

...The...

Educational Messenger

An Exponent of the Theory and Practice of Christian Education

Vol. 2

COLLEGE VIEW, NEB., JUNE 15, 1906 Nos. 12 & 13



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The Educational Messenger

College View

Nebraska

...The...

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Vol. 2

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The Alumni

THIRD ANNUAL MEETING

May 22, 1906, in the evening, the Union College Alumni Association held its third annual meeting, in Room 17, of the College.

Among other decorations were the different class mottoes, on one of the blackboards. We give the list here:—

CLASS MOTTOES

- 1895: For God and man.
1896: Live thy best to-day.
1897: Do the next thing.
1898: From stepping stones we rise.
1899: It doth not yet appear what we shall be.
1900: Not finished, but begun.
1901: Upward and onward.
1902: *Discipuli in vitae schola.*
1903: Purpose, labor, victory.
1904: We gather light to scatter.
1905: Anywhere provided it be forward.
1906: As recruits to the front.

PROGRAM

After the assembling guests had enjoyed themselves informally for a time, the following program was given:—

Welcome Address, Vera E. Thompson,
Response, Emil Rosenwold,
Alumni Echoes, Mertie A. Wheeler,

Quartet, Misses Pierce and Graf,
Messrs, Ellis and Graf.

Business.

Duet, Miss Graf and Mr. Ellis.

Refreshments.

Toasts, E. C. Kellogg, Toastmaster:

"After Commencement," E. Russel Potter;
"The Alumni," P. E. Berthelsen;
"Union College," M. E. Kern.

The officers elected for the coming year were: President, Prof. H. A. Morrison; Vice-president, Miss Anna A. Pierce; Secretary-treasurer, Miss Elsie B. Andrews; Assistant Secretary-treasurer, Miss Ida A. Nelson; Historical Secretary, C. L. Benson.

The following members of the Association were present at the meeting: Chas. H. Hodges and wife, Milton Earl Kern, John Isaac, M. E. Ellis, Mrs. C. T. Lewis, Lillie M. Holaday, Harvey A. Morrison, E. Russel Potter and wife, formerly Hanna Peterson, Ida A. Nelson, Mertie A. Wheeler, Josephine F. Nelson, Ruth E. Jones, Effie G. Northrup, Joseph F. Nelson, Carl D. Nelson, Eugene M. Stansbury, Hattie A. Beardsley, Vera E. Thompson, Ernest C. Kellogg, Anna A. Pierce, Della Potter, Elsie B. Andrews, Amanda H. Nelson, George A. Nelson, Otto J. Graf, Retta Ruth King, H. P. Hanson, Clement L. Benson, Alma J. Graf, N. Calvin Bungor, Arthur L. Pearson, Naomi L. Small, Emil Rosenwold, P. E. Brotherson, J. H. Schmidt, John P. Anderson, Clara Krassin.

ALUMNI ECHOES

MERTIE A. WHEELER

In looking over the list of graduates of Union College, I find there are 208 who have completed the various courses offered by the College. Of this number, as far as I can ascertain, 151 are, or have been, engaged in some line of our denominational work.

First, I will give a brief summary of the number who are engaged in the various lines of work. The largest number have chosen the profession of teaching, there being forty-nine. Eighteen have found their work in foreign lands. Thirteen are engaged in office work, as stenographers and bookkeepers. Twelve are seeking to advance our cause as ministers in the home field. Twelve are gaining higher attainments in various universities and medical schools and Union College. Eleven are working in union and state conferences as educational secretaries, conference secretaries, missionary secretaries, etc. Ten are engaged in medical missionary work in our sanitariums and treatment rooms. Seven have successfully continued their studies since leaving Union College halls and now have the title of M. D. Six have been in foreign fields, but for various reasons have returned to this country. Five are finding employment in our different publishing houses. Three are engaged in what we might call home missionary work. And last of all we have one printer.

I would mention, with sadness, that four of our number have been taken from us by the hand of death,—D. P. Powell and Ethel Grover of the class of 1898, Mercy C. Evans of the class of 1901, and Clara E. George, of the class of 1904.

The first name which appears on our list is that of H. A. Owen, who is now engaged in school work in Spanish Honduras, Central America.

Of the class of 1895, Guy Dail is secretary of the General European Conference, with headquarters at Hamburg, Germany. His wife, formerly Anna E. Jeffers, was a member of the class of 1896.

Newton G. Evans is a practicing physician in Murray, Kentucky. His wife, who was Miss Cora Deming, was also a member of the class of 1896.

Norman T. Loughhead taught in Mt. Vernon Academy for some time after leaving Union College.

E. D. Sharp first taught in Healdsburg College, after which he served as President of the College. He is now superintendent of Sabbath-schools in the California-Nevada Conference.

Elder M. W. Lewis has been engaged in ministerial work in Kentucky, Georgia, and Michigan. While in Georgia he had charge of the branch office of the *Review and Herald* at Atlanta. He is now in the ministry in Michigan.

Roger W. Brown is the first on our list of the class of 1896. He is now teaching in the Avondale School, Cooranbong, N. S. W., Australia. Bertha Shanks Chaney is also at this school in Australia.

Clarence F. Dail is a practicing physician of Eureka, California.

Harry A. Washburn, after spending some time in Colorado to regain his health, is at Graysville, Tenn.

Lewis H. Christian, after spending several years in Scandinavia, now has charge of the Danish work in this country, with headquarters at Milwaukee, Wisconsin.

Alfred R. Ogden entered the ministry soon after leaving Union College, and spent several years on the west coast of South America. He is now working in the Kansas Conference.

D. K. Nicola and wife, formerly Alice C. Green, of the class of 1897, are living in Washington, D. C. Mr. Nicola is in the employ of the *Review and Herald Publishing Company*.

Since leaving school in 1897, Mr J. C. Anderson has spent most of his time in teaching public and church schools. He is now in Hutchinson, Kansas.

M. J. Low has been teaching in the Industrial School at Elk Point, S. Dak., for the past two years.

Martha Young is a member of the Faculty of the Harvey, N. Dak., Industrial School.

Louis V. Finster is President of the West Australian Conference, with headquarters at Perth, West Australia.

Henry Block, John G. Hanhardt, and David Voth, are laboring in the ministry in Alberta, New Jersey, and Oklahoma, respectively.

John Huenergardt is director of the Hungarian Mission.

Daniel Isaac is now the director of the South Russian Mission.

Of the class of 1898, Arthur J. Fulton is Principal of the Diamante School, Argentine Republic, South America. Prof. C. D. Lude and wife, formerly Carrie Segebartt, are members of the Faculty of the same school. Prof. Lude was a member of the class of 1902, and Mrs. Lude finished her school work in 1899.

L. D. Harris is at Blackduck, Minn. He remembers with pleasure the days he spent in Union College, and says, "It would be a great treat for me to receive a letter from some of my associates during College years."

Of the class of 1899, Maude Morrison Wilkinson, after spending sometime in France, is in Washington, D. C.

H. A. Peebles is assisting in the printing of Spanish literature in Spanish Honduras.

Hira T. Curtis is teacher of Science in Keene Academy, Keene, Texas.

Andrew G. Larson is a physician in Berrien Springs, Mich.

Hattie B. Randall is now the wife of Elder John G. Walker, president of the North Dakota Conference.

Pearl West is teaching in the Clare-

mont Union College, near Capetown, South Africa. She also has charge of the young people's work in South Africa.

Orrin A. Hall is principal of the Northwestern Training School at Portage la Prairie, Manitoba.

Nora A. Hiatt is teacher of English Language in Keene Academy, Texas.

The class of 1900 is represented by five members. L. E. Elliot is now a physician, and Ethel Reeder Farnsworth is a physician's wife. Mrs. Farnsworth is in Montana. Four of this class are in foreign fields,—Cora Blodgett Fortner, in South Africa; M. T. Ahlquist, in Scandinavia; Isaiah E. Moore and Lura Collins Moore, in Cuba. One member of the class, Louella Wilson Peckover, spent some time in Panama, but is now in Kansas. Three of the class are church school teachers, Grace Tillotson, Alice I. Teeple and Maude R. Weller.

Prof. B. E. Crawford and wife, of the class of 1901, are teaching in Mt. Vernon Academy, Ohio.

LaRena Carpenter is nursing in a sanitarium at Edmonton, Alberta. Fay Eagle is doing Bible work in Oklahoma City, Oklahoma.

Max T. Smith is attending a medical school in Philadelphia. In a personal letter to one of the teachers of Union College, he says, "Among the late returns from competitive examinations, I find I have a list of three appointments to choose from, including the German hospital here in Philadelphia."

Joseph L. Stansbury is working in the office of the Pacific Press Publishing Company at Mountain View, Calif.

Wm. H. Warren is a lawyer in Desmet, S. Dak.

Iva L. Leech is secretary of the Wyoming Mission Field.

The class of 1903 has seven teachers, two of whom are connected with Union College. Ida and Hattie Brown have been teaching in Nebraska this year.

Wavie D. Tubbs is a teacher in the Maplewood Academy, Maple Plain, Minn.

Of the class of 1904, nine are present to-night. Wm. T. Nelson, our vice-president, is teaching in Walla Walla College. B. L. Anderson is in China. O. J. Nurland is in ministerial work in Minnesota.

Chas. H. Hodges and wife, formerly Mabel Blocher, are living near College View. Mr. Hodges is the post master at College View.

Elva Green is in Los Angeles, Calif.

Nellie Brown is a church school teacher in Armona, Calif.

Pearl Walker Morrison is secretary of the Educational Department of the Nebraska Conference.

John C. Musselman and wife, formerly Rosetta Young, are located in Siloam Springs, Ark.

John Isaac is a minister of the Nebraska Conference.

Samuel Barnhart and wife, formerly Clara Whitney, are in Battle Creek, Mich. Mr. Barnhart is a physician.

Perlie Park Adams is secretary of the British Columbia Conference, with headquarters at Hammond, B. C.

Olive Maude Oppy, now Mrs. C. L. Kendall, is a teacher in the Harvey Industrial School, Harvey, N. Dak.

Clara B. Hedgecock, now Mrs. J. F. Beatty, is in Mountain View, Calif.

Ellen E. Hedgecock, now Mrs. J. Nethery, spent two years in Scotland and England, and is now working in the Wyoming Mission Field.

Mary Grace Oppy, now Mrs. G. I. Cumings, lives at Mooreton, N. Dak.

Bertha E. Payne, now Mrs. S. E. McNeill, lives in Washington, D. C.

Martin J. Fritz is a minister in the Southern New England Conference.

David G. Olsen is a physician at Loomis, Nebr.

Elmer H. Johnson has charge of the Linotype machines in the Pacific Press at Mountain View.

Hjalmar Anderson is studying medicine in Stockholm, Sweden.

Roy A. Swartout lives at Tecumseh, Nebr.

Mercia Morse is bookkeeper for the Hinsdale Sanitarium, Hinsdale, Ill.

Myrta G. Ferren, now Mrs. S. L. Boynton, is in Sheridan, Wyo.

Estella L. Hamilton, now Mrs. Geo. T. Nelson, is at Ellendale, Minn.

Effie G. Northrup is stenographer at the Colorado Sanitarium, Boulder, Colo.

Adella M. Barker, now Mrs. C. F. Innis, lives in Cincinnati, Ohio.

Archie L. Boynton is an electrical engineer in Mountain View, Calif.

Maude Potts is at Broken Bow, Nebr. Margaret Neal has been teaching at her home in Osceola, Iowa, the past year.

Frank J. Ogden is at Wichita, Kan.

Eugene M. Stansbury is taking a medical course in Lincoln, Nebr.

Mary Jeanette Hardiman is at home in Oswego, Kan. Her health has improved so that she expects to teach next year.

Lilah E. States is in San Jose, Calif.

Gertrude H. Wahl is a church school teacher in Traverse City, Mich.

Averill H. Owen is conducting treatment rooms in Bartlesville, I. T.

Stella M. Allred, now Mrs. C. Boynton, taught a church school in Nebraska last year.

Della Potter is stenographer for the International Publishing Association at Colege View.

Elsie B. Andrews taught in the College View public schools the past winter.

Amanda H. Nelson taught near College View this winter.

George A. Nelson is working in the International Publishing Association.

Hermon C. Pitton is engaged in ministerial work in the West Michigan Conference.

Lawrence Anderson has been teaching church school in Nebraska the past year.

Otto J. Graf is Educational Secretary of the Northern Union Conference, with headquarters at Minneapolis, Minn.

Mabel Gertrude Thompson is at Mauston, Wisconsin.

Retta Ruth King taught a church school in Nebraska City, Neb., last winter. She is now at her home in College View.

Addie I. Wheeler is at her home in Crawford, Neb. She has been Acting Secretary of the Wyoming Mission Field the past winter.

Olger E. Johanson is working among the Scandinavians in Omaha, Neb.

Clement L. Benson is Assistant Secretary of the Young People's Department of the Central Union Conference.

Lena Hunt has been teaching in the Haskell Orphan's home in Battle Creek the past year.

Nora A. Hough has been chosen to act as State School Superintendent of the Missouri Conference.

Arthur N. Allen is on a farm at Minatare, Neb.

Bessie Nettleton is a nurse in the Portland Sanitarium, Portland, Oregon.

Cora Carr taught a church school in Nebraska the past year.

Gertie Grant taught a church school in Kinsley, Kans., the past year.

Max Hill is a stenographer for the Pacific Press Publishing Company at Mountain View, Calif.

Pearl E. Jones is stenographer for the Nebraska Conference.

fied with. Better still if you can take a four years' high school course or its equivalent.

Then you will be ready to select a special course; one that will enable you to do at least one thing very well, if possible, better than any one else can do it. This will not only aid you in a financial way, but will be a help in giving good things to your fellowmen.

Be earnest, punctual, patient, and accurate. You will be surprised to see how much you can accomplish in a given time, if you are trained for your work and are in earnest.

THE SIGN OF AN INSTITUTION

H. C. PITTON, '04

"By their fruits ye shall know them." By his words, by his actions, by his works, by his everyday life, we determine the character of a man. In like manner the world reads the character of an institution of learning in the life and work of her graduates.

If a man enters upon life's work with a well-trained and cultured mind and a perfect body, if he is a master of his surroundings in every respect, the question is soon raised, Where did that young man receive his college training? No matter where that college or university may be located, nor under whose authority it may be operating, it is given credit for doing at least one "good job." On the other hand, if a man comes from school poorly trained and makes a failure of everything he undertakes, that same question will be raised, but the inference drawn will be a negative one.

The state looks with pride to its university and its young people in training. From among its students some one may be called to take the reins of government and lead the nation. The ability of these young men to carry on this work is a living testimony to the high character of the institution which sent them forth.

BE EARNEST

J. C. ANDERSON, '97

The words "Whatsoever thy hand findeth to do, do it with thy might," are worthy of careful application because they are true and sure to bring their reward to the applicant.

First, get a good foundation, a common school education, and see that you have skill in its use. This should be the least any boy or girl should be satis-

Union College was established to train men and women for even a higher work than that of the state: to assist in building up God's everlasting kingdom. Shall we ask ourselves individually this question, Am I showing by my life and by my works that I am true to these principles?

May we never forget that the future reputation of our Alma Mater, both with our own people and with the world, depends upon the lives and works of her graduates whom she is sending forth, her loyal alumni.

CLASSMATES OF '02

JEANETTE HARDIMAN

I've wandered back to College halls,
I've tried in vain to lose
The tender recollections brought
By the absence of '02's.
But few were left to greet me, friends,
And fewer left to know,
Who played with us upon the green,
Just four short years ago.

The College campus now is fresh,
The rock seat still is there,
Some flower beds adorn the lawn,
And everything is fair.
"Old Union" still is flourishing,
It's students come and go,
But new friends cannot take the place
Of those four years ago.

Our arch is used to decorate,
Upon occasions rare,
But the proud and stately "black and
Floats no more in the air. [gold"
The times are different now from then,
The folks are different, so
There's not so many socials as
There were four years ago.

Our "living scholars in life's school"
Are scattered far and wide,
Our hearts are saddened by the thought
That one has crossed death's tide.
A score of us are left to greet
Each other now and show
That we have not forgotten
Classmates, four years ago.

Ah yes, to show far more than this—
To humbly follow One
Whose broken heart and pleading voice
Our love and trust have won;

To fill our place appointed,
As He will surely show,
And prove we've learned the lessons
Taught us four years ago.

General Articles

CLASS ADDRESS

ELD. R. C. PORTER

Texts: Heb. 12: 1, 2; Isa. 53: 11.

In these two passages we have placed before us the motive and the reward of service in the life work of Christ. We are to-night addressing a class who have as their motto, "As Recruits to the Front." No higher purpose can be placed before us in our study than this purpose and this reward that we see indicated as the purpose and the reward of the greatest missionary that ever came and labored upon this earth.

The two thoughts I wish especially to present are suggested in the texts read,—the motive and the reward of service. At the foundation of every noble life there lies a lofty purpose as its skeleton or frame work, to give it strength in times of adversity, and cause it to bear up in times of trial. So in this lesson that we have before us, we have suggested the great motive that supported Jesus Christ in His life of service. It was the joy that was set before Him. The great purpose of His life was built upon the need of the world that He saw lying in darkness and without hope. He saw the possibility of seeing many stand by and by, wearing the crown of immortal glory as the result of His labor. He knew He would be satisfied when He should see the travail of His soul. This should be the experience of every true missionary. He saw what was before Him before He left the throne of His Father. He knew He would be humiliated to shame and spitting, and pass in mock review before the judgment seat

of Pilate; pass through the dark hours in Gethsemane's garden; bear the heavy cross up the hill of Calvary; be crowned with thorns; be smitten and pierced and derided, before He should die upon the cross: but for the joy that was set before Him of seeing souls won as the result of His labors, of His self-sacrifice, He endured the cross, despising the shame, making Himself of no reputation as He stooped to seek and save the lost. For this cause "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The highest place Christ could occupy in the universe was not the highest official position, but the place of the greatest service. He therefore, though equal with God, laid off His crown, laid down His scepter and came to the most needy place in all the universe as His place of service. This is the highest place He could occupy.

This was the plan laid out before Him when He undertook to redeem man, and yet for the joy that was set before Him, the privilege of seeing souls from every nation, kindred, tongue, and people, as the result of His life's labors, coming back to glory, wearing crowns of immortality, He was willing to endure the cross, despising the shame.

Many young people entering upon life ask the question, How can I earn a living? What trade or profession can I follow to make the most money? How can I secure the most pleasure out of life? To very many the greatest question, What is my real purpose of life? is really forgotten.

In speaking of the value of money and wealth compared with the great purpose of the life that is given to humanity as a life of service, Mr. Moxom says:—

No earthly and selfish pursuit can ab-

sorb the whole of a man's thought and desire without doing him irreparable harm. What is more pitiable than a rich man with a little soul, or a learned man with a starving and shriveled heart? Manhood is of more worth than money; character is more precious than craft or skill. Fullness of being is superior to encyclopedic learning; the graces of gentleness and pity and love are more beautiful than all the accomplishments of art. Integrity and wisdom and a chivalrous temper are better than power and fame.

To be a capable artisan; a successful salesman, a great financier, an eloquent orator, a brilliant writer, or an accomplished teacher is of much less importance than to be a true, whole man, a true, whole woman. Completeness in life is attained only in the line of some aim which, including any or every temporary end, and giving it worth, reaches beyond earth and time to find its scope in the eternal life of the soul.

"Andrew Carnegie," says a recent London press telegram, "has written to a newspaper here, declaring that the advantages of wealth are trifling. He says: 'Beyond a competence for old age, which need not be great and may be very small, wealth lessens, rather than increases human happiness. Millionaires who laugh are rare.'"

The Master placed the right estimate upon the comparative value of the life that was given to simply money-making, to simply seeking pleasure, and the life that was devoted to the service of humanity, when He said, "What shall a man be profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? In comparison with this motive of life which we see presented before us in the life of Christ, I wish to present two other illustrations of characters that went forth "as recruits to the front," one of them at least went, the other was invited, but did not go. I want to draw a comparison between the two. Missionaries may go as "recruits to the front" and make a failure of life; may not meet the requirements of, missionary labor because they do not go

with the right purpose; they fail to comprehend the right motive in missionary labor. Jonah was called of God to go out as a missionary. He went. We see him as he fled to Tarshish and we wonder what he means by going there. Afterwards when he had passed through a striking experience, he returns to his work. God's mighty power wrought with that work, and he was considered a mighty missionary in Ninevah. When he had finished, we see the man turning around and complaining because the thing turned out so well. Turn and read with me Jonah 4: 1-3. Very strange termination of a man's having so successful an effort as was seen in Ninevah. What was the matter? He had not grasped the real spirit and right purpose in his labor. He had not reached the point in the Master's purpose in life that caused Him to endure the cross and despise the shame in his life's labors.

Take another case. Here is the man we read about in Matt. 25: 24. When he had been given a talent and called to the work of God, he said, "I knew thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed, and I went and hid that talent in the earth. There thou hast that is thine." Why did he take that view of the call to missionary labor? The Master said, Thou wicked and slothful servant, you have not grasped the real character of Christ and His real purpose in calling missionaries to the work.

Moses grasped the true idea of the Master. He turned from the throne of Egypt and counted the reproach of Christ greater treasure than the riches of Egypt. We hear him saying to the Lord, If you can not save my people, Lord, blot my name out of the book which thou hast written. His soul was so bound up with his people that if he could not bring his people with him as trophies of his life's labors, and bring them to share

with him in the reward, he thought he had made a failure. This is the real motive that should prompt every missionary.

Paul caught the same spirit of the Master in his missionary effort. He says, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things and do count them all dung that I may win Christ." His purpose was to present every man perfect in Christ Jesus. That motive directed him in all his life's work until he could say as he stood before the people at the close of that noble life of service for God and humanity, "I have coveted no man's silver or gold or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." He did not go out after the sinner for gain. He had a higher purpose than that.

Paul, in giving the secret of his success in missionary labor, said, "This one thing I do," and in his instruction to Timothy, who was his own son in the gospel, he said, "Give yourself to it."

There is one more thought I wish to couple with this, and that is no man can successfully enter the world to-day and undertake to do a great many things and do them well. His efforts must be concentrated upon one thing in order to have real success in life. Take men of the world who have made the greatest success, and they have devoted their lives to one object and purpose. They have chosen their life work and devoted their lives to one purpose. Mr. Edison devoted his life to electricity. He has taken out about one thousand patents, because electricity has developed itself in so many ways. Mr. Muller, the great German philanthropist, started out to prove the Lord on the one proposition of what he would do in behalf of the poor orphans. He started out without money; with nothing to give him encouragement but the promises of God.

Today he stands before the world an example of what faith, grasping the throne of the Infinite with a singleness of purpose, can accomplish through the power of God. When Cecil Rhodes started out his prospects soon were so fair that London bankers tried to induce him to engage in banking business with them; but he said he had one purpose in life, and that was to open up Africa to commerce. He gave himself wholly to that work. The Prime Minister of England offered him a Cabinet position, but he refused. He started out to build a road from Cape Town to Cairo, and after his death it was found that he had over 200 men as surveyors and explorers and engineers all through Africa preparing to open it up to commerce. The man accomplished great things, but it was because he concentrated his efforts upon one purpose and gave his life wholly to that thing. Take Mr. Judson who started out as a missionary in earlier times. He decided upon his purpose before entering life, and with that settled purpose gave his life to missionary work in a dark land. I wish to read a statement made by the Hon. Henry Mortimer Durand, telling of that man's life and purpose.

I have a book containing an article on Judson's life, which was contributed by my father to the *Calcutta Review* in 1850. It speaks of the Baptist Missionary as a man of unconquerable spirit, entirely free from selfishness, from avarice, from all the meaner passions, and above all, as a man of real humility. Judson's labors and sufferings are described, his twenty-seven years of toil over his Burmese translation of the Bible, his long imprisonment in fetters by the Burman king, his struggle against failing health, finally his death.

The article ends by telling the very important service he rendered the British Government. S asking further of missionaries needed in foreign lands, the writer says:—

I do not wish to discourage you, but I wish you to consider earnestly before you go whether you are really fitted for

the task before you. Do not be misled by love of excitement, or adventure, or by the glamor of the East. It has a wonderful glamor, and any man of thought and feeling who has been out there will 'hear the East a-calling' for many a year. But a great part of a missionary's work, as indeed a great part of the work of every profession, is hard drudgery. To master an Oriental language, as you must master it if you are to be of any use, is of itself a labor of many years. Judson often used to sit and study his Burmese for twelve hours out of twenty-four, and as I have said, it took him twenty-seven years to complete his translation of the Bible. That kind of toil you must be ready to face. And remember Judson's warning. Do not be tempted to spiritual pride. Do not stand aloof and condemn the diplomat or the administrator or the soldier, because their lives and their views are not what your's are. They, too, know some things—some things which you cannot know—and they, too, are trying to do their duty.

In encouraging young men to come as missionaries, do use the greatest caution. One wrong-headed conscientiously obstinate man ruins us. Humble, quiet, persevering men; men of sound, sterling talents, of decent accomplishments, and natural aptitude to acquire language; men of an aimable, yielding temper, willing to take the lowest place, to be the last of all and the servant of all; men who live near to God and are willing to suffer all things for Christ's sake, without being proud of it—these are the men we need.

That kind of missionaries will succeed in any land.

When missionaries are called to the front, there is one very essential thing that ought to be remembered. Every call for missionaries is a call upon the people to remember that a base of supplies is essential to send recruits to the front. I wish to read a statement made by Mr. Vance, a returned missionary, in an address before the Moody Institute:—

No nation that pretends to wage war can afford to neglect the base of supplies. It knows that the efficiency of the army in the field depends largely upon the support it gets from the home government. To send an army to the front and then neglect or desert it would be

for a country to make of itself not only a laughing stock of nations, but a byword and a reproach to its own people. Such treatment would encourage desertion, breed sedition, foster disloyalty, and make conquest impossible.

All this holds good in the missionary campaign. It is not enough for the church to have missionaries who are able, earnest, consecrated and courageous. They must have behind them a strong and loyal home base.

This is even more important in the case of the church, for the missionary campaign is war in the enemy's country. It is war for conquest. It is a struggle so intense and incessant as to give the combatant no time for anything but the charge and shock of battle. It is a desperate hand to hand encounter along the whole line.

The church that deserts its missionaries is apostate. The church that sends representatives to non-Christian lands, and forgets that they are there, forgets to feel for them and support them, forgets to bear their names in fervent prayer before the throne of grace, is a church that brings contempt upon itself and upon its cause.

Is the church at home all that it should be to the force in the mission field? Is it not true that the church has frequently regarded itself as the end, and any policy bad that would make it the means to an end? It has often mistaken worship for war, privilege for service, coddling for conquest.

The church has not always been a success as a home base. I would not bring a railing accusation, but as long as we talk of two cents a week for missions and make the missionary sermon an annual event, as long as there are church members who can keep their self-respect and say, 'We do not believe in foreign missions,' we can hardly be regarded a conspicuous missionary success at home.

Here is where we are weak; not yonder in the mission field, but here at home. Our missionary failures have been failures of the home base. Are foreign missions successful? Yes, amazingly so, but inadequately supported and wretchedly reinforced. The lack of faith, devotion, enthusiasm, and sacrifice is mostly a home product. The people who do not believe in foreign missions are not the soldiers on the hot edge of the firing line. They are the dress-parade soldiers, whose heroics are mostly mock heroics, whose war-like qualities consist in singing,—

'Were the whole realm of nature mine,
That were a present far too small,'
but who, when a missionary collection is announced, begin to search for small coin.

Are we ministers responsible for this? I suppose we are, at least in part. But the real question is not whether we are to blame, but what can we do to make the home base stronger and more loyal. This is the minister's relation to the missionary campaign.

Our people are waiting to be led. The pews do not rise higher than the pulpit. A pastor who is cold or skeptical or apologetic on missions will find his people browsing in the same sterile pastures. We can never take our people where we do not lead them. You will find the church that steadily grows in missionary gifts and interest ministered to by a pastor whose own soul is afire. When there are large individual gifts to missions, you will usually find not far away a preacher with the soul of a prophet and the conviction of an apostle proclaiming a message that is pentecostal.

Our churches can be made missionary, but the minister must lead the way. A church icy with unconcern and frosted with selfishness and pride can be made to flame with missionary enthusiasm; but the minister must kindle the fire. He must be a real leader, the shepherd of the flock and not its ewe lamb. This is our part. We owe it to our churches. The best thing to do for the church at home is to get it interested in missions. They are our representatives and we cannot neglect them without proving false to ourselves.

Above all we owe it to Christ. As a minister I may preach to large audiences, institute social reforms, incite political upheavals, but if I have failed to widen the horizon of Christ's kingdom among men, I have failed in my highest mission as a minister.

The missionary campaign is not merely a department of church activity. It is the whole thing. What an awful collapse when the church becomes an annex to a political party, or the tail end of a reform movement, or an information bureau for political unrest.

Ours is a tremendous responsibility, because ours is a peerless opportunity. No preacher in any age ever had in his reach a finer throne of power than we of the twentieth century. The world is an open door to our cause, and it is our plain duty as it is our holy privilege

to make the strength and loyalty of the church at home a Gibraltar of courage and hope to that long, thin line of heroic men and women who, against tremendous odds and with an unflinching faith, are making modern missions a world conquest.

I believe this is one of the very important considerations in sending recruits to the front. If we neglect the base of supplies, we shall throw discouragement in the face of the workers we send. Noble young men and women who have decided, after years of toil and industry in school, to place themselves upon the altar of sacrifice for Christ and mankind must be supported. We are untrue to ourselves if we do not remember the base of supplies when sending out these recruits.

But as recruits go out as missionaries, we must remember that they are not to be the servants of men. Men, even missionaries with the best of motives, forget that they are laboring for Jesus Christ. Remember that we are the servants of the King of Kings. We are to hold before ourselves all the time that we are laboring for One who is able to see that we are paid. The reward is not the money we get out of it. There were some men in the days of Christ who said long prayers and did other things to be seen of men. They had their reward. The true missionary looks beyond the distress, the calamities, the dangers that confront him, to that final call which says, Here is your rest and your reward. It is not hard for that laborer to secure a reward. He may perhaps enjoy seeing the development of young people who come to College or the institute where he is teaching. He sees their development, and that is one part of his reward. I heard a doctor say not long ago that one part of his reward was seeing his patients restored to health. "I feel that I have been of some service," he said. A minister is partially rewarded when he sees souls won to the Master's cause,

but this is only the beginning. Paul says, "For what is our hope, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" When that blest morning shall break we shall see the fruits of our life's labors and the reward of service that shall cause us to be satisfied.

I do not know of anything more fitting to leave with this class of 1906, in response to their most worthy class motto—"As Recruits to the Front"—than the beautiful words from Mr. Moxom:—

Through misfortune you may fail in business, but, loving God, you cannot fail of life's true crown. You may be assailed by the envy or hate of men who misunderstand you; you cannot be hindered from possessing an impregnable peace. If you aim supremely at worldly success, and fail, your failure leaves you poor indeed; but if you aim only to do the will of God, no earthly loss can impoverish you.

Here then, is an aim in life which draws the soul upward and not downward, and which is so broad as to give scope to every power of your nature, and which is attainable by all who seek. What do you think of it? You are beginning or have just begun, the serious business of life; your heads are full of plans, and hearts are full of wishes and hopes and fears. Some of you look forward with buoyant spirits to the prize, which you covet. Some of you, perhaps, are beset by anxious forebodings; the struggle for bread makes the day dingy and the future dark. Some, it may be, have little thought for to-morrow, so that to day be pleasant. Life is God's precious gift to you; what will you do with it? Now your ideals are forming; now you are shaping that conception of life which will rule all your future action. Nobility of thought and inspiration is natural to the young heart. No young men have a native capacity for chivalry and uprightness; a sordid and selfish youth, a youth without generous impulses and pure aspirations, shocks us as something abnormal and monstrous. Says Theodore Mungor: 'There is no misfortune comparable to a youth without a sense of nobility.' The base voluptuary, the wornout slave of avarice, the misanthrope whose pessimism is the reflection of his own unlov-

ing and distrustful spirit, may declaim against life as not worth living; but you, in whom life is God's fresh gift, have better thoughts,—thoughts distilled from an honored father's counsels, a loving mother's prayer. To you life, though it is still vague, is sweet and full of promise; what will you do with it? At the beginning of the journey, whither are you going? What is your aim? Forget my voice and listen to the voice of God speaking inarticulately yet intelligently in your heart and to your conscience. That voice is commanding you to a purpose and aim, and inviting you to a service which welcomed and accepted will make your life pure, beautiful and divine.

Every young man and woman, as they enter upon life, with whatever vocation, with whatever purpose, should enter upon it, stand by it, and make a success of it. Just before coming here, I measured two trees set out in the yard eight years ago. One measured nine and one-half inches around the body, and the other measured twenty-eight inches. They were both set out at the same time. Both were about the same size at the time of setting. What made the difference? The one that measured nine and one-half inches was not set in the right location, and was taken up and moved. The other one was set in the right location, and developed a growth. Every young person should choose his occupation and his location in the work, and stand by it. None of us should be controlled by man, but should be controlled by right principles, and the most important of all will be the fundamental principles of the Third Angel's Message, the commandments of God and the faith of Jesus Christ. The devil may try to cause us to turn to the right hand or to the left but remember what has been said by the prophet, "And the dragon was wroth with the woman and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ," and "The testimony of Jesus Christ is the Spirit of Prophecy."

MY PLACE

"Take my life, and let it be
Consecrated, Lord, to thee."

"I do not ask, dear Lord, there be
A place made small enough for me,
But I be made by Thee to fill
The place appointed by Thy will.
Naught can I give, I come to claim
The promises that bear Thy name,
My poverty I leave, to feel
The riches that Thy Word reveal.
The weakness I have learned at length
Exchange I for Thy power and strength.
My pride, so foolish had I known
That which Thou asked was but Thine
own,

Is crumbled in the dust to be
Sweet blossoms of humility.
My will, forgive the struggling past
My will, dear Lord, is Thine at last.
Empty and broken, here I lie,
Too near for Thee to pass me by.
But fill me with Thy Spirit so,
Through me, the stream of life will flow.
If where the lofty cedars grow
On mountains crowned with endless
snow,

Or in the meadow-land below,
Where lilies of the valley grow,
Through this poor vessel mean and
small,

Let blessings on Thy children fall.
Thus I, who dare not lift mine eyes
To places shining near the skies,
And am afraid my skill to trust
In lifting blossoms from the dust;
I, who did even dare refuse
To follow Thee in rough ways, choose
Wherever Thou canst use me best,
That is my place, my joy, my rest."

Dr. George made two trips to Iowa the last week, having been called to Harlan to perform an operation and then to Boone, to attend the camp meeting.

A reception was held at the home of Elder and Mrs. Morrison on the evening of June 7, in honor of their son H. A. Morrison and his bride nee Vera Thompson. The bride and groom stood at the door and received the guests, about one hundred twenty-four in number. A pleasant social time was engaged in, refreshments were served, and a program rendered.

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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ASSOCIATE EDITORS

Young People's Work M. E. Kern
Christian Education B. E. Huffman
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Ass't Editors: J. I. Beardsley Myrtle Wheeler
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News and Notes

Hansine Larson and Anna M. Anderwill canvass in Sioux Falls, So. Dakota, and Miss G. Olson near Viborg.

Anna Olson is visiting friends in College View. She has been teaching church school in Oklahoma.

College View is soon to have a bank. Jas. Schee is President; H. A. Morrison, Cashier; T. A. Weishaar, Assistant.

William Nelson who has been teaching the past year in Walla Walla, Washington, has returned to spend vacation in College View.

Our Scandinavian Department has sent out quite a corps of workers this year. The names of some and the places in which they will labor are as follows:—E. Rosenwold and P. E. Brothson, Iowa; J. H. Schmidt, So. Dakota; J. P. Anderson will spend a portion of the summer in College View attending classes at the sanitarium, until the latter part of August when he expects to depart for China,

The gathering of the alfalfa is the order of the day on the farm.

On the farm Mr. Austin has for assistants, Charles and William Wineland, Albert Segebart, C. C. Voth, Chester Orr and Milton T. Ames.

Mr. and Mrs. Emil Johnson have a little daughter. Mrs. Johnson was Miss Bessie Shonsbye. They expect to labor in Brooklyn this summer.

In a recent letter from "Uncle Joe" Sutherland, he says that our paper comes to him like a welcome letter from home. We were sorry to have him write that his strength is slowly failing.

Owing to the large amount of extra matter printed in the last two numbers of the MESSENGER, the issue of July 1 will be omitted. Your next paper, therefore will bear date of July 15.

Every morning Elder Huffman marshals his hosts (of church school teachers) for an attack upon the strawberry patch, flower beds, or garden. Everything is well cared for, but vegetation is needing rain badly. This is noticed especially in the short yield of strawberries.

When our readers get this number of the MESSENGER, our College print-shop manager will be enjoying a much needed vacation at his boyhood home in Dodge Center, Minnesota,—a treat to which he has been looking forward ever since his return from a similar experience eleven months ago. Amid the diversions of gathering strawberries, weeding garden, churning, and eating mother's pie, and extracting copious draughts from the time honored "oaken bucket" the trials and troubles caused by unintelligible copy, dirty proofs, pied forms, and last but not least green office hands will for a while be forgotten. Meanwhile the employees at the office will go about their duties in comparative silence, thinking of the good times the "Boss" is having and wishing for his return.

Rosalie Elmer is at her home in Oklahoma. She hopes to return to Union College next year.

Joseph H. Anderson is assisting Fred Juhl in preparing the boilers and the water system for next year.

Martha Jensen is at her home in Dannebrog, Nebr. Her sister Anina, taught a private school in Omaha last year, and her brother Walter taught in North Dakota. He is now on his farm near Harvey, but expects to continue his medical course next year.

In the Home, fruit canning and house cleaning form diversions for those not otherwise employed. Ruth Fasig has charge of the latter, Anina Jensen and Gladys Shufelt cook for the hungry, and Lora Clement is laundry woman. The Home family, including the church school boarders, now numbers over sixty-five. Sister Emerson has charge of the Home, and J. P. Anderson is handy man.

The College View church building is receiving a thorough cleaning and calcimining. Meanwhile services are being held in the College. Sabbath, June 2, the Junior Department of the Sabbath School met in the grove at the southeast corner of the campus. The day was perfect and the change was enjoyed by the entire department, as was manifested by the attendance and the degree of attention paid.

Prof. Lewis and family have returned from their vacation outing, much refreshed in body and mind. They spent two weeks camping at Brother Deming's home near South Bend, Nebr. Professor Lewis spoke twice in the church while there and all enjoyed attending a family Sabbath school. Miss Agness Lewis remained at South Bend a few days longer than the rest of the family, but is again at her post, as typesetter for the College Press. Sister Lewis is assisting in the summer school and the Professor is visiting camp meetings.

Clark Evilsisor is working at Portis, Kansas.

Leonard Rucker is raising watermelons near College View.

Earl Austin was called to Iowa, June 1, to attend the funeral of an uncle.

Eld. E. T. Russell, Professors Lewis and Kern, Dr. W. A. George, and Miss Katie Coleman, from College View, attended the Iowa camp meeting.

The outlines used in the history class are being run off on the mimeograph and copies will be furnished to all the teachers in this Union Conference who desire them.

Misses Mary Zener and Nora Hough, Superintendents of the Colorado and Missouri church schools, have been conducting evening worship with the teachers in attendance at the summer school the past week.

A very interesting and profitable round table discussion is held with the summer school teachers each Sunday afternoon in the German chapel. Some of the questions which have been discussed will be taken up later in the church school column.

The enrollment of the Central Union Conference summer school has now reached thirty-nine. The following are in attendance:—

W. D. Gilliland, Mrs. Fannie Johnson, Maud Dymond, Nettie Newton, Grace Chilson, Clara Underwood, Emma Curtis, Lesta Seward, Florence Burgess, Bessie Barnhart, Bessie Lamb, Coza M. Carr, Mabel West, Wm. A. Boll, Lovica Good, Laura E. Frank, Inez M. Dow, Lillian Fulton, Elizabeth Coleman, Mabel Watson, Mrs. P. P. Wilcox, Lulu Stump, Mary Allen, Mary E. Perin, Howard M. and Chas. W. Lee, Pearl and Corda Robbins, Mrs. Ula Owen, Retta King, Fred Mohr, Vita T. Tindal, Mrs. M. E. Ellis, Mrs. A. J. Beardsley, Ruth Jones, Gertie Grant, Helen Nelson, Emily Lull, Maude Perrin.

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News and Notes

C. C. Morlan, of Stuart, Ia., arrived this week to connect with the Sanitarium work here.

Miss Lillian Farrar is visiting friends in Kansas, after which she will return to her home in Minnesota.

Mrs. H. C. Gambell, nee Lizzie Hamil, who graduated from the nurses' class of '03, writes us that she enjoys farm life now in Brookfield, Mo.

A pleasant family wedding took place at the home of Mr. and Mrs. Edward Huck, Wednesday evening. Their daughter Eva was married to Walter Shaver. The bridesmaids were Elva Huck and Daisy Shaver, and the groomsmen were Jean Hinds and Archie Marrow. Eld. M. D. Mattson performed the ceremony. No guests except the immediate relatives were in attendance. The young couple will make their home in College View.

A quiet wedding occurred at the home of Mrs. C. A. Thompson, Wednesday, at five o' clock, when her daughter Vera E. was married to Prof. H. A. Morrison, also of College View. Both have been members of Union College faculty for several years, but Miss Thompson recently resigned her position. Miss Elsie Andrews played the wedding march, while Elder R. C. Porter, the officiating clergyman, of Hamilton, Mo., and the bride and groom entered. Guests from out of town were, Misses Nora and Carrie Hiatt, Winfield, Kan.; Mrs. N. A. Reynolds, Coldwater, Mich.; Misses Minnie and Lelah Hart and Lucinda Morrison, Battle Creek, Mich.; Mr and Mrs. Spencer and son Gerald, of Lincoln, Nebr.; Mr. and Mrs. Milton Shorey, Seward, Nebr. The groom has a pleasant home prepared here in College View, and the young couple will reside here.

Miss Mary Thompson is assisting with the work at the sanitarium.

Dr. L. H. George is taking a month's rest at her home in Michigan.

Miss Nellie Streeter is visiting friends at her old home, Sheridan, Wyo.

Roger Warner is attending the camp meeting at Woonsocket, South Dakota.

Miss Carrie George is enjoying a few weeks vacation at her home in St. Louis.

Miss Luzetta Dittes who has just completed her nurses' course, left for South Dakota, where she will attend the Woonsocket camp meeting. She will then assist in the tent work for the summer.

PUBLISHER'S NOTES

Manuscript.—All manuscript should be addressed to C. C. Lewis, College View, Neb, and should reach the office by the eighth or twenty-third of each month.

Business Correspondence.—Letters relating to subscriptions, advertising or any other business, should be addressed to M. E. Ellis, College View, Neb. Money orders should be made payable to him.

Change of Address.—Always give both your old and your new address.

Discontinuances.—Notice of expiration will be given by a blue X on the wrapper. When you see this, please renew your subscription or request us to stop the paper.

Premiums.—Anyone sending us \$2.50 for five subscriptions, new or old, will receive the Messenger free for one year. Write for liberal terms to agents.

To Contributors.—We want the news from our church schools, intermediate schools, sanitariums, etc. Personal doings and experiences are always welcome. We want a correspondent in every school and institution. Send us striking quotations, gems of thought, etc. Write us short articles upon any phase of education, not theory so much as practical experience. Three hundred words will make a column. **Keep within this limit if possible.**

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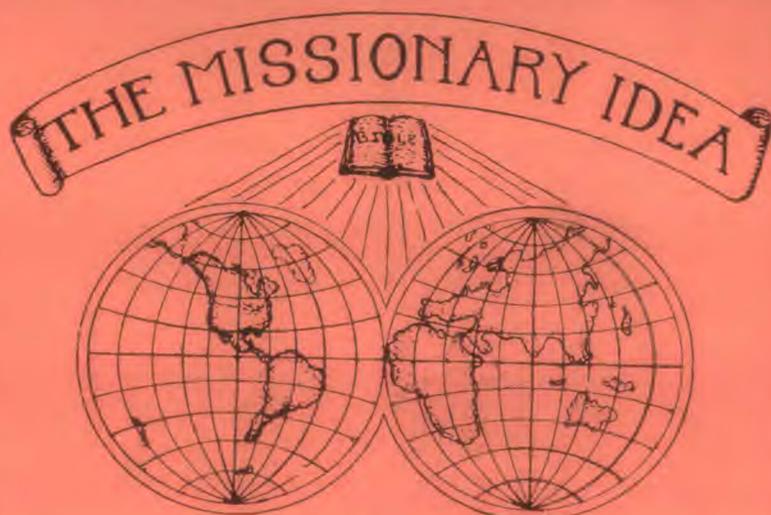
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