I sit in the scorner's seat,  
Or hurl the cynic's ban?  
Let me live in my house by the side of the road  
And be a friend to man.

## The Use of Slang

D. E. PETTIS

A broncho is a kind of a "happen so" horse. His ancestors may have been pure bred horses of almost any stock, but so many breeds of horses have been allowed to cross and recross among themselves,—thereby producing the broncho,—that now it is almost impossible to tell what blood is to be found in a broncho. To be sure, some individuals have enough of one strain of blood in them to be placed in a certain class of horses, but no one can tell to what strain or strains the rest of his blood belongs.

Bronchos may be divided into three classes,—good, bad and indifferent.

The good ones, in spite of their wild natures, are easily broken and become trustworthy and serviceable. The bad ones are vicious and can never be trusted. If they ever do serve you it is only to gain an opportunity to betray your confidence later. Between the good and bad are all degrees of goodness and badness, shading so gradually from one to the other that it is almost impossible to say where one leaves off and another begins.

There are several reasons why we use bronchos. Perhaps, we need a horse and are not willing to go to the necessary trouble and expense of obtaining just the horse for our purpose. Or, we may need a horse for general purposes, one that will draw a dray wagon, plow, or handle a carriage. The broncho, from his diversity of blood answers our need, and though he may not be the best for any one of our needs, he comes nearest to satisfying all of them. Again, bronchos as a class are not considered as safe as other horses. There is a spirit of daring connected with their use which appeals to even those who condemn the use of dangerous things.

A slang expression is a "language broncho." We can hardly trace it to its

first parents. It may come from Latin, Greek, French, German, English, or any other language. It may be a cross between any two of them, a mixture of all of them, or an inbred expression of any one of them. One thing we do know,—slang expressions are here and from their wide use they seem to have come to stay.

But who are the people who use this ill-begotten form of speech? Almost everybody. Of course a man who has enough thoroughbreds to answer each separate purpose he may have for a horse will have small use for bronchos, and the man who has a perfect vocabulary of pure words will have small use for slang expressions, yet there are very few who seem to be able to do without them altogether. Even teachers, public speakers, and ministers whose vocabularies should be most complete, are often caught using some slang word or phrase.

No one has any objection to using a branded horse if he is either pretty or substantial, neither is there any objection to using an expression branded as slang if it calls up a pleasant idea or conveys a thought better than any other words we have at hand.

For instance, "a merry chase," on second thought carries one back to the land of lords and castles, large hunting parties with fleet horses and packs of dogs. But "a merry chase" has been used so much and in so many different connections that its principal significance now is a spirited contest of any kind.

"Up against it" is another language broncho that is widely used because it will do so much in the line of conveying the idea that a person has come to something that, for the time being at least, has stopped his progress. The "it" is so indefinite that it may stand for a mathematical problem, a financial crisis,

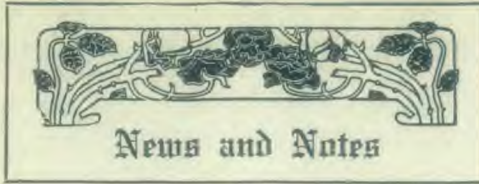
or an invitation to meet the faculty on Sunday afternoon. In short, "it" may mean anything that requires immediate action where action of any kind seems impossible.

"Stung" is another that is being hard ridden just at present. If a man is worsted in a business deal, or a game, if a boy is reprov'd for a fault, or some young man is dismissed by his lady friend, or if some one plays a joke on some one else, "stung" tells us all about it, and we get at the heart of the matter by taking note of the attendant circumstances.

The reason "stung" can be used in so many cases is because there are so many different degrees of pain connected with the idea of a sting. A fly stings and is forgotten as soon as he is gone. A wasp's sting lasts longer. A bee leaves a swelling to keep one in remembrance for some time. A bald-faced hornet stings hard enough to make one think his time has come.

As there are all grades of bronchos from the lifeless imitation of a horse, or the vicious brute that no one can use, to the draft or carriage animal whose only mark of origin is his brand; so in slang there are all grades of expressions from the senseless imitation of profanity, to the really good words and phrases which in time become good language in spite of the fact that they have just happened.

In using bronchos, unless one is a professional horseman, it is safer to let some one else break them in and use them until they lose some of their wild nature. So in using slang it is usually better, unless one is a language expert, to take up only such expressions as are in common use among conservative people who know how to use language to the best advantage and have due regard for their reputations as users of good language.



Ruth Knutson Silsbee is living at Oakland, Calif.

Mr. Chris Martin, of Weston, Iowa, is visiting Mr. Norgard.

Miss Beulah Sperry has returned from a visit to Battle Creek, Mich.

John Miller has returned from a trip to Marion Junction and other points in South Dakota.

Miss Joelle Long, of Colorado spent a short time in the village on her way to Sigourney, Iowa.

Oren Durham is going home for a few days after which he expects to work for the Kansas Sanitarium.

Miss Minnie Yeoman of Omaha, Nebr., is visiting at the home of her brother, Prof. B. F. Yeoman, of College View.

Miss Emma Christensen, who has been teaching church-school in Elk Point, S. Dak., is visiting in College View.

I. C. Nelson of the Sanitarium is making a trip to Hastings, Alliance and Holdrege, making short visits at each place.

Prof. Otto Leupke of Friedensau, Germany, is visiting for a time at Union College. Professor Leupke is president of the school at that place.

Elder O. A. Johnson, now of Walla Walla College, College Place, Wash., is spending a few days in the village on his way to General Conference.

S. A. Smith and Miss Marion W. Crawford, both of Union College, were married in Hastings on Wednesday, May 5th. They will make their home in College View.

Frank, Vern, Milo, and Roy Miner are visiting in College View.

Miss Nellie Streeter, a former student of Union College is visiting in the village.

J. J. Ames has returned from Kansas, where he has been working for some time past.

E. E. Miles of South Lancaster, Mass., visited his son S. H. Miles of Union College during commencement week.

Misses Lulu and Mabel Johnson, of Friend, Nebr., are visiting their mother, Mrs. Lewis Johnson, of the Sanitarium.

Soren Nelsen and Mrs. Nelsen, of Denmark, Nebr., attended the commencement exercises of Union College Saturday evening.

Elder W. B. White of College Place, Wash., and his son-in-law, O. K. Butler, have been spending a few days in College View. They were on their way to Washington, D. C.

The church-school gave a closing program in the church on Sunday afternoon. The school has been well attended and has enjoyed a prosperous year.

Miss Ruth Jones of Talmage, Nebr., is visiting in College View during commencement week. She will soon leave for her home at Hastings, Nebr.

Fred Nelson and Miss Viva Van Syoc were married at the home of the bride's parents in College View, Wednesday evening, May 5th. The ceremony was performed by Elder J. H. Morrison of the village, assisted by C. L. Coons, of Des Moines, Iowa. Over a hundred guests were in attendance. J. C. Van Syoc of Boone, Iowa; Mrs. R. J. Mc Connaughey of Macedonia, Iowa; Miss Tacy Lytle, of Des Moines, Iowa; Bert Northrup, of Plattsmouth, Mo.; J. Van Syoc, of Sioux City, Iowa; were guests from out of town.

Mrs. Wm. Cross has gone to visit relatives at Kalamazoo, Mich.

Miss Pearl Parker has gone to her home in western Nebraska.

Mrs. E. C. Rowell who has been seriously ill for some time, is recovering.

T. A. Weishaur writes that he is busy with the spring work on his claim at Minatare, Nebraska.

Miss Annina Jensen, of the Nebraska Sanitarium, has gone to visit at her home in Dannebrog, Nebr.

Miss Edna Reed has gone to Hastings, Nebr., to take the nurses' course in the sanitarium at that place.

D.G. Huenergardt and his sister, Miss Dina Huenergardt, have gone to Bison, Kans., because of the serious illness of their mother.

Elder C. W. Flaiz of Oregon, is stopping a short time in College View on his way to Washington to attend the General Conference.

Frank Ogden and wife are living in College Place, Wash. Frank is teaching in connection with the Normal Department and taking some work in the College.

Miss Maggie Ogden, who has been teaching in the Academy at Loveland, Colo., is visiting at Union College during commencement week. She believes in the work the MESSENGER is doing and gave us a subscription for one of the students of the Academy who ought to be in Union College next year.

Jas. Vile of Waukon, Iowa, has recently died in the eighty-fourth year of his age. His daughter, Mrs. Geo. I. Teeple, of College View, was present at the time, also his granddaughters, Miss Nina Teeple and Miss Alice Teeple, both of College View. Miss Alice Teeple has been living with the family for some time and caring for the grandparents.

Miss Naomi Small of Wichita, Kans., is visiting in College View.

A. Delos Westcott is teaching a public school near Walla Walla, Wash.

Mr. Baron and his sister, who have been visiting in the village, have gone to their home in Iowa City.

Miss Emma Dineson, formerly of the Nebraska Sanitarium, is now at the College Place, Wash. Sanitarium.

Prof. F. G. Specht, of the Academy at Harvey, N. Dak., is visiting his mother in the village. He is a former student of Union College.

Mr. H. I. Toppenberg, of Council Bluffs, Iowa, came to attend the commencement exercises. Mr. Toppenberg is canvassing and doing Bible work.

We are pleased to notice that Walla Walla College held their Jubilee exercises to celebrate the release of the College from debt, April 22d, in the College chapel.

"Dr. and Mrs. W. A. Kynett announce the marriage of their daughter Maude to Dr. Louis N. Sickler, Thursday, April 29, 1909. At home after May 15th, Asheville, N. C." So reads a card lately received by Miss Altie Wordell.

The following is taken from a letter received from Prof. T. M. French, Free-town, Sierra Leone, Africa: "I have been very, very busy since coming here, so have not had time to write concerning our work. I have been pressed into nearly every kind of work—from ministerial work, work of church elder, educational work, down to carpentry, masonry, etc., on our school building. Our training school opened last Monday. Mrs. French gave up her primary teaching and is assisting me in the home and class work. While the work is most taxing here, the Lord is sustaining us. Our health is good, considering the climate."

V. E. Toppenberg and V. Thomas will canvass at Valisca, Iowa, this summer.

Carrie Wilson, who was in Union College in 1902-1903, is in Portland, Oregon.

E. E. Backus, who was in Union College in 1892-1895, is now in school at Keene, Texas.

Mrs. Arthur Pearson, of Pitkin, Colo., has been visiting her parents, Mr. and Mrs. W. B. Shultz.

D. R. Callahan is spending a few days in Hastings on business connected with the sanitarium work.

Edith Barnes lives with her parents at Lodi, Calif., and is taking work in the Normal School at that place.

Mr. and Mrs. Chas. Johnson are teaching at Sebastopol, Calif. Mrs. Johnson was formerly Miss Dayton.

Mrs. N. B. Emerson and daughter Alfreda, left Monday, May 10th, for their home at Topeka, Kan. Mr. Emerson went May 3d.

Mrs. Andrew Olsen, *nee* Lizzie Erickson, who was in Union College the second and fourth years of its existence, is in Seattle, Washington.

Mrs. Jennie Erickson Cole, who finished the Normal course in 1898, lives in a suburb of Portland, Oregon, where her husband is engaged in the ministry.

Prof. Harry Miller, formerly a student of Union College, is at the head of the Science Department at Graysville, Tenn. His wife was Miss Anna Wilson, a student in 1898-1900.

In a personal letter, Ellen Dewey says she is enjoying her work immensely in Kansas City, Mo. She writes that she has four regular readers, to whom she gives Bible readings once a week, visits fifty families with "The Family Bible Teacher" weekly, besides calling on those in distress.

Geo. Wilkinson has gone to Modesto, Calif., to spend the summer.

Miss Amber Baily has gone to her home in Chamberlain, S. Dak.

Miss May Gardner of Curtis, Nebr., is visiting Mrs. Norwood at the Sanitarium.

Miss Josie Barret has gone to Hastings, Nebr., to take the nurses' course at the Sanitarium.

Paul Thompson and Reed Thompson of Lincoln, spent May 8th with their friend Miss Eva Lynn Seaward.

F. L. Limerick, of Colorado, has been in the village several days in the interests of the conference work.

Miss Anna Peterson of Elm Creek, Nebr., and a former student of Union College, has been in the village for a few days. She accompanied her mother to the Sanitarium.

Prof. and Mrs. W. W. Ruble left Sunday afternoon for Minnesota. After spending a few days with relatives and friends at St. Peter, Professor will go to Wells, Minnesota to hold meetings, and Mrs. Ruble will go to their home at Alexandria, Minnesota.

Sabbath, May 1st, the Young People's Society of College View placed forty-four dollars and seventy-two cents in the collection for the support of Eld. J. C. Rogers and wife in Africa. Those having pledges for the support of Eld. and Mrs. Rogers can send the money to Calvin Bungor during the summer.

Mr. and Mrs. Lundquist, H. U. Stevens, F. H. Burgman, Miss Rosella Smith and Miss Daisy Butka will make a canvassing company in Omaha this summer. Mrs. Lundquist, Mr. Bergman, Mr. Stevens will work with "Conflict of The Ages." Mr. Lundquist will handle "Daniel and Revelation" among business men. Misses Smith and Butka will work with our periodicals.



Miss Gertrude Burghart left for her home in Minnesota, Tuesday.

Rita, Effie, and Bertha Shilling have been visiting friends in the village.

A. C. Dick left Tuesday morning for Kearney, Nebraska, on a business trip.

Ernest Neumann and his son Herman have gone to Colorado for Mr. Neumann's health.

T. M. Thomas, of Council Bluffs, Iowa, has been visiting his son Vincent Thomas the past few days.

The Castle has raised its portcullis. All the dwellers are located on the third and fourth floors of South Hall.

Miss Agnes Lewis and Miss Mid-daugh, one of her pupils came over from Ames, Nebraska, to attend the commencement exercises.

Invitations are out for the wedding of Melvin Daniels and Miss Emma Conser on Wednesday evening, May 26th, at the home of the bride's parents in College View.

The old boys who were still in College View Monday were much pleased to see their old preceptor, Prof. E. E. Farnsworth, walking about the place, shaking hands with everybody.

A delegation left for the General Conference at Washington, D. C., on Sunday, May 9th, and another Monday, May 10th. Those who went from the village are, L. W. Cobb, Dr. Orville Rockwell, Eld. J. H. Kraft, Eld. R. F. Andrews, Eld. E. T. Russell, Eld. and Mrs. J. S. Hart, Prof. and Mrs. C. C. Lewis, Mrs. A. G. Kern, Miss Mertie Wheeler, Eld. and Mrs. B. E. Huffman, Miss Sarah E. Peck, Miss May Cole, Mrs. O. E. Cummings, Miss Edna Schee, Mrs. Davison, Miss Ina Sherwood, Miss Geneva Dawson, Prof. A. G. Taylor, Geo. R. E. McNay, C. A. Thorp, O. F. Schwedrat, F. F. Byington, A. Swedberg, H. M. Lee, Prof. G. A. Grauer.

Miss Alta Barrack is here once more after a week's pleasant visit with friends in Omaha.

Miss Adeline Skyberg said good-by to friends in Omaha and left for her home in Luverne, Minn.

Carl Young is doing Bible work and taking charge of the treatment rooms at 212 Oak St., Chicago.

W. G. Nethery and wife, of Sheridan, Wyoming, are visiting relatives here. Mrs. Nethery was Miss Ida Nelson.

Mrs. Franklin King, who has been visiting her daughter, Mrs. Geo. A. Nelson, left to-day for her home at Superior, Nebr.

Ross Flaiz has accepted a position at the Sanitarium boiler-house. Mr. Coleman who is leaving will go to Colorado on account of his health.

Miss Tatro, who has been visiting her sister, Miss Coro Tatro, at the Sanitarium, has gone to Missoula, Montana, to accept a position with Dr. Farnsworth.

Miss Winnifred James, Clara Kier, Esther Anderson, and Fred Anderson all have the measles. They are residing with a comforting "Teddy Bear" in East Hall. Miss Mary Johnson and Miss Mary Miles are taking care of the young ladies. Mr. Larson is looking after Mr. Anderson.

Last Monday evening J. L. Stansbury and wife, *nee* Blanda Johnson, arrived from Leduc, Alberta, where they have been employed as teachers in the Alberta Industrial Academy. They will spend a few days in College View visiting relatives and renewing old acquaintances and then continue their journey to Mountain View, California, where the remaining portion of their vacation will be spent. Mr. Stansbury was a member of the class of 1902.

U. C. Flaiz left Tuesday to canvass in S. Dak.

Miss Sena Anderson is taking a short vacation at her home in Glenwood, Ia.

Dr. W. S. Butterbaugh, of Edgemont, S. Dak., passed through College View on Monday.

The Sanitarium family is looking for a visit from Dr. Rand of St. Helena, Calif., this week.

We are glad to see Mr. A. Hedgecock, of Canton, Nebr., among the visitors of commencement week.

Elder Kennedy, the member of the College Board from Colorado, stopped at College View Sunday morning, May 9th.

L. E. Reed bids fair to win two or three scholarships. He canvassed two days in Omaha and took nine orders for the new edition of "Heralds of the Morning."

The teachers and students of the Scandinavian Department of Union College, according to a long established custom, took an outing for a few hours on Sunday, May 2d.

In addition to those finishing the collegiate courses, the following graduated from other courses, and received their diplomas at the commencement exercises, Saturday night, May 8th. From the the Academic course, S. Geneva Dawson, Ethel B. Collie, Inez R. Shultz, Imogene M. Morrison, Wm. H. Wine-land. The Penmanship Course was completed by Lewis E. Terry, Sophie Paulson, D. L. Friend, Millie A. Betts. The Sacred Music Course was completed by Lewis E. Terry, Mary H. Moore, Bettie Svensen, and Mrs. F. R. Isaac. The Shorthand Course was completed by Elizabeth Runck. The Business Course was completed by Earl A. Bungor. The degree of Master of Arts was conferred upon Prof. H. A. Morrison.

Miss Dorothy Rockford has gone to her home in Omaha.

M. N. Heligso and L. C. Damsgard are carpentering at Normal, Nebr.

Mrs. Chas. Lee from Bayard, Nebr., is at the Nebraska Sanitarium as a patient.

Miss Leona Scott, who has been visiting relatives in College View, left to-day for Sioux Falls, S. Dak.

Miss Bessie Jones on her arrival at Buffalo, Wyo., was surprised to find the ground covered with snow.

Miss Hattie Beardsley returned to her home in College View, Monday. She has been teaching church-school at Decatur, Nebr.

H. G. Bailey and A. N. Donaldson are making themselves at home with the Scandinavians at Minneapolis. They are preparing to storm the big fortresses of commerce with "Heralds of the Morning."

Dr. Rockwell has gone to the General Conference and will visit at his home at Roaring Branch, Penn., before returning. Dr. C. W. Heald of Iowa and Dr. Larson of Union College are filling his vacancy.

To those who are away: Please remember that the EDUCATIONAL MESSENGER would like to hear from you at least once a month. When you write tell us where you are and what you are doing. If you are not doing anything make an apology for your idleness and send in a better report next time. If you can not leave home to sell books, do medical work, or preach; organize a reading circle, a general culture band, or a young peoples society in your neighborhood. The experience will be good for you, the organization will be a benefit to its members, and the MESSENGER will be glad to let your friends know that you are at work.

Miss Louise Dean has returned from Hastings, Nebr.

There are about forty-two patients at the Nebraska Sanitarium at present.

Miss Katy French of Glenwood, Ia., is assisting with the Sanitarium work.

Eld. H. R. Johnson is acting as chaplain and teacher at the Sanitarium.

Miss Leona Tuley left last week with Miss Inez Hoiland, for her home in Missouri.

Miss Nora Reid of Dorchester, Nebr., a former nurse of the Nebraska Sanitarium, made a short visit here.

Mrs. Pearson from Lincoln, Nebr., is at the Sanitarium for medical care and is much improved in health.

May 11th, Dr. Rockwell, just before leaving for General Conference, left an eleven pound boy at Chas. Skinner's, over which the Sanitarium family joins in hearty congratulations.

Sunday afternoon, May 2d, the students of the advanced Algebra class gave Prof. E. C. Kellogg a surprise at his home. They presented him with the picture "Christ in Gethsemane."

On Sunday evening, May 2d, in the teacher's parlor of South Hall the farm boys gave a surprise to N. B. Emerson. They presented him with a valuable jackknife and a hoe.

The Swedish Missionary Band of Union College has, during the last school year, distributed about 3,000 copies of our Swedish paper. A large number of tracts and other reading matter has been circulated, some books sold, and about twenty-five subscriptions secured for the paper. Personal missionary work has been done by this band among the Swedish speaking people in Lincoln and Havelock. Good results have already been seen, and we trust that it is only a beginning of work of this kind.

Elvena Jenson left Monday night for her home in Dannebrog, Nebr.

Miss McCutchen remained at the College until last Sunday, when she left for her home at Keene, Texas.

Miss Daisy Butka reports 200 copies of "Life and Health" sold in sixteen hours in Omaha. She says, "Send my MESSENGER SOON."

The young ladies of South Hall gave Mrs. Belle Emerson a surprise in the parlor of South Hall, Saturday evening, May 1st. They presented her with a copy of the book "Education" and some potted plants.

Prof. Lewis writes, "We had a very pleasant trip to Washington, got through safely, and are pleasantly located, keeping house in our tent; there is a wonderful gathering of our people here. There are 350 delegates from all parts of the world, and probably 1,200 visitors, twice as many as were expected."

At five o'clock Sunday afternoon, May 2d, all the students of Prof. H. A. Morrison's classes gave him a surprise at his home. A program was rendered in which Professor Morrison was presented with a set of "Conflict of the Ages," and an autograph album. A very pleasant social time was enjoyed by all in attendance.

Earl and Calvin Bungor, Will, and Charles Wineland, Lockart, Lane, and Norgard are making things go on the college farm. Messrs. Ard, Orr, Wineland, Halleck, and Marshall are working in the carpenter shop. They are installing a buzz saw, power grindstone, and lathe. These machines will add much to the shop's equipment. The following ladies may be seen in the sweet-odored kitchen and sewing room; Misses Affolter, Mary Moore, Olive Krune, Nannie Parker, Connelly, Whittemore, and Orr. Mr. Ward works with them and keeps them in good humor.

Allen Rich is enjoying a two weeks vacation at Ellwood, Nebr.

Mr. Munce is staying in South Hall and improving his time by studying.

D. E. Pettis is spattering paint on himself and the walls of the new Post-office.

J. F. Nelson, the tailor, is excavating for a new building next door to Mrs. Dawson's.

Albion L. Kiehnhoff is working at the carpenter trade in Lincoln. He is staying in South Hall.

Miss Edith White left for Oklahoma, Monday. She expects to be in the tent work this summer.

Mr. and Mrs. T. C. Nethery have gone to Ladoga, Ia., to spend a few weeks with relatives and friends.

Mr. Vincent Thomas and V. E. Toppenberg left for Villisca, Iowa, Tuesday morning. They expect to do things in the book business.

Edgar Welch is working around home. He is expecting a visit from his brother, D. E. Welch and wife. Mr. Welch is editor of the *Kansas Worker*.

Mr. and Mrs. Berton Emerson and family have moved into South Hall. Things are running smoothly under the new management. Mrs. Whittemore is acting as matron.

The piano students under the direction of Prof. C. Nevison Roberts of Union College gave a recital in the College chapel on Sunday evening, May 2d. Those taking part in the program were: Prof. Roberts, Miss Edna Schee, Miss Ethyle Titus, Glenn O. Hodson, Miss Clara Krassin, Miss Marie C. Eden, Miss Alice H. Hunter, Miss Emma Pease, Miss Stella M. Parker, Miss Mabel C. Peterson, Lewis E. Terry, Mrs. F. R. Isaac, and Miss Etta Bickert.

Rev. C. F. Martin, of Exeter, Nebr., paid Union College a visit, and expressed himself as being highly pleased with our equipment.

Mr. Bergman and Prof. Stevens leave Tuesday for Omaha, where they will canvass for the "Conflict of Ages." Their address will be 2225 Dodge St.

By the time this goes to press, the Post-office will have been moved into its new tidy quarters next door to Her-rick's. The old place will be occupied by a restaurant.

Messrs. Arthur Thorp and Alfonso Anderson and Miss Marie Berglund are manufacturing ammunition, at the International, for the German, Swedish, and Danish-Norwegian canvassers at the battle front. One of their big guns is "Daniel and Revelation" in Danish.

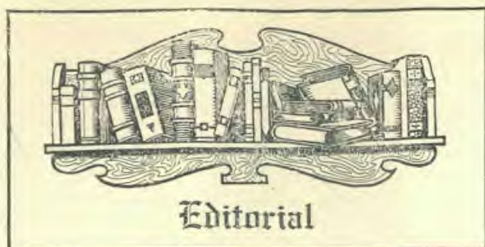
The lawn and trees are growing greener, and the birds are singing more gaily each day. Visitors are beginning to flock from Lincoln on Sunday. Two ladies from University Place said they were delighted with the beauty of our campus, the elevation of our grounds, and the splendid view which can be obtained.



### A Letter from Elder Wightman

Because some who heard Mrs. Wightman's lecture in Lincoln, Nebr., were inclined to question the incident of the mother leaving her sick child to buy ice for it, and the child dying while the mother was under arrest, for violating the Sunday law, we publish the following letter from Mr. Wightman:

"The dying child incident related by Mrs. Wightman, in her Lincoln religious liberty speech, was published in the *New York Evening World* of August 26, 1895, and republished in the *American Sentinel* of Sept. 5, 1895, the editor of the latter journal, I believe, taking pains to verify the published account in the *World*."



When school is out and we separate for the summer, what reams of paper we, especially girls, use in writing to each other telling how sorry we are that we are not together longer, what we are doing and intend to do, and how glad we will be to get back and see each other again! For every letter of this kind we write, let us write one to some one who does not know the school so well, does not, perhaps, know anything at all about it. Let us tell them about it. Our "old Union" friends do not need it nearly so much. They have seen for themselves and will go back if they can without much urging. If we all do our duty corresponding with possible students, or even seemingly impossible students, for next year, how much we could help "old Union." Let us do it. I will. Will you?



Most of the MESSENGER force has left the View for the summer. However, Geo. A. Nelson has suffered himself to be led as victim to the editorial chair. He says that he will do the duties willingly and to the best of his ability if we will give him plenty to edit and have it in on time. Let us assure him that he does not need to worry about lack of "copy" or its coming in late. One last call. Please do not forget that it is you, teachers and students, who are away at work and at play who are to make the MESSENGER interesting this summer. We want to hear from YOU. Send fresh news items direct to THE EDUCATIONAL MESSENGER, College View, Nebr. The editor of the "Our Message" department

has specified his address elsewhere. Send articles of a general nature to Eva Lynn Seaward, Sterling, Kansas.



This summer ought to be the best our little home churches have seen. There should be better Sabbath-school superintendents and secretaries, and more energetic young people's societies. Make your home church feel that Union is accomplishing the work for which she was organized. You can increase the enrollment for next year by showing the good results she accomplishes through those who have been there. This does not mean for you to set yourself up as bright and shining model lights. It just means for you to stand erect in the clear light which Union sends out.



Our readers have probably wondered why the MESSENGER is a week later than schedule time would indicate. The constitution provides that following the commencement number one issue be dropped. That means that there would have been no paper from May 13th until June 10th, had we not decided to issue this number under date of May 20th, thus leaving two gaps of three weeks each, instead of going a whole month without an issue. Hereafter, during the summer, the MESSENGER will be published every two weeks. The June 10th number will be devoted to the Alumni.



We must date back to commencement now. The calendar says the school year is ended. We have separated far and wide. Are we stronger for this year's work? Are we showing to others that we have learned something by spending '08-'09 at Union? To use again that well-worn phrase, we ought to show our "college loyalty" by manifesting to the community in which we spend the summer, the principles of Christianity.

**THE EDUCATIONAL MESSENGER**

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**Ad Rates:** Advertising rates furnished on application.

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