

...The...

Educational Messenger

An Exponent of the Theory and Practice of Christian Education

Vol. 2

COLLEGE VIEW, NEB., JUNE 1, 1906

No. 11



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Commencement

CLASS DAY EXERCISES

On Thursday, May 17, at 8 o'clock the graduating class gave a program in the College chapel. The chapel was simply and tastily decorated with the class colors, blue and white. On an arch of blue above the rostrum was the class motto "As Recruits to the Front." Below this, on a blue field, were distributed beautiful white snow balls. The following program was rendered.

PROGRAM

March	Ada Madison
Invocation	Prof. P. E. Berthelsen
Offertory	Prof. B. R. Shryock
President's Address "Ministry"	E. Rosenwold
"Canvassing"	J. H. Schmidt
Original poem in Danish	
"Art Thou Weary"	Messrs. Rosenwold, Brotherson
"Commercialism"	Clara B. Krassin
Medical Missionary Work"	J. P. Anderson
Prelude	E. Rosenwold
"Christian Education"	P. E. Brotherson
Remembrance	Class
"Breast the Way, Christian"	Juniors
Irma Lewis, Vera Wallace, W. E. Hancock, Cush Sparks	
Benediction	Prof. R. W. Parmele

Below are given abstracts of some of the papers,

THE MINISTRY

The hour has come for the departing of another brigade to the battlefield. This time it is but a small one, but even small companies have their places.

We would linger for a few moments in the bosom of this beloved recruiting station to express in simple words our thoughts of the Christian soldier, and to see where the principles of his warfare originate.

It is therefore with pleasure, but also with a feeling of solemnity, that we look upon the holy work of the ministry; not because men in Christian countries look on it with respect, nor for the reason that we believe it to be the highest calling of man; but because God is its originator—the first Minister, the true Servant. Not content to enjoy life alone, He created man and angels; yea, how many more creatures in this vast universe of which we have no knowledge.

When man went astray, we would think that the Creator would have taken away all his glory and enjoyments. Not so. To man He did not only say, "Receive and enjoy;" but by the new birth through Christ He gives every new born man and woman the privilege to serve with Him in the ministering of salvation to fallen humanity. However, to His chosen, organized ministry on earth, He has given greater responsibilities. Every true minister is in a special sense connected with God. From God he receives the qualifications for

his holy calling. God is a Servant, a Leader, and an Organizer; therefore the minister is not only a servant, but a leader as well. He ministers to the people holy things, leads and superintends them in their spiritual work, and organizes the church of Christ on earth to do effective service. His purpose is two-fold; for he stands before the world as a representative of Christ and of the church. As Christ's representative he is a bearer of the gospel to the world. As representative of the church, he is the shepherd of the flock, and the exhibition of Christian warfare. For these purposes God calls upon young men to take up the sacred work of the ministry.

Therefore no man should enter upon this solemn work before he knows that the Lord has called him. A strong inclination to undertake the work is indeed a good indication of a divine call, but there must be a love for the work itself. There must be a strong desire to save men from sin, and a genuine passion for righteousness.

There should also be a reasonable assurance on the part of the candidate that he possesses the necessary qualifications of body, mind, and heart. A man may be a good student, a competent teacher, or an alert business man, but still not capable to fill the pulpit.

Paul knew the preparation and qualification necessary for this work. In his letter to Timothy, he says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed."

The school is but the beginning of the minister's study period. There he studies books. In the field he has not only books to study, but men and women of all classes. It is here that the quality of adaptability plays an important part. He must be able to converse with a poor washerwoman as well as with a rich merchant, doctor, or lawyer.

Emerson, speaking of eloquence, says, "Eloquence is the power to trans-

late a truth into language perfectly intelligible to the person to whom you speak. He who would convince the worthy Mr. Dunderhead of any truth which Dunderhead does not see, must be a master of his art. Declamation is common; but such possession of thought as is here required, such practical chemistry as the conversion of a truth written in God's language into a truth in Dunderhead's language, is one of the most beautiful and cogent weapons that is forged in the shop of the Divine Artificer."

Therefore, it behooves every young man expecting to enter the ministry to become all things to all men.

His preaching is a message to the world as a whole and to each individual.

The preaching the world needs to-day is the preaching that will save men and women from the carelessness of life; from being consumed by the canker of covetousness; from being wrecked on the breakers of passion; from being captured by the luxury of the world; from being swept away by the storms of unbelief. It is the minister's place to be a sentinel on the walls of Zion, and cry to the erring ones, "Turn ye, turn ye; why will ye die?"

To-day there is a call as never before for recruits to enlist for service. Many of the old warriors have fallen on the battlefield. They saw the Holy City through the telescope of faith, and knew that it would soon be reached by the fighting army of Prince Immanuel. Their last cries were for more recruits to fill up the ranks. Their cries, their courage, and their victories appeal to us. They are bugle-calls that sound, not retreat, but "To arms."

CANVASSING

It is the printed page that, like the pioneer, breaks the soil for the minister and the Bible worker, reaches many that would not otherwise be impressed with

the truth. By noticing what the printed page has done in the past, we may know what it will do at the present.

It was the writings of Wycliffe that brought more abundant light to John Huss, and thus extended the gospel light to Bohemia where it shone with great brilliancy, the effect of which is felt even to-day. It is claimed that Luther accomplished a greater work with his pen in the year spent at the Wartburg than during all the preceding years of his life. The publication of the New Testament in the mother tongue is among the memorable events of the Reformation, and the impulse which the Reformation gave to popular literature in Germany was wonderful. The year 1522 saw one hundred and thirty publications from the pen of the Reformer alone; and the following year, one hundred and eighty-three. Monks who accepted the gospel truth, but who were too ignorant to be able themselves to proclaim the Word of God, traversed the provinces, and visiting the hamlets and cottages sold the writings of Luther and his friends. Germany was before long overrun by these enterprising colporters, and the writings of Luther were read in every city and hamlet. People who had not opportunity to hear Luther learned his teaching from the printed page.

In England the great evangelical movement had begun more particularly among the younger doctors and students of Oxford and Cambridge. From them it was necessary that it should be extended to the people, and for the accomplishment of that purpose the New Testament, hitherto read in Latin and Greek, was circulated in English. The voice of these youthful evangelists were heard indeed in London and in the provinces, but their exhortations would have been insufficient if the mighty Hand which directs all things had not made this Christian activity coincide with that holy work for which Tyndale was set apart. While all was agitation in Eng-

land, the waves of the ocean were bearing from the continent to the banks of the Thames those words of God, which, three centuries later, multiplied by thousands and by the millions, and, translated into a hundred fifty tongues, were wafted from the same banks to the uttermost part of the earth.

God has given us much good literature, and we should do our utmost to bring it to the people. "If there is one work more important than another it is that of getting our publications before the public, thus enabling them to search the scriptures." It is a work in which we all can have a part. If we cannot sell large books we can sell tracts, and if we cannot work a large territory we can canvass our neighbors.

BACCALAUREATE SERMON

The second program of commencement week was given at the church, Sabbath, May 19, at 11 o'clock. The Faculty, Alumni, graduating class, and students, formed in line at the College and marched to the church. Upon entering the church a march was played by Miss Winifred Peebles. A vocal solo was rendered by Miss Marian Crawford. The baccalaureate sermon was delivered by Eld. M. D. Mattson, and appears in another place in this MESSENGER. The closing number was a selection by the Union College male quartet.

THE SERMON

The lesson of the hour is found in Dan. 5: 1-6, 24-31; 7: 12. Two thoughts are prominent in this record. First, the meaning of the hand-writing upon the wall; second, the relation of this meaning to the significance of Christian education.

Biblical history differs from all other history in that it contains the prophecy of the future. We will illustrate this principle that we may better understand how to analyze the hand-writing

upon the wall. We read as an historical fact the meaning of the antediluvian dispensation. We read that the flood came and destroyed them all; but that history was not written for the antediluvians. They were in the past when that was recorded, hence there was no meaning in it for them; but it had a prophetic meaning that was far more important than the historical. Jesus said, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of be." This is the prophetic significance of that historical record.

This is also true of the patriarchal age. It ended as the antediluvian age ended—in corruption, apostasy, in ruin. Jesus points out that awful picture and says, "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all."

We can see, then, how we may analyze the hand-writing upon the wall. Men who study history may say that the virtue is all taken from it; but the meaning of that hand-writing on the wall has more significance at this present time than it ever has had in the past.

Let us analyze this inscription for a moment. Go back to the history of Babylon and observe the cause that led to the terrible condition of things at that time. Every nation has its chief characteristic, and the characteristic of Babylon is pride. It was her pride that led to her ruin. The message that came to Nebuchadnezzar could have saved the nation. His humiliation saved him, but did not save the people. We find that this pride of Babylon developed until

her sentence was pronounced in the hand-writing on the wall, "Thou art weighed in the balance and art found wanting."

This nation passed from the stage of action into the hands of the Medes and Persians. Their characteristic was not pride, but it was law—law that changeth not. It received the pride of Babylon, because it is written that the dominion was taken away, but their lives are prolonged for a season. We find, then, not only the pride of Babylon, but the law that changeth not.

We pass on and notice the fall of the Medes and Persians. Grecia comes upon the stage of action. What is her chief characteristic? What is she to leave to the nations of the earth?—It is her philosophy—that philosophy which was portrayed in her art, in her literature. When we study the literature of Greece and study her art, we are studying the philosophy of Greece. What is it?—It is but the evolution of the depravity of humanity. It stands opposed to the recreative power that we find in the gospel of Jesus Christ. That is the heritage which was left by Greece to the succeeding nations.

We pass on to Rome, and we find that in Rome nothing has been lost. The dominion of Babylon was gone; the dominion of the Medo-Persians had passed away; Grecia has been conquered by Rome; but the lives of Babylon, Medo-Persia and Grecia will still live in Rome. We see the pride of Babylon, the law of the Medes and Persians, and the philosophy of Greece in Rome, both pagan and papal. What did it do for Rome? What has it done done for the world? If we study the influence of this philosophy we find that it extended to the Jewish church. It caused the first disciples to leave their Saviour when He was in a crisis. It also led the the first church into the apostasy of the Dark Ages. It took the Bible from the common people. To-day we find the same philoso-

phy permeating our literature, filling the schools of the land.

So to-day, as we trace the history of the nations, we find that the enemy of all truth is to embody all these characteristics in a power that is to face this present generation. There is one beast in the Bible that emphasizes all of these elements that we see in the history of the past. To be sure, the lion points out the history of Babylon: the bear, Medo-Persia; the leopard, beast, Grecia; but we, in the study of Revelation, notice that John saw a beast coming up out of the sea having the body of a leopard, the mouth of a lion, the feet of a bear. What did this portray to the world?—The body of a leopard, the philosophy of Greece,—the warp and woof of the religion of Grecia and all that Greece stands for. That became the very warp and woof of papal instruction. We have in this beast not only the body of a leopard, but the mouth of a lion—the pride of Babylon. Not only this, but we see this beast walking upon the feet of a bear—the law of the Medes and Persians. Do we find these elements in papal and pagan Rome?—Yes, the pride of Babylon still continues, the law of the Medes and Persians is the very force of that which pertains to papal Rome in the execution and carrying forward of her religious faith.

Coming down a little later, we find that there is to be an image to this beast. This image is to embrace every element of the beast itself. We call this beast a non-descript beast; that is, nameless. The inspired writer could not think of a name that would point out this combination of pride, of law, of philosophy. But as papal Rome has carried these to the world, we still meet the same power in the image of the beast. We are called upon to meet it, not with arms of force, but under the direction and promptings of a Christian education.

There is but one help for us in this

warfare, and that is the Third Angel's Message. This contains the Christian education, that is to meet the beast, to meet the image, to meet all these false attributes of the enemy of all truth.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the face of the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

What is the meaning of the hand-writing to-day? It is the hand-writing that is being traced upon the walls of universal Babylon. That was local. This is universal. We have studied the history of the past. We have observed how God has raised up nations in the different quarters of the earth, bringing in new life that the human race might continue for a time, and we have reached a time when the sins that once were local have become universal. We have the pride of Babylon everywhere. We have the law of the Medes and Persians, which will soon be enacted, that every man who will not worship the beast or his image will be put to death. There will be no change in the law. It will be built upon a false system of education, the Grecian philosophy. But, opposed to the law of the Medes and Persians, the commandments of God, the law of love written in the heart, will move

us to activity that we may be able to meet the law of the Medes and Persians. Instead of the philosophy of Greece we have the faith of Jesus. The patience of the saints, the commandments of God, and the faith of Jesus stand opposed to the pride of Babylon, the law of Media and Persia, and the philosophy of Greece.

This is a personal matter, and I would say to the class of 1906, "As Recruits to the Front," you must have an education that will bring all those elements into your lives which stand against the characteristics of the beast and his image. If, in your education, you have learned the humility of Christ, the patience of the saints, you are ready to go out and stand in the face of pride and conquer. If the law of love, the commandments of God has been written in your hearts by the finger of God, you can stand in the face of the law of the Medes and Persians and gain the victory over the beast and his image. If you have received the faith of Jesus in your education, the philosophy of Greece will have no effect upon your lives. You will go out, not carrying the banner upon which is written the hand-writing that was written upon the walls of Babylon, but upon your banner is to be written the commandments of God and the faith of Jesus. This Third Angel's Message will give you a preparation for the greatest achievements that the world has ever seen. It makes no difference whether you enter the ministry, commercial, medical, or educational work, if Jesus stands by your side, if these elements that are opposed to beast power actuate your souls and move you forward in your work, you will be granted victory at last. May God go with you and bless you, and give you success in your future work.

We can do no more than to unite in prayer for these young people. There are but few, comparatively, but numbers do not count. I had rather see these

five clothed with divine power, filled with the Holy Spirit, actuated by the love of God, than to see a class of fifty without the power of God. It is not a question in this message as to numbers, but it is a question of qualification. It is a question of lifting the standard high at this time that we may meet the enemy in the field and conquer the foe. May God help us here as students, members of the church, to pray that these young people may have the blessing of God and represent the principles of a Christian education in being able to interpret the hand-writing upon the wall.

COMMENCEMENT CONCERT

The Music Department gave a public recital May 19th, as a part of the graduating exercises, the following is the program:—

Invocation, Prof. M. E. Keru.

Hadyn, "The Heavens are Telling," from the "Creation," chorus.

Beethoven, Symphony in C minor (2 pianos, 8 hands) Misses Madison, Wallace, Collins, Mrs. Huffman.

Rendering of original compositions by the advanced Harmony Class.

Schubert, Symphony in B minor unfinished (2 pianos, 8 hands) Misses Crawford, Wallace, Lewis, Mrs. Huffman.

Handel, "Hallelujah" from "The Messiah," chorus, accompanied by three pianos and organ, 14 hands.

(a) *Schubert*, Serenade; (b) *Karl Linders*, In Time of May, Ladies' Chorus.

Liszt, Rhapsody No. 12, Miss Bertha Woods.

Wagner, "Hail Bright Abode" from "Tannhauser," chorus, accompanied by 4 pianos and organ, 18 hands.

Benediction, Prof. G. A. Grauer.

☞ Read the third page of the cover for special offers on renewals and new subscriptions; they are excellent chances to get good reading matter free.

COMMENCEMENT EXERCISES

Commencement exercises of Union College were held in the College chapel Sunday evening, May 20. Miss Bertha M. Woods played a march while the class and those on the program took their places on the rostrum. A chorus of eighteen voices rendered "The Heavens are Declaring." The address was given by Elder R. C. Porter, of Hamilton, Mo., and will appear in the MESSENGER of June 15. E. Rosenwold, on behalf of the class, presented to the school a large missionary map of the world, which was accepted on the part of the school by President C. C. Lewis, and will remain on the front wall of the College chapel. It has a golden cord extending from Union College to each point in the field to which a laborer from the College has gone, and other cords will be added as laborers go out in the future. A selection on the mandolin was given by E. R. Johnson, after which President C. C. Lewis presented diplomas to the following: E. Rosenwold and J. P. Anderson, Swedish Course; P. E. Brotherson and J. H. Schmidt, Danish course; Clara B. Krasin, Commercial course. Certificates were given to the following, who completed the two years' organ course: Gertrude M. Burghart, Anna Erickson, Hattie Beardsley, Ethel Currier, and Mrs. E. H. Huntley. The degree of Master of Arts was bestowed upon B. G. Wilkinson of the Takoma Park Training School, Washington, D. C., and the degree of Master of Science, upon B. E. Crawford of the Mount Vernon College, Mount Vernon, Ohio. "Farewell," by the chorus, was the closing number. It was an original composition, the words being by E. C. Rowell and the music by Professor B. Roscoe Shryock.

Class Motto, '06: As Recruits to the Front.

ANOTHER SUGGESTION ON GEOGRAPHY

A new ornament in the office of Superintendent Stevens is a map of Asia presented him by the pupils of the Fifth A grade of the Elliot school. The map is a work of art and shows the method of studying geography in the city schools to-day. Actual specimens of several products of the different countries are pasted on the map in their proper localities. Thus, on the little islands that represent Japan a silk worm cocoon, some grains of rice and some tea leaves are pasted. On the area representing Siberia are bits of wood, some minerals, and a bit of gold paint. On other parts of the map are various grains, cotton, wool, coffee, hay, tin and other articles. The map is very neatly done and makes a picture that is pleasing to the eye and more interesting than the ordinary map.—*Lincoln Daily Star*.

"THE SUNDAY SCHOOL TIMES"

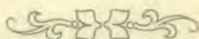
The Sabbath school worker and Bible student will find the *Sunday School Times* a valuable help. Aside from the notes and comments on the International Sunday School lessons, it has good articles on the Art of Teaching, Superintending, and doing Christian work. Discoveries in the east bearing on the Bible are always given a place in this paper. Commencing April 6, there was begun a series of articles "Archaeology's Solution of Old Testament Puzzles," by Rev. John Urquhart. The articles are a prize essay presented to the Victoria Institute of Great Britain on the subject, "The Bearing of Recent Oriental Discoveries on Old Testament History."

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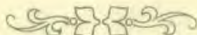
Carl Menke is working in the Battle Creek Sanitarium.

To the 'Rescue

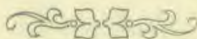
“**F**EAR thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” Isa. 41:10.



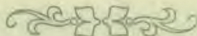
“Go ye into all the world and preach the gospel to every creature.”
Mark 16:15.



“And lo, I am with you always, even unto the end of the world.”
Matt. 28:20.



“God stands behind the one who does his best.”—*Mrs. E. G. White*
in “*Review and Herald*, April 12, 1906.



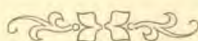
In the highways and the hedges, on the mountain and the plain
Are the loved and lost whom Jesus died to save;
In their strength or in their weakness, in their pleasure or their pain,
They are wand'ring on to ruin and the grave.
There are honest hearts now yearning for the words of life and love,
For the manna which the Lord alone can give;
They are thirsting for the water flowing from the fount above:
Speed thee, Christian, that these dying souls may live.
Take to them the precious gospel of the Lord's redeeming grace;
'Tis the message that alone can give them rest;
And for strength in every weakness and for courage in the race,
“God stands behind the one who does his best.”

Why should you faint or falter since the Master bids you go?
 "I'll be with you ever," is the promise sure.
 Haste to rescue these dear lost ones from the power of sin and woe,
 Place their feet upon the Rock that will endure
 When the storm shall break above them, when the earth shall pass
 away,
 When the joys that now entrance them are no more.
 Bid them plunge beneath the fountain that will wash their sins away,
 Bid them seek a home upon the heavenly shore.
 All the purest joys of earth-life, all that can uplift the soul,
 They may still retain as heaven's rich bequest;
 And to help them in each effort sinful passion to control,
 "God stands behind the one who does his best."

O how sweet this gospel message! O how grand this work of love!
 Inspired by him who never did a wrong;
 To point those loved and lost ones to the God who reigns above,
 To fill their lives with holy joy and song.
 To rescue them from danger, turn from darkness unto light;
 From the power of Satan ever to be free:
 From the feebleness of sin-life to the strength of truth and right—
 This is just the work the Master gives to thee.
 Then arouse thee, Christian soldier; from the distant fields, and near
 Comes the earnest prayer of those who sigh for rest,
 Press onward to the rescue; never falter, never fear,
 Since "God stands behind the one who does his best."

To the young man, to the maiden, in the schoolroom, everywhere,
 Be this word of hope and cheer most gladly given;
 God is waiting now to bless you, he will hear your every prayer,
 And supply your needs from out the Bank of Heaven.
 Consecrate your life and service to this blessed work of grace;
 For this object may your best endeavor be;
 Then accept the work God gives you at whatever time or place,
 Speak the word, or sing the song, He gives to thee.
 Feed the hungry, clothe the naked, raise the fallen, cheer the sad,
 Thus your life will be a glorious success;
 Thus in earth-life you'll be happy, in eternity be glad,
 For "God stands behind the one who does his best."

JOHN M. HOPKINS, Villard, Minn.



General Articles

FROM CHINA

We make the following interesting extracts from a private letter of Carrie Erickson, a former Union College student now in China, written to Professor Berthelsen.

"The work goes on not very rapidly but steadily, and we make some progress right along. We have all done well with the Chinese language, but to become proficient in it one must be here many years. We are still putting in several hours of hard study each day on the language. This, with our work, keeps us real busy.

"The girls' school is doing well. The little ones learn readily. They have not studied one year yet, but still some of them read and understand better than their brothers who have attended (Chinese) school for two or three years. Chinese learn everything by heart and can repeat chapter after chapter very nicely indeed, but with no understanding of what they say. After two or three or even more years of this kind of study, the teacher begins to explain the meaning of what they have been reading. I think it is good for children to learn to recite, as it helps their memory, but still I think it is better that they should recognize the characters and understand what they are reading as they go along. In our work with the girls it is necessary that we teach them all we can in the shortest possible time, for we do not expect them to come to school many years, as girls, when over fourteen years of age, are not supposed to be seen on the street.

"Our girls are studying reading, writing, arithmetic, and geography. They use the Gospels for readers. In this way we hope some of the precious truths found there may be impressed on their young minds.

"We have reading classes for women

each afternoon. We know of no other way to teach them the Bible. In this city of about nine thousand inhabitants, I do not know of one woman who can read, except a woman helping us whom we have taught.

"I must not forget to tell you about our Chinese baby girl, which we found at the north city gate last summer. She was born in the night and immediately thrown right out to die, when we found her early in the morning. She is now



FUH KUEI

seven months old. We have named her Fuh Kuei, which means blessed and honorable.

"My health is much improved, and I hope it will continue so, as here are so few workers and I feel I want to do a little more for China.

"Last year a Swedish family came out to Honan Province. They are located at LoShan with Erick Pilquist, two day's journey from us. Dr. Miller is expecting a family to join him this month, Mr. and Mrs. Alum from Australia, and Miss Simpson and I are looking for help

some time this year We have been alone since Oct. 1, 1904. At the time our party separated we had only been in China ten months."

YOUR PURPOSE IN LIFE

I want to call your attention this morning to a thought in James 1: 8, "A doubleminded man is unstable in all his ways." The opposite of the thought expressed in this verse is found in the 9th verse of the 13th chapter of Hebrews, "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace."

One of the worst habits a man or woman can get into is the habit of having no definite, fixed purpose in view. There never was a time when there was greater need of young men and women settling upon a definite work in life than at the present time. This is a matter that can be controlled in early life if we will but settle upon some special thing and hold diligently to it until it is accomplished. There is no sadder sight in all the world to my mind than to see a young man or woman with capabilities and a bright, active mind, wandering about from one thing to another, aimlessly spending their time, waiting for something to turn up.

Let me give you an example of what oneness of purpose will accomplish. In the 12th chapter of First Chronicles, we have a record of the armies of Israel assembling themselves at Hebron to proclaim David king. It is stated of this vast multitude of warriors that all these men of war could keep rank and were of a perfect heart. They were not of double heart, or having two purposes. The supreme object of their efforts was to proclaim David king, and had they assembled without being unanimous in their choice of a king his future reign over them would have been a disaster.

As I travel from place to place among our churches, and mingle with our young people, I am occasionally con-

fronted with individuals who have no special aim in life. Not long ago I was talking with a young man about taking up the canvassing work. He promised me faithfully that he would enter the work in a very few days. I waited, but no response came. In a few weeks I learned that he had bought out a candy and peanut store in his home town. After a few weeks' trial at this, he failed, and sold his store at a great loss, and took the agency for some sewing machines. Not having satisfaction in this line of work, and after losing much precious time and means, he decided to go to work for a man on the farm. Here he remained until his services could be dispensed with, and then he took up something else. Four or five months after I had first visited this man and after all these former experiences, I met him the second time. He was still looking about the country for something to give him employment and bring him riches without any efforts. I asked him what he was going to do the coming year, and he informed me that he was going into the poultry business. I asked him if he had any knowledge of poultry, and he said, No, but he thought he would learn it in a short time. I told him I thought he would also. He will learn, but it will be with about the same result as it was with the other lines of work he attempted. Such a man as this, you can readily see, can never be depended on for anything. You can exercise no confidence in him. He is an eyesore to the community—a man who will never benefit his fellow men.

I am sure there is no student here this morning who would desire to go out into the world and wander about in any such aimless fashion, but if you do not, you must take precautions now while you are in the preparation stage of your life work. You must aim at a definite work. You must set your heart on it. Decide definitely in your

mind what you will do. Stick to it until it is a success. If you cultivate this disposition now you will avoid the sad results which are bound to follow those who do not. I would rather engage in the humblest vocation of life and make that work the supreme motive of my efforts and have it a success than to wander aimlessly about among the so-called higher professions without making a success of any.

"The man who seeks one thing in life,
and but one
May hope to achieve it before life be
done;
But he who seeks all things wherever
he goes,
Only reaps from the hopes which around
him he sows,
A harvest of barren regrets.

J. S. JAMES,

*Missionary Field Secretary for the
Northern Union Conference.*

A MISAPPREHENSION

In a notice of the book "Addresses for Young People," the *Signs of the Times* recently used the following language: "We can but wonder, though, at the advice the lecturer gives on page 61. If one thousand poor souls should start out to investigate and compare and test the Bible by the works there named, nine hundred and ninety-nine would get hopelessly lost in as many quicksands and quagmires before they came to the true light."

We are sure the *Signs* is perfectly honest in its criticism, and was doubtless pained in doing what appeared to be its duty. Not for the world would it intentionally do a brother injustice. Nevertheless it has inadvertently fallen into this very mistake. It plainly implies that on page 61 the author of "Addresses for Young People" advises poor souls generally to investigate, compare, and test the Bible by the works named on that page, whereas, not only is there no such advice given on page 61, but

the author never entertained such an opinion. The preceding pages show that he was contending for the right of every investigator to test the Bible, and was expressing his profound conviction that the Bible would bear triumphantly every test that the mind of man could bring to bear upon it.

In order that these facts may appear, we will sum up the argument of the preceding pages, and then quote page 61 entire.

1. The highest standard and noblest example of goodness known to the race is the Bible. Pages 55, 56.

2. This standard may lawfully be tested, and will be tested in some way satisfactory to every mind that intelligently accepts it as his guide in spiritual matters. Pages 57-59.

3. To deny man's right to test this standard is to create suspicion against its being the true standard, and is to encourage the very skepticisms we are seeking to remove.

4. Thus did not Jesus to Thomas, who would not believe without positive evidence. Jesus gave him the evidence he demanded, and brought from him the beautiful confession, "My Lord and my God."

Then comes page 61, as follows:—

"And how much stronger and purer must have been his love for the Saviour as He gently said, 'Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed!'"

THE BIBLE TESTED—BY WHAT?

"But, it will be said, 'by what shall the standard of goodness be tested?' What is there higher by which it may be compared?—Nothing; for if there be anything higher, then that thing is the true standard. But that question must be answered by the man who decides that he will test the standard which is generally accepted. Let him test it by what he will—the Koran, the Zend-Avesta, the Vedas, the Book of Mormon, the mysticism of Swedenborg, the ravings of Spiritualism, or the impossible-to-be-understood vagaries of Theoso-

phy—it matters not what, so that the comparison be made thoroughly and honestly. The experience will be salutary. His respect for the Bible will be increased by his search for a higher standard; and his 'skipping spirit' will be allayed by a 'few cool drops of modesty' when his fruitless search for a higher standard shall convince him how infinitely far short he comes of the standard we already have."

Let the reader scan this page closely. Where does the author advise poor souls generally to test the Bible by the Koran, the Zend-Avesta, etc.? He does not so advise. He is dealing with the skeptical mind throughout these pages. He distinctly says there is no higher standard by which to test the Bible. Not knowing any higher standard, he leaves the man who decides that he will test the generally accepted standard of morality to answer his own question in regard to what he will test it by. "Let him test it by what he will." The Bible will bear the test, and the investigator will be convinced of the impossibility of finding a higher standard.

Of course the author understands the absurdity of advising the average man or woman to compare the Bible with these books, when he knows that neither the *Signs* nor the MESSENGER would be prepared to make such comparisons except through translations. Nor did he so advise, or think of so advising. But neither the *Signs* nor the MESSENGER would deny man the right of making such comparison. The MESSENGER joins the *Signs* in saying that "of course the Old Book would stand the test if man were competent to make it." Whether competent or not, men have attempted it; and in so doing they would not seem to have gone beyond the injunction, "Prove [test, try] all things."

On pages 73 and 74, the author of "Addresses for Young People" asks the question, "What caused the Jewish and Christian church to believe in the inspiration of the Scriptures?" And in answer-

ing the question, he lays down three principles.

1. Their confidence in the character of the men who wrote the Scriptures.
2. Their belief that God wrought through the lives and works and writings of those men.
3. Their inherent perception that God was speaking to their own hearts through the books which those men had written.

He then continues as follows:—

"The first two principles are to us dependent upon historical testimony, and the application requires a considerable degree of scholarship and some depth of research; but the last may be applied by the humblest and the most unlearned. Let the former be applied freely by all who have the time, the scholarship, and the disposition to do so. But let each and every one of us come to the Word itself, and see if through it God does not speak to our hearts. There are some things the proof of which lies in our inward perception that they are perfectly adapted to the wants of our nature; and the inspiration of the Scriptures is one of these."

In this passage the author of the "Addresses" joins the *Signs* in the sentiment that "John 7:17 is the one best test of Christ and His mission." Truly "if any man will do His will, he shall know of the doctrine." But no man is likely to "do His will" as His will until he first believes it to be His will, and this belief must be based upon evidence satisfactory to his own mind.

We are thankful the *Signs* was able to say that the "reading of these addresses we are sure would help young people on their way;" and we only regret that the editor had not found time to read them all. Perhaps if he had had time to read the address in question he would have been saved from misapprehension of the real meaning of the author.

"The fear of the Lord is the beginning of wisdom."

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 Young People's Societies

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News and Notes

Prof. G. A. Grauer left for New Mexico at the close of school, where he will spend most of the summer.

The canvassers' institute closed Friday, May 25, and all have gone to their fields of labor for the summer.

Mary Zener, who spent a few weeks in school during the winter, has returned to College View to attend the Summer School.

Prof. C. C. Lewis and family are spending a short vacation at South Bend, Neb. They have a tent pitched near a stream, and are enjoying camp life. Professor Lewis will visit the Iowa camp meeting before returning to Union College.

Cards are out announcing the marriage of Miss Vera E. Thompson to Prof. Harvey A. Morrison, both teachers of Union College, at the home of the bride's mother, Mrs. C. M. Thompson of College View, Wednesday, June 6,

Eld. Chas. J. Kunkel, of Winnipeg, Manitoba, spent a few days in College View recently.

Sherman Farrar and Miss Mamie Allen, both of College View, were married at the home of the bride's parents, Thursday evening, May 24, and will make their future home in College View.

Prof. P. E. Berthelsen, of the Danish Department of Union College, who has been connected with the institution for the past ten years, will be away the coming year on a leave of absence. This is necessary from the fact that Professor Berthelsen is considerably worn and finds that he must take a rest from school work.

Miss Bonnie Shultz, of College View, was married Wednesday, May 23, at 12 o'clock, to Arthur L. Pearson, of Pitkin, Colo. The ceremony was performed in the church by Elder G. F. Watson, of Palisades, Colo., after which the young couple, accompanied by Mr. and Mrs. J. F. Pearson and daughter Lulu, and Elder G. F. Watson, left for Pitkin, Colo., where they will make their future home.

During one of the closing days of Union College, the members of the Faculty were guests of Mr. and Mrs. C. C. Lewis. After an enjoyable dinner they, with a large number of students, gathered in the South Hall parlor, where a short program was rendered. This was in honor of Elder and Mrs. R. W. Parmele, who are leaving the College because of needed rest on the part of Elder Parmele. For the past two years he has had charge of the Commercial Department of the College, and Mrs. Parmele has been instructor in Biological Science. They will spend some time in a change of work on a farm in Oklahoma. E. C. Rowell, in a pleasant speech, presented them appropriate gifts. Elder R. C. Porter offered prayer, after which all the company bade them God-speed.

Gertrude Liebert, who was in Union College in 1900, is at present in Nashville, Tenn.

Tillie Earl and Mercia Morse are working in the office of the Hinsdale, Ill., Sanitarium.

W. B. Langston, who was in Union College in 1903 1904, operates a linotype machine in the office of the *Watchman*.

E. Russel Potter and wife are visiting his parents for a few weeks in College View and attending the canvassers' institute.

Mrs. Thomas Pavey, formerly Miss Hattie Finch, an old Union College student, is employed in the office of the *Watchman*.

L. D. Randall, who was in Union College from 1896 to 1898, is connected with the department of circulation of the *Watchman*.

Mrs. J. A. Krassin, of Waseca, Minn., spent commencement week in College View, as her daughter, Miss Clara Krassin, was a member of the graduating class.

Miss Bertha McClellan and Miss Nellie Jenkins have returned to their respective homes, Mooresville, Mo., and Cambridge, Nebraska. After several weeks' rest, they will return and resume their work here.

Elder John Isaac, who went some months ago to Germany as a missionary, has returned College View. This was made necessary by the failing health of Mrs. Isaac. They are staying at present at the home of his mother, Mrs. Susan Isaac.

Why Mr. Chas. Wilson should go to Bartlesville, I. T., by way of Minnesota, puzzled the Sanitarium family, when they bade him farewell three weeks ago. But his return last week with Mrs. Chas. Wilson (nee Anna Jensen) solved the puzzle, and the next day they left for their new field of labor by the usual route.

Hannah Johnson and Carrie Brown are nursing in Nashville, Tenn.

Martin Johnson, Earl and Calvin Bungor expect to canvass in South Dakota this summer.

We learn that since leaving school early in the spring because of failing health, Henry Schmidt has committed matrimony.

Summer School is in session with an enrolment of thirty-five. The teachers are Prof. B. E. Huffman, Mrs. Pearl Morrison, and Prof. Wolcott of Colorado.

Nels H. Olsen who was in Union College this year is at Ute, Ia. He evidently is not resting out as he is Assistant S. S. Superintendent and leader of the Y. P. Society. He expects to return to College next year.

Prof. T. M. French, of Keene, Texas, has arrived in College View, preparatory to taking up his work in connection with the commercial department of the College next year. His sister came with him to attend school.

From a personal letter recently received from Elder O. A. Johnson, now president of the Conference of Norway, we learn of some of the difficulties that beset the progress of the message in that country. Times are hard and money is scarce and it is very difficult for Sabbath keepers to make a living. Canvassers do not make large sales in either city or country districts. When a canvasser enters a neighborhood it is a very common occurrence for individuals to telephone ahead of him and notify their neighbors of his presence with advice to shun him. Priests and teachers work mightily against the truth, but this only increases the audience when public meetings are held. It is very difficult to get the people to accept the message for this time, but some are accepting in spite of difficulties. Elder Johnson is encouraged by the outlook for the future.

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