

The Educational Messenger



May 1911

The Educational Messenger

VOL. 7

COLLEGE VIEW, NEBRASKA, MAY, 1911

No. 7



Editorial



Welcome Amid Sorrow

We are glad to welcome the patients from quarantine, as they return, one or two at a time, to our midst. They have had a trying experience in sickness and detention from their studies. But they look well, and greet us with the old-time good cheer. We have thought much about them, and prayed earnestly for them while they were quarantined in South Hall, and especially while they were languishing on sick-beds.

Our hearts are sad that there is one who does not return to us, but has gone to sleep awhile, beneath the northern spring flowers and winter snows. We miss the gentle fragrance of her life. Like summer showers to the wilting leaf, there are many precious promises to cheer the heart bowed down with grief. Many bright hopes spring from the assurance that Death is only a temporary sovereign, and his long, cruel reign will soon be ended. "And there shall be no more death."



Tongues.

If strange tongues and much laughter are heard above the hum of voices and clink of dishes in the dining-room of South Hall, be it known that it all proceeds from a French and a Spanish table. Professor Caviness and some of his language students are thoroughly enjoying the novelty of conversing at

table in the languages they are studying in classes. The nasal sound in French and the ability to perform other linguistic gymnastics are being acquired by practice by the students, and they are beginning to think in French and Spanish.

The students may not always pronounce with the right accent, but there is sometimes educational advantage even in a lack of knowledge and mental equipment. Before the days of elaborate equipments in scientific laboratories, students were compelled to experiment with crude apparatus. But the very crudeness of the materials with which they had to work and the scarcity of their resources made them exercise all the ingenuity and resourcefulness that they possessed. They found ultimate success from having utilized as well as they could what they had. So don't be discouraged if you fail to get the right ending to your verb, or the right accent or word. Keep on talking, and remember that in a faithful, assiduous effort to converse in a foreign language is found an excellent mental culture and development.



The dear, old, wrinkled faces of the home folks will soon be beaming with joy at our return. Warmth of affection and faithfulness to humble duty on our part will gladden their unselfish hearts more than the most brilliant intellectual display.

Into All the World

Faith

He was the strongest man I knew,
Serene and self-secure;
Fashioned to mock at time and chance,
To suffer and endure.

I saw him poor, unknown, despised,
Hew out his gradual way;
I saw him battle mighty wrongs
As if the war were play.

I saw him lift men up, and best,
When life went like a song
Of pleasant things, I saw him still
Simple and pure and strong.

And learning of his faith, I asked
How such a thing need be
In one so strong, and whence it came,
And thus he answered me:

"God lives, God reigns, God loves the world;
This much at least I know
With all my heart and soul, because—
Because I need Him so!"

—Selected



Missionary Study*

P. C. MATHIESON

Go into one of our cities or towns, and you will find many a person who can tell all about the standing of the various baseball teams throughout the United States. When you see such a person, you know immediately that he is a baseball enthusiast.

Do you have the anxiety of the enthusiast to read of the moves in the greatest movement this earth has ever known? The consideration of this topic demands far more attention than it ever has before. Young people, fired with a zeal to have a part in this closing work, will fill our training centers with missionary volunteers.

The attention of young people can first be secured by giving missionary

talks, discussing the conditions and what has been done for all the fields. These talks will arouse a desire for greater knowledge at close range of some special field. Call attention to the fact that we spend ninety-five per cent of our efforts upon fifteen per cent of the world's population.

After this brief survey, come directly to the study of one field. Select a text. Organize the society into a class and have different ones prepare on different phases of the work. A class artist and current news reporter will assist in the creating of interest.

At the regular meeting of the society, bring in reports of how the work is going on in the foreign fields. Take some mission station and show how to reach it, its geographical location and climatic conditions. Describe the missionary's first day in a mission field, the equipment of a missionary, what has been done at the mission station in educational, medical, evangelistic, and industrial lines. These and many other topics can be assigned to be brought in by class members as if they were actually in the field. Try to enter into the lives of the missionaries. Maps, connected with the use of the stereopticon, will fix the points studied. Place on the map some indication of where work has been done; this can be done by pinning cards to the map.

The greatest agency in interesting young people in this work is in having a place to send their donations for the support of some foreign worker or a station in the field.

In it all, try hard to manifest the spirit which prompted Cox to enter Africa when he said: "Let a thousand fall before Africa be given up!"

These studies will prepare the way to picture before young, impressive minds the many places where no one has gone to preach Christ.

*Based on a talk given by Prof. H. R. Salisbury, Mar. 9.

Vacation Plans for Leaders of Mission Study Classes

This is the time of year when summer plans are engaging the attention of students. Many are planning farther ahead—laying out next year's work. It is to such purposeful students that are dedicated these suggestions for a summer's course of study.

No one who has heard Professor Salisbury's addresses on mission study at our recent convention, or read the preceding article, needs further evidence of the value of mission study. So we want you to join a mission study class next year.

We have had, in connection with our Foreign Mission Band this winter, several mission classes whose organization has been, briefly, this: a general leader, deeply interested in his field and looking forward, humanly speaking, to work there; a nucleus of missionary volunteer leaders; and then as many volunteers or other interested ones as can be persuaded to join in an intimate study of the strange parts of the earth. Such an informal group will have need of two things to give it cohesion,—either a leader who has been in the field to add the zest of personal experience to his leadership, or else a superabundant supply of enthusiasm on the part of the leader and a majority of the members. The suggestions in this article are intended to help leaders to gain the preparation which will produce this enthusiasm.

The leader of a mission class must have, first of all, teaching ability as for a class in any subject. But since the class is informal and non-compulsory, a great deal will depend on the leader's personal power to influence and direct others. Anything which increases the tact, Christian personality, and knowledge of dealing with people will be welcome training to the leader. So whether

you canvass, or enter some other line of public work, or remain in your home church this summer, you may be getting ready to preside over your class next winter with grace and power.

During the summer vacation, when relieved from the pressure of school work, the leader will have time for special study of the conditions of his field. Beside the standard book which can be used as a text by a class, he should read special books on social and everyday conditions in mission fields. The following have proved satisfactory for this study:—Opportunities in the Path of the Great Physician, Valeria Penrose; Things as They Are, (India), Amy Wilson-Carmichael; Mosaics from India, Margaret Denning; Wrongs of Indian Womanhood, Mrs. Fuller; Chinese Characteristics, Arthur H. Smith; Japanese Life in Town and Country, George William Knox; The Mohammedan World of To-day, Dr. Zwemer; Islam and Christianity in the Far East, E. M. Wherry; Our Moslem Sisters, Von Sommer and Zwemer. Ambassador Bryce set this ideal before the delegates at the Rochester Convention, "All you can gain of knowledge and of thought is not too much for the task before you."

In all his reading and study the leader must remember that he is reading for the benefit of his class. This purpose will aid him in directing his study. He must learn enough of the history of his field to appreciate present political conditions in relation to the problem of evangelization. He must appropriate to himself all it is possible to gain, second-hand, of the personality of the people among whom he and his class may some day be living. The leader may well imitate Humboldt, the naturalist, who made such intelligent inquiries of a man recently returned from Jerusalem that the traveler exclaimed, "When were you in Jerusalem?"

"Never," returned Humboldt, "I only prepared once to go."

Perhaps the greatest perplexity of a leader of a mission class is how he shall conduct the meetings to make them attractive, helpful, and inspiring. The Student Volunteer Movement has prepared some valuable pamphlets for the aid of leaders, and a list of these is given with the hope that they may be found as helpful to you as they have been to others:—

General Suggestions for Leaders of Mission Study Classes, T. H. P. Sailer.

Hints on Mission Study Class Methods, Dorothea Day.

What Is Involved in Mission Study, James L. Barton.

Comparative Studies in Missionary Biographies (with bibliography).

Intercessory Foreign Missionaries, A. E. Street.

All these may be obtained for a few cents apiece from the Student Volunteer Movement, 125 East 27th St., N. Y. These leaflets all deal with methods of presenting studies and programs, and will be of interest to society leaders and teachers of Sabbath School classes.

It would be well if, during vacation, the prospective leader make out an outline of lessons on his field. If some one book is to be the text of the class, let him choose one of the standard authorities published by the Student Volunteer Movement, with which may be had a course of lessons already worked out. For instance, a booklet is published for use with the "Moslem World," the text used in the Reading Course last winter. It takes up each chapter of the "Moslem World" in a detailed study of methods of presentation, beside giving a number of striking diagrams and charts suitable for society programs.

In his preparation, the leader should investigate all the library facilities within his reach. He should become ac-

quainted with current literature, as *The Missionary Review*, and *The Moslem World*, of which Doctor Zwemer is editor. If the library of his school or church has no books on his field, let the leader use his influence to have placed in the library the set of books put up by the publishers mentioned above especially for mission classes. These sets may be obtained for Africa, India, China, Japan, Korea, the Island World, Negro Question, and the Moslem World.

In all the mention made of publications of the Student Volunteer Movement, there is no intention to discount our own publications. The consecrated, resourceful leader will use these other materials as constant stepping-stones to the great lesson of the world's need of the Third Angel's Message and our duty to give it. These suggestions are given with the hope that some leader of a mission class, or young people's society leader, either here at Union or in some other of our schools, will find them of the assistance they have been to the writer.



April 12 was Missions Day. Professor Rennings gave a brief interpretation of the decorations of the front of the chapel. "Missions and Character Building" was the topic of President Grigg's address. The Honor Roll of Union College missionaries which has been compiled from the school records by Earl Ventling was presented. This roll contains the names of one hundred twenty-two former students of U. C., whether graduates or not, who have gone to foreign countries as workers. They have gone to twenty-nine countries. Of this number twenty-three have returned and three have died in their fields. A quartet rendered the songs "Away to the Battle Field," and "Just as Thou Wilt."

Missions and Character Building

PRESIDENT GRIGGS

I desire, in behalf of the faculty and the school, to express to Professor Rennings and the art department our appreciation of their efforts to set before us a high ideal—something worthy of contemplation, and that is lofty enough to demand noble thought. They have produced that which is indeed expressive of the ideals and purposes of this institution.

The view of Utah scenery holds before us the idea of the beautiful amid barren surroundings. In one sense, this is the ideal of Christian character—that out of unfavorable situations, and unpromising lives, there should grow that which is noble and beautiful. So beautiful, indeed, may the character of one born and reared under unfavorable and unpromising conditions become that he is made fit to dwell with God throughout eternity. So I think that as we look at the view of this scenery we ought to tarry for the lesson brought home to us: are we showing to others those shadows and those tints of beautiful character which are worthy of beholding?

But we also appreciate quite as highly the scheme which the artists have placed before us representing this institution as a place where men and women are prepared for gospel service. These golden cords, tying this school to all portions of the world, should daily bring before us the great object of life which should be the object of our being here. Surely, unless we have the higher ideal which includes all other ideals, that of pressing "toward the mark of the prize of the high calling of God in Christ Jesus," our lives are, at least to a certain extent, a failure. It is very fitting indeed that we should have this scheme of missionary life and living thus placed before us, that we should have it constantly in view.

Now, there is a very close relation between the work of missions and the work of character building, and this scheme, held constantly before the students of this school, can not do otherwise than have an effect upon their lives. You have perhaps heard the story of the lad brought up on the plains who had an insatiable desire for the sea. His mother never could understand why he so desired to be a sailor, and why he finally ran away from home and became one. It was all explained later on, when some one called to her attention the fact that she had placed a picture of a ship under full sail at the foot of this lad's bed, and every morning when he awakened there was that ship, skimming over the blue waters of the ocean, and every night before he went to sleep it was still flying before the breeze; and it influenced the boy's life. And, likewise, I do not believe it is possible for young men and women to sit here and see this scheme, expressive of the purposes of this school, and not have it affect them for good.

I say that there is a direct connection between the work of missions and the work of character building. In 1792, Wm. Carey preached a powerful sermon from the text which I read this morning: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." I think of no text of scripture that is more helpful in character building, that means more to mission enterprises, than this.

"Enlarge." That is the work of every young man or woman who is obtaining an education. The purpose of education is service. "Let them stretch

forth the curtains of thine habitations." Spare not—keep at it—not simply feel contented with one enlargement, but constantly, daily, monthly, yearly, enlarge the cords of the tent. There is so much that is involved in this ideal, for thou shalt, as the promise is, break forth on all sides. The world is desiring, calling, for men and women who have that thought of enlargement, of breaking forth, of springing out into new avenues.

We may put the great work of character building and of the work of God under four different headings: first, to contemplate great things; second, to attempt great things; third, to speak great things; and last, to realize great things. That is all involved in this one word, "Enlarge." We need to come up into the mount and behold the pattern of great things. We need to contemplate. We need to think of those things which are before us and the work which is given to us and the needs and the possibilities of our following that work. We never build larger and better than the pattern that is shown us in the mount.

This scheme of missionary enterprise and character building that our art department has placed before you does give to you this idea of enlargement. It shows to you your life work, not simply in your immediate surroundings, but in all the world. We are a world-wide people. We live in a day of world enterprises. You take the great commercial enterprises of this land, and you will find that they have extended their undertakings to all lands. The individual who does not look upon the world in this large sense is failing to grasp his place and to see his work in the world.

We need not only to think of the work, but we need to attempt it. We must begin with the work at hand. This is the work of our college missionary soci-

eties. Our mission bands in their study are becoming acquainted with the conditions in all lands. It is an education in itself, even if one is not expecting to be a missionary, to enter the study with these mission bands. They need to do the work, not in a theoretical sense, but in a practical way, and on every hand there are opportunities for such work. We can pray for others, we can care for and visit the sick. We can do all the works of the gospel here and now.

Now it is the attempting of these things that enables us to reach them at last. When an individual attempts a thing, then he expects it and he must put into his expectation that energy that will win success. "Whatsoever thy hand findeth to do, do it with thy might." The individual who is expecting these things is he who realizes them. No good work was presented to the apostle Paul, but he was ready to undertake it. God gave to him a vision of the needs of Macedonia, and he at once asked to go thither. Listen to his words at the close of his life: "I have fought a good fight, I have kept the faith, I have finished my course,"—a work completed, a work realized. I believe it is possible for every young man and woman to come to the place where they do indeed realize and accomplish that which they have undertaken.

Now I see in this scheme before us here on the wall all these things. I see the contemplation, I see the thoughts of the loftiest ideals and purposes that can be given to an individual, I see an inspiration to attempt these things. We can not view these pictures day by day without having ideals aroused—ideals which under God we may realize. Let us never forget that highest of all ideals, the prize of the high calling of God in Christ Jesus.

Young People and Missions

(Concluded)

[From an address by Prof. H. R. Salisbury in the Missionary Volunteer Institute, March 6-11, 1911. The first division of Professor Salisbury's address was devoted to the home phase—young people here, "reading of missions, writing to missions, praying for missions, and going to missions." It was reported in part in last month's MESSENGER. His second division, from which the following is taken, was devoted to the foreign phase—young people in the mission fields.—Ed.]

We must have young people for foreign missions. The first burden bearers we had were the youngest that went out. As a young man, Robert Moffat went to South Africa. After he had been there eight years and hadn't a single convert, he sent for a communion set. Why did he send for that?—Because he wanted to show God his faith. Before the communion set got there he had some converts.

As a boy, John G. Paton, who died three years ago this spring, went from Scotland to the South Sea Islands. There are very few lives like his. He was taught that into that third room father went at noon every day to be alone with God; and so the children kept away in their play, and looked with reverence at that place, and were quiet from twelve to one, because father went in there. One day this voice came to Robert: "My father walked with God, why not I?" That was the thought that sent John G. Paton to the Pacific islands, where he stayed through all those troubles and perplexities.

There are certain reasons why young men can be used in places where older men can not. When it comes to organizing a field, or directing a field, or superintending a field, I do not hold that it should be a man of years who has had experience either at home or abroad, a man who has been in conference work, who has been years in this message and has seen it in its different phases. But a young man twenty years old can go out and learn those languages with a rapidity that a man forty years old

can't conceive of. I know a man who was in China five years before he could preach at all. I just had a letter from Fred Lee a few days ago, and he said, "Minnie and I have been in China just one year to-day, and last Sabbath I preached my first sermon in Chinese." I call that the gift of tongues. I could not do that thing, but the mind of the boy can more easily grasp those languages, especially if he has had languages at home, so that he can get hold of those languages and develop them and use them. There are places to-day where we are wanting to send young men and women where the languages have never been put into grammars or into writing. Brother Carscallen, laboring among the Kavirondo people in Central Africa, writes: "We have issued the only piece of Bible that the people have ever read. We have the only grammar, the only dictionary." The dictionary, made by a little typewriter that the Seminary boys bought and sent out, contains 3,200 words, so that the people of Berlin are taking notice of it and are asking us to furnish them with material for further research in the tongue; and the foreign Bible societies have asked us to send our Bibles, and are now printing the Bible in that tongue.

A young person can go to those fields and can become acclimated without the danger to health that an older person experiences. He can go there and perhaps have the fever once or twice, and afterwards become more accustomed to it, and can live there, for most of these diseases can be thrown off if a man is strong and healthy. The young men and women in health and strength and vigor can live most any place. I found that out when I was down recently in British East Indies. We have a man now who is working in Trinidad, and he said, "I will go to British Guiana." He had gone through fever after fever, and he had worked down toward those places until he was practically immune.

With the rapidity with which the work

is going at the present time, we need young men and women who can fit into the customs and manners of the people. I have found men in those countries who had gone over in middle life, and who had been there five or six years, and, some way, they had never been able to shake off the environments of home. They use the same expressions they did at home. They act just as they did at home, and can't associate, co-operate, or affiliate with the people there. You take a young person and send him over there, and in a little while he becomes one of the people. A young man or woman can fall into the native diet, and can soon get used to the dress, the customs, and the manners.

The last part of this message is to be much more strenuous and hard than the first part. There remain yet for us the harder countries, the harder languages, and the greater hardships. That is where we want to send out these young men whose backs are strong for hardships, and then the message will soon close. Yes, give us young men and young women for missions, and in a little while from now there will be little lights burning all over this world, ready to increase and illumine every dark corner of the earth. All who look for the light will see it and be saved.



The Standard of Attainment and Missionary Volunteer Reading Course*

ORREL L. GRAHAM

The standard of attainment and the reading courses are two of the most important lines of work in connection with our Young People's Department. In the standard of attainment it is planned to give a training in the fundamental doctrines of the Bible and in denominational history. The object of this course is threefold,—to promote devotion, to facilitate education, and to encourage service. It gives a fixed goal of attainment for our young people. To do effective service, we must possess a certain

amount of knowledge. This course furnishes the opportunity for obtaining essential knowledge for conducting Bible-readings and doing effective personal work. It is designed to help our young people to become able to rightly divide the "Word of truth." Not only is the standard of attainment a preparation for active service, but it also gives an incentive for higher attainment in the same line.

There are various reasons why the standard of attainment should enlist our interest. Time is rapidly passing. The conflict with the powers of evil is becoming more intense. We must be familiar with every detail of our faith. Our only safety lies in being rooted and grounded in the truth.

The reading courses are given as a means of mind and heart development. To-day we have inexhaustible resources for securing a thorough education from the printed page. The world is also flooded with undesirable and pernicious literature. The books of these courses are selected from those which are most helpful and inspiring. The systematic study of three such books yearly will be of great value to any one.

The Missionary Volunteer courses are selected by our leaders in education and service. They have the best interests of our young people at heart. The books meet both the spiritual and the intellectual needs. They are chosen with the view to inspire love for the best reading and to give encouragement in Christian service.

While the courses are designed for all our young people, they are especially helpful for those who can not attend school. If you can not be in school, yet desire a broad education; if you are desirous of serving your Master, either at home or in a foreign field, and the way seems altogether hedged up, you can avail yourself of the opportunity presented in these courses. By this means you may secure, through untiring effort, an invaluable training for your life's work.

* A resume of a talk given by Eld. Meade Macquire, Mar. 8, 1911

The Field Study Groups

The last mission study group to be formed was that of the Southern Mission Band.

It held its first meeting January 28, 1911 with Lincoln Black as leader. The membership has continued to increase until at the present time there are twenty members. The room is nearly always full because there are so many visitors.

A program committee was appointed, and some of the different subjects discussed by the members of the band have been: "The Work of the Madison School," "What Has Been Done in the South," "What Is Being Done Now," "What Might Have Been Done," "The Work among the Highland Whites in the Past," "The Race Question," and "The Medical and Canvassing Work in the South." The Testimonies were carefully studied in connection with these subjects.

The Band gave a program at the Young People's Meeting held on Sabbath, April 22. The papers and talks showed the need of more workers in the South.

Correspondence is carried on between the members of the group and the workers in the southern states, and many interesting letters have been received. These are read at the meetings of the band.

Some say that this band is in its first love. We sincerely hope it will always remain there.

DAISY H. BURNS



The Spanish Field Study Group has had an average attendance of ten or twelve. At first there were two groups, one on Mexico and the other on South America. About two months ago it seemed best to join our forces. Although our work has been somewhat interrupted for various reasons, and especially by the quarantine, we have

had a good interest. Different members have drawn outline maps and conducted quizzes on the geography of Mexico, Central America, South America, and the West Indies. Our principal workers in each of these countries have been named and located. A few programs have consisted in round-table readings from Wells' "Into All the World" and Brown's "Latin America." At one time, Mrs. Rowell told of her experiences in Mexico; at another, Miss Josephine Schee, who had just returned from the same country, told of her trip. At this and other sessions, curios and views of Mexico were shown and explained. We trust that the interest shown in the band may materialize into many workers for these needy fields.

L. L. CAVINESS



The Japanese Mission Group began its study late last fall. It has been compelled twice to stop its meetings because of sickness. Still we feel that our efforts have been more than repaid. As a basis of work, we use the book, "Sunrise in the Sunrise Kingdom." The study of the peoples, customs, scenery, and history of this little island kingdom has intensified our interest in it. Truly, "knowledge awakens sympathy." Our membership is now about seven. While we are made sad by the death of one of our members, Miss Halverson, we are led to desire a complete consecration for the finishing of God's work, both in the home and in foreign fields.

O. L. GRAHAM



To study the religion, customs, and characteristics of one-seventh of the world's inhabitants has been the plan of the Moslem mission study class. Last fall we studied the life of Mohammed, the doctrines of Islam, and the general statistics of the Moslem world. We then took up Moslem countries in detail,

spending most of the time on Arabia. For this we have used Dr. Zwemer's book, "Arabia, the Cradle of Islam." At the monthly meeting of the Foreign Mission Band in February, we gave a program covering our fields. We greatly appreciated a talk given by Professor Salisbury during the recent convention, on the needs and lack of workers from our people in the Moslem countries.

M. M.



The Question for All

E. M. OBERG

What am I going to do this summer? is the question which confronts every student as the school year draws near its close. Many doors are open to the enterprising young man and woman.

Consecrated young men and women are needed to scatter the tons and tons of denominational literature that are being published every year. "This is the very work the Lord desires His people to do at this time. Where there is one canvasser in the field there should be one hundred." These statements show that the canvasser is surely doing a work for God.

Records that have been made in the past prove that while the student is helping to spread the message he can also make enough to carry him through school. Many students have gone out into the field and earned scholarships in only a few weeks. "What man has done man can do."

In order to help the students do more efficient work in the field, a canvassers' institute will be held at the college May 12-24. Two union conference men, C. G. Bellah and F. E. Painter, will be here to give valuable instruction.

It is hoped that many will avail themselves of the opportunity of attending the classes and will feel the responsibility which rests on each one to do his utmost to magnify the cause of Christ.

Still Calling

C. L. PREMIER

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, buy wine and milk without money and without price."

Does that mean me? and have I responded to the call? These are questions which should call for the earnest consideration of every one of us. Sometimes I wonder if we really believe that the Lord is continually calling for us to come to Him, or if we believe that He only visits us at times, such as the week of prayer. But Christ says, "Behold, I stand at the door and knock." Now, this moment, whether I am thinking of Him or am turning Him coldly away, He stands there knocking, and giving the blessed invitation, waiting for me to respond and let Him in. Have I done it? If not, the invitation comes to me anew, "Come ye to the waters." If I still refuse to partake of the satisfying portion, the question is put to me, "Why do you spend your labor for that which satisfieth not?"

Dear fellow-students, let us not put these questions off any longer. Let us not keep Jesus waiting in the cold for a reply. All those who have let Him in are glad of it, and are enjoying His company. They have been praying all year that all who have not let Him in may do so. They want all to enjoy what they are enjoying, and to rid themselves of the experience which they know is dissatisfying.

God will not force us to turn to Him; but now, as the invitation comes, and as the tender, pleading voice is heard without, let us voluntarily "call upon Him while He is near." Let us "hearken diligently unto Him, and eat that which is good, and let our souls delight themselves in fatness."



General



Esperanto, the International Language

LOUIS A. DAHL

Esperanto is an artificial language, invented to be used as an easy method of international communication. It has never been the purpose of its advocates that it should supersede the national languages, but rather that it should supplement them. The world has been growing smaller because of the development of modern methods of transportation and communication, and through the formation of international organizations in every field of human effort. The Esperantists aim to put the finishing touch to this tendency toward world federation by supplying a language which is fit for international use.

At first thought, it might seem that almost any language would be fit for use as an international language, an agreement between the nations being the only step necessary to make it international. But the difficulty of learning languages makes the step a hard one, and it is doubtful whether such an agreement would ever be made. Until millions demand such a step, the governments of the world are not likely even to consider it. No language, then, will ever become international, unless it is capable of becoming so without any governmental aid. It is not a question, therefore, of obtaining help from the powers that be, but merely one of inducing millions to study the language and to help in its propaganda. With any national language the problem is hard; with Esperanto it is easy.

The problem is easy with Esperanto, because, notwithstanding its exactness and flexibility, it is so remarkably easy to learn that it is taken up as a fad by those who do not consider it seriously, and seriously by those who do not consider it as a fad. For those who con-

sider it seriously, it has, among others, the following advantages:

(1) It is valuable as a preparation for the study of languages, because it is practically non-idiomatic, and gives one a conception of the general grammatical principles running through all languages. (2) It can be taught to children long before they are old enough to make a thorough study of other languages. (3) It can be made use of as an international language before ever becoming universal, since any international association or convention can establish its use among its members without requiring more than a few weeks of study. (4) Once learned, it is never forgotten.

Esperanto is already international, having reached every part of the world. It is no longer dependent upon the self-denial of its supporters, as it is now a paying proposition to publish books and magazines in the language. With the enrichment of its literature, it is becoming more and more worth while as a study. It is bound to grow, and with its growth it will add to the intensity of the times in which we live.

Esperanto was invented in 1878 by Dr. L. L. Zamenhof, a Polish Jew. Other attempts had been made to create such a language, but Dr. Zamenhof was the first to be successful in inventing one that is really practical. His method differed from that of his predecessors in that he borrowed his words and his grammatical principles from national languages. His knowledge of languages enabled him to choose the best points from the various languages of Europe. It is easier to decline an Esperanto noun than an English noun. It is easier to conjugate an Esperanto verb than a Scandinavian verb. Its spelling is more phonetic than the German, since letters in combination have the same sounds as when alone. The placing of the accent

is as unchangeable as the laws of the Medes and Persians. Its vocabulary is easy, because one recognizes so many of the roots, and because its system of word formation multiplies the efficiency of a small vocabulary.

At first, Esperanto was not favorably received, as much prejudice had been aroused by the failure of Volapuk, in spite of a strong financial backing. Today, however, Esperanto is recognized to an extent which seemed impossible a few years ago. Six international Esperantist congresses have been held, in which all discussions and business have been carried on in Esperanto; thus its practicability has been demonstrated. The sixth congress, held last August in Washington, D. C., was attended by delegates from twenty-two governments, including government representatives from twelve. Over eighty Esperanto periodicals are being published, representing thirty-six nationalities. Many of these are official organs of large associations. The progress has been most rapid in Catholic countries, on account of the pope's favorable attitude. The First Catholic Esperantist Congress, held at Paris in March, 1910, was attended by delegates from twelve countries. According to *Espero Katolika*, the organ of the Catholic Esperantists, the pope not only personally examined and approved the program, but he also gave plenary indulgence to all members of the congress.



Out from Exile

A. C. CHRISTENSEN

Four weeks of solid confinement have passed, and most of the exiles on the upper floors of South Hall have been liberated, after a thorough examination by the health officer, Dr. Rockwell.

In looking back over those four weeks of seclusion, we recall varied experiences, some of which were fraught with thoughts of pleasure and comparative satisfaction, and others with feelings of sadness, mingled with fear. We were glad for the kindness and interest mani-

festated towards us in so many ways by the faculty and students. We were made sad by the loss of one of our number; but through that we came to realize human frailty more and the uncertainty of life.

The close quarantine which was kept on the third and fourth floors of South Hall would naturally contribute much to make our stay monotonous and dreary, if not unbearable. But not so, for the many acts of kindness shown us by friends did much to dispel the gloom and make things pleasant. Some of them sent flowers, some wrote letters, and others sent messages of cheer and good wishes. One of the lessons we all learned was that of appreciating our friends more. Some one has said, "Friendship is the privilege of private men, for wretched greatness knows no blessing so substantial;" and all through the recent epidemic this blessing was showered upon us as patients in a large measure.



Dr. D. H. Kress spoke in chapel Tuesday morning, May 2. He briefly sketched the development of the health work from the days of Joseph Bates, the first Seventh-day Adventist, to the present time, when our sanitariums are in a thriving condition. He said that, while the average age of men in civilized countries has been lengthened, by increased knowledge of medical science and sanitation—from twenty to forty years in the past three centuries—still constitutional diseases are to-day on the increase. This is due largely to the astounding increase in the use of alcohol, tobacco, tea, and coffee. "My people are destroyed for lack of knowledge." The medical work is closely connected with the evangelical work. It is our duty to engage in both, and thus teach people to prepare for Christ's coming.



"The call of the hour is service."

In Memoriam

Winifred Halverson, Deceased April 5

There is something sacred about death, something that makes the memory of the one who has been taken from us stand out more vividly than before. When viewed through deep shadows, the glimpses that we get of the life of the loved one in the intimacies of everyday association take on new meaning.

The friend whose loss we mourn was one who was loved by all who knew her. The gentleness and sweetness of her life made it beautiful. There was constantly going forth from her a quiet and unconscious influence,—an influence that was felt rather than seen or heard. Hers was a life that radiated blessings, yet the blessings were dropped so silently that no one knew whose hand had dropped them. There was always a bit of cheeriness and a kindly word and smile in passing.

She found her greatest pleasure in giving pleasure to others, in forgetting herself and losing herself in their lives. This glimpse into the unselfishness of her life shows us something deeper and richer than we have known before. We live absorbed in the daily life about us, thinking only of our own little world, forgetting the ties that bind us to one another. Suddenly one loved among us is stricken down. Then it is that we begin to look out of that little world to the greater things beyond; then it is that we feel something of the power of a quiet Christian life. In a truer and a deeper way than she knew, shall the words and deeds of our friend live in the hearts of those who loved her.

We do not know why a life of such power and possibilities should be taken now. We only know that He has willed

it so, and His is the best possible plan for every human life.

If those of us whom her life has touched, in the church, in the prayer bands, in the classes, and in a more intimate way, in the home;—if we can get into our hearts something of the earnestness, faithfulness, love, self-forgetfulness that were so manifest in her life; if we can let our hearts and hands be ready to meet the needs of those with whom we come in contact, touching their lives as she touched ours; if we can, in consecrated service, live our lives truly unto the Lord; then will her life, lived over in our lives, accomplish God's purpose for it and we will know that His plan is best.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening
When it floats among the trees.

"Dearest sister, thou hast left us!
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

"Yet again we hope to meet thee,
When this mortal life is fled;
Then, in heaven, with joy to greet thee,
Where no farewell tear is shed."

BY ONE WHO LOVED HER.



Winifred Violet Halverson, the oldest child of Halver L. Halverson and Mary Halverson, was born in Litchfield, Minn., April 8, 1890. She finished the eighth grade in a little country school near her home, and took special work in stenography. At the age of thirteen she was baptized, and enrolled as a member of the little Seventh-day Adventist church in Litchfield. Since the day of her conversion, she enjoyed a calm, quiet, constant Christian experience. In the spring of 1909, she was graduated from Maplewood Academy, Maple Plain, Minn., and the following fall was enrolled in the literary course at Union College. As a member of the

class to be graduated in 1912, she was ever a faithful, conscientious, and successful student. She was one of the first to be taken down with scarlet fever. In a few days, a number of complications set in, causing a rapid weakening of her system, from which she was unable to rally. She fell asleep Wednesday, April 5, at 11 o'clock, P. M. Everything that could be done had been done by Dr. Butterbaugh and the consulting physicians, with the aid of her mother, Mrs. Goude, and the attendants, to save her life, but without success. Messages of comfort and flowers were sent to her bereaved parents. Her loss is keenly felt, but those who mourn are comforted by the knowledge that she was faithful unto the end. The body was taken to her home, and the funeral services were conducted by Elder Kuehl, Tuesday, April 11.



An Instance of Answer to Prayer

ELSA NORTHRUP

I have always heard my Grandmother Curtis spoken of as "one of the best women that God ever made." The secret of her power lay in her childlike confidence in her heavenly Father. She believed that the infinite God is just as willing to help us in the petty trials and difficulties that often annoy us like swarms of gnats, and cause us worry and heartache and discouragement, as in times of great affliction.

Her life was full of care and trouble, and the hardships and privations of poverty, that sapped her physical strength, brought her to an early grave. But, although she has been resting for nearly half a century, the bright radiance of her life of trust is still glowing in the hearts of her children and friends.

My mother, who was ten years old when grandmother died, has often told the following incident that reveals her mother's belief in God's care for the

comfort and happiness of His children.

"It was during the Civil War, and our family suffered the extremes of poverty that so many others did in those troublous times. We lived ten miles from town, and father was gone from home with the team of mules much of the time. One day we lost mother's hair comb, and, although we made diligent search, we were unable to find it for two weeks. It is hard for you to realize what such a loss meant to us. There were five girls of us to be got ready for school every day, and it was impossible for mother to keep our heads clean and tidy without a comb. There was no way to get to town, and, even if there had been, there was no money with which to buy a new comb, as such articles were expensive in those days.

"One day, after we had searched everywhere, mother said, 'God knows where that comb is, and we need it, and He has promised to supply all our needs. Let us ask Him to show us where it is right now.' So we kneeled, and she prayed. When we arose, she asked us to help her pull the heavy bureau out from the wall, and there was the comb, caught between the logs of the wall. She said that God had impressed her where to look while she was praying. Then we regretted that we had not thought of God before. Could He not have shown us the place before?"

How often we carry burdens of worry and care, while our heavenly Father is waiting close by, and we do not give Him a chance to help us until our own backs are breaking beneath the load! He says, "Be careful [anxious] for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."



Who is Who



Mrs. Scoles is visiting her son, Ellet. She expects to be here all summer.

Tuesday afternoon the whole school, armed with knives and baskets, engaged in a dandelion hunt on the campus. After a very successful afternoon's work, refreshments were served.

Mr. Rudge, of the firm of Rudge and Guenzel of Lincoln, spoke last Wednesday morning at chapel on the subject of "Loyalty." Being a man of wide experience commercially, Mr. Rudge was able to show by a number of instances the great importance of loyalty. He especially urged that we should be loyal to our school, to our president, to our teachers, and finally, to ourselves.

At the chapel exercises on Thursday, Miss Marie C. Brehm, a prominent temperance lecturer, gave a very interesting address on the temperance question. She showed that alcohol is a poison, and that its effects are very fatal, for it clouds the brain, dethrones reason, causes temporary insanity, and makes men criminals that would otherwise be good citizens. One argument in favor of saloons is that they pay large licenses, but for every dollar that saloon men pay for license, the people have to pay twenty-one dollars to care for the products of saloons. Statistics also were given which showed that more money was spent for liquor than for any other one thing. Miss Brehm was applauded by very enthusiastically by the students, and at the suggestion of President Griggs, all the students rose to their feet, thus showing their appreciation of the address and also their loyalty to the cause of temperance.

Inor Nelson has gone to live on his claim in Sterling, Colo.

"Don't know when I've enjoyed a number so much as I did the Missions MESSENGER. It was great."—Agnes Lewis.

Mrs. L. A. Wilson, who has been with her son, Howard, the past year, returned to her home near Emmett, Idaho, April 30.

Miss Alma Graf, of Berrien Springs, Mich., graduates from piano and voice this year. She gave a recital from Schubert, April 22.

Mrs. Irvin Blue went to Tekamah, Nebr., April 26, to spend a week on the farm with Mr. Blue's parents. We wondered why he had been so blue.

Miss Emma Christensen, of Elk Point, S. Dak., has renewed her subscription, and writes, "I certainly appreciate this bright, spirited, interesting paper, and always look forward to its coming."

One of the most profitable programs of the year was given in the chapel the evening after the Sabbath, April 22. A demonstration of a tent-meeting, a Bible-reading in a young ladies' club, and a pastoral visit showed that the Bible Seminars have been doing an excellent work.

The floriculture class is busy getting the flower beds in shape to put in the flowers. A few flower beds and shrubs will take the place of the old rubbish north and east of the power-house. The beds in front of South Hall are to be changed. The last week of school will be spent in planting coleuses, geraniums, cannas, amaranths, and other flowers.

Elder Meade MacGuire paid the college a visit last week, while on his way to his home at Loveland, Colo.

Elvina Jensen spent a few days visiting friends in Union. She was on her way from Denver, Colo., to Attleborough, Mass.

Messrs. Charlie Williams, Carleton Thompson, John Strahle, and A. N. Anderson have taken up claims near Sterling, Colo.

Marie Hough, who was formerly a nurse at the sanitarium, spent several days in town on her way to her home in Minatare.

Ruby Wiseman has been compelled to drop her school work, and is staying at the sanitarium, where she has undergone an operation for an infection in her foot.

A memorial service for Winifred V. Halverson was held in the College View church, Sabbath, April 29. The obituary was read by Elder Burg and suitable music was rendered by the College orchestra and choir. In words of tender sympathy, yet full of courage, President Griggs then spoke to the students and other friends assembled. The stern reality and seriousness of life and the consequent need of daily consecration to God were emphasized, and also the fact that the student who is consecrated, and who is preparing for the great work of life, is doing service which is just as acceptable to God as that of the missionary in a foreign field. Those of us who are permitted to remain should renew our courage and endeavor with a firm determination to make each new day's accomplishment surpass that of the past, or, as expressed by the poet:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

Edna Schee, who has been teaching a colony school at San Pedro, Mexico, is expected home this week.

A music and oratory recital was given Saturday evening, April 15, in the college chapel.

In a few days we will be out in the wide world. Let us do our best to bear witness to the good we have received from Union College.

A musical entertainment was given Thursday evening, April 20, at the sanitarium gymnasium. Miss Alyse Swedberg gave a special piano solo, and Mr. Jess Fair sang several solos. Mrs. Emil Starek, of St. Louis, gave several readings.



A Visit to Cotner

LEO THIEL

The second session of the Cotner-Union Congress was held at Bethany, Monday, May 1.

About twenty Unionites were favored with invitations, and seventeen—counting Marcello—took the three-fifty car, arriving an hour later.

Their committee met us, and we saw the last two innings of an exciting baseball game, between Cotner and Tabor. The game was close, but our hosts lost three to two.

The ball game finished, the party was shown through the Cotner University building, going from there to the gymnasium, where a May-day festival was being held. Here a luncheon was served, followed by the May-pole dance. The party was then shown through the Christian church. The Cotner folks are justly proud of their church. The remainder of the evening was spent at Miss Turner's home, where two hours passed all too quickly.

Our crowd arrived home at midnight, tired, of course, but not too tired to repeat, time and again, "Those Cotner folks certainly know how to entertain."

Harry Hilliard is farming at his home in Colina, S. Dak. He expects to take up a claim in the fall.

Donald Smith left Monday, May 1, for South Lancaster, Mass., where he will connect with the South Lancaster Printing Co.

Bruce Shaw and wife and baby have been visiting in town for several days. Mr. Shaw has gone on to Kansas, where he will engage in work in the Western Kansas Conference.

A temperance program was given in the college chapel, Saturday evening, April 29. The orchestra gave a half-hour recital before the program.

Mr. C. C. Morlan, canvassing agent of the Southern California conference, writes that they have been conducting a canvassers' institute at the Fernando Academy with a class of thirty-six. He also writes that he was "specially interested in the Missions number" of the MESSENGER.

THE NEW RESTURANT

We handle the best Candies, Ice Cream, Soft Drinks and Lunches. M. J. TOBIAS.
Phone, Auto B 130.

Manual of Hydrotherapy

by Mrs. P. A. Field. Now off the press and ready for distribution. Copies may be obtained at 3622 Hawthorne Ave., Omaha, Nebraska. Price 75 cents.

MR. COLLEGE MAN

For commencement get her a Union College Pennant and give her something good to eat at **The LYMAN PHARMACY**

TYPEWRITERS

ALL MAKES

Sold, Rented, Repaired, Exchanged

We can give you a genuine bargain in a rebuilt or slightly used Typewriter. Easy terms. If rented, rent will apply on purchase price when purchased. Machines shipped to any point for free examination. We are state distributors for the **L. C. Smith & Bros.'** Writing-in-Sight Typewriter. If you are thinking of purchasing a new machine, get our free circular giving full description of this wonderful machine. Send us a post card for our special bargain sheet of rebuilt machines, or call and examine our stock. We will save you money. Two year guarantee with every machine sold.

B. F. SWANSON CO.

(Incorporated)

143 South Thirteenth Street, Lincoln

AUTO PHONE 2080

BELL PHONE 1299

We Can Fit
YOU

In Just the Hat,
Shirt, or Under-
wear that You
Want. 1325 O St.

Fulk
Furnisher & Hatter

Auto 2401

Res. Phone 5524

Dr. Edward A. Hanna
DENTIST

Rooms 200-201
Ganter Bldg.

12 and O Streets
Lincoln



J. H. Hukill

Exclusive Optician

Fits Glasses Not Bald
Heads. All work Guar-
anteed as Represented.

Burlington Block
LINCOLN, Nebraska



Have your
Spring Suit built
to *your* form
Individually for you

Do not adopt something made
to fit anyone. Our way **costs**
no more. We are always
pleased to show goods whether
you buy or not. Be sure to
see our specialty line at **\$15.00**
a suit. No better value any-
where for the money.

College Tailors

Auto Phone 84
Bell Phone A 1953

COLLEGE VIEW, NEBRASKA

DANGLER LINE

Blue flame wick and wickless
Kerosene Oil Stoves. Also! Self
Generating Gasoline Stoves.
See Our Line before Buying.

*Groceries,
Dry Goods,
Shoes,
Hardware,
Paints & Oils*

Phone Us Your Orders
Four Deliveries Daily

Respectfully

HATFIELD & CO.

Auto 64

Bell 1563

THE EDUCATIONAL MESSENGER

Representing the Educational Department of the Central Union Conference of Seventh-day Adventists

Published monthly by the Central Union Conference, College View, Nebraska.

To Subscribers:—Terms 75 cents a year (12 numbers) for the United States and Canada, and one dollar to foreign countries. Paper stopped unless renewal is received within three weeks after close of subscription. The coming of the paper is evidence your money has reached us safely. Address changed on request. Make remittances to EDUCATIONAL MESSENGER, College View, Nebraska.

Ad Rates: Advertising rates furnished on application.

Application is being made for entry as second-class matter.

Board of Managers

A. C. Christenson	President
Ruby McGee	Secretary
E. C. Blue	Treasurer
A. N. Anderson	Editor-in-chief
Blanche Noble	
Mary Moore	Associate Editors
H. U. Stevens	
Geneva Dawson	
G. Clinton Hankins	Business Manager

For Fine Watch Repairing

Call on S. A. TIPTON
At the Post Office

W. E. A. AUL

will look after any property, trusted with him to sell or rent, just as faithfully as it can be done. Those desiring to buy or rent College View property should see him or write him before making a decision.

HERRICK & SPENCER

REAL ESTATE and INSURANCE

Houses and Lots, Vacant Lots, Acreage Property
Some of the Best Farms in Lancaster Co.

WRITE US

COLLEGE VIEW, NEB.

C. A. TUCKER

Jeweler

LINCOLN

S. S. SHEAN

Optician

NEBRASKA

1123 O STREET

We Sell the Standard Oil Co.'s

BLUE FLAME OIL STOVES

Absolutely Guaranteed

Our MOTOR WASHING MACHINES

Are the EASIEST running machines on the market

Lawn Mowers from \$3.75 to \$10.00

Our White Clad Refrigerators

are the Best to be had

R. A. HARVEY, College View



Union College

A Christian School

With well-equipped College, Academic, Ministerial, Normal, Music,
Medical Preparatory, Business, Stenographic, and Industrial
Departments. For full descriptive catalog address

UNION COLLEGE

College View, Nebraska