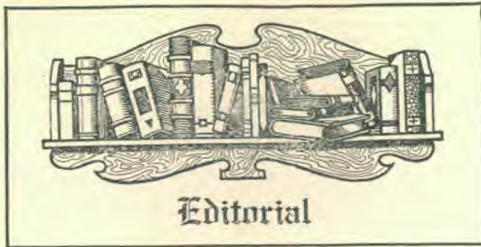


The Educational Messenger

VOL. 5

COLLEGE VIEW, NEBRASKA, AUGUST 5, 1909

No. 20



Some one has said, "Ill news is swallow-winged, but that which is good goes on crutches." The MESSENGER purposes to ignore the fleet tale of evil and help along the good story. It needs your co-operation, and you need the blessings that come from remembering others. It is your privilege to speak a cheery word to several hundred persons through the news columns. You could not write to so many in any easier way than to send us a little note.

A. N. A.

Equipment Fund

Alumni and students, who have been here before, know that the departments could be strengthened by having better equipments. We are indeed glad to have the privilege of showing our love for "Old Union" in a material way, August 14th. Let us do all we can to put Union College on such basis that she may do the work that it was designed for her to do.

G. A. N.

Guard well within thyself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness.—*George Sand.*

The little worries which we meet each day, May be as stumbling-blocks across our way, Or we may make them stepping stones to be Of grace, O Lord, to Thee.—*A. E. Hamilton.*

Somebody had left a large Bible in my pew one Sabbath. I picked it up and turned the pages over slowly. It was a homely old-fashioned Bible, and its worn leaves and faded cover seemed to suggest the thought of a family altar, burning with faithful devotion in a home of simple piety. But whatever the holy influence of that home may have been on its members, tares had evidently been sown, for there were signs of departure on the part of some one from the divine precepts and good counsels of the old Book. A sentimental trashy rhyme was scribbled on a fly leaf and a page of a cheap, worthless, poisonous journal was folded between the leaves. What a contrast between men's own words and the Word of God! Was a page of *Tip Top Weekly* out of place in the Bible? Are not the sentiments of this worse than worthless journal or any other journal of its kind out of place in a person's mind and much more in the mind of a Seventh-day Adventist young person?

A. N. A.

In the arrangement for the education of the chosen people it is made manifest that a life centered in God is a life of completeness. Every want He has implanted, He provides to satisfy; every faculty imparted, He seeks to develop.—*Education.*

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love.—*Henry Drummond.*

"It is not necessary for you to know all things, but in order to succeed you must know who knows that which you do not know, and go to him for the knowledge."



General Articles

Give of Your Best

Give of your best as o'er life's path you go;
 For sighs and tears and doleful plaints of woe
 The world cares naught; but brave, true-
 hearted cheer
 Wins you a welcome in whatever sphere.

Give of your best to toilers on the way;
 The things that fret hide from the light of
 day.
 The peace you've gained while wrestling with
 defeat
 Alone helps souls that may like conflicts meet.

The grief that rends your heart no strength
 can give
 In helping other storm-tossed souls to live;
 Share with them but the vict'ry you have
 gained,
 Not the keen anguish whereby 'twas attained.

—Helen M. Richardson.



A Visit to the Grand Canyon

A. R. SMITH

When I found I could make the side trip from Williams to the Grand Canyon I was much pleased, for I had heard of that far-famed place and its wonders, and I was curious to see how wonderful it really was. Our train left Williams quite early in the morning, and the scenery was so different from that along the main line of the Santa Fe that I stood on the rear platform the entire distance of seventy miles, where I could breathe the cool air fragrant from the pine forests.

When we reached the station I eagerly climbed to the El Tovar, though I was fearful that my fancies had pictured the canyon grander than it really was, but when I saw this titan chasm I was delighted to find it far more beautiful than I had dreamed. One mile deep, thirteen miles wide, and stretching far to the right and to the left, it surely is

one of Nature's grandest spectacles! The sun had not risen very high, yet high enough to chase away the haziness, and the coloring of the various rock strata was most gorgeous. Words can not describe the beautiful harmony of that scene; one must see it in order to appreciate it.

Being naturally curious to see all there is to see about any strange thing, I made preparations to walk to the river in the bottom of the gorge, seven miles from the hotel on the rim. Two others went with me—a chap from Harvard and another from Boston, and we had a splendid time even if the sun did shine in his might. When we reached the river I was disappointed; for I had heard that it was only a few feet wide but that it was very deep. It may be deep, but it is not narrow. The current, however, is quite swift and treacherous. I had also heard that the rock walls rose so high on either side that when one looked up he could see stars shining during the day. As a matter of fact, the height of the walls of the gorge varies from five hundred to a thousand feet in the vicinity of the point where the trail reaches the river, and stars can be seen only at night. One of the guides, who came down with a party, said the temperature was higher that day than it was the day before when the mercury registered 120°.

I returned alone, and I shall never forget that torturous climb up the Bright Angel Trail with only one drink of water in seven miles of Arizona sunshine, and with no breeze to cool the heat. I was surprised and disappointed to find that the view was not nearly so good below the rim as it was from the rim; as we descended the opposite walls seemed to lower, and our view became constantly more and more limited and less imposing.

When I finally regained the rim and

watched the somber shades fill the chasm as the sun sank to rest, I was delighted; and I felt many times repaid for the trouble and inconveniences of my visit to the Grand Canyon of the Colorado.



Estray Notice

"Strayed from my place, one roan heifer with star in face, etc., etc.—Reward for return."

Did you ever read a similar notice in the local paper? Of course you have. It has been a horse, cow, pig, or other domestic animal that has taken the liberty to wander from the home yard—and what a fuss it creates. All the folks of the household hunt far and near. Every neighbor in the country is asked to keep an eye open for the stray. You finally see the above notice in the paper—

Well, what of it? O, nothing much. It is natural that a man should want his property back. Natural that all should worry lest the animal should not fare well away from the tender care of home, worry lest the wanderer should be doing mischief somewhere and the damage charged to the owner.

But we don't care about that. What we are most concerned in is the strays that receive no estray notice whatever—no one goes out to hunt for them and bring them back—the stray boys and girls that become dissatisfied with the humdrum life on the farm and strike out to see the world.

Parents, where are the boys and girls? Are they all safe—*every one*? Or is one like the prodigal son out in the wide, wide world somewhere? Maybe a cross word, a quarrel, or just lack of paternal interest in him has caused him to cast his lot with the outside world.

All work and no play may be the cause of many a boy and girl leaving the farm. Or perhaps, a too tight rein was

kept on him at an age when manhood was asserting itself—or no doubt not rein enough to influence and guide one whose tendency was towards waywardness. As with colts so with boys and girls, there's a happy medium between over-strictness in training and a woeful lack of discipline at the proper age.

At every revival meeting mothers come to the evangelist and ask his aid in the saving of a wayward son or daughter. What would the anxious mother not gladly give for the return to righteousness of that one?

Estray! Almost as heartrending a word as Lost! A little more hope in it, that's all. Estray—how about the boys and girls that are safe at home? Good boys and girls with no waywardness in them. But do you take them into partnership and help them to become interested in your work or are they secretly thinking of a life in the city—their thoughts and ambitions going estray?

How about the schooling they are getting? Has it a tendency to make your boys and girls stray from the farm in after life? One may be going astray in his secret plans long before father or mother dreams the truth. One may be best suited for agricultural pursuits yet the mind straying off to the green-looking fields of city clerkships. Whose fault is it? Can you not tack on many a country school this notice: Strayed—a school system that fulfils the requirements of country life. Strayed with it many an ambitious boy and girl who had no fitness for city life.

Be as anxious over the occupants of your homes as you are over the animals within your barn yards. Make as great effort to prevent their going astray, and search as diligently for their restoration should it come to pass.—*Successful Farming.*



"Learn the luxury of doing good."

A New Supply of Sunday-school Workers

The General Secretary and department officers of the International Association have entered into an arrangement with the Moody Bible Institute of Chicago, to give regular instruction to its students in Sunday-school Methods, beginning with the fall term in September.

The Institute has always offered more or less work of this character to its students but never to the extent or precisely of the same nature as this new departure contemplates.

The instruction will be given weekly under the general direction of Secretary Marion Lawrence assisted by a staff consisting of Mr. W. C. Pierce, Dr. Franklin McElfresh, Mr. Hugh Cork, and Mrs. Mary Foster Bryner, each of whom will deal with their own specialty covering the subjects of teaching in the various grades, the study of the pupil, the organization and conduct of the school, and of course, the facts and doctrines of the Bible, though these latter will be communicated through the regular teaching force of the Institute.

The usual text-books of the International Association will be used and the diploma given to the students passing the necessary examination.

The Moody Bible Institution has at present enrolled in its Day and Evening departments 482 students of both sexes, representing almost all the evangelical denominations, and coming from almost every state in the Union as well as many of the foreign countries, from which a large number of new recruits is expected soon to be enlisted in the ranks of accredited Sunday School Workers.

All the instruction in the Institute is entirely free, and is under the direction of Dr. James M. Gray, Dean, assisted by a faculty of fourteen members, of which Dr. William Evans is Director of the

course in the Bible and Dr. D. B. Towner of the course in Music. Rev. Howard W. Pope is Superintendent of the men, and Miss Charlotte A. Cary of the women. Mr. John H. Hunter is Director of the Evening department. Mr. A. F. Gaylord is Business Manager.

Catalogues of the Institute will be sent on application to all who desire them. They may be obtained as well as any other information desired, by addressing The Moody Bible Institute, 80 Institute Place, Chicago, Ill.



The Awakened Conscience

"He's out there; don't you hear him?" The whisper was just audible to the classmate behind.

"Guess you're right. What shall we do?"

Robert and Oliver sat in the last two seats of the outside row next the hallway. They could not help playing in school occasionally—boys seldom can. George, their chum, had just entered the hallway, and simply to be doing something to have a little fun, the boys acted at once.

"Here's my ruler. You kick it under the door."

Two boys were assiduously studying as the hall door was quietly opened and the principal stepped in and briefly inquired how it happened that the ruler had so suddenly appeared in the hallway. Two rather surprised boys mumbled confused answers and were asked to meet the principal after school.

"What luck! I didn't suppose he was out there," Oliver whispered.

"Nor did I," returned Robert.

At noon that day, the three boys determined upon a plausible excuse for the misdemeanor. Of course George had not been summoned before the principal, but he might be questioned about the affair anyway, and so their stories must agree.

"You say you sent that ruler under the door so that George could measure the water pail in order to compute its cubical contents?" The principal's tone was just a little doubtful.

"Yes, sir," answered Oliver.

"Is that true, Robert?"

"Yes, sir." Loyal to the agreement, Robert supported the falsehood also.

A prospective flogging had been too much for the boys; the deception they planned at the noon hour had been carried out to the letter; but the conscience of the two boys had been benumbed by the falsehood.

Unusual as the story was, the principal accepted it and dismissed the boys. But the next day the teacher separated them, Oliver being moved to a front seat and Robert to another four rows away. Evidently the principal thought a little discipline would do no harm.

Ten years passed. The boys had long been separated. Oliver was now going to college, having quite forgotten this incident of his grammar-school days.

But in a series of religious services, the love of Him who died on the cross found its way into Oliver's heart, and he surrendered himself to this wonderful Saviour and began life anew. With the new life came renewed conscience, and with that came up a mental vision of that falsehood years before, and the burning guilt refused to be quenched.

It happened that the former principal lived in the same town, and moved by the inner voice, the young man hastened to find him, explaining how he had wronged him years before.

"Sir, I did you a wrong then, and I beg your forgiveness."

"My boy," and the principal's voice trembled as he spoke, "I have entirely forgotten the incident you mention, but I freely forgive you. I am glad to hear of your determination to live true to the Master. God bless you."

The Rogers' Maintenance Fund

N. C. BUNGOR

Brother T. E. Bowen, the secretary of the Home Missionary Board, recently expressed words of gratitude for the interest which the College View Society of Missionary Volunteers has manifested in foreign missionary work. The sum of \$390 has already been sent to the Mission Board for the maintenance of Elder and Sister Rogers in Nyassaland. The third payment of \$195 is due August 1st.

During the summer vacation, a large per cent of our members are away, causing a decrease in the weekly contributions; but, as a result of the efforts put forth we are glad to report \$154 on hand. This sum, however, lacks \$41 of making the regular payment for the past three months. A number of payments have been received from absent members. A brother in Kansas learned of our work through reading the MESSENGER, and responded with a five-dollar check. Let all who have pledges make their remittances as soon as possible, in order that the amount due may be forwarded to the faithful laborers in the needy field.



A Good Motto

"A good motto—since the hanging of mottoes is the fashion of the day—to put up before every sewing society, every corner-store crowd, and to hang from every village steeple, is the ninth commandment—'Thou shalt not bear false witness against thy neighbor.' This is a common offense of good people. Men and women who would not hurt a fly, think nothing of sticking the knife of scandal into a neighbor's back; and persons who would not steal a straw, take a fiendish pleasure of robbing a man of his good name."—*No. Mich. Conf. News Sheet.*



"Better lengthen your preparation than shorten your career."



Sermonette No. 3

F. M. BURG

Text: "They are like a deceitful bow."
Hosea 7: 16.

These words were spoken concerning Israel of old. The figure used is a very forceful one. The oriental bow in its quiescent state was like an inverted C; and on being released by the bowman would revert with great force to this position. So with Israel. They were naturally bent to evil; and though at times apparently disposed to do right they could not be depended upon to remain so, for over and over they were found turning back from God and doing after the natural inclination of their unregenerate hearts. It is especially interesting to read such chapters as Nehemiah 9, Ezekiel 20, and Psalms 78, where we have a record of their experience in this respect. What is the lesson for us? We need the inborn or natural tendency to wrong taken away from us, so that we will not be like the "deceitful bow" which, while held to a certain position by its string appears to so incline, but on being released reverts at once to its natural position. In other words "ye must be born again." John 3:7. The natural bent of the human heart is toward sin. "The carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be." Rom. 8: 7. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9.

Some one once informed me that a number of the young people were at-

tending dances and wished me to say whether I thought it was right for Christians to do this. In answer I would say that the question is not "Is it right?" Rather it is "Does the person incline that way?" If so, a decided change is needed. The question asked by the person mentioned above is answered by the fact that when one is truly converted he has no desire to attend dances or theaters, nor any other such thing.

Reader, do you find yourself lapsing into wrong-doing, foolish talking, neglecting prayer and devotion, disregarding proper regulations in school, eating forbidden things, following the world in dress, forming worldly associations and alliances? If so, think of the "deceitful bow" illustration. Take heed and seek God for a new heart, for the new birth, for a translation. Then will you "delight in the law of God after the inward man"; you will delight in it day and night and "will be like a tree planted by the rivers of water, that bringeth forth its fruit in its season." Rom. 7:22; Ps. 1:2, 3. Oh that we may all be "trees of righteousness, the planting of the Lord, that He may be glorified." Isa. 61: 3.



The Cords of Sin*

W. H. BUXTON

"His own iniquities shall take the wicked himself and he shall be holden with the cords of his sins." Prov. 5: 22.

The Bible brings to view a time when the characters of all men will be fixed beyond the possibility of change whether for better or worse. He that is righteous shall be righteous still and he that is unjust shall be unjust still. The traits of character which we are daily cultivating are the traits of character which shall endure as long as life endures.

Now we may ask: Who fixes man's character? Who closes his probation? Does God close it by an arbitrary decree?

* Outline of chapel talk at Summer School, July 14, 1909.

I do not so understand the word of God. I believe that each individual closes his own probation by his own voluntary acts and that God merely announces the result. The whole tenor of the Bible shows that God desires to save all men. Paul states this in 1Tim. 2:4. In Ezekiel 18:32, we find the same truth expressed. God will not cut short any man's probation as long as a possibility remains that he may choose the way of life. He sets before us life and death. "Choose ye this day whom ye will serve," is the challenge which rings in the ears of all mankind. God foresees what our choice will be but does not determine that choice.

Now while I believe that God made man free, I also believe that we may repeatedly choose the wrong course in cases of moral conduct, and bring ourselves into a condition where we are not free. The power of choice between right and wrong is limited to man in his probationary state. God and man made perfect can not choose the wrong. It is written of God that he can not lie, he can not deny himself.

At birth there is no character; the infant is a bundle of propensities or innate tendencies to certain actions determined by the physical organization. As life goes on, the power of choice is exercised. By repetition certain actions come to the performer without effort, even unconsciously. There is no opportunity for the will to exert itself. The man does the habitual acts and reflects upon his conduct later, or not at all.

I believe that our wills are limited by the habits which we form. The stronger the habit the weaker the will, at least as far as that particular act is concerned. I conceive of character as fixed possibility of action, this fixation taking place in the physical organism as a result of choice; and when the structure

of character is complete, the will power of choice which built the character has vanished. The potential has become the casual. He that is holy shall be holy still and he that is filthy shall be filthy still, is not a fiat but a fact.

Thus it is that the wicked are holden by the cords of their sins—the bonds of habits formed by repetition of voluntary acts and now grown stronger than the will. In fact the will to choose the right no longer exists.

Men often complain of circumstances; but it is by the cords of habit rather than the chains of circumstance that they are held.



Religious Liberty Work at Joplin, Missouri

JOHN S. WIGHTMAN

Our crusade against intolerance is a week's open air meetings listened to by an aggregate of 3,100 people, and newspaper articles reaching 150,000 readers, the circulation of 1,000 copies of *July Signs*, and 25,000 pages of religious liberty leaflets. The interest is great. Court begins Monday, the 19th, in Grand Jury investigations for Sunday-law violations. The District Attorney says he will make Judge Wallace's blue-law crusade look in comparison to his "like a wide open town." We await developments. Mrs. Wightman and I will go on through Kansas lecturing and Elder McIntosh will follow with competent help to watch the proceedings and do all possible to stem the tide.



"Methinks I love all common things; the common air, the common flowers, the dear, kind, common thought that springs from hearts that have no other dower, no other wealth, no other power, save love. And will not these repay for all else fortune takes away?"



Where you test you do not trust.—S. D. Gordon.



Relation of our Colleges to the Gospel Message

C. C. LEWIS

(Continued from last number.)

Special Denominational Advantages

To our young people who believe the message represented by this denomination and have fully consecrated themselves to its promulgation, whether in a public manner, devoting their entire time to the work of the gospel, or in a private way as self-supporting missionaries engaging in business among the people while working for their spiritual good, our denominational colleges offer advantages such as can be found in no other colleges in the world; for no other colleges are established to teach the Third Angel's Message. Studies in Old Testament History, in the Acts of the Apostles and the Epistles, in Bible Doctrines and the Prophecies, will lay the foundation of a knowledge of the Message necessary for the equipment of any kind of missionary, public or private. Language study, which will enable those who go to foreign peoples to take up the study of their languages more systematically and more successfully; mission studies and methods of gospel labor; trades and industries, whereby missionaries are made more independent; whatever the studies may be, all are pursued in a spirit different from that of other institutions. It is the spirit of the message and is appreciated best by those who have finished a course in one of our colleges, and then for some special purpose go elsewhere to study for a time. Nowhere else can Seventh-day Adventists find such advantages of training for

the work Seventh-day Adventists have been called of God to do.

Appeal

I would not unduly exalt the value of a college education as a preparation for the work of God. I know full well that pride of intellect is the worst foe to spirituality. I do not believe we have time to become learned in worldly knowledge, nor do I believe it can be an important factor in the accomplishment of our work. Furthermore, I believe all our learning should be tested by its relation to the Third Angel's Message. If it will not help us do better this one work for which we live and move and have our being, it should be rejected. Nevertheless, I know that we have a great work to do, that we have to contend against mighty forces, and that God calls upon us to study to show ourselves approved unto Him, to become workmen of whom He will not be ashamed. Novices can not do this work acceptably. I do not call upon those of advanced years, having families to support, to take a lengthy course of study. But I tremble at the willingness of boys and girls of meager education to thrust themselves into the world as teachers and moulders of public opinion and character. I know that learning alone can not equip them for acceptable work; but I know also that if the human instrument is consecrated God is able to act more powerfully through learning than through ignorance. And I plead with our ministers and all our people to encourage and help young men and women of ability and capacity to complete a college course of study if they can do so at from twenty-two to twenty-five years of age. It is safe to say that there is a place ready in the cause for each consecrated young person finishing a college course. We can not begin to fill the calls for workers thus equipped. The time recommended by

the General Conference for our college courses is none too long. If the courses can be improved, let them be improved. If they can be better adapted to train ministers and teachers, let them be thus adapted. If, in the present emergency, our colleges must affiliate with near-by medical colleges for the training of our medical missionaries, let it be with the best they can find; and let our people loving Christian education so equip our colleges that they can meet the requirements of these medical schools. I do not plead for any special subjects, nor for any fanciful theories, but for the better preparation of our laborers for their work, for the better equipment of our schools to give such preparation, and for the generous support of our people everywhere for a truly higher Christian education such as our colleges represent.

And then may the spirit of the living God descend upon all our institutions, filling them with His glory, shedding abroad the love of God in the hearts of His workers, and touching their lips with a live coal from off His altar, so that the truth of God may go as on the wings of the wind to all nations, and the work of the Lord be speedily brought to a glorious consummation.



Union College Equipment Fund

C. C. LEWIS

At the last annual meeting of the Board of Trustees of Union College, it was decided to raise an equipment fund of not less than \$6,000 to purchase apparatus for the Science and Industrial departments and books for the library. E. T. Russell, B. E. Huffman, and C. C. Lewis were appointed to devise a plan for the raising of this fund, and to prepare matter for conducting the campaign. Their plans have recently been approved by the Executive Committee of the Board. Their plan em-

braces a "Union College Day," to be observed August 14th among churches of the Central Union Conference. On this day an educational program is to be rendered and the people invited to contribute to the equipment fund. In another article is printed the stirring appeal from the Board that is to be read on this occasion. Feeling sure of the interest of the MESSENGER readers in this effort to better equip the College for its work, we bespeak their cooperation in raising the necessary means for this purpose. There will be something about the progress of this work in each issue until the fund is completed. Special appeals will be made to the alumni and other old students of Union College; and we invite all to report to the writer their interest in this matter and their experience in soliciting means for the fund. Let us see what can be done before the next issue of this paper.



"Union College Day"

"Union College Day" will be observed among all the churches of the Central Union Conference on August 14th. During the program the following appeal from the Board of Trustees will be read, also the address on education printed in the last and present numbers of the MESSENGER. While the formal observance of the day will be confined to the Union Conference in which the College is located, we trust the friends of the institution everywhere will remember the day in their prayers, and will send at once to the treasurer, B. M. Emerson, College View, Nebraska, a substantial token of their love for "Old Union":—

"All people, of whatever civilization, regard their educational institutions as of the highest importance, and take a worthy pride in sustaining them. Philanthropic men of means, who desire to place their surplus wealth where it will

do most good for the uplifting of humanity, build and endow schools as the most effective means of perpetuating their good will to their fellow men. Christian denominations depend upon their mission schools to plant the seeds of gospel truth in heathen populations, and upon their higher institutions of learning to develop leaders for their various enterprises.

"With the possible exception of commercial schools, no educational institutions are expected to be self-supporting. Not only do states, denominations, and individuals contribute means to establish the original plants, but large endowment funds are provided, the perpetual income of which is needed, in addition to what is received from tuitions, to keep up running expenses. Indeed, it is believed by some educators to be impossible for a college to maintain first class rank with tuition alone to meet running expenses. Hence denominational colleges raise large sums by contributions to meet their annual deficits, and one of the chief duties of a college president is to raise means to keep his institution from running behind.

"To illustrate, let us take a few current examples. The presiding officer of one of our strongest Nebraska colleges, backed by one of the wealthiest and most numerous denominations, in appealing for means recently said: 'If receipts mean student fees, it will suffice to say that a denominational college can not be run from student fees alone, and at the same time maintain a high grade faculty and high grade work. Reports from other denominational colleges which are reaching us in response to our inquiries show invariably that they do not and can not run on student fees alone. Only a private institution of inferior rank can be so run. Schools which have thus far reported face an annual deficit ranging from one hundred to two hun-

dred thousand, a deficit annually met by special gifts from friends. Therefore we are not exceptional in this regard.'

"Another Nebraska president urging the needs of his college, stated in their college paper that it cost about twenty thousand dollars to carry on the work of the college for a year, and that if every Presbyterian congregation in the central and western part of the state of Nebraska were to send one student to college, the revenue would be increased about seven thousand dollars, and there would still be about three thousand dollars to be provided by annual offerings to the support of the college. He also states that the people are now paying three thousand dollars annually to assist in the current expenses of the college.

"Hampton Institute, Va., raises by donations annually \$100,000 to meet its running expenses. Park College, Mo., whose founder was ambitious to establish a school where worthy energetic young men and women might earn their expenses by working four hours a day, and the whole of the summer vacation, is obliged to raise \$60 per year to supplement the labor of every such person. A Nebraska college is this year raising \$25,000 to pay off an accumulated deficit, and of this amount the home city undertakes to raise \$7,000.

"But Union College has for eighteen years, since its founding, accomplished what these other colleges regard as impossible. It has met running expenses wholly from tuitions, and has kept up repairs, and made many improvements. Its once large debt of \$80,000, contracted for establishing the original plant, was so nearly wiped out by the 'Object Lessons' campaign as to cause little uneasiness to its managers. Two years ago it passed through a destructive fire, and it has since finished off the College attic into rooms for students, and erected East Hall as a boys' dormitory,

without calling upon the people for help. And while doing this it has been successful in establishing and maintaining a reputation for a high degree of literary excellence, in so much that the State Board of Inspection, reporting last year to the State Superintendent of Instruction, declared, 'In equipment, in library, in buildings, in faculty, and in financial backing, we rate this college as first class.' They recommended that recognition from the State Department of Education be granted, 'inasmuch as the standard of college work and special courses in education are fully as high as other like institutions in the state. In fact, we count this school as one of the strongest of the denominational institutions.'

"Now, however, Union College is obliged to call for assistance, not to make up a deficit, nor to meet current expenses but for better equipment. Its immediate needs are as follows:—

1. Apparatus for its Science department.
2. Equipment for its Manual training and Industrial departments.
3. Special books for its library.

"These needs, while not new, are especially urgent at the present time, in order that the college may continue to prepare students for medical colleges which are generally raising their entrance requirements, and also that it may further increase its usefulness in fitting young men and women for practical duties and philanthropic and missionary enterprises.

"In view of these pressing needs, the Board of Trustees has voted to call for the first time upon the friends of Union College for assistance. Their call is for a modest sum—\$6,000 at least. Their purpose is to devote the first \$2,000 raised to the Science department, and to divide whatever is raised above this equally among the three departments

above named. The sum called for is by no means all that could be profitably expended, nor is it all that is really needed. But in view of other important responsibilities resting upon the friends of the institution, the call has been made as light as possible.

"With this plain statement of the needs of the College, the Board of Trustees sends forth its appeal with full confidence that the friends of Christian education will respond liberally in contributions that will enable the school to carry forward in a stronger way than ever before the noble work for which it was founded.

"While ready money is greatly needed, so that improvements may begin at once, our friends may consult their convenience in paying their contributions any time during the year 1909. Remit by draft, post-office order, or express order to B. M. Emerson, Treasurer of Union College, College View, Nebr.

"On behalf of the Board of Trustees of Union College,

"E. T. RUSSELL, Chairman,

"B. E. HUFFMAN, Secretary."



Leaves from the Students' Notebooks

PHARISEE AND PUBLICAN

The words, "The Pharisee stood and prayed thus *with himself*," alone give us a good insight into his character. His prayer is only a form; "His words fly up, his thoughts remain below." The fact that his next word is a direct address to God only makes him appear as a hypocrite, and his expression of thanks that he is not like other men strengthens the opinion. One truly virtuous does not enumerate his own virtues. If as Carlyle says, "The greatest of faults is to be conscious of none," the Pharisee was indeed at fault.

In strong contrast, a description of the humility of the God-fearing publican

follows. He, for consciousness of his own sins, dares not even lift his eyes to God. His sincere sentence prayer, "God be merciful to me a sinner," conveys a world of repentance and faith and love for his Maker.

THE PRAIRIE

To the prairie-dweller, there is nothing more beautiful than a long stretch of prairie, nothing more restful than a long look across it, and no sweeter music than that made by the swish and swirl of the long prairie grass as the wind tosses it about. To him, it is perfect peace and rest on earth to spend a night on its expanse, with a small tent for shelter, from under the flap of which he can put out his head and gaze at the everlasting stars, and listen to the moan or the laugh of the grass, with prairie-larks, prairie-dogs, prairie-flowers, and the prairie-creek as his only companions.

REPENTANCE AND REMORSE

Repentance means a turning away from. One having done wrong sees his mistake and turns away from it in sadness. But with this regret comes the determination never to do it again, and an effort to make the wrong right. It is a godly sorrow which makes one stronger to resist the temptation next time. The son, in the parable, who refused to work as his father asked him to, afterward repented and went. He felt sorry, then he did the thing he had refused to do.

Remorse is also mental pain because of wrong-doing. It may be even wild, desperate grief that knows no balm. It tortures the heart, but there is no turning away from the wrong itself. It is a grief because of the results of the wrong act rather than because of the departure from the right. After Judas had betrayed his Lord, most bitterly he felt remorse, yet he did not repent and return to that Loving One who had so

often yearned over him. In a word then, repentance seeks to make the wrong right, while remorse only grieves. It is true that remorse comes before repentance and leads to it; there may be remorse without repentance, but there can be no repentance without remorse.



Forgotten Trouble

Do you know what it was that caused you to fret,

Only a year ago?

Can you tell me the source of your utmost regret,

Only a year ago?

It looked big to you then and you moped and you pined,

The long nights were sleepless and troubled your mind,

Yet you can't tell what happened, in looking behind,

Only a year ago?

Do you know why you frowned as you journeyed your way,

Only a month ago?

Can you tell now what made all your blue skies look gray,

Only a month ago?

What trouble was it that your happiness marred,

That caused you to say that your heart had grown hard,

And from all future joys in this world you were barred,

Only a month ago?

You've forgotten them all, both the great and the small,

The pain and the woe;

For few are the troubles we ever recall

As onward we go.

Ah, few are the troubles, my brother, that last.

They may seem big at first, but the moment they're past,

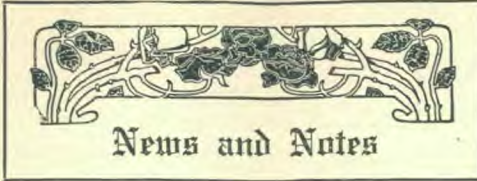
They slip the mind for they never stick fast.

It is well that it's so.

—*Detroit Free Press.*



"There is nothing quite so encouraging as a word of appreciation, and though so easy to give, how slow some of us are when just a few words might give some discouraged brother a new lease on life."



News and Notes

Frank Bergman is at his home in St. Joseph, Missouri.

James Johnson, class of '08, is holding tent meetings at Blair, Nebr.

Eugene Waller is engaged in cement manufacturing at Charlotte, Mich.

Ralph Brown is employed on the day shift at the Richter Lead Works, Joplin, Missouri.

Arthur Alkart, formerly of the *Review and Herald* in Battle Creek, visited at Mrs. Dawson's last week. Kansas City is now his home.

Edna Goode is spending her vacation at her home in Minneapolis. She is one of the many that are anxious for commencement of school.

Fred Herzer recently improved an opportunity to do good by giving hot fomentations to a poor rheumatic-stricken Indian. His patient ordered a copy of "Practical Guide to Health." There is more than one way to sell a book.

D. E. Pettis is making hay and enjoying the company of relatives and old friends in Kasota, Minn. He is a very active member in a church temperance society, and is planning to uphold the affirmative of a debate on the question: Resolved, That national prohibition is right.

Monday, July 26th, at 6:30 P. M., Miss Emma Schmidt and Mr. Isaac G. Ortner were married at the home of the bride's parents, in College View, Elder F. M. Burg officiating. A reception followed the wedding. Mr. and Mrs. Ortner left, Tuesday evening, for Hitchcock, Okla., to visit his parents. They expect to live in Sioux Falls, South Dakota.

C. C. Morlan sends us this note from Prescott, Ia.: "I am enjoying the blessings of a canvasser, in Adams County. I am working on my second scholarship, and expect to return to Union this fall."

Orrel Graham and Ole Grundset are canvassing in North Dakota, and have both completed a first scholarship and started on a second. Mr. Graham says, "We are indeed thankful for the blessing the Lord has placed on our efforts. We hope and trust that each student may receive a special blessing from helping in the spreading of our literature, and may be back to Union this year."

Miss Olive Hoiland and her mother have been visiting with relatives in Chicago and Wisconsin since school closed, and are now visiting Grace Lohmaier, in Cambridge, Wis. Miss Hoiland was ill when she left the View, but is again in good health and expects to take up her studies at Union in September. In the meantime she is selling *Liberty*, having cleared \$10.25 in four and one-half hours as her first effort. She and her mother will visit at Miss Tuley's home in Missouri, before they return.

We recently received an attractive little booklet, "Second Annual Announcement of the Western Normal Institute, Lodi, Calif." Eldon D. Sharpe, class of 1895, is founder and president. Mrs. Sharpe is also connected with the institution. The school has a good attendance, and in spite of its infancy it graduated a class of fourteen from the College, Normal, Academic, and Music departments. Miss Lottie E. Bell, formerly of the College View church-school, is an instructor in the training-school; Oliver Beltz has charge of the Music department and voice culture; Prof. M. W. Newton has the chair of Physical Science and Advanced Mathematics; and Mrs. Newton will assist in the training-school.

Mr. and Mrs. Rowell are camping in the mountains of Colorado this summer.

Miss Mertie Wheeler, who is at home in Crawford, Nebr., writes that her vacation has thus far proved very enjoyable.

Leo F. Thiel and Ray N. Studt have been canvassing together in South Dakota. Muddy roads and foreigners have made their work very difficult, but in spite of low sales, they are still of good courage.

Vern Stewart and Miss Nancy Bland, a former student of Union College, were married in Crawford, Nebr., early in July. Previous to her marriage, Miss Bland was engaged in Bible work in Cheyenne, Wyo.

Miss Maude Dymond and Mr. Charles McWilliams were married at the bride's home in College View, Wednesday afternoon, Aug. 4th. Elder Hart officiating. Mr. and Mrs. McWilliams left immediately for a trip west, and will stay for some time at Grand Junction, Colorado.

David Olson, son of Elder E. G. Olson of the Iowa Conference, was drowned last Thursday near the Ferren farm in the vicinity of Council Bluffs, Ia. Miss Gussie Olsen, sister of David, and Miss Bertha Stanfield left immediately after receiving the sad news on Sunday evening for Elder Olsen's home in Forest City, Ia. Miss Georgia Ferren and Mr. Guy Offil accompanied them as far as Omaha. The MESSENGER extends sympathy to the bereaved.

Mr. and Mrs. Albert C. Anderson, formerly of Lead City, S. Dak., are engaged in the gospel tent work at Story, Wyo. Writing to have their address of the MESSENGER changed, they say: "We are out here in a little place near the top of the Big Horn mountains with snow-capped mountains in sight. Our tents are pitched between two beautiful mountain streams, which contain an abundance of mountain trout. We are holding tent meetings in company with Eld. H. E. Reeder. The prospects for a successful tent effort are excellent."

Born to Mr. and Mrs. H. A. Morrison, a girl, Alethea Dwina, July 28, 1909.

Martin E. Anderson, of the class of '08, has been taking work at the Nebraska University this summer.

Howard Peebles, a graduate of Union College, will again take charge of the intermediate school at Omaha, Nebr.

Carl Leinbaum is canvassing near Mayville, N. Dak. He is planning to be at school again this fall. His courage was never better.

Last Thursday evening the Nebraska University held its graduating exercises. Many of the friends of the class attended from College View.

Carl Thompson, a former teacher of Portage Plains Academy, Portage la Prairie, Man., writes to a friend in College View: "You may depend on me being there for school this year."

Lawrence Anderson will take charge of the mathematical department at Mt. Vernon, Ohio this coming year. Glenn George has been appointed to take his place as Educational Secretary of the Nebraska Conference.

Rudolph Nelson in writing to the MESSENGER from Fergus Falls, Minn., says: "A week ago I came to this place of about 7,000 inhabitants to labor in company with Brother Johansen also a Union College student. We pitched our tent and had our first meeting on Thursday evening, July 15th, with a good attendance. The Lord has blessed our efforts. Seven souls have been baptized since our coming, and others contemplate taking the step in the near future. We have met with very little opposition, but now the 'Free' people are pitching a tent across the street from our church. We trust in the Lord to help us and hope that nothing can be done against the Truth, but for it. We are of good courage, and we know we shall have the victory. Our desire is to be faithful to the end, and that we shall all gather in the kingdom of God."

C. A. and Henry C. Anderson are canvassing in N. Dak. In spite of the rains they report splendid success.

The item about Mr. and Mrs. Abraham Riffel, in the last MESSENGER, should have read July 21st instead of June 21st.

Misses Amber Bailey, Katie and Hannah Kreiger, Nellie Wells, Ruth Teesdale and Josephine Mohr have recently engaged rooms in South Hall for the coming school year.

Isaac C. Schmidt writes from Shaffer, Kans., July 26th, as follows, "Will leave for Germany this morning. Will never forget the pleasant associations of Union College. Will sail August 7th. Good-bye."



Farm Help Wanted

Bro. C. H. Bunnell of Mason City, Nebr., wants to employ a steady, reliable Adventist man to work on his farm. Sabbath-school privileges. Address as above.



For Sale—Nine-room house, in good repair, with furnace, well, cistern, and other small improvements. One block west of College building, sidewalks, gas, street light. Both car lines pass the place. Two lots, with peaches, cherries, raspberries, grapes, and currants. Write for further information.

Mrs. R. A. FAIR, College View, Nebr.



Stenographer Wanted

Some young person with a fair knowledge of shorthand and typewriting, desiring to continue schoolwork, if not already above the eleventh grade, could find an excellent opportunity to work their way at Campion Academy, Loveland, Colo. An ability to teach book-keeping and penmanship would be acceptable. Address, Principal, Campion Academy, Loveland, Colo. E. E. FARNSWORTH.

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