

...The...

Educational Messenger

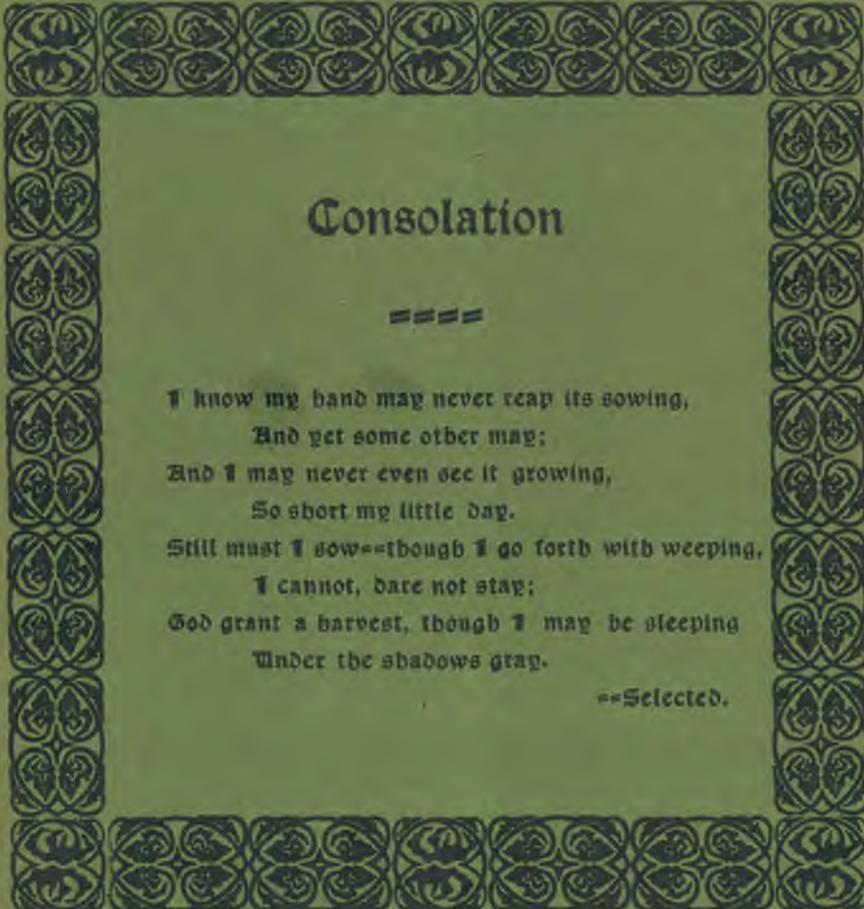
An Exponent of the Theory and Practice of Christian Education

Vol. 1

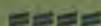
COLLEGE VIEW, NEB., JULY 15, 1905

Nos. 13 & 14

Entered as second-class matter January 4, 1905, at the postoffice in College View, Neb., under Act of Congress of March 3, 1879



Consolation



I know my hand may never reap its sowing,
And yet some other may;
And I may never even see it growing,
So short my little day.
Still must I sow—though I go forth with weeping,
I cannot, dare not stay;
God grant a harvest, though I may be sleeping
Under the shadows gray.

—Selected.



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THE GENERAL CONFERENCE TEXT BOOK COMMITTEE

On the last day of the General Conference, the General Conference Committee appointed the members of the Department of Education, whose names were recently published in the *Review and Herald*. The members of this Department at once organized, and appointed various committees, among which was a committee on text books. The addresses of its members are given below, and they should be preserved by all interested in their work:—

TEXT BOOK COMMITTEE

Chairman, C. C. Lewis, College View, Neb.; Secretary, M. E. Kern, College View, Neb.; M. E. Cady, College Place, Wash.; B. E. Huffman, College View, Neb.; Miss Sarah E. Peck, Sanitarium, California; Miss Fannie M. Dickerson, 222 N. Capitol St., Washington, D. C.; Mrs. Sara J. Hall, South Lancaster, Mass.; Mrs. N. H. Druillard, Madison, Tenn.; Mrs. Flora H. Williams, Industrial Academy, Battle Creek, Mich.

WORK OF COMMITTEE

It was expected that the Text Book Committee would examine all text

books now in use in the schools of the denomination, not only those written by our own teachers but also those obtained from other sources, also that they would examine manuscripts submitted to them, and be prepared to make definite recommendations to a general educational convention for the denomination, to be called next summer. It is the desire of the Committee to do thorough work; and in order that they may have material upon which to begin, they would request all who are interested in the improvement of text-books for our church schools, intermediate schools, academies, and colleges to comply with the following requests as soon as possible:—

1. Will those authors having text-books already published or about to be published kindly send copies to the members of the Committee at the addresses given above, with such suggestions in regard to the purpose and use of their books as they may think helpful?

2. If authors will send manuscripts of unpublished text-books to the secretary of the Committee, the Committee will take pleasure in examining them, and in making such recommendation as their merit may deserve.

3. The committee will be glad to receive suggestions from any one in regard to the best plans for carrying on their work, and of selecting the best books for conducting the work of Christian education.

Address all communications to the secretary, Prof. M. E. Kern, College View, Neb., or to the undersigned.

C. C. LEWIS, *Chairman.*

"PRINCELY MEN IN THE HEAVENLY KINGDOM"

LESSON III

Chapters V and VI

George Leslie Mackay and Princely Martyrs of China's Spiritual Renaissance

Study these chapters and also the questions on pages 240—243 of Appendix C. The questions on pages 243—243 will make a good review of the whole book.

In studying these lives one is reminded of this quotation,—

"There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Test.*, Vol. 8, p. 17.

General Articles

BACCALAUREATE SERMON

PRESIDENT C. C. LEWIS

INTRODUCTION

IT seems but a short time since the meeting of the General Conference Committee at the opening of our school last fall. The days and weeks have sped rapidly by and we have reached the close of our school year. Another company of young men and women have finished their

courses of study and are about to leave us to find their places in the work that God has given us as a people to do. We come to them this morning for a parting word of counsel and encouragement. As a mother would take her son by the hand upon the eve of his departure from home to seek his fortune in the world, so would the Alma Mater of these students,—literally their foster mother, their nursing mother, their bountiful mother,—gather them about her for the last time, and sit down with them for a farewell interview. This is a moment when every heart should be uplifted to God in prayer that suitable impressions may be made upon the minds of these students, and upon the minds of this congregation,—upon all who are gathered here this morning. This is a time when every unpleasant thought should be put away. This is a time when all failures and imperfections of the speaker, of these teachers, of this class of students, of the school, of the entire community should be hidden under the blood of our Lord Jesus Christ. His righteousness should be written above human imperfections. We should lose sight of human errors, and should sit for a short time in the presence of our Heavenly Father, to receive from Him the message that He has for us to-day.

As a suitable text upon which to base my remarks this morning, I will turn to the second chapter of II Timothy, the fifteenth verse:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

OUR STUDIES TO CONTINUE

Although we cease study in this school to-day, we are students still, and shall always be students. But our studies in the future will be different in some respects from our studies of the past, during school life. In the past our studies have been restricted and formal.

We have been given certain tasks to be performed, so many pages of matter from a text book. In the future our studies will be broader and varied. We shall be left much to our own judgment. In the past our study has been largely from books; in the future it will be more about men and events and the problems of existence. In the past our study has been for information, for exercise, for power; in the future we shall study more for wisdom rightly to apply our knowledge and power to the objects of life. What shall we do with this knowledge which we have gained? What use shall we make of it? How shall we apply the power we have developed to accomplish the most good in the world? These are some of the themes we shall study.

THE TRUE OBJECT OF STUDY

Every true student should have before his mind, and will have before his mind constantly, the proper object of study. What is the true object of study? Is it not how to become competent workmen in our Lord's work in the earth? Is that not what our text says? "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

A PURPOSE IN LIFE

Everybody should have a definite purpose in life,—some worthy object to accomplish,—not drifting aimlessly from one thing to another without knowing or thinking very much about what God has for him to do. That is not the design of God with reference to us. In His great work which he is doing in the world we should have a part.

We should have a definite purpose—some work to do in life. How many lives are almost wasted for lack of a definite aim—something good and noble to accomplish. As one author has said, "That which dominates life, which is ever uppermost in the mind, generally comes somewhere near realization; but there is a great difference between a

lukewarm desire and a red hot purpose. It takes steam to drive the piston of the steam engine; warm water will never turn the wheels. The longings that fail of realization are usually below the boiling point." "Many will be lost while hoping and desiring to be Christians." They do not come to the point of yielding their will to God, of reaching the full determination to give themselves wholly to God, but are content with just desiring something. Beyond and back of all there must be the purpose to do that which God has for us to do.

GOD'S PLAN FOR EACH PERSON

God has a plan and a place for every person. I am glad to believe that this is true. I am glad to present this to these young men and women as an inspiration continually, that God has something for them to do, a specific place in His infinite plan for the ages. This is plainly taught in the parable of the 13th chapter of Mark, beginning with the 34th verse, where the man goes into a far country and leaves to every man among his servants his work. So Jesus Christ our Saviour has gone into a distant country and will return, but He has left to everyone of His followers a specific work to do in His absence, and He will call us in question for our work and we shall give account to Him in the great day for the manner in which we have performed it. And again, in the 12th chapter of First Corinthians, where the gifts of the Spirit are set forth, it is said that the Spirit giveth to every man severally as he will, and that the gift of the Spirit is bestowed upon every one to profit withal, to use to the glory of God.

In the book "Object Lessons" there is a remarkable passage which says that "Each has his place in the eternal plan of heaven." Let us then not go on carelessly, having no purpose in life, but let us remember that God has a place for us individually, and our highest duty to

God, to our fellowmen, and to ourselves is to find that place, to fit ourselves properly to discharge its responsibilities, and then enter with all our hearts upon the work.

GOD HAS A WORK FOR EVERY AGE

Not simply has God a work for every person, but He has a specific work for every age, a special development in the unfolding of His eternal purpose. We see this as we glance back over the history of the world, especially the history of God's people. We behold the plan of God in the beginning and how the sin of man, for a time, seemed to turn aside the plan of God. We witness the great controversy that was then begun among the children of men and has gone on from that time until the present, and will never cease until sin is entirely destroyed from the universe and those who renounce sin are gathered with the people of God in His eternal kingdom. This controversy has been going forward, and in tracing it we see the plan of God. We see Him, when wickedness had almost overwhelmed the people of this world, gathering out a few souls to preserve a righteous seed that the name of God might be preserved in the earth. We see this plan of God in the call of Abraham to leave his home, and his kindred, who were idolaters, and to go out into a land which he knew not, bearing a message to the world. We see the same plan of God as He suffered His people to go into bondage in Egypt, and then raised up a man and trained him to bring them forth. We watch the outworking of the plan of God as He, in the wilderness, develops faith and courage in the hearts of that people until finally, as they enter the promised land after centuries of careful, patient toil upon the part of Jehovah, a people are developed who were true to the one living God. And then when the fullness of the time was come, and everything was ready for the further development of the plan of God, He sent forth Jesus

Christ, His dear Son, into the world as His word to the children of men, His mode of speaking to men, to show them His own character. Then we observe how the Word of God was proclaimed throughout all the world; and how, taking root among the heathen nations, it overturned their philosophy, their learning, and their wisdom, and established itself among all the nations of the modern world. Then we behold the great apostasy and we see the controversy going forward until the world is shrouded in darkness. Finally we notice the hand of God in the Reformation, raising Luther and other noble men to preach a pure gospel of salvation through faith in the Lord Jesus Christ.

The work of God for any age is to be found in such events as have just been described, and not in the great ambitions, the wonderful works, the cruel wars, and the schemes for riches and power which absorb the attention and effort of mankind. The temptation is constantly presented to the young to pursue after worldly power and honor. But God has something for them better than this. The labors of this life are preparatory to the greater, nobler, purer life which is to come.

GOD'S WORK IN THE PRESENT AGE

In this age we have reached the period of the great consummation, the closing up of this controversy between the powers of evil and the powers of good, the time when the last view of the world's panorama is to be unfolded to the gaze of the universe. I need not stop to present the evidences for this statement. The very presence of those who are here assumes that this is the case. Union College is established upon this truth as a foundation. It would not be here to-day, neither would this village exist, nor would this congregation be gathered, if we did not believe in our hearts, or if our friends did not believe, that we have come to the time of the end, the time just before the great

consummation. This school was established that men and women might be trained to take part in the work of warning men everywhere of the earth's impending doom, calling them to repentance, exalting the Saviour, and teaching men to love Him and to prepare for His coming. This is the work that God has for the world in this age; and although it may be obscured at times by the ambitions of the world, yet by the eye of faith we are able to perceive the work which God is carrying forward quietly amidst the babel of confusion. This is the work that God calls upon these young men and these young women to do. If this be not the case, then we would be like many of those who took part in the work of building the ark. Of what value to us to have been here during these years and have learned about these precious truths, unless deep in our hearts we have a living interest in them ourselves. In our remarks this morning we assume this interest, and are glad to believe that as a fact it exists with those who are present to-day.

THE TEST OF OUR WORKMANSHIP

The right handling of the word of truth is the test of our workmanship. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." What is such a workman?—one who rightly divides the word of truth, or, as the Revised Version has it who rightly handles the word of truth. Handling the work of truth aright, dividing it properly, is the thought. This is our work as we go forth to apply the Word of God to the hearts of the children of men, to speak to them its proper interpretation, to apply it aright to their condition: and the test of our workmanship is our ability rightly to handle the word of truth.

THE PREPARATION NEEDED

For this mighty work of carrying the last message of mercy to the world lying in wickedness, we need a thorough pre-

paration of heart and mind in order that we may do the work acceptably. And this preparation is to be obtained first through a thorough, but a temperate or moderate, study of the foundations of learning,—the accumulated knowledge of the world's history, literature, languages, arts, and sciences. It is true that we can not master all these, especially when we enter the realm of language; there is not time. But there is a work which language study, especially, has to do in the training of the mind for the work of God. Our purpose should be, not simply to store our minds with the language and literature of the pagan nations now dead and gone, but whose baleful influence is still exerted in the modern world, but to enable us the better to carry the blessed gospel of our Lord Jesus Christ and His soon appearing to the nations who know it not. Some of these languages lie at the foundation of the modern languages of the world. That person who goes forth as a missionary never having studied any language but his own, and takes up a new language in a foreign field, is working at a great disadvantage. If he has had a thorough training in the study of some language before going to his field, he will know how to take up the study of the native language more successfully and do it more thoroughly and quickly. Behind and above and underneath his purpose should be the desire to carry the gospel to nations who speak other languages. And so with all our studies.

In order that the workman may have a common standing-ground with those for whom he labors it is essential to obtain a thorough, but at the same time a temperate, preparation in all these matters in our schools. I speak advisedly when I mention temperate preparation, for there is danger, and that danger ought to be pointed out, that students become intoxicated with study until they are unfitted for practical work. They hoard knowledge as a miser his

gold, for the selfish satisfaction of gaining and keeping it, and not for the good he may do with it. In this connection I will read some quotations from the book "Christian Education," showing the advantages of a good education, and afterwards I will read others guarding against intemperate study.

"The Lord bids us love Him with all the heart, and with all the soul, and with all the strength, and with all the mind. This lays upon us the obligation of developing the intellect to its fullest capacity, that with all the mind we may know and love our Creator."

"If placed under the control of His Spirit, the more thoroughly the intellect is cultivated, the more effectively it can be used in the service of God. The uneducated man who is consecrated to God and who longs to bless others can be, and is, used by the Lord in His service. But those who, with the same spirit of consecration, have had the benefit of a thorough education, can do a much more extensive work for Christ. They stand on vantage ground."

"The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. None can know where or how they may be called to labor or to speak for God. Our Heavenly Father alone sees what He can make of men. There are before us possibilities which our feeble faith does not discern. Our minds should be so trained that if necessary we can present the truths of His word before the highest earthly authorities in such a way as to glorify His name. We should not let slip even one opportunity of qualifying ourselves intellectually to work for God."—*Christ's Object Lessons*, p. 333.

"In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God."

How wonderfully the last passage is fulfilled in these days when the missionary fields are opening before us in all parts of the world. "In these fields you may be laborers together with God," and so God calls upon us to make a thorough preparation for this work. But, on the other hand, let us guard against going too far in this matter, becoming so swallowed up in the work of gaining an education for its own sake that we shall forget the very object we had in mind when we set out to gain an education. In the chapter entitled "Speedy Preparation for Work," it is said that "the teachers in our schools must be on guard constantly lest their plans and management shall depress and quench the faith of students who have had their hearts deeply impressed by the Holy Spirit. They have heard the voice of Jesus saying, 'Son, go work today in my vinyard.' They feel the need of a proper course of study that they may be prepared to labor for the Master, and every effort should be made to hasten their advancement, but the object of their education should be constantly in view. Unnecessary delay should not be advised or allowed."

"Too great devotion to study, even of true science, creates an abnormal appetite." It is possible, then, to have too great a devotion to the study of true science. We see from this how much knowledge we should obtain—as much as is essential to do the work of the Lord; but more than is essential to do that work, we should not pursue. "The pursuit of knowledge merely for its own sake diverts the mind from devotion to God, checks advance along the path of practical holiness, and hinders souls from traveling in the way which leads to a holier, happier life.

"Intemperance in study is a species of intoxication, and those who indulge in it, like the drunkard, wander from safe paths, and stumble and fall in the darkness. They are not to exhaust and waste their physical and mental powers in

seeking to acquire all possible knowledge of the sciences.

"A course of study at Ann Arbor may be thought essential for some." (At the time this was written we had no medical school of our own. I suppose it was these very thoughts that encouraged and impelled our leaders to establish the American Medical Missionary College in order that our medical students might be educated under influences that would not suppress in their hearts the missionary spirit, but that would foster and develop that spirit, so that when their education would be completed they would be ready to go into the dark corners of the earth.) "But evil influences are there ever at work upon susceptible minds, so that the farther they advance in their studies, the less they deem it necessary to seek a knowledge of the will and ways of God. . . . I would warn students not to advance one step in these lines,—not even upon the advice of their instructors, or men in positions of authority,—unless they have first sought God individually, with their hearts thrown open to the influence of the Holy Spirit, and obtained His counsel concerning the contemplated course of study."

"Watch, lest your studies shall accumulate to such proportions and become of such absorbing interest to you that your mind shall become over-burdened, and the desire for godliness be crushed out of your soul. With many students the motive and aim which caused them to enter school have gradually been lost sight of and an unholy ambition to secure a high class education has led them to sacrifice the truth."

"Do not lengthen out the time for obtaining an education to many years. Many are better prepared, have more spiritual discrimination, and knowledge of God, and know more of His requirements when they enter upon a course of study than when they graduate." (This statement ought to lead us most earnest-

ly to search our hearts and to seek God for His blessing upon us.) "They become inspired with an ambition to become learned men, and are encouraged to add to their studies until they become infatuated. They make their books their idol." And it is possible my friends to do that very thing,—to become so devoted to our books and our studies that we forget God and give more thought, more attention, more worship, to our books and our studies than we do to God, the author of all truth. "They make their books their idol, and are willing to sacrifice health and spirituality in order to obtain an education."

"Precious probationary time will not permit of long, protracted years of drill. God calls; hear His voice as He says, 'Go work to-day in my vineyard.'"

"There is a large work to be done, and the vineyard of the Lord needs laborers. There are now open doors on every side; we cannot afford to wait to complete years of training; for the years before us are not many and we need to work while the day lasts. It is not best to advise men and women to take a course of study in Ann Arbor. Many who have been there have not been benefited in the past, and will not be in the future."

"Students are counseled to spend months and years in institutions where the truth is denied and controverted, and where error of the most specious, unscriptural character is insidiously introduced. These doctrines become mingled with their studies. They become engrossed in advancing in educational lines, and they lose their love for Jesus, and before they know what is the matter with them [a very strange and important suggestion] they are far from God and are all unprepared to respond to the command, 'Go work to-day in my vineyard.' The desire for missionary effort is gone. They pursue their studies with an infatuation that closes the door to the utterance of

Christ. When they graduate and have full commission to go out as properly educated students, some have lost all burden for the work and are far less prepared to engage in the service of God than when they came to Battle Creek at first."

When I read that passage I thought of a scene which I shall never forget, when Mr. Moody spoke to the students of Yale University. He was a fearless preacher, a man who spoke the plain truth, and he spoke it upon this occasion. He said to them, "You spend four years in finishing first the regular College course, and then you spend three years more in a theological Seminary, and then you go to Europe and study in the universities for two or three years more, and then you come back and settle down to a pastorate in some quiet village; but all these years of preparation have taken you farther and farther away from the people for whom you are to labor, until in the study of these intricate problems you have unfitted yourselves to reach their hearts, and have, in a measure, destroyed the sympathy that ought to exist between pastor and people. When you come to preach to them you speak above them, beyond them, over their heads. They can not understand what you are talking about. Then you have to unlearn much of your education before you come to the point where you can preach the simple gospel and reach the hearts of the people and lead them to Him." Let us guard carefully against these errors.

THE PREPARATION OF THE WORD

But there is another preparation that I am very sure we can not obtain too much of. It is that which is to be obtained through a profound study of the Word of God as the sword of the Spirit, the only effective weapon against the false philosophy and the evil practices of men. We shall never be able to successfully combat the false philosophy

which has come down to us through the ages by a study of that philosophy and an argument against it. The minds of these heathen men are brilliant and shrewd, and in their own mind they will be able to answer all the arguments you can make; but they never can answer the argument of a humble, godly life based upon the religion of our Lord Jesus Christ, nor can they answer the beautiful and wonderful words that come to us from Jesus Christ our Saviour, reaching our hearts and lifting us out of ourselves up toward God, the Author of our being.

"The time has come when those who are rooted and grounded in the truth may manifest their firmness and decision, may make known the fact that they are unmoved by the sophistry, maxims, or fables of the ignorant and wavering. Without foundation men will make statements with all positiveness of truth; but it is of no use to argue with them concerning their spurious assertions. The best way to deal with error is to present the truth, and leave wild ideas to die out for want of notice."

THE PREPARATION OF THE SPIRIT

Then there is another preparation that I am very anxious every one of us should have. It comes through a complete surrender to the will of God and a daily baptism of the Holy Spirit, who alone can teach us how to handle His own weapon aright. That preparation every one of us must have, or else the literary preparation will be of little use to us in the cause of God. We must have a thorough preparation in the things of divine truth and the unction of the Holy Spirit, that will enable us to use the Scriptures of truth aright, "rightly dividing the word of truth," bringing it to bear upon the soul and conscience of men. "The prince of the power of evil can only be held in check by the power of God in the third person of the God-head, the Holy Spirit."

THE WORKMAN'S SUSTAINING MOTIVE

Finally, the approval of the Master Workman is the sustaining motive of the worker. "Study to show thyself approved unto God." All mankind are looking to one another for approval in every walk of life. Even among the wickedest and vilest of men, every one is looking up (or down rather) to some one lower and viler than he, having more skill and more talent in sin,—looking to such a one for approval. So it is generally. We are looking for the approval of others. With the great mass of mankind this is the motive which actuates them. It is not because they need food and clothing and shelter that these great rich men who control so many interests are laboring and toiling, depriving themselves of rest; it is that they may obtain a great name, that they may receive the approval of others, that they may do something greater than others have done. This is their ruling motive. But what is this compared with the approval of God? The approval of God is infinitely more to be desired than that of men, and hence it constitutes the highest motive and furnishes the strongest power to sustain the worker. We may not always see this truth with the natural eye. It is only by the eye of faith that we can look forward and upward into the face of God and make His approval a living reality to us. My friends, I would rather, when that great day comes, hear the words of Jesus Christ our Saviour, saying unto me, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world, you have been faithful over a few things, I will make you ruler over many things, enter thou into the joy of thy Lord," than have the approval of all the wise men and the great men that this world can afford. Let us learn to count the approval of God as the highest object of life. Let us study to show ourselves approved unto God, workmen

that need not to be ashamed. Let us abide in Him that when He shall appear we may not be ashamed before Him at His coming.

ADDRESS TO THE GRADUATES

Young ladies and young men of the class of 1905: The time has arrived for you to go forth from Union College to mingle with the world and to find your place in the work of the Lord for this generation. You have sat for years under the Word of God as taught in this school. How has it affected you? How have you profited by it? What are your aspirations and plans as you turn your faces toward your life work? The eyes of the denomination are upon you. Your friends look for much from you. God expects everyone to do his best. You who have had sufficient literary training to do acceptable work, and are willing to seek spiritual discernment and divine wisdom to rightly divide the word of truth, should not delay to offer yourselves as gospel workers in various departments, and make known your willingness to go wherever the Lord would have you go, and do what he would have you do. Meanwhile, be what he would have you be. And while waiting for the call to your appointed field, do the first thing that comes to your hand. Do it faithfully and well, as unto the Lord.

Be true, noble, Christian men and women. Have convictions and stand by them. "No one connected with the sacred work of God can remain on neutral ground. If a man is divided, undecided, unsettled, until he is sure that he will lose nothing, he shows that he is a man that God cannot use." Look not this way and that, but straight ahead. Be true to duty. And be not afraid of the word duty. Some would have you think there is no place for duty in the divine economy, that if you regard anything as duty there is little virtue in doing it. Be not deceived. Love and duty are not antagonists, they are twin

sister and brother. And you will not have learned how to live most truly until you have learned to love duty better than life. "There is no hope for man, woman, or child, who will not hear and obey the voice of duty; for the voice of duty is the voice of God."

The cause needs sturdier men, and a sturdier education based more upon principle and less upon feelings and preferences. "The greatest want of the world to-day is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*Education*, p. 57.

If you prove to be such men and women you will need moral courage at times to stand alone against criticism and opposition. Those whom you count as your friends may turn against you. You will be misunderstood, your motives maligned, and your best acts misconstrued. But stand firm, brave heart, be not discouraged. Remember that Jesus said, "Woe unto you when all men shall speak well of you! For so did their fathers to the false prophets." Of such men, who never do anything that provokes opposition, the poet has well spoken:—

"He has no enemies," you say?

My friend, your boast is poor;
He who hath mingled in the fray
Of duty that the brave endure,
Must have made foes. If he has none,
Small is the work that he has done.
He has smote no traitor on the hip,
He has cast no cup from perjured lip,
He has never turned the wrong to right,
He has been a coward in the fight."

Go forth then unto your work. Be brave, be pure, be upright. Let no unmanly action mar your life. Study to show yourselves approved unto God, workmen that need not to be ashamed. Let your hearts be filled with courage. God lives and reigns; His cause will

triumph. Labor on His side and you will triumph with His truth.

"Workman of God, O lose not heart,
But learn what God is like;
And on the darkest battlefield
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field, when He
Is most invisible.

Blest too is he who can divine
Where truth and justice lie,
And dares to take the side that seems
Wrong to man's blinded eye.

Then learn to scorn the praise of men,
And learn to lose with God;
For Jesus won the world through
shame,
And beckons thee His road.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

TOWARD THE HEIGHTS

COMMENCEMENT ADDRESS, UNION COLLEGE

PROF. E. C. KELLOGG

WE may think of life as a journey with the possibility of ascending to greater heights. Happy the child with a disposition to rise above his surroundings and attain the heights of his power! I say, happy the child, because it is the aspiration, the diligence, and the love of knowledge of tender years that determines an education and a commencement scene a little time ahead. Many, though not all, of the great events of life are the outgrowth of childhood's experiences. The Duke of Wellington when looking at the boys engaged in sports on the playground of Eton, where many of his younger days were spent, exclaimed, "It was there the battle of Waterloo was won."

There are glories celestial; the sun has his glory, the moon has her glory, and one star differs from another star in glory: there are glories terrestrial; education has her glory; but where is the glory of

ignorance? What has she ever done, what is she doing, what will she ever do to uplift or in any way benefit an individual? She is the mother of no virtue, moral or otherwise. A very scholarly bishop was once called in question for his learning by a parishioner who was not only extremely ignorant, but very proud of the fact. As his crowning argument against learning, he said the Lord could get along without the bishop's education. To this the bishop modestly replied, "True, my brother, but He can make no use of your ignorance."

Not a particle of education is wasted in the great march of human progress. The microscope creates nothing, but it reveals many things. The educated eye interprets the meaning of hundreds of forms and colors that are otherwise unknown. The cultivated ear revels in a soul-thrilling harmony which is powerless to move others. The skilled hand is graceful, steady, strong. The trained mind can feel, think, and act calmly, accurately, and intensely.

Nothing less than educational ideals have influenced the world and molded society. They may not always have been the best, yet what has been done has been done by education. The position of an individual, the position of a nation, is largely determined by education. The idea of complete living has been the objective point, yet there has been a varying conception of its meaning. The Chinese believe in living as their ancestors have for thousands of years; the Spartans espoused war as a profession and gave full attention to physical development; the monks in early ages degraded the body and lived in isolation to avoid a sinful world. In later years scholasticism was occupied with heated discussions as to the number of angels that could stand on the point of a needle. The classical ideas for centuries limited education to a knowledge of Greek and Latin.

What is the present idea of education?

What is the meaning of life and the rational mode of development? Different educationists use different terms, but they approximate the same general conclusion. It recognizes the individuality, encourages a richness of being, and a high development of native talent with a view of complete living. It undertakes to advance the youth in his effort to become like the Infinite and to fit man for eternity. This is a great and comprehensive view of the subject, and reaches every experience of the individual throughout life. A true education recognizes such a tuition only as shall counteract tendencies to degrade and shall encourage those which tend to enoble and elevate.

Thus, in the broader sense much that is educational is accomplished outside of educational institutions. Yet the school, to fulfil its mission, must exercise a positive and powerful influence in the acquirement of these high ideals. It should stand for physical, mental, and moral accomplishments. It should encourage habits that tend to health and vigor and a certain proficiency in physical training. There should be a cultivation of observation, concentration, imagination, and other intellectual faculties. The attainment in moral lines should be nothing less than a high sense of honor, right, and duty.

Therefore, if the school work is successful, commencement means such a training of the powers of the student, such a relation of the individual to the essentials of life, and such a degree of development, as to prestage with reasonable certainty a successful future. The transition from the multitudinous details of school affairs to the broader requirements of life is not small, yet a broad, generous management which recognizes individuality, justice, kindness, and liberty goes far toward preparing for a successful beginning in the new field.

Some things which are essential to the upward journey may profitably be considered at length. They are the im-

portance and value of a life purpose, persistent work, and specialization.

A true life implies a life purpose. As a mariner on the broad ocean waste amid the solitude of calm or the terror of tempest anxiously gazes at the Pole Star and directs his ship in her course, so voyagers on life's wide waters find a purpose their cynosure and direct their vessel to the desired haven. The primary and supreme purpose is to prove a blessing to others. Nothing else insures so high a development. Nothing else puts to test the powers of the soul. The giver receives the greatest blessing. Nothing which he can bestow equals the mercy and benevolence acquired. These are divine virtues. It is a life given in unselfish service that lives in loving memory. The inspiration of this superior purpose, the beauty and richness of a sincere life, is within the reach of all. Without money, without noble birth, it is possible to serve friends and humanity. The particular work is not essential. Labor in a trade is as honorable as practicing medicine; teaching school, as preaching the gospel.

The influence of a high purpose is best seen as manifested in a noble life. As an example we may notice the life of Pestalozzi, who is the most noted of modern educators. He was born at Zurich in 1746. His naturally sensitive and imaginative disposition was greatly intensified by his mother's influence. His educational qualifications were inconsiderable, and in general appearance and regard prescribed forms he was very deficient; but he had a great soul which was aglow with love for his fellow men. He saw many of them suffering from poverty and sunk in ignorance and superstition and oppressed by the nobility. His own life was a desperate struggle against the most frightful poverty, and he was thus able to sympathize fully. Thousands of times he went without dinner that he might realize his ideal. He

risked everything to alleviate the needs of his people and he said his zeal to accomplish the dream of his life would have taken him through air or through fire if necessary to the heights of the Alps.

His first attempt was in the ministry. He had often visited his grandfather, who was a clergyman, and had from him received strong religious impressions. In his first sermon he made a mistake in repeating the Lord's prayer, became embarrassed, and gave it all up. He next studied law. He had witnessed with intense interest and sympathy the injustice and oppression suffered by the peasantry. The blood of the early Swiss patriots, of whom he was a lineal successor, rushed madly through his veins, and his zeal was fired to bring deliverance. He worked so hard, especially in developing new theories, that his health failed and the work was discontinued. Nothing daunted, he then became an agriculturist. He conceived the idea of reclaiming the poor lands of his country by a special mode of farming, but his utter lack of financial ability brought him to failure again.

He still had courage and his wife had money, so he started an industrial school upon the self supporting plan. He took the children, fed, clothed, and schooled them for what work they could do. Though this was a forerunner of many similar institutions which have proven a blessing, it was soon brought to a disastrous failure involving the loss of all the money on hand and incurring a large debt as well. He did not know, as has been shown in later years, that no industrial school is self supporting.

The next eighteen years dragged wearily on with no special work except in writing a several books, some of which are comparatively valuable.

Thus it was not until after numerous failures and late in years that he learned how to manifest his noble purpose for humanity in an immortal way. Though

his hair was gray, his heart was young, and owing to changes caused by the war he entered upon the work of the schoolmaster. He began under very discouraging circumstances but soon gained the affection of the children. He had no apparatus, nothing except himself and the pupils, but being blessed with a profound pedagogical insight soon discovered the powers and faculties of childhood and encouraged their natural, progressive, and sympathetic development. As the children were led to appreciate their possibilities the effect was electrical, and from his great heart of love flowed an influence which encouraged the highest aspirations, and has ever since had a molding effect upon primary education. To him are forever secured the love and admiration of all friends of instruction, and as Compayre says, "That which assures him immortal glory is the high purpose that he set for himself—his ardor to regenerate man through instruction."

Take another example—that of the "father and founder of missions," William Carey. He was of English parentage and born in 1761. As a student he made good progress. When a young man he entered upon work with a shoemaker. Through the influence of fellow workmen, he was converted, and in addition to his other studies he pursued with great ardor the study of the Scriptures. Besides working at his trade he opened a night school. Not long after this time he commenced preaching and was very successful in the work. However the remuneration was so small he continued shoemaking and teaching for a living. He never despised this humble beginning in life. Overhearing one time some one speaking of his having been a shoemaker, he replied, "Not so, only a cobbler."

He thought continually of the need of the world and the duty of all believers to carry the gospel everywhere. This soon became his all-absorbing purpose. Yet

in advocating it he met with many a rebuff, and found but little sympathy. At an opportune time he preached a powerful sermon upon the subject of "Expecting Great Things from God and Attempting Great Things for Him." After some delay, plans were laid and towards seventy-five dollars raised to carry the gospel to the heathen. Not long after this he with others went to India. He met with many difficulties. For six years he worked in an indigo factory at a small salary. In connection with this he had some opportunity of engaging directly in what was now fully settled as his life work, but seven years passed before there was a convert.

He made especially rapid progress in learning the native language, engaged in preaching, and soon made a translation of the New Testament. By this he was brought into prominence and received an appointment as instructor in a government school at a fair salary which was soon liberally increased. He continued in this position for many years, practicing the strictest economy, and using all the spare money for missions.

His influence was manifested in many ways. He worked untiringly to abolish the practice of burning widows on the pile of their dead husbands, also to prohibit the sacrifice of children at the annual festivals. His town witnessed the first large printing press, steam engine, paper mill, newspaper in the native language, and school for girls and women. He wrote numerous elementary books in the languages he had acquired, and translated the Bible, or parts of it, into over forty languages or dialects. A leper hospital was founded; orphanages, numerous schools, and many mission stations were established. The seeds of a great moral revolution in British India were sown and are bearing fruit to-day in the lives of about ten thousand souls who are working in various ways for the furtherance of the gospel. Nor is this all—the missionary influence start-

ed by Cary has extended throughout the length and breadth of Christendom.

Numerous honorary recognitions and degrees were accorded him, yet he cared little for them. It was not for worldly praise that he labored unceasingly for forty-one years, without returning to the land of his childhood, but it was "to be useful in laying the foundation of the church of Christ in India." This was the divine purpose of his life. Amidst all the unbelief and opposition at home this purpose was to him as a pillar of cloud by day and a pillar of fire by night, and in the gross darkness of heathen India it shone with no less steady ray than had that star which centuries before guided the wise men from the East to the land of the Nativity.

As beetling rock towers by the seashore, witnessing unmoved the play of waves and tides and tempests, so man, with a great love that takes in humanity and a divine purpose inspired by that love, remains serene amid what to him are the trivial perplexities of life. Some things are worth dying for if need be; such things are pre-eminently worth living for. Supreme among these is the purpose of making some one happy.

The attainment of a life purpose demands persistent work. Idleness has no accomplishments and gains no victories. Waiting with up-turned face under a plum tree is not the best way to manage a fruit orchard. In some state prisons ninety per cent of the inmates have no trade. Not a few men at the point of suicide have been turned by some means from a life of idleness to a noble work and a long and happy career of usefulness.

All people can work; few have genius; and genius to accomplish its best must work also. There is but one law for genius and mediocrity, and that is the law of work. The individual is not responsible for the number of talents, but for their use, and one talent used is better than ten buried. The genius of in-

telligent preparation is superior genius. This is the reason why many possessed of superior capabilities fall behind in the journey of life, and many an ordinary boy becomes an extraordinary man.

The time must be well utilized, for time is no cheap element. It is some times said "Time is money." This is so if we put our life, with all its possibilities, upon a mercenary basis; for truly time is life and the moments are valued very highly when they are nearly gone. Thus time should mean more than money; the spare moments are a test of character. John Stuart Mill composed most of his great work on logic while on the busy street between his lodgings and place of business. Booker T. Washington learned much of the Scriptures in the few moments between the close of school and the dinner hour. Jas. A. Garfield burned his lamp fifteen minutes later than his rival in the Academy.

We have a pretty picture given by De Quincey. He represents a woman in a boat sailing over the sea. When she awakes from sleep she finds her necklace unfastened and one end hanging in the water, while pearl after pearl is falling off. As she grasps for one just falling another glides forever beyond her reach. Thus our minutes, hours, days, yea our very lives, are going.

Great achievements require long, persistent work. Twelve lessons will not produce an elocutionist, fourteen weeks a scientist, nor a few months an oak tree. Michael Angelo studied anatomy twelve years that he might, as a sculptor, create the masterpiece of art in his "Moses." He worked seven years decorating the Sistine Chapel, four years of the time being given to his masterful work, the "Creation." Not infrequently he refused to see visitors and did not stop to dine but ate meagerly of bread kept within reach, and continued the work all night. Gibbon spent twenty years on the "Decline and

Fall of Rome." It took twenty-six years for Bancroft to write "The History of the United States." Webster's Dictionary required thirty-six years' work. Field crossed the ocean fifty times to lay his cable while all the world made sport. It is said Thalburg never attempted a public rendering of one of his famous pieces upon the piano till he had played it fifteen hundred times. With him it was hard work as well as genius. Edison is a genius but a hard working one. He discovered the principle of the phonograph by accident, but he learned its application by hard work. One day as he was singing to the mouth piece of a telephone the vibrations of his voice caused a fine steel point to pierce his finger held just behind. As he thought upon this he decided it would be possible to make a machine which would record the motion of the point and then by reversing the motion he believed the sound could be reproduced. He made the machine and talked into it, ever repeating the same word. The response always lacked one letter. He continued that persistent monotony from eighteen to twenty hours a day for seven months. The day Cornelius Vanderbilt was sixteen years old he borrowed one hundred dollars from his mother to buy a boat. He worked energetically every day and frequently all night. Soon he had the best trade in New York harbor. Continuing for some years he acquired great interests in shipping and railroads, and became the richest man of his day in America. When Russel Sage was seventy-five years old and worth seventy-five million dollars he continued work, for he believed it was the best way to keep in health and do good.

The heights are not reached by a royal road, nor are they attained by a single bound. It requires persevering industry. Great talent as well as moderate ability will be improved by it, and nothing meritorious is attained with-

out it. Historical events which are great and noble and true are the result of vast preparatory training, time, and labor. Opportunities never come to idlers. There may be more defeats than victories, but final triumph. Washington lost battles more frequently than he won them, but was successful in the end. Temporary defeat brings out the resolution and strength of an individual and painstaking effort wins the day.

So long as there are new fields to be explored, so long as there are wrongs to be righted, so long as there are wounds to be healed, so long as there are tears to be wiped away, so long as there are thirsty souls to be led to the living waters, so long is work imperative—there is an eternity in which to rest.

Successful progress requires a straightforward course without turning to the right hand or to the left—it demands specialization. The particular work, the chosen vocation, may be ordinary, but when entered upon it should be pursued in an extraordinary way, the work should be done better than is expected. It should have all the zeal and enthusiasm possible to command.

Not long in the past it was possible for one man to attain universal knowledge, but it is not so now. Knowledge has wonderfully increased in the last century. There has been phenomenal advancement in many lines, and innumerable things not dreamed of have become common-place. The whole energy of life may be wasted running to and fro while it should be definitely and persistently directed to accomplish a noble work. This marvelous development and consequent increasing perplexity makes a high degree of technical ability necessary.

This does not discourage a broad training; in fact, it implies a great breadth of mind and far extending sympathies. It demands a general culture in keeping with the chosen work, it also necessitates a comparatively inti-

mate knowledge of closely related interests. With all this one may stop by the way to visit the afflicted as Gladstone visited the poor, sick boy who swept the street crossings, or do other deeds of kindness as Philip Brooks cared for a baby in the slums of Boston while its mother took a walk in the fresh air, or as President Lincoln restored to their mother the little birds which had been blown from their nest in a storm.

Though this age, more than any other, requires specialization to succeed, it is true that in all time the individual who has made the greatest success is the one who has consecrated his efforts upon one thing. The continual dropping of water will wear the hardest rock. The goal has not been reached by wavering and faltering, but by a constant and steady aim at a definite end. When Columbus was on his voyage of discovery, he wrote in his journal each night, "This day we sailed westward which was our course."

This plan of specialization is continually gaining general favor. A physician can acquire greater proficiency as a specialist than as a general practitioner, a teacher can render better service when restricted to a chair than when compelled to occupy a "settee," and nothing meets with more general approval than for a minister to specialize on preaching the gospel.

New Jersey has many harbors, but they are so shallow and narrow that it is restricted to a limited coasting trade; whereas New York, with only one ocean port, which, however, is broad and deep and grand, leads America in her great commercial interests, and sends her vessels to every country of the world.

The particular work is determined by the capabilities and inclinations of the individual. To these, careful and serious consideration should be given, and the work should be chosen accordingly. The finding of the exact place is a for-

fortunate thing. Some make the choice in early life, and thus have the advantage of all the time. On the other hand, some wait till later years when a more general view of the field has been taken. It may be that with increasing knowledge a change can profitably be made, but the thorns of one's own vocation and the roses of another's should not be allowed undue influence.

There are a great many things to be done. Many abuses are to be corrected, many good deeds to be performed. There is room for new inventions and the discovery of new truth. There is a chance for every one who will espouse a noble cause and use all the ability he has or may acquire in carrying it forward to success.

The advancement of a century in the differentiation of affairs has not failed to recognize womanhood. A centennial ago the educational advantages offered girls in our country were very meager. Some years later a decided advancement was made in establishing seminaries for young women. About seventy years ago Oberlin College opened its doors to them on the same conditions as to young men. From this beginning they have steadily and rapidly progressed toward equality everywhere. Though it is true that the supreme touch of womanly grace paints its most beautiful pictures in the home, yet this same grace executes masterpieces outside in many ways now open to women.

Human capabilities are too limited to become proficient in all the ways within reach. Life is too short to ascend all the peaks along the journey. Thus it is best to make careful selection of some one, and having made the choice, to advance with sure and steady progress toward the very heights. There may be throngs at the base, but there is room at the top; and the higher the light of truth is placed, the farther its genial rays will be seen.

It is the part of wisdom to have God's

company and guidance all the way. It is He that hath stretched out the heavens with all their ethereal loveliness, it is He that hath created the mighty deep and set the bounds of her proud waves, it is He that hath spread forth the earth with the beauty of her springing verdure, it is He that hath reared the mountains in all their sublime grandeur. He too knows the experiences of every life with its possibilities and destiny. In the more pleasant experiences one has abundant companionship. "Laugh and the world laughs with you." It is well to be happy and make others happy. In bringing joy to another life not only is gladness created for the moment, but happiness is made twenty years hence in memory of the event. Yet there are deeper experiences in life—in these we walk alone. Grief is not expressed naturally. Conventionality, perhaps properly, places a restriction upon it, and intense feeling is too deep for expression. No human heart can fully appreciate the experience of another. The nearest approach is accomplished by one of strong sympathetic nature and suffering like affliction. "Weep and you weep alone." In the deeper experiences of sadness time drags wearily on, moments seem hours, and time eternity. The silence is undisturbed except by the throbbing of the afflicted heart, and the tears fall in a solitude which furnishes no witness save some mental picture, or the portrait of a departed loved one. In such moments the world with all its wealth, fame, honor, and tinsel show, rapidly recedes and vanishes, being revealed by the glory of the bow about the throne and the manifestation of love and sympathy of a Father's face, a Father's smile.

When the prescribed course shall have been finished, when the journey shall have been completed, when the heights of time shall have been reached, and when the dawning beams of eternal

day shall have dispelled the mist before the future and painted a blush on the cheek of earth's dark night, happy the one who shall be permitted not only to take a view of the promised land, but to step over onto the foothills of eternity. With space left behind, with time in the past, with a universe before, with eternity ahead, and with the Master Teacher to instruct, what possibilities will there not be to the successful candidate? Happy, yea supremely blessed, in that grand, glad commencement day the one who receives a diploma signed with the never fading blood of the crucified, sealed on the cross of Calvary, and delivered by the loving hand which shall ever bear the scars of another's guilt.

Home Improvement Courses

GENERAL CULTURE COURSE "PRINCELY MEN IN THE HEAVENLY KINGDOM"

EXAMINATION

1. What is the meaning of "Princely Men in the Heavenly Kingdom"?
2. Give a brief sketch of the life of Robert Morrison.
3. What were some of the difficulties he had to meet in entering China, and how did he overcome them?
4. What valuable work did he do for missionaries that follow?
5. Give an account of the way in which Mackenzie was enabled to begin the work and establish a hospital at Tientsin.
6. What course did Gilmore pursue in learning the Chinese language?
7. Give a brief account of Dr. Nevius' plan for mission work.
8. Name four qualities which are

prominent in the lives of these missionaries—qualities which are necessary for each one who would make a true success in life?

9. What was the cause of the Boxer Uprising?

10. Was this a movement directed especially against religion?

Why did missionaries suffer more than other foreigners?

11. Give practical lessons which you have gained from the study of this book.

"UP FROM SLAVERY"

EXAMINATION

Write brief statements on not less than ten points in the life of Booker T. Washington which seem to you of special importance.

"THOUGHTS FROM THE MOUNT OF BLESSING"

NOTE

Through the failure to receive at this office the last three lessons on "Thoughts from the Mount of Blessing" from the one appointed to prepare them, and because of the absence of the Secretary of Young People's Work, these lessons have not appeared. We hope that many have profited by a careful study of this most beautiful exposition of the Saviour's great sermon, outlining the principles of His kingdom. We present herewith a list of test questions on the book.

EXAMINATION

1. Where was the sermon on the mount delivered, and with what other great event in gospel history was it connected?

2. Sum up the characteristics of the true children of God as set forth in the beatitudes.

3. What beautiful illustrations are used by the Saviour to show the office and work of the children of God in this

world? Explain the force of these figures.

4. What was Jesus' attitude toward the law of God?

5. What illustrations of the spirituality of the law are given by Jesus?

6. What is the true motive of service? What double blessing comes from works of beneficence?

7. What should be the attitude of God's children toward those in error?

8. Explain the significance of the golden rule.

9. What illustration is given at the close to show the results of the right and wrong way?

10. You should commit to memory the beatitudes, the Lord's prayer, the golden rule, and Matt. 6: 33.

Have you done this?

YOUNG PEOPLES' WORK

The young people's work is onward. There is soon to be sent out from the General Conference Sabbath School and Young People's Department a leaflet of instruction to church officers on this important branch of the work.

CARD OF THANKS

TO THE FACULTY AND STUDENTS OF UNION COLLEGE

It was indeed a surprise and pleasure to us when we opened a package to-day and found enclosed an album filled with views of Union College buildings, grounds, and groups. We do not hesitate to say that our friends in the College could not have chosen anything that would give us more pleasure; and as we look at the pictures, each one of which represents a scene so familiar to us, our hearts shall always be filled with gratitude and fond remembrance of the donors of this beautiful and expensive gift.

J. SUTHERLAND

MARY SUTHERLAND

Lawrance, Kans.,
June 28, 1905.

KANSAS SANITARIUM OPENED

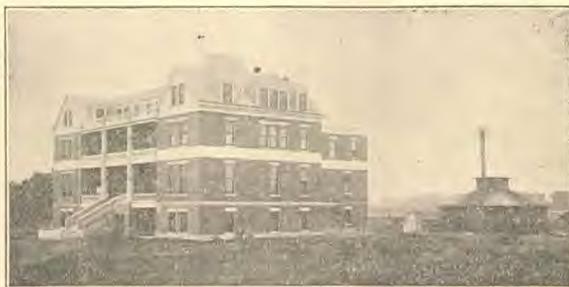
L. C. CHRISTOFFERSON

IN the afternoon and evening of June 14th a large audience assembled to commemorate the opening of the Kansas Sanitarium, which is beautifully located on an elevation in the center of a 20-acre tract of fertile soil donated by the citizens of Wichita. This valuable tract of land lies just outside the corporate limits of the city, which has a population of over 35,000 people.

The program arranged for the occasion consisted of speeches and music, an or-

refreshments, consisting of the different health foods while short talks on health principles were given in response to the many questions asked. City friends complimented us with large palms for rooms and corridors, hanging baskets for verandas and three hundred folding chairs for the occasion.

The work which has resulted in the erection and completion of this institution, now launched upon its work, found a beginning three years ago when Mrs. Christofferson and the writer came to Wichita by recommendation of the Nebraska Sanitarium. At first we secured rooms in a prominent five story



THE KANSAS SANITARIUM

chestra rendering selections till late in the evening. Dr. David Paulson of Chicago, delivered the opening address, which was in brief, "The need of Sanitariums, and the work they are accomplishing." Mr. C. L. Davidson, president of the Chamber of Commerce of the city of Wichita, acted as chairman for the occasion. Prominent citizens participated in the exercises. All present manifested a deep interest in the stirring and timely remarks, and many expressed that their souls had indeed been watered, also realizing that this sanitarium may prove a blessing not only to Wichita, but to patients who would come from every part of the State. After the exercises the building with its equipment was open for inspection. Then every visitor partook of

business block and with health literature, and sanitarium foods readily obtained work, and gained access to many of the influential homes of the city. Daily we were questioned concerning health principles and the nature of our work, which steadily grew. In a short time we leased a two-story frame building, where we served hygienic meals, sold health foods, and administered the most essential hydrotherapeutic measures to a growing list of patients. Ere long we employed several nurses and leased an adjoining twelve-room building. The citizens of Wichita manifested some interest in equipping the Treatment Rooms and prominent residents as well as Statesmen here visited us, and found relief from disease and suffering. Though expenses were very high, the

Lord sent us many patients and blessed every effort put forth, enabling us to meet all expenses connected with the work.

Since the fall of 1903 we have conducted a nurses' training school, the two present classes numbering thirteen. We have been blessed with intelligent and devoted workers, who have taken hold of the work in a very earnest way.

About one year ago work began on the new building, which is erected on a knoll, commanding a choice view in every direction. It is veneered with brick and has a capacity of about thirty-five patients. The measurements are 44x88 feet, four stories; and the wing to the west is 30x32 feet, three stories high. The sanitarium is equipped with its own water, heat, and electric light plant. A lawn of four acres surrounds the building, covered with young shade trees. The balance of the land is used principally for garden purposes, several acres having already been set to fruit of various kinds.

For months prior to the formal opening the confusion incident to our building work could not keep away a number of those seeking physical relief, hence we have enjoyed considerable patronage before the institution was ready for inspection.

We realize that the Lord has especially worked for us, and that this building is His planting. As He sends us patients, we have many opportunities to teach the people how to live, also that these truths are of heavenly origin.

UNION COLLEGE LABOR BUREAU

BULLETIN NO. 1

WORK WANTED

Nos. 1, 2.—Two young ladies of excellent character and habits. Brought up as Seventh-day Adventists. Have finished a course in stenography and typewriting, but have not had much experience in practical work. Hence would expect

only moderate salary. Ought to make faithful and efficient secretaries.

No. 3.—Man and wife of long and excellent experience in teaching. Several years in our denominational schools. Graduates of Battle Creek College. Man is a good speaker, a carpenter, and a horticulturist.

No. 4.—Young man, single, graduate of Union College. Has taught a successful term of church school. Has had some experience in printing. Would like editorial or other literary work, or teaching.

No. 5.—Good music teacher, wants a position in one of our schools. Can teach other branches also. Can give the best of references.

No. 6.—An excellent teacher of considerable experience in one of our higher schools. Graduate. Prefers English.

No. 7.—Man and wife of below middle age. Baker and teacher. No children. Willing to go anywhere as missionaries.

WORKERS WANTED

No. 1.—George Crawford, Cove Creek, N. Carolina, wants a thoroughly consecrated young man to help him in a school which he started three years ago in the mountainous region of the state. An excellent opportunity for canvassing when not teaching. Write him direct.

No. 2.—Elder J. W. Christian, Viborg, So. Dak., wants three or four German teachers for the church school work of that conference.

No. 3.—A male teacher thoroughly qualified to take charge of the science work of one of our advanced schools.

For further information in regard to the foregoing cases write direct where addresses are given, otherwise to the Bureau. Refer by number to the cases. Those who want labor in any department of the Third Angel's Message, also those who want laborers, are requested to write to the UNION COLLEGE LABOR BUREAU, College View, Neb. No expense, but please enclose postage.

The Educational Messenger

Representing the Educational Department of the Central Union Conference of Seventh-day Adventists, which embraces its Training College, Intermediate Schools, Church Schools, Sabbath Schools, Sanitariums, Nurses' Training Schools, and the Young People's Societies.

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All unsigned articles are by the editors; associate editors sign their initials

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News and Notes

Harry Baker is canvassing at LaJunta, Colo.

H. E. Reeder is canvassing at Rocky Ford, Colo.

Oscar Frank is canvassing at Buena Vista, Colo.

Gladys Shufelt is canvassing at Las Animas, Colo.

Cush Sparks is canvassing at Grand Junction, Colo.

John J. Weir and wife have gone to the Battle Creek, Mich., Sanitarium.

Myron B. Jenkins is canvassing at Payette, Idaho. He writes encouragingly of his work.

Gertie and George Grant are at their home at Rosalia, Kans. George expects to return to school this fall.

A letter from W. L. Snair, M. D., who was a student at Union College some ten years ago, makes inquiry concerning the work of the school and of the Home on behalf of a young lady who wishes to enter the College. The letter shows that Mr. Snair is practicing medicine at Walden, Colorado. We are always glad to hear of the success of our old students.

Otto Black is canvassing at Kinsley, Kans.

Addie Green is canvassing at Springfield, Mo.

Dwight Pettis and C. B. Evilsisor are canvassing near Boulder, Colo.

Merle Scott is doing office work for Brother C. H. Tyrrell in Sioux Rapids, Iowa.

Arthur R. Smith is working at Pitkin, Colo., this summer for Brother J. F. Pearson.

Lena Koenig is canvassing for "Great Controversy" near Council Bluffs, Iowa, and is doing well.

Dr. W. S. Butterbaugh, who was a student at Union College, several years ago, is located at Johnson, Neb.

We have word from Eld. D. Nettleton and family, to the effect that they are enjoying their stay on the Pacific Coast very much.

Lena Hunt, class of '05, is assisting Prof. B. E. Nicola in a summer school at Battle Creek, Mich. She has charge of the first five grades.

Please remember that the June and July Messengers are double numbers; there will be only one issue for each month, instead of two as usual.

Lilah E. States is at her home in Cedaredge, Colo., this summer. She is planning to send some seeds and bulbs of a most beautiful lily which grows on their place, for the College campus.

Max Hill is working as a stenographer in the Pacific Press office at Mountain View, California. He spent the Fourth of July in San Francisco and reveled in the Pacific Ocean water at the famous Sutro baths.

Married, at the home of the bride's parents, Miss Mabelle Cartwright, of Bridgeport, Neb., to Mr. Wallace C. Carlson, of Pilot Mound, Iowa, June 15, 1905. They will make their home at Pilot Mound, Ia.

A HASTY DEPARTURE

Miss Carrie Segebartt, the Matron of Union College, returned Friday, July 7, from a visit to her home in Kansas. We wish we could say that she entered at once upon the work of superintending the cleaning and repairs necessary before the opening of school, but we cannot. Instead, she began to pack her things, and Monday, July 10, she started for South America. Her friends were so surprised that they hardly had time to recover their breath before she was gone. About a dozen of them, however, gathered in the reception room of South Hall fifteen minutes before she took the car, presented her with a serviceable "steamer rug," and bade her good bye. President Lewis made a few presentation remarks, Elder Hoopes offered prayer, the parting words were said, and she had started upon her long journey. We understand that she goes as Matron of the school at Diamante, Province of Entre Rios, Argentine Republic, of which A. J. Fulton, Union College, Class of '98, is principal, and C. D. Lude, Class of '02, is in charge of the German department. There is a well-defined rumor that the last-named person is the instigator of this plot to abduct our matron and transport her to a foreign clime, but we dare not mention it until further developments. We submit, however, and bid her God-speed. Union College has had her as matron for several years, and ought not to cling selfishly to her, but rather be glad to be able to furnish so faithful and capable a worker to the cause in South America. Miss Segebartt will join J. W. Westphal in New York, will stop with him to attend the camp meeting in Germany; and then they will proceed on their long voyage to Argentina. May the protecting blessing of God accompany them.

Eld. W. T. Hills, one of our former students, is with a tent company at La Junta, Colo.

Gertrude Burghart is at her home in Olivia, Minn.

Thos. S. Anderson is at his home in Spirit Lake, Iowa.

A. J. Nelson, who was a student at Union College three years ago, died recently at his home in Iowa. His brother is working for the International Publishing Association.

Beatrice Baharian recently received the joyful news that her father, who with several companions had been imprisoned about a year at Ourfa, Turkey in Asia, for preaching the gospel, has been set at liberty.

Mercia Morse, who attended Union College about 1898, called upon Miss Elsa Northrup on her way home to Sacramento, Neb. She has served as bookkeeper in the Chicago Branch Sanitarium and in the *Life Boat* office at Hinsdale. She expects to return to her work in October.

Our hearts were made sad a few days ago by the news of the death of one of our students, Miss Eva Beard, who spent three years in Union College. The following is from the *Lincoln Daily Star*:—

Stanton, Neb., July 13.—Miss Eva Beard, the 17 year old daughter of County Surveyor Jesse Beard, was drowned in the Elkhorn river south of this place at 3 o'clock yesterday afternoon. A party of Stanton people had established a camp at this place and yesterday afternoon a party of girls visiting at the camp went into the river to bathe. Miss Lou Underberg, aged 15, while wading along near the bank of the river stepped into a deep hole and was carried into deep water by the swift current of the stream. Endeavoring to help her friend, Miss Beard slipped and was carried beyond her depth. She came to the surface but once after going under. The current carried Miss Underberg over the deep water and she caught hold of the limbs of some trees hanging over the bank and got ashore. At 5 o'clock yesterday afternoon the body of Miss Beard was found in about three feet of water and within twenty feet of where she was drowned.

Miss Ruth E. Millette is living in Albuquerque, New Mexico.

John Neufeldt and wife are connected with a tent company at Sutton, Neb.

J. H. Schmidt is working with the Scandinavian tent company at Omaha, Neb.

J. J. Weir and wife are at the Sanitarium, Battle Creek, Mich. He is preparing for the medical course.

Miss Nora Hiatt, Union College class of 1905, has been engaged by Keene Academy as teacher of English Language.

Carrie Dowden is working in the Colorado Conference. She has lately been enjoying a much needed rest at Boulder.

Mrs. L. Flora Plummer is again secretary of the General Conference S. S. Department and will take a special interest in the young people's work.

Mr. Willers, Miss Laura Newman, and Emil Rosenwald are working in Omaha, Neb., in connection with the canvassing work and the Swedish tent company.

Wavie Tubbs is attending the summer session of the state normal school at Mankato, Minn. She has been teaching since leaving Union College, and is planning on returning at some future time.

Prof. and Mrs. J. L. Jones, from Keene Academy, Texas, recently called a few hours upon President Lewis's family while on their way to Bozeman, Mont., where they go to take charge of the Montana Intermediate School, about to be established in the beautiful Gallatin Valley.

F. J. Wilbur has recently been appointed secretary of the young people's work in Iowa to succeed Miss Fannie Black who went to California. Brother Wilbur is taking hold of the work with earnestness and we expect to see a successful work done among the great army of young people in the state of Iowa.

Mary Hanson is at her home in Ringsted, Iowa.

Walter Rich is working with the tent company at Ansley, Neb.

R. T. Baer is doing ministerial work in the Wyoming Mission Field.

Katie Hein is at Palisade, Neb. She expects to be in school again this year.

L. E. Colson lives at Tekamah, Neb. He is spending a part of his time in missionary work.

Frank Kennedy and wife expect to be in Union College next year. Mr. Kennedy is at present working in Des Moines, Iowa.

J. W. Christensen a former student of Union College is now acting as superintendent of church schools in the South Dakota Conference.

Cornelius Dirksen, who was in school a short time last year, is at his home in Alexandria, Iowa. He thinks of taking up school work again next fall.

D. L. Huenergardt writes from Durham, Oklahoma, that he is planning to return to Union College next fall, and hopes to bring two or three other students with him.

Eld. A. R. Ogden, Union College, class of '97, sends a list of addresses for calendars from Logan, Kansas. He will soon be at Downs, Kan., where a local camp meeting will be held the latter part of July.

The son of Bro. S. A. Crichlow, Port-of-Spain, Trinidad, will sail for New York August 26, on his way to Union College, where he expects to study several years. He is due to reach College View about September 4.

Elmer H. Johnson of the class of 1902 is working in the Pacific Press at Mountain View, Cal. He has charge of the linotype machines and operates one himself. He has lately enjoyed a visit with his parents at Cambria, Wis. His brother, Ernest, expects to be in Union College this year.

A. B. Hall, Union College 1902, 1903, is working on a farm near Crawford, Neb.

Misses Mabel and Palma Peterson, former students of Union College, are at the Iowa Sanitarium.

B. M. Garton attended Union College in 1899 and 1900. He is now engaged in the ministry, and his address is Keystone, S. D.

E. R. Mathwig, Union College, winners of '98 and 1900-1903, is at present on a ranch at Oelrichs, S. D. He expects to teach a church school this fall and winter.

Maude Bailey attended the Chadron, (Neb.) camp meeting. She will spend the summer in Deadwood, S. D., where she expects to engage in church school work next fall.

Isabella McClelland, at the close of the College, visited her Aunt, Mrs. French, at Bozeman, Montana, where she remained several weeks. On her return she made a short call upon Mrs. Lewis at College View, and then went to her home in Milo, Kansas.

We note with sadness the death of Eld. D. T. Bourdeau, one of the oldest ministers in the denomination. He attended the General Conference and the writer congratulated him upon his good health. Elder B. died at Grand Rapids, Mich., June 30. His funeral was held in the Tabernacle at Battle Creek, and he was buried in Oak Hill cemetery, July 2. His sickness lasted only two weeks.

Miss Gertrude Thompson safely arrived at home in Mauston, Wis., after the close of school, and is now caring for her brother's little children, whose mother died recently. She writes: "My whole ambition is that the children may be raised to be little Christians. If only that can be, any effort that I may put forth will be small indeed. I am so glad for the help I have had at old Union."

Josephine Linstrom is at her home with her mother at Lansing, Iowa.

Mr. Kawai has gone to Rush county, Kansas to work. He expects to be in school next year.

W. T. Showers, who was a student at Union College about twelve years ago, is in Prescott, Iowa.

Iva Leech, who attended Union College in 1900 and 1901, is secretary of the Wyoming Mission Field, with headquarters at Crawford, Neb.

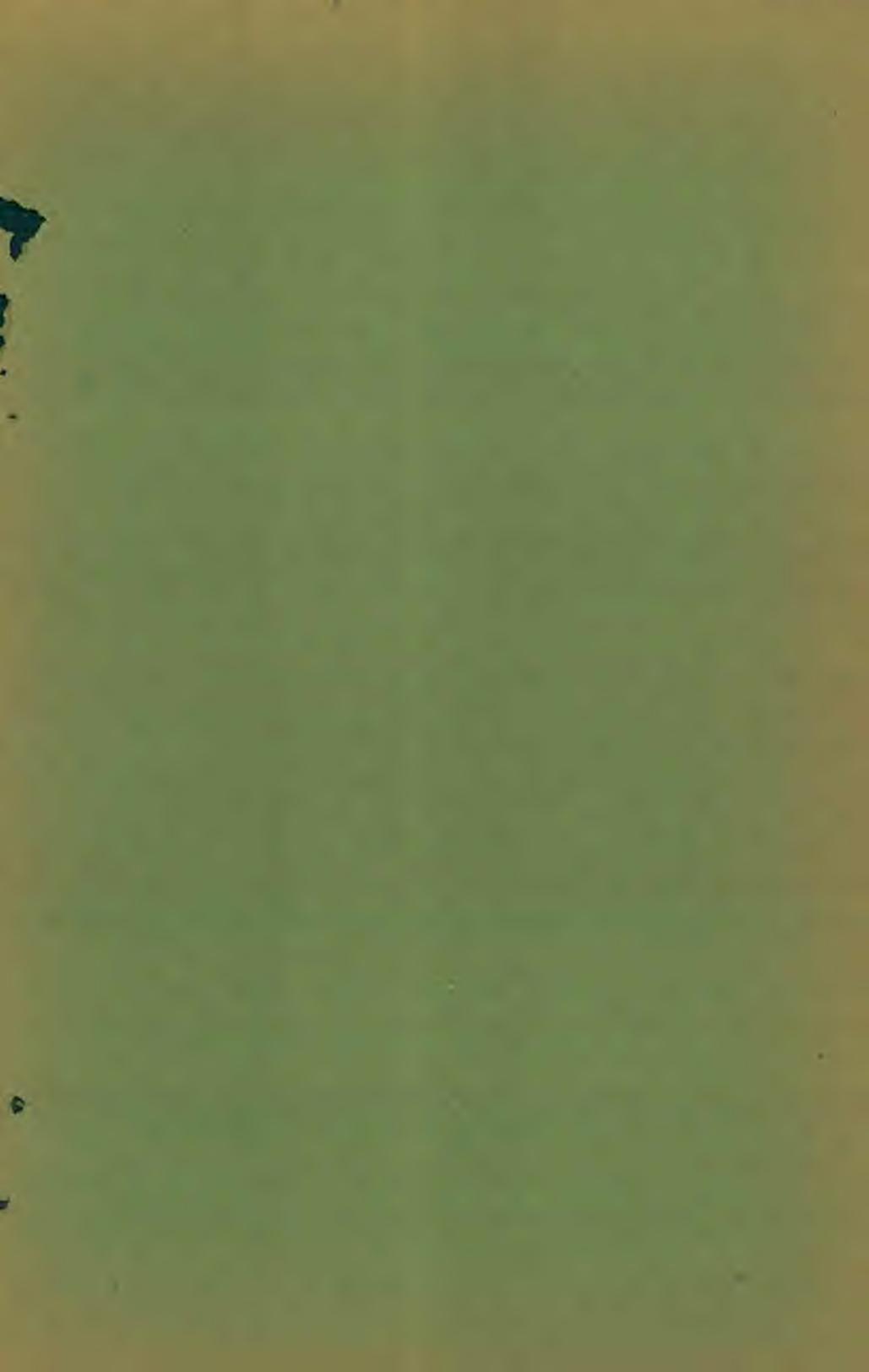
Mertie Wheeler spent her vacation with the "home folks" at Crawford, Nebraska, and attended the camp-meeting of the Wyoming Mission Field, at Chadron.

Jay Nethery is engaged in tent meeting work with Eld. L. B. Porter, at Chadron, Neb. He attended Union College during the winters of 1899 and 1900. His wife is Ella E. Hedgecock, of the class of 1899.

Philip Runck, who attended Union College about 1901, has finished his preparatory course at Battle Creek College, and has made application to the N. Y. Board of Regents for a medical certificate to enter upon a medical course. His present address is Republican City, Nebraska.

Nellie Reese reached her home safely in Turin, Iowa, and writes that it seems real good to be at home again. But she gets "real homesick" at times for the College associations, especially on the Sabbath. She is true to her convictions, though alone in her belief, and wants to be remembered to all inquiring friends.

Prof. P. E. Berthelsen attended the camp meeting at Woonsocket, S. D., and, by invitation of the South Dakota Conference, will spend two or three weeks in a tent meeting at Viborg, with Elder J. W. Christian, a former Union College student. After that he will visit several Scandinavian churches in South Dakota before returning to College View.



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