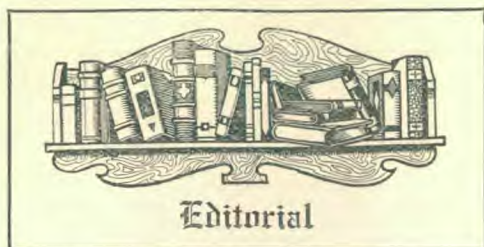


The Educational Messenger

VOL. 5

COLLEGE VIEW, NEBRASKA, AUGUST 19, 1909

No. 21



To Our Readers

Let us hear from you more frequently, readers of the MESSENGER. We are still depending on Union College students to be the life of the Union College paper. Do not think the editors are too busy to read your letters or any copy you may have to send in, nor to cash the money orders which you may have for them, by getting subscriptions for the paper.

E. L. S.



Was It You?

Probably a large number of last year's students remember the talk Professor Magan gave to the Young Peoples' Society, Sabbath afternoon after the baccalaureate sermon, and remember that it contained a good bit of straight talk on "last days" doctrine.

A bright young man from out of town, who had previously never attended an Adventist service nor heard any of their beliefs, knowing only that they "keep Saturday for Sunday," attended that meeting with a student friend. The young man's eyes opened wide at some of the things the Professor said concerning the shortness of time and the manner in which we should live. He took mental notes, and after the service had a great many questions to ask. The student was surprised at himself to find that he had not been nearly so interested in the facts of the talk as that of his companion—an out-

sider, and also that, to the eager questions the young man asked, he could give only ambiguous answers which puzzled the questioner greatly. He had thought he knew these things so well that he need not study them. And the student has been brought up in an Adventist family, has a knowledge of the truth which would average well with that of a majority of the students, and moreover, he is supposed to be one of the missionary leaders of the school. With how many of us is this the case? With a great many more than would admit it, or even know it, it is to be feared. For our eternal peace of mind, can we afford to let such things happen? Are we only hearers of the word, listening without a clear understanding?

E. L. S.



The Correspondence School

The special attention of those who cannot be in school the following year is called to the correspondence school outlines in the *Review* of August 12th. This is surely a great thing that is being established, and we hope to hear of much correspondence study done the coming year.

E. L. S.



Do So To-day

The plan is to make the MESSENGER of Sept. 16th, an all-news number. We are anxious to make it a success, and in order to do so, we must have your cooperation. After you have read this item lay your paper down immediately and send the MESSENGER a post-card with some interesting item about yourself, or some other student of Union. Tell us where you are, what you are doing, etc. We will do the rest. But do not wait for "tomorrow." Do it to-day!

G. A. N.



General Articles

Little Kindnesses

You gave on the way a pleasant smile
 And thought no more about it;
 It cheered a life that was sad the while
 That might have been wrecked without it;
 And so for the smile and its fruitage fair
 You'll reap a crown some time—somewhere.

You spoke one day a cheering word,
 And passed to other duties;
 It warmed a heart, new promise stirred,
 And painted a life with beauties.
 And so for the word and its silent prayer
 You'll reap a palm some time—somewhere.

You lent a hand to a fallen one,
 A lift in kindness given;
 It saved a soul when help was none,
 And won a heart for heaven;
 And so for the help you proffered there
 You'll reap a joy some time—somewhere.
 —D. G. Bickers.



Courage

Courage is a word of purely classic origin—"cor," the heart. I do not know what courage is. Do you? I have seen young men meet death face to face without a thought, and their lives flash out at the cannon's mouth. I call that daring. They thought it duty. Where duty called, these noble youth dared to die.

Much as I honor this high courage, pathetic as the remembrance is, deprecating nothing of my own heart's heroes, I know there is a higher courage yet. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Above all the world's heroes I put him who, in his own quiet thought and solitary life, controls himself in obedience to the love of Jesus Christ. It is easy enough for the honor in it, for the praise and self-gratulation that follow,

to be brave. That is nothing; it is common. What we want is to dare to do; think right. As a man thinketh so is he.

I care nothing for your words. What are you? Who and what are you in the quiet hour? Are you brave? Can you conquer all evil, call up all good, repress all malignity, in your real life? O, then, happy are you! That is the only courage worth while. —*Washington Herald.*



Good Intentions

Good intentions are seldom negotiable for cash. Ask the lazy schoolboy why he doesn't study and advance with his class. He will tell you he intends to—sometime—but he never does. Ask any improvident man or woman why they don't save and lay up something for a rainy day. They will tell you that they intend to—sometime—but they never do. Ask any slow, unprogressive business man why he doesn't discard his old antiquated ways of doing business and adopt new, up-to-date, progressive methods of sales and advertising. All such will tell you that they intend to, next week, or next month, or next year—but they never do.—*Cover Chat.*



Science vs. the Bible

Men are not content with the clear, plain statements of divine revelation, and consequently continue to study out ways and means of explaining the statements of Scripture according to their own human methods of reasoning.

A recent example of this process is found in Lieutenant-Colonel G. Mackinlay's work on the date of the birth of Christ. In order that he may place it in accord with what science considers its accurate conclusions, he makes the birth of Christ come in conjunction with the periodical "bright shinnings" of the planet Venus, and states that these special appa-

ritions of the planet are the groundwork of the story of the "Star of Bethlehem." In other words, that the story of the sacred Word is not founded upon fact but is the product of men's imaginations. Science forgets, however, in its attempt to reason out the mysteries and miracles of the Bible, the all-power of the Creator. The Father who spoke the worlds into existence, who maintains in space the countless worlds which move in perfect unison above us, is able to produce the star which led the wise men to Bethlehem at the time that it was needed, or he could use a planet out of its course to fulfil his will.

For ourselves we prefer to take the Bible as it reads. There is evidence enough of its divine revelation in its prophecies fulfilled; power enough manifest in Nature all about us, to convince us that what God has said in the Word is true in letter and in spirit. Science and reasoning are valuable only when they are in accord with the Author of the greatest science of all, the Science of Salvation, as revealed in God's Word.—*The Caribbean Watchman.*



Christian Contentment

Poverty is largely a matter of fancy. The real poverty is in the mind—in the mind's attitude. There is such a thing as being rich without money. That man is rich who is rich in integrity, and who has that best of all blessings, a contented mind, Christian contentment. This last great boon is gained through making the most of our little enjoyments, through making the least of our little lacks, through doing our best at our little duties, through trusting in God and doing the right. We can all be millionaires of character and of faith, possessing that godliness which, with contentment, is the real gain.

—*G. B. F. Hallock.*

True Success

We cannot truly measure success by worldly standards. These may be right, but usually they are wrong. There are scores of men and women whose lives have appeared failures to the world. They did no heroic deeds. They were the humble toilers of life, doing only the little things, perhaps the menial tasks of the world's work. They died unnoted and unknown. To them was accorded no meed of praise or honor, and no monument was erected in their memory.

But God regarded these humble ones otherwise. He took account of the purity of their motives and the faithfulness of their endeavors. He witnessed their stand for right, their loyalty to principle, their faithful, patient plodding in the upward way. In Heaven's sight they rank among the true heroes and heroines of earth's history.

—*F. M. Wilcox.*



Never mind where your work is. Never mind whether it be visible or not. Never mind if your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results here in the hot working day, the cool evening hours are drawing near when you may rest from your labors, and then they may follow you. So do your duty, and trust God to give the seed you sow "a body as it hath pleased Him."—*Alexander Maclaren.*



May every soul that touches mine — be it the slightest contact—get therefrom some good, Some little grace, one kindly thought, one inspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith to brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mists,
To make this life worth while, and heaven a surer heritage.

—*Winifred Lucile Holmden.*

Failure that Cannot Defeat

Failure is a sickening thing, but we have no right to let it be a signal for giving up. The man who fails because of his failures has surrendered in a fight which God meant to have him win. "No man has won a perfect victory." "Men are not divided into two classes—the men who fail and the men who succeed. Every man is in the failing class. Men are simply divided into different groupes according to the attitude they take toward their failures." The men who fail and conquer are they who refuse to let their failures speak the last word. The men who fail and go to pieces are they who think that failure cannot be overcome. God is close to the man who has just failed. If ever Christ offers his human-divine sympathy and fellowship and forgiveness and power to try again, it is at the moment when one has seemingly lost everything in defeat by sin. Then comes the real test of Christ's power over sin; and the real test of the conquered sinner's still confident faith in Christ. A lifetime of failures is not enough to get the better of one who still rises to his feet in the determination to keep on fighting. Such a fight can never meet final defeat.—*Selected.*



Striving Still to Do the Right

As you travel upward, onward,
 In this vale of sighs and tears,
 Don't be worried, don't be hurried,
 Don't be troubled by the sneers,
 Go right onward—yes, go onward—
 Strike for all that's true and right.
 Do not falter, do not waver,
 And all evil strive to smite.
 Is not this a world of gladness?
 Seems to us a month of May.
 And we can be glad and happy—
 Glad and cheerful all the day.
 We may have some little crosses—
 Let us lay them all aside;
 Let us still be kind—forgiving—
 And in kindness still abide.

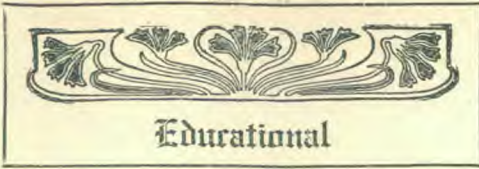
—*Selected.*

Self-Denial

You deny the body or you deny the soul. Deny the body, and the soul comes to the front and floods your life with sacred light, with Heaven's pure splendor. Gratify the body, and the soul retires, and its hot tears fall in the hearing of God. Self-slaughter takes place somewhere; it is for us to say where it shall take place. It can take place in the cutting off of a hand or in the thrusting of a dagger into the very fountain of life, and it lies within the power of the human will to say where the wound shall be inflicted. There is a bloated man who never said "no" to an appetite. You see it in his face. That is not the face of his childhood developed into noble age; that is another face; he is made now in the image and likeness of the devil. His very eye has a twist in it, his very speech has lost its music. He does not want to come into a pure home; he does not want to look upon the unsullied flowers; he does not care to listen to the birds singing their sweet song in the spring light. His affections are elsewhere. All the urgency of his life moves amid other directions; he is less a man than he ever was, unhappily. Here is a man who has crucified the flesh, the affections and the lusts thereof; he has cut off his right hand, plucked out his right eye, struck himself everywhere with heavy blows, but his soul throws over his maimed condition a sacred light, a beautiful expression. The form is rugged, the countenance marred, but through it there is a soft, shining light, which tells that the soul is growing angel-ward and God-ward, and every day sweetens his nature and prepares it for higher society.—*Dr. Parker.*



"A man's reputation is based upon what he does; his character upon what he thinks."



Leaves from Student's Note-books

CONSCIENCE

Conscience is the power in man to feel rightness. It is not knowing; for the intellect does all the knowing. It is not choosing; for the will does all the choosing. Neither is it a mental faculty. It is the power to feel oughtness or ethical emotions in view of ethical ideas. It is that which urges man to do a duty. Self, as intellect, finds out or decides what is right, and then conscience steps in saying, "now you know the right, do it."

Conscience is the moral impelling power in man, just as the stern is the motive power in a boat, but in neither case does the impelling power guide. The intellect must direct the man; the pilot must steer the boat. Self, as intellect, knows the right; self, as conscience, feels the right; self as will, does the right. The impulse to do what we believe to be right is conscience.



The Building of Character

LAWRENCE ANDERSON

[These are the last of the articles on character building, studied in connection with the child, which Mr. Anderson has contributed to the MESSENGER. - Ed.]

5. AN INCIDENT IN CHARACTER BUILDING

The following incident which occurred in the presence of the writer, in one of the primary grades in a school in Nebraska, presided over by one of those teachers who is alive to the subtle influences which tend to build up right character, illustrates how wrong tendencies may be rightly directed.

The members of the reading class were called to the recitation seat, and the teacher, having placed a group of words

on the blackboard, now handed the pointer to a little boy whom we shall call John. He was to pick out the word "leaf." The little boy rushed for the board, evidently without giving the matter much thought. The teacher had already made a close study of John, so she knew he was naturally reckless and hasty. She also recognized that John was unwittingly strengthening these traits to his serious disadvantage, so she quietly held out her hand toward the pointer and said, "Wait a moment, John. Look carefully before you point to the word." John's hasty decision was checked, and after a careful study of the various words, the right one was pointed out. Had he been left to himself, he would have rushed to the board and perhaps pointed out the first word that met his eye. If left to himself, he would have strengthened the habit of thoughtlessness and hasty decision. But his wide-awake teacher quickly checked that tendency, and directed John's energies from the channel of thoughtlessness into the fruitful fields of thoughtfulness; from hasty, inconsiderate action to deliberate, careful and considerate action.

Surely such thoughtful and wise treatment of a child cannot be regarded by any intelligent human being as a matter of small consequences. Such treatment, or its lack, is laden with important consequences to the child. His destiny for weal or for woe may be involved in such an experience.

6. THE PHYSICAL BASIS OF CHARACTER

The physical basis of character is nothing more or less than the wonderful combination of nerve and muscle which so mysteriously controls each living human body. To use a familiar illustration: you hear the fire alarm whistle; immediately you jump to the window to discover where the fire is. Let us trace the process. The sound waves pass through the air to your ear, your sensory nerve-

fibers transmit the impressions to the auditory center of the brain, where by an unknown process, it is transmitted into a motor wave and is sent out over motor nerve-fibers which act upon the muscles of your lower limbs and bring you to your feet.

Every time a stimulation makes its way over this route, it wears a smoother path, and a quicker response follows. So the older soldier who has become accustomed to obey commands, has furrowed pathways of obedience through his entire nervous system. Psychologists have therefore come to the conclusion that the union of the nervous and muscular system forms a physical basis upon which every voluntary act, whether good or evil, wears a smoother path for another of like character, and renders it more difficult for one of the opposite character to get the right of way. The young man who has obeyed the voice of his conscience has honesty grooved into every fiber of his being, so that he will not do anything that is wrong. You have read the story of Joseph, and of Daniel, who, when loyalty was at a stake, could bravely say "no." Their nervous systems were upright through honest living, so that they could not respond to Dishonesty's alluring voice.

The student who has cheerfully complied with the rules and regulations of the school has obedience grooved into his nervous system, and it will be difficult for disobedience to get the right of way. The young man and young woman who are diligently applying themselves to the problems set before them are getting the spirit of application and perseverance so that shiftlessness will seek in vain for a right of way. But sad as it is, the opposite is also true, and severe should be the reprehension given the teacher who permits the spirit of disobedience or of shiftlessness to groove itself into the nervous system of any child under her care.

Doctor Kratz says: "This is the wide open door to ruin, and many a child enters upon it through the culpable inadvertence or criminal neglect of some one in charge of the schoolroom." The Great Teacher, the gentlest of men, felt justified in pronouncing upon such the following severe condemnation: "But whoso shall offend one of these little ones that believe in Me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea."

In these perilous days of the last generation, it is being recognized that the services of a Christian teacher who possesses a keen sympathetic insight into child nature, who appreciates the responsibilities placed upon her, who is wide-awake to the subtle silent influences which are the superstructure upon which a strong character may be built, is in possession of a prize that the gold of Ophir cannot purchase. Let us seek to become such wise builders of character, let us strive to lend a helping hand to the boys and girls that are all about us, let us seek to mould their characters after the similitude of the Teacher of Galilee, and great will be our reward.



Relation and Scope of Different Classes of Schools

C. C. LEWIS

The following recommendation concerning the relation of preparatory and training-schools was adopted by the recent General Conference:—

"Whereas, Experience has shown that the schools conducted by local conferences should seldom carry work beyond the tenth grade; and,—

"Whereas, Several of these local though not doing, or equipped to do, full academic work, for lack of libraries, laboratories, and sufficient teaching force; and,—

"Whereas, We have the following in-

struction from the spirit of prophecy: its banner, and promise a high grade of work before it has proved that it is fully able to do preparatory work as it should be done. It should be the great aim of every intermediate school to do most thorough work in the common branches. . . . It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully considered by our responsible men in each union conference. All the different educational interests should be given careful consideration, and then each school should place its work on a proper basis; therefore,—

“6. WE RECOMMEND;(a) That the local conferences, in counsel with their union conference committee, adapt the name and grade of work of these local schools to the intermediate school standard, except in those special cases where circumstances make this step unadvisable.

“(b) That the union conference training-schools do not draw intermediate students from the territory within the jurisdiction of the intermediate schools without previous arrangement with the local conference president.

“(c) That in each union conference there be created a board of visitors, consisting of the union conference president, the union conference educational secretary, and a member of the training-school faculty, to be appointed by the faculty, to counsel with the individual conference of schools, in order to unify and grade the work of the intermediate schools and academies of the union conference.”

It is the desire of Union College to carry out strictly her part of this foregoing recommendation as contained in paragraph “b.” Accordingly, all applications from persons who have not finished the 10th grade will be referred to

the president of the conference in which the applicant lives. In those conferences having schools, maintaining 12th grade work, applicants below the 13th grade should consult their Conference president before applying for admission to Union College.

In some cases there are special reasons why persons below the 12th grade, or even the 10th grade, should attend the Union Conference Training School. The foregoing plan will give opportunity for presenting these reasons to the proper official, so that the best decision may be reached.



“Why?”

RAY N. STUDDT

The summer is waning, the vacation days are almost gone. A hundred thousand young men and women are again turning their thoughts toward high school and college, academy and university. Why?

Ask them, and they give you various answers. Some are going to do this thing, others that. Too many, alas, are thinking only of having a good time. But a large number of them are turning thither to quench the thirst of a burning ambition to do something. They want an education. Why?

Some want an education that they may become rich. Others, that they may win fame and honor. Others that they may delve into the mysteries of existence. The reasons for getting an education are numerous, and their moral values vary in all degrees of the scale. But there is only one valid reason for getting an education. Why?

Because there is only one reason for our existence and that is to glorify God and help our fellow men; and since there is but one reason for existence, there is but one reason for education, and that is to help us fulfill the mission of our existence.

Seventh-day Adventist youth have a work to do, and that is to carry the Third Angel's Message to the world, and they have but a short time to do it in. All the "why's" that arise in connection with the choosing of a school and a course of study should be answered with that fact in mind. Why am I going to Union College? Why am I going to this or that academy? The answer should be, Because I expect to get there just the training that will fit me to be a messenger for the King. And if we are tempted to take such courses as will not be of particular benefit to us in this work, let us remember to deny ourselves now that we may be more efficient soldiers. In answering the "why's" of life let our motto be, "Not I, but Christ."



Home Influences

Sad indeed and much to be pitied are the lives that have no sweet memories of childhood; no sacred remembrance of the evening and the morning prayer; on the tablets of whose memory lingers not the sound of mother's or father's voice in prevailing prayer for the children. They who have no remembrance of sweet twilight hours spent in the old home, of bedtime lullabies and evening talks with father and mother, can never have experienced one of the sweetest joys of life

Such evening hours as these are among the most sacred memories of after life. How many times as a child have I gazed at the golden glory of the sky at sunset, and imagined I could see the spires and turrets of the city of which mother used to read—with gates of pearl and streets of gold. I could almost hear the rustling of the wings of that innumerable company of angels around the throne, and hear their voices singing: "Holy, holy, holy, Lord God Almighty."

As I think of these thoughts, the passing years are forgotten. Hush! I am listening again to one of the old songs we used to sing before our little household band became scattered, as we gathered for our evening prayer:—

"The day is past and gone,
The evening shades appear."

Oh, the influences of a Christian home *will* do, *have* done, more for the betterment of humanity than sermons or lectures or schools or lessons. Home influence is one of the mightiest factors in the earth. Other influences, other memories, may fade and become dim; but the memory of a Christian home never fades away in this life, and even over on the immortal shore, methinks this, the sweetest of earth's memories, may linger yet.—*Selected.*



Educational Prospects in Alberta

As some of the readers of the MESSENGER doubtless know, Bro. J. I. Beardsley has gone to Alberta to take charge of the new school which is being built in that conference. He has reached his field of labor, and is much pleased with the prospects. Under date of July 27th he writes a newsy letter, from which we take the liberty of printing extracts, knowing that many will be glad to hear from him, and of the prospects for school work in that field. His address is Lacombe, Alberta, Canada.

"Just a word to tell you that I am here after a very pleasant trip. Found every one well, and the work progressing. I am very favorably impressed with the appearance of the country, and I believe that you would be as much surprised as I was if you were to see the luxuriant wild grass, trees in full leaf, numerous wild flowers in bloom, and the wild berries ripening in the woods. Sunday evening I was out to our new school farm, and I want to tell you it is a beautiful place. Three hundred and twenty acres compose

the farm, one hundred and twenty of which is in three beautiful lakes, and three more lakes are in sight of the property. Come and go skating this winter. I think I must complete my college course now. You see I slipped through Union College and obtained my diploma without learning to skate. And now I fear it will be difficult to master this subject without an efficient instructor. I may be able to employ a private tutor. Please let my experience be an example to those who are now in school, or may be the coming year—to take all that is in their courses.

"The property is covered with trees and bushes, and has excellent building sites. We have a few lots yet to sell at a very reasonable figure. Want one? No one will be allowed to build within one-half mile of the buildings. The excavation is made for our new Sanitarium, a large barn is built, and the money is in sight for our first school building, which is to be a ladies' dormitory, kitchen, and dining-room. We may arrange the new barn building for a boys' dormitory, class rooms and chapel, till we get the building intended for this purpose erected.

"We anticipate between fifty and sixty students this year. We are just arranging our calendar this week, and will plan to complete it after our board meets the last of this week.

"Brother and Sister Aalborg have moved to Wetaskiwin, Alberta, where they are to engage in tent work. Brother and Sister Burman are now moving in, and I am to live with them for a while."



Don't linger by the way,
Do it now!
You'll lose if you delay,
Do it now!
If the other fellows wait
Or postpone until it's late
You hit up a faster gate,
Do it now!



Prayer

Did you enter your closet this morning,
Ere you met with the world and its snares?
Did you ask that the hand of the Saviour
Might aid in your duties and cares?
Did you plead for his grace to sustain you?
Did you humbly and lovingly pray?
Do you feel that the smile of the Master
Has rested upon you all day?

Do you feel that the Saviour accepts you?
That your heart and your motives are pure?
That God's Holy Spirit protects you?
That your heavenly home is secure?
Are you faithful in crosses and trials?
Do you honor the Lord with your breath,—
With a faith that will take no denial,
With a love that is stronger than death?

O, the peace that is deep as a river!
O, the joy that is pure as the day!
O, the hope that abideth forever;
With rapture we sing and we pray.
O let us be faithful, my brother,
Be joyful in toil or in pain;
For the One, dearer far than all other,
Will soon in the clouds come again.

Not long shall we toil in the desert,
Not long shall we bend 'neath the cross;
For soon shall our trials be ended,
And we receive gain for each loss.
The closet gives entrance to Beulah;
We commune with our Advocate there;
We enter the Highest; for truly
We ascend by the Mountain of Prayer.

—L. D. Santee.



Sermonette No. 4

F. M. BURG

Text: "What mean ye, that ye use this proverb. . . . The fathers have eaten sour grapes, and the children's teeth are set on edge? . . . Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Ezek. 18:2, 4.

The thought in this scripture is that of personal responsibility: "The soul that sinneth, it shall die." We cannot charge our failures up against our associates, our circumstances, nor to our ancestors. The saying, "Man is an omnibus in which ride all his ancestors," seems to afford some people a degree of relief and comfort. But the above scripture takes this refuge from us and leaves us face to face with the solemn fact of personal accountability. Indeed if we could evade our individual responsibility we could not properly be called into judgment for the "deeds done in the body." And nothing is more emphatically taught in the Bible than that we shall give an account before God for all we do and say. "For we must all appear before the judgment seat of Christ; that every man may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5; 10. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12; 36.

With this fact of certain responsibility goes another unavoidable fact, and that is that it is made possible for us to know what duty is, and with such certainty that there need be no question. Otherwise than this it is clear that we could not justly be called to account for our actions. At once then, the question arises, Is this right? Is that right? Or the other thing?

First: If there is a "thus saith the Lord" concerning the question, our duty is clear; and though "an angel from heaven teach any other thing" (Acts 1:6-8), we cannot be turned aside. But what about such as the Bible and the Testimonies say nothing about in a definite way? For example, What about going to the picnic, or the evening party, or engaging in this or that amusement? And there are many other questions that

are similar to these. Now while the Bible may not speak of these things in particular there are principles there which cover every such thing. But a safe rule to follow when a question still remains, Do you feel perfectly clear to ask God to bless you in what you are about to do? And when it is over, do you feel as inclined to spiritual things as before? Do you feel disposed to pray and read your Bible? Or do you feel a barrenness of soul and an uncertainty as to your standing before God? If so, Beware. This rule applied will do much to safeguard the young, and others as well, from many dangers that are lurking in their pathway. "The soul that sinneth, it shall die."



Steward and Debtor

E. L. ANDERSON

Every person that receives the "eternal gospel" becomes a steward and a debtor. The living recognition of this fact has in the past resulted in a great blessing to the church and to the world, and if adhered to in this age, will yield the same beneficial results.

People who have been born in Christian lands, reared in Christian homes, heard and believed the gospel from infancy, often do not comprehend nor appreciate the great blessing that has been transmitted to them by their forefathers. The gospel which is so full of hope and consolation to rich and poor alike, has come to be looked upon as a common and natural thing, its value scarcely considered, until our stewardship of "the way of life" is lost sight of, and the debt we owe to others, less favored than ourselves, is of little concern.

The attitude that Christians should sustain to the gospel is strikingly set forth by the apostle Paul, both in word and in act. Writing to the church at Corinth, he confesses himself to be a "steward of the mysteries of God." And with

zeal and earnestness he "delivered unto" them "that which" he, as a steward, "had received" in trust of the Lord Jesus. Again, "I am debtor both to the Greeks, and to the Barbarians, both to the wise and to the foolish." Thus on the one hand, he is impressed with the sense of the responsibility towards the gospel itself, as a message of truth to be propagated among men, and on the other hand a sense of the responsibility to all nations to whom the gospel must be preached. This two-fold responsibility found expression in the manner and method by which he carried the gospel to all peoples. His preaching tours were not at random; but in this all important work which he was forwarding there was a deep laid purpose of reaching places of influence. At such centers as Antioch and Ephesus he spent much time. And when at Troas he heard and obeyed the call to plant the message of the cross in the continent of Europe. Macedonia was the road to Athens and Corinth, centers of learning. But this is not enough, to have preached the gospel fully "from Jerusalem, and round about unto Illyricum"; the gospel of Jesus must also be preached at the world's center of power—Rome. The great apostle knew all roads led to Rome, and to this center of power and civilization came delegations from "every nation under heaven." It was therefore of far reaching importance that the Christian church be established in this influential place, to which all eyes were turned.

Over eighteen hundred years have passed since Paul preached at strategic points; but the urgency of disseminating the "everlasting gospel" from national centers has not passed. To-day there is a mute call from a third of earth's population. Peking, Canton, Shanghai, and Hankow are centers of influence in the Chinese empire, where the gospel should be firmly established, and that

very soon. China in the past has been little known and scarcely heard of; but to-day she is demanding the world's attention, politically and religiously. She is indeed the "middle kingdom," and has become the center of attraction. It is now scarcely necessary for the missionary to spend his time and energy in combating the idols of the land; as the government itself is taking this question in hand, cleaning the temples of their idols and turning their spacious halls into schools. But there is a work that rests heavily upon every steward and debtor, and that is the work of supplying the teacher and the teaching.

There is an urgent demand for competent teachers, both foreign and native, male and female. And for us to live up to our privilege, there must necessarily be many like Isaiah—"Lord here am I send me." And on the other hand it will require many to be like minded as Zaechaeus to come forward and say: "Behold, Lord, the half of my goods I give," for the establishment of the everlasting gospel in strategic places in China.



Be good tempered. It pays, in every way; it pays, if you are an employer; it pays if you are an employee; it is profitable in every walk of life. And this is taking the most selfish view. You owe it to others to be good-tempered; you owe it to your own manhood, to your own self-respect. In making others comfortable you are making things agreeable for yourself; you are gaining and keeping good-will, which may be of value and help to you hereafter; you are accumulating a capital of popularity and good report which may be used to advantage, perhaps, at a critical time. Good temper is a great factor in success.

—*The Master Printer.*



"I'll stay where you want me to stay, dear Lord."

Discipline—Not Destruction

I am often impressed by the different ways in which different persons are affected by sorrow. Some seem to have no rallying power after a great affliction; the wound never heals. On the other hand, trials that consume some persons only kindle others into greater exertions. "This financial gale has carried away all your spars, and swept your decks," I once wrote to an eminent Christian merchant after his bankruptcy, "but you have got enough grace stowed away in your hold to make you rich to all eternity." That brave servant of Christ repaired damages, resumed business, rallied his friends, and "at evening time it was light." Smitten down, he was not destroyed.

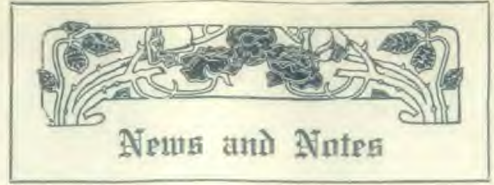
The afflictions which are sent of God or permitted by Him are never intended for His children's destruction, but for their discipline. The Shepherd casts His flock into deep waters to wash them, not to drown them. "You will kill that bush if you put that knife into it so deep," said a gentleman to his gardener. "No, sir; I do this to keep it from running all to leaves; pruning brings the fruit." We pastors often find God's faithful ones bleeding under the knife, but afterward they yield the precious fruits of righteousness and triumphant trust. It is that "afterward" that God has in His mind when He sends the trial. Affliction is the costly school in which great graces are often acquired, and from which grand characters are graduated.—*T. L. Cuyler.*



The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others.



Character is what a man is after dark.
—*Moody.*



A letter from Ethel Fankhouser says: "I do not forget Union College, I should enjoy being on a high stool in the typewriter." Miss Fankhouser is in Fort Madison, Iowa.

Mrs. O. J. Graf *nee* Roberta Andrews is visiting her parents and friends in College View. Professor Graf is now attending camp-meetings in the interests of the Emmanuel Missionary College of which he has charge.

Miss May Cole's exclamation on a post card, "I'm so very busy!" is explained by the announcement just made of her being appointed Educational Secretary for the Atlantic Union Conference. She is at present assisting in the summer school at South Lancaster, Mass.

A message from the Wichita Sanitarium says: "We are indeed prospering here. The house is full most of the time." Among the helpers at the Sanitarium, who have been Union College students, are Naomi Small and Gulah Brown who are taking the Nurses' Course, and Oren Durham who is night watchman.

Everybody will be interested to learn that the Executive Committee of the Union College Board, at its recent meeting, on advice of its president, Eld. E. T. Russell, voted unanimously to refer the whole question of the relation of the College Normal Training Department to the church-school, with the best provision to be made for the accommodation of both, to the council of the General Conference Committee, announced to meet at College View, Oct. 4th. Until their decision is reached matters will continue as they were last year if the Church and their school board so desire.

E. C. Blue writes from Hartington for a half dozen calendars, and promises to return either calendars or students at the fall opening. Union College prefers the latter.

If the President's correspondence stands for anything Union College will be filled to the doors this fall. Not a mail fails to bring a request for a room, and one mail last week contained ten such letters.

J. I. Beardsley writes of a severe frost, not long ago, at Le Duc, Alberta, where he is connected with the Academy. His work seems to be of the uphill, pioneer variety; but Mr. Beardsley's friends are sure that he will succeed.

Professor and Mrs. M. W. Newton and sons are making a visit here while on their way to California where they will be connected with the school at Lodi. Professor Newton and family are planning a trip through Yellowstone Park.

Misses Lena and Winnie Hunt were in College View, last week. Miss Lena goes from here to the Iowa camp-meeting, and then to her work at the Stuart Academy. Miss Winnie continues her successful efforts in the Sabbath-school work in this conference.

Chas. F. Innis, Field Missionary of the Western Colorado Conference writes about the book-work there as follows: "Our Conference was organized Sept. 1, 1908. Books sold up to Jan. 1, 1909, \$1,672.45. Books sold Jan. 1, to July 1, 1909, \$1,494.13. Thus making a total of \$3,166.58. This means that the truth for this time is being rapidly circulated over the western part of Colorado. Our student canvassers, from the Western Slope Academy, have had splendid success in the work. They report courage all along the line. Our canvassers average, in this conference, which is very thinly populated, about \$1 an hour, having put in 612 hours and sales \$611.30, for the last month. It will be possible for me to give you more information as you may desire from time to time."

Lora Clement has returned to her stenographic work in Washington, D. C.

Elmer Lindholm is spending a few days with George Grant, in College View.

Mrs. B. M. Emerson writes of a pleasant visit at Winfield, Kansas, where she and her little daughter are at present.

Miss Lillie George, who has been assisting in the summer school, left last week for the Missouri camp-meeting at Chillicothe.

A post card from Clara Krassin, at Waseca, Minnesota, brings greetings and good wishes to all the "Union College family."

Prof. E. C. Kellogg and Loyd Biggs are spending a pleasant vacation in swimming, breaking broncos, and farming, at Ramona, South Dakota.

Cards are out announcing the marriage of Miss Lillian Hawkinson to Mr. Jones A. Johnson, Aug. 16th, at Des Moines, Iowa. Mr. Johnson was a member of class of '09.

M. M. Hare and his wife, formerly Hannah Kleinmeyer, are in town, being called here by Mr. Hare's work in connection with the summer school. Their home is in Nevada, Iowa.

A letter from Mrs. E. C. Rowell tells of the pleasant vacation she and Mr. Rowell are having in the mountains near Coalby, Colo. Mrs. Rowell's friends hope her health will be much improved by September.

Miss Elsa Northrup, camping out at Mill Creek Camp, Montana, with her cousin Curtis Rentfro, writes: "We are located close to a roaring mountain stream. We have trout nearly every meal. I have not gotten over the wonders of the scenery and the falls yet, so you must not hold me accountable for everything I say. I want to paint everything, but it is all so big and grand, and so much of it, that I am bewildered. We found a dead bear this morning on a rock up the creek just a little way. But I don't get any papers or magazines up here—not even the MESSENGER!"

W. L. Stansbury is taking the nurses' course at the Portland Sanitarium.

Miss Esther Francis has gone to her home in Minnesota to visit until school begins. Mrs. Cummings accompanied her.

A. N. Anderson, our news editor, left last week for South Dakota. He has gone to join Messers. Thiel, Flaiz, Studt, and Donaldson in the hay fields.

Commencement cards are being received from the Iowa Sanitarium. We notice Tacy Lytle's name among those who have completed the Nurses' Course.

President Lewis writes from the Chilicothe camp-meeting for more calendars. He says, "Expect to leave here Sunday for Springfield; from there I go to Nevada, Ia."

Miss Dora Burke and Mr. Edward J. Moore were married, Monday, evening, Aug. 16th, at the home of Elder Burg. After a two weeks' trip, they will make their home in College View.

There was a quiet wedding at the home of Dr. C. F. Jenkins, Sunday evening, August 15th, when his daughter, Miss Gertrude, was married to Mr. H. O. Huber. Mr. and Mrs. Huber will live in College View. The MESSENGER extends congratulations.

A long letter from Louise Sholtz, who went to India, tells an exceedingly interesting story of her work in the dispensary there. She has no word except of courage, although her work seems almost heavy enough to crush one. Her address is 19 Banks Road, Lucknow, India.

There was a joint open session of the Young Men's and Young Women's Personal Work Bands, Sunday evening, August 15th, at South Hall. The program consisted of a 'cello solo by E. J. Moore, a ladies' quartet, a male quartet, and a short talk by Elder Burg setting forth the plan and scope of the societies. The meeting took the form of a reception, and was held in honor of the summer school students.

Miss Anna Olson is enjoying a visit from her father.

Miss Emma Christensen is visiting in College View.

Eld. Daniel Nettleton is chaplain of the Portland Sanitarium.

Miss Clara Johnson lives at home on W. 62d Street, Seattle, Wash.

Miss Luella Reed is visiting friends and relatives in Minnesota and Wisconsin.

Miss Ruby Wright is living with her mother and sisters in Portland, Ore., and is doing private nursing.

Josephine Schee is visiting in Montana. She expects to meet her sister, Nora, at Seattle, Wash., and make a short stay at Yellowstone Park before returning.

Mr. and Mrs. M. B. Jenkins entertained at their home, on the evening of August 16th, in honor of Mr. and Mrs. H. O. Huber. The evening was a pleasant one to all present.

Joshua F. Beatty, a Union College student during the first two years of his career, is manager of the Portland branch of the Pacific Press office. His wife was Miss Clara Hedgecock.

John C. Stevens, one of the former students of Union, is district engineer in the Geological Survey, with headquarters in the Tilford Building in Portland, Ore. His brother, Rollo, is also in Portland.

All who were at Union last year, and especially the boys in East Hall, will regret that Prof. W. W. Ruble will not be here next year. Professor Ruble has been elected Vice-president, Missionary Volunteer Secretary, and Educational Secretary of the Minnesota Conference.



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.

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