

...The...

Educational Messenger

An Exponent of the Theory and Practice of Christian Education

Vol. 3

COLLEGE VIEW, NEB., JUNE 15, 1907

Nos. 11 & 12



The Class Day Exercises

Dedication

To the youth, both man and maiden, vigorous, brave and influential;
Filled with never daunted courage in the path of duty's marking;
Loving truth, and striving upward with far-reaching aspirations;
Happy, joyful, cheerful ever in whatever circumstances;
That their hearts might thrill in prospect of the message they must carry,
That God's call might now be sounded and His glorious coming hastened;
Lovingly to you, these pages, with the thoughts you find indited,
With our hearts aglow with ardor, we inscribe this dedication.

—*W. A. Yarnell.*

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Editorial

OUR COMMENCEMENT NUMBER

The present issue of the MESSENGER is devoted to the Commencement Exercises of Union College.

These exercises consisted of the Baccalaureate Sermon, by E. R. Palmer, Mountain View, California; the Commencement Address by Prof. B. G. Wilkinson, Washington Training College, Takoma Park, D. C.; and the papers and addresses delivered by the members of the graduating class at their Class Day Exercises, Sunday evening, May 19.

Taken together they form a valuable treatise on Christian Education in general and the work of our denomination in particular; and being prepared from the standpoint of youth, they appeal strongly to our young people. Hence we devote an entire double number of the MESSENGER to the publication of this matter, believing that nothing could be more in keeping with the object of the paper or of greater interest to its readers.

Copies of this number will be mailed at ten cents each; in quantities of ten copies or more, five cents each. Will not our friends assist us in meeting the

expense by giving the Commencement Number a wide circulation? Send for a quantity and give them to young people whom you would like to interest in education. Or, if you prefer, send us ten addresses and fifty cents, and we will mail copies to them direct. Address the EDUCATIONAL MESSENGER, College View, Nebr.

The next number will be dated July 15.

CLASS OF 1907

The class of 1907 consists of sixteen members—four from the German Department, two from the Swedish, three from the Music, one from the Normal, and six from the College. In ability, in Christian character, and in loyalty to the principles for which the College was founded, it comes behind no preceding class. All its members are Christians and Seventh-day Adventists. Nearly all were engaged before their graduation to labor directly in the cause of the Third Angel's Message. Below we give their names, addresses, courses of study, and future work so far as now known:—

German Department

John F. Simon, Nekoma, Kansas. Enters the ministry among the Germans of Iowa.

Henry Willers, Oldenburg, Germany;

Goes as a missionary and minister among the German population of Baltimore, Md., or the Canadian Northwest. Not yet decided.

Robert C. Reimche, Menno, South Dakota. Pursuing a medical course at the University of Nebraska.

Adam F. Schmidt, Shafer, Kansas. Engages in tent-meeting work in S. D. *Swedish Department*

Joseph H. Anderson, Worcester, Massachusetts. Enters Swedish ministry in his home state.

Adolph Johnson, Royalton, Minnesota. Swedish ministry in Nebraska.

Music Department

Ada J. Madison, College View, Nebr. Assistant teacher in School of Music, Union College.

Vera B. Wallace, Ladoga, Iowa. Remains in College View for study.

Irma E. Lewis, College View, Nebr., to teach Music and Sewing in Elk Point Academy, South Dakota.

Normal Department

Edith R. Shively, Woodburn, Iowa.

Goes home for summer. May return to finish College Course.

College Department

Harland U. Stevens, Creston, Oklahoma. Scientific Course, Bachelor of Science. Assistant in Science Department of Union College.

Matilda Erickson, Harlan, Iowa. Literary Course, Bachelor of Arts. Assistant Secretary Sabbath School and Young Peoples' Department of General Conference, Takoma Park, Washington, D. C.

Gladys E. Shufelt, Boulder, Colorado. Scientific Course, Bachelor of Science. Young Peoples' Work, Colorado.

Aural B. Jordan, Sutherland, Iowa. Literary Course, Bachelor of Arts. May return for post graduate work, or connect with Takoma Park Sanitarium, Washington, D. C. Not yet decided.

Winnie P. Hunt, Battle Creek, Mich. Scientific Course, Bachelor of Science. Sabbath School and Young Peoples' Work. Nebraska Conference.

Wm. A. Yarnell, La Mirada, California. Principal Mount Ellis Academy, Bozeman, Montana.

BACCALAUREATE SERVICE

Sabbath, May 18, 1907. 11:15 o'clock A. M.

Sermon by Elder E. R. Palmer, of
Mountain View, California

THE PROGRAM

Hymn No. 769	Congregation
"Jesus Saviour, Pilot Me"	
Invocation	E. C. Kellogg
Duet and Chorus	College Chorus
"By Thee with Bliss"—Creation	
Baccalaureate Sermon	E. R. Palmer
Hymn	College Chorus
"Lead Kindly Light"	
Benediction	B. G. Wilkinson

THE SERMON

Eph. 2:19 "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

I wish to speak to you for a few moments concerning God's Temple and His



A. F. Schmidt R. C. Reimche Vera B. Wallace Adolph Johnson Edith R. Shively William A. Yarnell Aural B. Jordan Henry F. Willers
Irma E. Lewis J. F. Simon Ada J. Madison H. U. Stevens Matilda Erickson Joseph H. Anderson Winnie P. Hunt Gladys E. Shufelt

builders. These words introduce the temple. I will read, also a few words concerning the Spirit and the attitude of the builders.

Judges 5:1, 2, as rendered in the American Revised Version: "Then sang Deborah and Barak the son of Abinoam on that day, saying:

"For that the leaders took the lead
in Isaeal,
For that the people offered themselves
willingly,
Bless ye Jehovah."

For nearly six thousand years God has been erecting a temple in this world. It is nearly completed. The finishing touches have only to be given; and it is our privilege to be co-workers with God in finishing the work, and presenting the building completed to the glory of God. The rapidity with which this work is completed depends upon how the leaders take the lead, and how the people offer themselves willingly unto God.

There are many such temples in our Father's house. Jesus said, "In my Father's house are many mansions." They are temples not made with hands. They are builded with principles of truth and righteousness, as wrought out in the lives of God's children, and these lives have been given a place in this temple.

All these temples are precious to God. This one which he is now erecting in this dark world is the most precious among them all. It is most precious because it has cost the most, because it has been the most difficult to build, and because it will have inwrought into its structure a variety of experiences which will manifest and magnify the truth of God and His righteousness.

This building, according to the description given in Ephesians, which I first read, is built upon the foundation of the apostles and prophets. This Word, the Bible, written under inspiration by the apostles and prophets, is the founda-

tion upon which this building is being erected—Jesus Christ himself, with His precious life, His love, and His sacrifice, being the chief corner stone; and the superstructure is being erected out of the experiences, the lives, the sacrifices of all the men and women who have fought under the banner of Prince Emmanuel since the world was made. This work is nearly completed. Only a few stones more are to be placed, only a few finishing touches to be given, and God's great building will be finished; and it is our privilege to become parts in that glorious temple.

We cannot all fill the most honored places. We cannot all be corner stones. We cannot all be pillars. But every child of God has a place. The Master Builder has a plan which covers every one, and by discharging our duty in the place that God has given us, we will fulfill our mission, and will occupy places of honor at the time of the last great dedication. May God grant that every individual here before me may find his place, and fill it well. Whatever our places may be, let us each take the share of the responsibility that falls to our lot. In this building in which we are assembled, every item has its place, and bears its share of the strain; so in God's temple every member has his place, and must bear his share of the burdens, responsibilities, and trials, if he would at last share in the glory of the reward.

Some of us may be corner stones, but if we are, it will not be because God has chosen us and singled us out from others to give us an honored position. O, no. It will be because, through His grace, under His training and His discipline, we have submitted to the polishing and refining and have borne the labors necessary to qualify us for that honored place; and if we should, through His grace and through His love, be able to occupy such a place in His temple, what a glorious privilege it would be. But we must submit to the

polishing now, we must submit to the plans and arrangements of the Master-workman.

The Psalmist says, "That our sons may grow up as plants in their youth, that our daughters may be as corner stones, polished after the similitude of a palace."

Permit me to leave the figure of a temple for a moment, and speak of the "plants that grow up in their youth." Why are our sons compared to plants? It is because a plant has life, and grows while it lives. The day that a plant ceases to grow it dies. While it lives it grows. It is because a plant has roots, which help it to stand upright, which keep it from moving about with every wind and every trifling circumstance, which enable it to stand steady in the storm.

This scripture says further, "that our daughters may be corner stones, polished after the similitude of a palace." This means that they will submit to the hard grinding, the blows of the hammer which remove the rough places, the sharp cuts of the chisel which cut off the unnecessary surfaces, and have thus become fit for a place as corner stones in God's temple. Some of us will occupy other places. We may be boards in this building. If so let us stand upright like the boards in the sanctuary. We may be nails, driven in out of sight where we are not noticed. Nails are used to hold the building together, to hold its parts in place. It may be our lot to help hold together God's temple while in building here in this world. If so, let us be nails driven in a sure place by the master of assemblies. We may be as the mortar—simply to fill the crevices. If so, let us be tempered mortar, that our walls may not be "daubed with untempered mortar," which in times of storm might fall, or the crevices open and let in the fierce winds of evil doctrine, and every such kind of storm with which Satan will

assail the truth of God during the last great conflict. So if only to occupy a humble place like that between the corner stones, let us be tried and true in filling such places.

We cannot all be corner stones. Perhaps we can be chink stones. In Central Park, New York City, some of you perhaps have seen the great obelisk, 109 feet high, brought from Egypt. It stands up there in the park one solid stone. Time, and perhaps the rough handling, has cracked off some of the corners of the base on which it stands. You may have noticed that there are small, tried stones fitted into those places so that the great stone may not move. Those little stones are of great importance. The great one could not stand without the small ones to chink it up and keep it from wobbling. It is so with the parts of God's temple. There are some great ones, as we are likely to regard them in God's work, and yet they have the weakness of human nature. They need tried men and women as chink stones to fit in the weak places and keep them steady. Our great men would not be strong were it not for the strong men and women in our churches who hold up their hands, and help to make their work a success.

We may occupy an exalted position like that of windows in the temple. If so, let us transmit the light and not retain it. That window glass which transmits the light perfectly cannot be seen. It transmits all the light. What you see of a window glass are its stains and imperfections. So if we are permitted to occupy a position like that in God's temple where the light of God must shine through us with all its brightness to a lost world, let us take heed that the stains and imperfections shall not retard the light and prevent it from shining upon the world.

Perhaps we may be doors. If so let us swing open to the needs of the great lost world. We may be pillars to carry

heavy burdens. If so, let us bear the burdens as pillars in the church, as men of God should bear burdens.

We each have our place. No matter how small our talents may be, or how few, each has his place in God's building.

I was impressed with this a few months ago, when with my wife, I visited New York City. I had heard much of the crowds that throng across Brooklyn Bridge from five to seven in the evening and from six to eight in the morning; and as we stopped near the Bridge, I said to my wife, "Let us go out and see how many people cross the bridge this evening." We went over to the station at the entrance, and asked a policeman where we might stand so as to view the crowd best. He said, "If you want to see the crowd go right into it. Probably they will carry you up the stairs and onto the trains. You may have to go to Brooklyn, but by the time you have been to Brooklyn and back again, you will know what the crowd on Brooklyn Bridge is." We went into the crowd. Fortunately we found a place, high up in the station, where we could watch the crowds go by. It was the most wonderful sight I ever saw. We stayed there for two hours and watched those nine lines of electric cars circle through the station on nine different tracks, the cars running on each track once a minute. Each car would fill before we could hardly wink, and be off and another one come in its place. Upstairs were the cable cars, five long cars in each train, filling every two or three minutes, and taking the people across the bridge. There were two carriage drives and one large, wide promenade for people on foot. To watch those cars hour after hour cross the bridge was a wonderful sight.

When the crowd had largely passed, we stood looking back upon New York City. There was Newspaper Row in plain sight, with its great buildings

each from twelve to twenty-seven stories high apparently every window lighted, and the employees at work just as busily as in the day time.

We tried to think as we talked the matter over together, of the organization, the perfect system in one of those newspaper offices during the twenty-four hours of the day, which enables all the complex work to be carried forward, from the work of the little news-boy up to the busy cares of the managers and editors. Then we tried to comprehend the work being done on the many square miles of that great city. And this thought occurred to me, it is done by every man and woman, boy and girl, employed, coming into his place at the right time, and each doing his little share of labor. Think of hundreds of thousands of employees carrying on the work of a great, modern city, and all that work starting in perfect order at a given hour in the morning simply because every man and woman, boy and girl, coming into his place at the right time, does his little share of work. Then multiply the business of New York by all the work of the United States; then multiply the United States by twenty, and take in all the world, and you have all the complex machinery of the wide world being run day after day, with its railways, steam-ship lines, and commerce, because each weak, insignificant man and woman, boy and girl, takes his place and does his share of labor.

Then I tried to think of the cause of God which must go to every nation, kindred, tongue, and people. I have tried to comprehend the complex organization in the United States,—the General Conference with all its departments, the union conferences with their departments, the state conferences, (how much is comprehended within a single state!) such as Nebraska. How great this work is! And yet it is hardly begun in some of these states. Try to comprehend the work

in one state, then think of all the states, then think of the great fields abroad, where the work has just begun as it began here forty, fifty, sixty years ago. Then think of the great fields where there has hardly been a beginning yet, and try to comprehend if you can the work that lies before us which must be done, and how necessary it is that every man and woman, boy and girl shall fit into his place and do that little labor which God has designed for him, and thus fulfill God's plan in the erection of this building.

But O, we can hardly wait! We wish for some great place at once. We can hardly take up the drudgery of to-day and do the work faithfully, and thus work out the A B C which leads to greater work in years to come. We are likely to murmur and complain because a position is not given to us at first in harmony with what we conceive our talents to be; and so we are likely to complain with the place the Master gives us. O, if we could only remember that the great Master Builder has it all worked out in his plan, and begin where we may, he will lead us by the shortest way to success and to Himself.

Four years ago when I first visited Washington, D. C., I passed a large tract of land in the city where all the buildings had been torn down, and the ground had been plowed and great ditches were being dug. There were hundreds and thousands of men employed there. I doubt if many of those men understood what they were doing. I did not understand it. I could not imagine what so many men were doing there, digging in the earth. Last autumn I visited Washington again. The tract of land looked very much the same as when I visited it first; and yet out of those deep ditches began to appear massive walls and other indications of a building. I inquired what they were doing, and some one told me they were building what was to be one of the

largest railway stations in the world.—the Union depot of the Pennsylvania and the Baltimore and Ohio Railways.

All those men had been working there for years beginning that work, many of them not knowing why they were working. They were simply receiving so much per day and working hard. But up in a little wooden building on the hill above the site of that growing structure a very insignificant looking place, there sat a man with all the plans of that building before him. He had figured out every square yard of earth to be removed. He had figured every square yard of concrete to be placed. He had figured every stone and every board and every nail. He had the plans laid out. He had the estimates all carefully made. He had a definite design in placing every company of workmen on that tract of land. He was the architect, the master builder. All were workers working out his plan.

So in the erection of this great temple that God is building in the earth, there is a Master Builder, an Architect, who from the beginning has drawn the plans and made the estimates. From the beginning he knew the cost. He put His life in the balance and worked out every detail, paid the price Himself, and made provision for every item in that building, which includes you and me. His part has been done so far as provision is concerned. It remains only for Him to go out into the market places and hire workmen to work on His building. And now He has been working for a long time, and the eleventh hour has come and He is sending out to compel laborers to engage in the service. He calls us to-day to take up our part of the work, and to fit into the plan as He has designed it, and hasten on the completion of this great and glorious work. With such a work as we have to do, with all its departments, there is

a place for every one. There is our evangelical work,—O how we need gospel ministers! There is no department of our cause more destitute than this. We need young men who will lay their all upon the altar, and devote themselves to the sacred ministry. Here is our foreign mission work. The great countries of the world are opening their doors wide for the gospel. Nations which have been practically closed because of their laws, their manners and their customs, against the approach of the gospel, are now throwing down the barriers themselves and inviting missionaries from all lands to come; and the calls are stern and earnest from every land; but where shall we find the workers to fill these many calls? Here is our medical missionary work needing young men who are willing to sacrifice in order to enter this department of the work. And let me say right here, we do not need in our medical missionary work young men who have simply ambitions for a professional life, a life of ease, or a life of great returns financially— we need men to enter the medical missionary work who are willing to do that work as the Master did from house to house, wherever necessary, to give their lives a willing sacrifice upon the altar of God's service. Here are our other departments,—our Sabbath-school Department, our publishing department, (And we can hardly call that a department; for the circulation of our literature is but the entire message in print. We may engage in all departments of the work in this capacity.) the religious liberty work, our school work, with its wonderful possibilities, our church school system developing rapidly every year, our intermediate schools springing up in all the states, our colleges at all points of advantage in the country, needing consecrated teachers who will lead our young people directly into the service of God. O, with such opportunities,

with such a great work, with the last sands of time rapidly running out, with the groan of a lost world ascending up to God, the call to us is imperative to give ourselves for the service. There is no other attraction in all the wide world that is worth considering. There is another line of work that should stimulate our ambitions. The Third Angel's Message holds out possibilities to satisfy ambitions of the highest sort. To become a child of God, to engage in His service, to become a builder in the great temple, to help finish the greatest work that has been instituted in the universe of God, to triumph gloriously with it in our day, is worth the ambition of any man or woman in the cause of Christ. And O, we invite you to the service! Those sweet words from Doctor Bonar ring in my ears every time I refer to the shortness of the time.

"'Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the
hours,
All must be earnest in a world like
ours.

"Not many lives, but only one have we,
One only one!
How sacred should that one life ever
be,
That narrow span!
Day after day filled with blessed
toil,
Hour after hour still bring in new
spoil."

I wish to say a parting word to these students, and particularly to this senior class. The privileges that God has given you in Union College are privileges not enjoyed by everyone. They are privileges which place upon you responsibilities which not everyone must bear. The cause of God requires leaders who can lead in Israel, not by virtue of their great authority or their wealth, or their ambitions, but leaders who can lead because they are men and women of God, whose all is upon the

altar. There are many men to-day bearing responsibilities in this cause who have not had the opportunities that you have had in this splendid school. The fact that God has opened the way for you to come here year after year, places upon you obligations which you must discharge to the fear of God. One of the saddest things we observe is that sometimes from our schools young people who have had such privileges drop out and devote their talents afterward to the work of the world. O, my young friends, we cannot spare you. God cannot spare you from His service. You cannot afford yourselves to be spared from the service. There is work, there is earnest work for every one to do, and God calls you to-day. You are just at the parting of the ways. Here are the lines of God's work stretching out before you. On the other hand are the broad paths of the world; here are the straight, the narrow ways that lead unto life, there are the ways to death. The narrow way is not naturally inviting. The outward appearance does not always attract our youth; but O, if you can only lift up your eyes and look beyond to that straight gate to which it leads to the possibilities of all the future beyond, then the attraction of the broad ways will be lost, and you will find infinite attractions in the self-sacrificing way of the gospel. It is our prayer to-day that this senior class shall stand for God, *everyone*. It is our prayer that this junior class shall follow in its steps, and if you spend more time in school, prepare only for the service of your Lord. It is our prayer to-day that every student in this school shall spend his time qualifying only for the work of God. There is no time to spend in any other way. Time is too short. Life is too precious. The work of God is too important. You cannot afford to spend your life in any other way.

And now, "Freely ye have received,

freely give." It is the law of life in the universe of God that you must give freely what you have received. In behalf of the lost world, God gave the most precious gift of His love. Jesus then gave Himself for us; and we give ourselves for the world. As the final result of this chain of munificence, this chain of gifts, the ransomed are brought home to Zion with songs and everlasting joy, which will bring a wave of glory back to God. Thus the circuit of glorious gifts is made complete, and comprehends all who find that true eternal life. O, we must be in the work of God! Outside of it there is only death. As soon as we cease to give, we die. You must take what God has given you here in this school and pass it on to others.

"Have you had a kindness shone?

Pass it on!

It was not given for you alone

Pass it on!

Let it travel down the years;

Let it wipe another's tears,

Till in heaven the gift appears,

Pass it on!

"Have you seen the heavenly light?

Pass it on!

Souls are groping in the night,

Daylight gone!

Hold thy lighted lamp on high;

Be a star in someone's sky;

He may live who else would die,

Pass it on!"

May God's blessing rest upon this class. May His blessing rest upon this school. May His blessing rest upon this Faculty as a benediction of peace and joy after the toil of another year. May His blessing rest upon this congregation to give each one that willingness which will make him strong in the finishing of God's work.

LEAD KINDLY LIGHT

Lead, kindly Light, amid the encircling gloom,

Lead thou me on!

The night is dark and I am far from home;

Lead thou me on!

Keep thou my feet; I do not ask to see

The distant scene; one step's enough for me.

I was not ever thus, nor prayed that thou
Shouldst lead me on;
I loved to choose and see my path, but now
Lead thou me on!
I loved the garish day, and spite of fears,
Pride ruled my will. Remember not past years.

So long thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those faces smile
Which I have loved long since, and lost awhile.

CLASS DAY EXERCISES

Sunday, May 19, 1907, 8 P. M. in the Tabernacle. Class Flower: Chatneau Rose.
Decorations in Class Colors—Reseda
Green and Old Rose.

MUSIC

The first number was a cornet solo, followed by a bugle call, to which the class entered in two files from opposite sides of the room. After the invocation by Prof. M. E. Kern, Prof. B. R. Shryock rendered an organ solo. The remaining selections are given in the places where they appeared on the program.

THE WORLD'S WORK

H. U. STEVENS

Perhaps there is no season in the school life of an individual which is anticipated with more profound interest, which is planned with more anxious solicitation, which is greeted with more intense joy than the time of his graduation. At such seasons deep impressions are made, new ideals and purposes are formed; and we take hold of life with a deeper interest and a firmer grasp.

For a number of years the class before you have labored and toiled together under the shelter of their Alma Mater. Our activities here have been confined largely to the class room, our study to text books. We have been in the germinating time and only to-day has the tender plant broken through the crust above it and obtained a glimpse of the world at large. Though our hor-

izon has been limited, though we have been traveling in the valley, yet our sympathies have spread beyond. We have been brought to realize something of the responsibility which rests upon the youth of to-day; something of the possibilities which lie before the young man, or young woman, who will take his stand for the cause of truth, determined to live with it, or die for it. We have been brought to realize something of the power for good which "our army of youth" would exert if they were rightly educated and disciplined. And it is to this subject that we would invite your attention this evening.

This is no idler's dream. The youth of to-day is the man of to-morrow. The training which he receives, the mould that is given to his character determines him as a factor for good or a force for evil. It makes him an honor to God and a blessing to humanity or a reproach to God and a curse to humanity.

That which determines the hands into which the affairs of men are to fall after our sturdy sires have passed from the stage of action, that which contains the weal or woe of the human race, the success or failure of its institutions, surely none will say is unworthy of our deepest interest and most intense effort.

To the average young man, as he enters upon life, there is doubtless no

problem which gives him more perplexity, and which he ponders with more solicitude than that which determines his place in the World's Work. It is perplexing because of the magnitude of the subject and multiplicity of avenues open to him. He is anxious because upon it his future career depends, and upon its right solution his success rests. But settle it he *must*, or drift about upon the sea of life with every wind of circumstances, bound for no certain port. In view of this question which each of us must meet and settle, we would ask for your sympathetic interest while we review briefly some of the facts and considerations which are most pertinent to the problem and which should have great weight in its solution.

First, let us inquire something as to the nature of the factors concerned. As young people, what are we? For what purpose are we here? The World's Work, what is it? and toward what does it tend? These are momentous questions. Similar ones have occupied the minds of men in all ages. Ask the scientist of to-day, "What is man?" He will tell you that he is the highest development of the animal kingdom; that by an unknown and unheard-of process called "spontaneous generation," life was started; that from this beginning the animal kingdom has gradually advanced through a long line of "developing germs, mollusks, and quadrupeds," until man, the latest stage of development has taken upon himself an intellect capable of knowing, feeling, willing. Ask the scientist whither all things tend; and he tells you that after the stupendous clock work of the solar system has run down, after all the available energy in the universe is used up, life will be no longer possible and our planet and our sun will be as dead and cold as the moon. A noble geneology we have, a consoling future! This is the solace of science! This is the comfort of philosophy!

But such is too speculative for practical purposes. We are still groping in the dark for our duty. We turn to the ancients, but are greeted with the disparing cry that "man is a mystery, his destiny obscure." We search the heights and depths of human wisdom; we run from sea to sea; we wander from the North to the South from the East to the West; but at every turn we meet the same disparing cry, "Man is a mystery; his destiny obscure." Here let us pause and bethink ourselves; accept the verdict of human experience that man, unaided, can never arrive at a certain solution of the problem of human existence; and with subdued minds and humble hearts turn to our Maker and our God.

Within the pages of Holy Writ we find three facts revealed, upon the authority of the Creator of Heaven and Earth, which define our nature, foretell our destiny, and indicate our duty,—*three facts* revealed in that Word against which all the forces of wicked men and demons since it was indited have conspired in vain.

The first fact is that man, made upright, the crowning act of the creation of God; whose form was majestic, whose mind strong and penetrative, whose emotions pure; who was given rule over the earth and to whom all creatures therein were to bow,—he who was the son of God and held open communion with his Father has fallen and opened the flood gate of woe upon the world. This is a fact too painfully evident to need demonstration.

In this age when money rules, when honesty languishes, when justice lies shackled in gold, should we startle to hear the urgent cry of humanity—"Men wanted, men who in their inmost souls are true and honest, men who dare to do right because it is right"? In this age when suffering humanity is perishing for a Saviour, when professed messengers of truth will cater to popular

sentiment and tickle the ear instead of strengthen the heart, when spiritual doctors will administer gilded fancies for wholesome truth, are we startled to hear the urgent cry from the Throne of Mercy,—“Men wanted.” When, in spite of gigantic strides in science and invention, vice and crime are increasing on every hand, and “wicked men and seducers” are waxing “worse and worse,” can anyone deny the tremendous fact of sin and maintain his claim to reason? Here we turn to the second fact.

A plan of restoration has been devised by which man is to regain his former seat, and by which the earth is to be cleansed from the curse of sin. In the Star of Bethlehem our hope has risen; with Christ formed within we are to be brought again into harmony with our Father. Let us remember that King Herod with all his ingenious cunning and diabolical scheming could not slay the child Jesus; let us remember that the eagle eye of priest, rabbi, and Roman ruler could find no flaw in the man; let us remember that all the power and authority of the Roman Empire could not keep him in the tomb, *no not even death*; let us remember that the combined effort of Jew and Gentile could not silence the first apostles of Jesus; let us remember that the passions of persecution and the fires of martyrdom were powerless to stop the onward march of the armies of the cross; let us remember that Papal Rome, the anathemas and denunciations of Pope and prelate, were unable to silence its messengers in the sixteenth century; let us remember that every victory the cross has gained has been against overwhelming odds, against the wickedness of the human heart combined with all the powers of darkness; let us behold to-day the triumphant car of Jesus as it sweeps through every land; and never again question the fact of redemption or question the authority upon which it rests.

The second fact is established; the

third remains. The supreme effort of Divinity for the salvation of fallen humanity is nearly completed. The consummation of all things is at hand. The long tragedy of human history is about to close. The last sinner will soon have been saved, the last offer of pardon rejected. The angel of mercy is spreading her wings about to take her flight from the earth. Eternal Justice will soon mete out to the wicked the portion of their cup. If two thousand years of infidelity and skepticism, with some of the strongest minds the world has ever produced arrayed against the scriptures have failed to prove one statement false; if in all the predictions contained therein not one has failed, can we not reasonably accept the evidence of our own judgment; plant our feet firmly upon the foundation of Eternal Truth, and know that the great crisis of the ages is just before us. The Holy Scriptures teach it, prophets foretold it, Jesus Himself declared it, reformers saw it, and Seventh Day Adventists know it. “And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire . . . and he set his right foot upon the sea, and his left foot on the earth, . . . lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, *that there shall be time no longer.*”

Why need we search further? The evidence is sufficient and our duty is plain. With such momentous facts before us, the question of our place in the World's Work becomes insignificant and resolves itself into a question of the world's salvation. With what grace can we who know these things take our places upon our farms or at our merchandise, content to go the busy round

of every day life, content to feed the world and fill our coffers, while we turn a deaf ear to the crying needs of the cause of truth? We may farm for a living, we may cobble to pay the expenses, but our divinely appointed business is the salvation of souls and our special work, the Third Angel's Message. While the great wave of missionary enthusiasm is sweeping over the honest hearted in Christendom and bringing hope and comfort to the heathen beyond; while improvements in modes of communication and travel are binding the whole human race into one mass throbbing with life and intensity; while the whole world is preparing for the final note of warning, the standard of present truth is being planted in every land and the call is coming as never before for the youth of this denomination who are strong and consecrated to fill places of trust and responsibility in this message.

But present truth to-day, as in past ages, is unpopular. He who espouses the cause of truth will meet opposition; but there is no greater work, there is no surer victory. He like the messengers of truth in former times may be thrown behind prison bars; he may be brought before the courts of justice to answer for his faith; the united forces of darkness may be hurled against him; but entrenched behind the Eternal Word he is safe, embattled upon the mountain of truth, he is invincible.

The privileges of the Seventh Day Adventist Youth have been great; but his possibilities are greater. His has been a Christian home, his has been a Christian training; and his it may be to work for God in spending and being spent for others, his it may be to ride triumphant, calm and trustful, through the closing scenes of this earth's history while the rejectors of mercy are writhing in abject despair; his it may be to stand with Jesus upon the sea of glass to receive the crown of righteous-

ness and palm of victory; his it may be to "follow the Lamb whithersoever he goeth," visiting the myriads of worlds throughout the endless universe, telling the matchless story of redemption and singing the praises of redeeming love.

And as the ages of eternity roll, he will gain new revelations of God and of Christ, new views of the infinite goodness of our Father, till love is swallowed up in wonder, and wonder again melts into love. And still there will be new heights to gain, new beauties to admire and new purposes to call out the exercise of body, mind, and soul.

YOUNG PEOPLE

GLADYS E. SHUFELT

Youth is one of those gifts to man which God bestows but once, little appreciated by those who have it, but precious to those from whom it has gone. Fortunate indeed is that young person who has learned to realize its value; who does not have to wait till the western rays of life's sun shall bring out the shadows of what he has lost before he shall know its priceless worth; who can realize that locked up within his soul are energies capable, if rightly directed, of making his place in the world one which can be filled by no other.

The problems of youth are a puzzle to him who has passed them, leaving perhaps many unsolved, and a mystery to him who is attempting their solution in his own life. To the one, youth is an infinite series, the sum of whose terms is indeterminate; to the other, as he looks at his future, it is a series of oscillations, sometimes crossing the zero line, sometimes reaching to an almost infinite value, but he finds in the answer book of life a definite quantity. One reason why these problems are so difficult is because our familiarity with them so brightens the surface that we fail to sound the depths.

The characteristics peculiar to young people, are such as adapt them especially to the "World's Work." As young people we are living in the morning of our existence when strength is at its prime, the sun of Hope has risen to its zenith, and the energies of the soul struggle for flight. First, youth is adaptive; he is whole souled and one with his fellow men. His heart is in his work, and he thinks not of himself in his undertakings. In the past it has been young people who could quickly become adapted to circumstances, who have been called upon to take the burden of a failing cause, put underneath it energy and enthusiasm, and raise it to a firm foundation. To-day in the mission fields the armies of the advance are gaining victories at the arrival of recruits whose earnestness and hope have never been defeated, who can adapt themselves to the climate and customs and learn the language.

As characteristic as adaptability is determination, which sometimes reaches almost to rashness; the obstacles which a youth meets are met and overcome by the indomitable "I will." If he is a Christian as he should be, life to him is a precious gift, and he accepts it as such, realizing that it has hard work to do, bitter storms to face, and heavy loads to lift. Before his determination can be used to fulfill its highest mission, "I ought" must be wrought into "I will" as bits of crude iron must be melted and forged into steel.

Enthusiasm and hope are two characteristics belonging especially to young people. Age and experience have learned that there is a limit to human possibilities, but on the mountain peaks of Hope, rising from the vivid imagination of youth hang no dark clouds. The lives of recklessness and faithlessness which are lived by young people about us are the results of misdirected energies, but do not be discouraged by their career, for the soil that will bear an

abundant crop of weeds will yield as vigorous corn. Because he is reckless, shall his buoyant spirit be chained to the thoughts of his elders until he shall become sane and quiet? One writer has said that if youth cannot go out in expression, it will explode and lay waste the premises; and if you drive nails in the door to keep it shut, the blows will strike the explosive and you may not live to look at the ruins.

True youth is venturesome, but do not call him headstrong, for where others have reaped only failure, he may be rewarded with success. He may seem stubborn, but he must feel impressed to act, or he does not act, and he is actually impressed only by simplicity, conviction, and genuineness; he is governed only by authority and he yields to that authority alone that believes in itself.

Another characteristic often overlooked is the religiousness of youth, yet it is a sad and seemingly contrary fact that so few young people make any profession of religion. There are several causes. A young man feels that he must work; it is useless to tell him to be quiet and he feels a lack of enthusiasm about religion. Parents and teachers hold up to him an ideal but after one glance he turns from it because it is dead. It is good, but good for nothing. He chooses rather to be a voice in the world than a mere echo. Every young person at some time in his life has really had a desire to be religious, but the attitude of others who perhaps had the same longings and who also would not betray their feelings, together with the attitude of older ones, silence those clamorings within, and like any chained ambition they soon die. Some of these young people like to characterize themselves as skeptics, but they will some day say as did a distinguished atheist, that with his loss of faith came the feeling that his great companion was dead. In addressing young men Black says,

"You know every young fellow starts in life by knocking down all the beliefs he finds before him, and then spends the rest of his life setting them up again." Many times he treads them under foot when their tender roots are fastening themselves in his soul. In after years he will long for a revival of those impressions, but though he water them with tears of regret, their freshness will never return. Being a mystery to himself, the depths of his soul call unto depths, but he receives no answer. His piercing gaze looks about for the simple and the genuine, and when he fails to find them he solves his problems in the silent darkness of a despair which breeds determination. Religion must be made more of a business in the lives of Christians before youth can be drawn under its shelter.

The possibilities before the youth today are broader than ever before, and no one more than our fathers and mothers wish to see us grasp the hand of opportunity and follow on to success, though they cannot guide us thither. They take us to the borderland and say, "Here are the boundaries of our experience. Beyond is an unexplored country. We cannot guide you, we cannot go with you, but as we leave you at the open door we bid you Godspeed." As we find ourselves surrounded by new experiences we realize that true success can be secured only by clasping the hand of our Maker and spending our energies as he directs. We desire to see success crown our lives, and though we are told that our hopes can never be realized, yet our lives have never been blasted by the storms of a bitter experience, or wounded by the darts of sorrow. Our restless spirits will find some place in the "World's Work" where we can spend our energies and where our souls will be satisfied. It has been said that the mind of youth has infinite resources for resisting the introduction of knowledge, but remem-

ber that life will bring us a knowledge which we cannot resist, and will unload it in our laps as it did in yours, whether we will or no. Then let us venture out on the bosom of the untried, there we may accomplish our purpose, even if failure has marked the career of others. We must admit that within each heart is a peculiar love for the new, and a desire for completeness. We never wish it to be said that our hopes are air castles hung in the voids of space; they are enduring structures with their foundations laid in the depths of the love of God and held by cables controlled by the hand of the Almighty.

When we speak of the possibilities before young people, a vagueness creeps into their minds and they wonder what is in store for them. It is not our purpose to enumerate some secular employments as grand possibilities, for sometime you will find out what you can do, and you must decide for yourself. Besides, we need to tell others nothing of the earthliness of life, they feel that three times a day anyway; but we do need to make to them a revelation of the infinite love and the boundless grace of God, and nothing but such a revelation can ever bring into the lives of young people the satisfaction for their energy and enthusiasm.

In times past there have been men and women who have chosen their line of work and built their edifice of success far above their fellows. There are those people building in the world today, and it means more to be a follower of their profession, since they have raised its standard. So it is with human existence. Life is nobler and broader since Christ took it upon himself, held it so closely to his heart, laid it down so lovingly in his death. He lived it, not to say, "It is nothing," but to make it complete and say, "It is finished." He is the ideal young man;

He is still the young man's own brother, and we claim Him to-day as our champion and representative. When we as young people realize that the characteristic scene left us as a heritage of all time, and one which should fill our lives with grandeur, is the baptism of our Saviour and He a young man, His service will look brighter to us, and we will be glad to consecrate to Him our lives.

The past has graciously made us heirs of its treasures and moment by moment is leaving them at our doors; it is the estate of God, and nothing short of consecration can fit us to be its administrators. Our possibilities may seem too narrow, when we limit the "World's Work," to a work for the Master of our being, but "Life holds no privilege more dear than to give itself in behalf of the lost." The path of service may be rough, and in our way we expect disappointments and sorrows, but after all "Service is its own sweetest reward."

Like a dynamo with the armature spinning close to the magnetic field, changing mechanical to electric power, so with our wills in harmony with God, the energies of the soul shall be changed from restless wanderings to a steady current accomplishing His purpose. We have no reason to be faint-hearted, for if the hope is firm above, the heart must be strong below. Let us take the restless and tumultuous forces of our lives to the stream of divine love, bury them in that current of grace, lift them out glistening with power, and go forth to use our energies and spend our ambitions in a cause which cannot fail.

"Who plants flowers in his dooryard first nurtured them in his soul."

"I will not pray for opportunity, Dear Lord, the time and place are mine when I am equal to the time and place."

AIMS AND IDEALS

WILLIAM A. YARNELL

A hunter never gets his prey unless he takes an accurate aim. If any man succeed in life he must aim as well as fire. The higher his aim, the more valuable will be the spoil. The all important rule is: "Work for definite ends." It is better to aim at a sparrow and get it than to be like the Indian boy who dragged his bow on the ground because of the bear that he knew he could not kill anyway. Narrow or broad, low or high, have an aim.

Ideals may be classed in three general divisions, physical, mental, and spiritual. These may be selfish or they may be altruistic.

The boy with a Sandow or a Fitzsimmons as his star may become a monstrosity in muscular fibre, but his goal is attained by the knocking out of his fellow. He wins honor for himself by heaping dishonor upon another. His success is quickly, madly won, but as quickly and as madly lost. His glory passes with the hour.

The student pouring over theories and theorems with the portraits of Plato and Aristotle or perhaps of Edison or of some like modern genius keeping their silent vigils over him, is a type immeasurably higher than the pugilist. His field is not the ring, the arena, but the world. His course is never finished, his crown always in the making, his life like the living stream that carries vigor and freshness throughout the valley. But wait, his career ends in life's great sea where his glory mingles with the glories of the past and must give way to the glories of the future.

Yet who can measure the worth of student life? It builds our homes, adorns them, beautifies their surroundings, and gives us a thousand modern conveniences, so that we are able to live in a day all that our fathers lived in a month, and to look out upon the world

as they looked out upon a single township.

Whether pugilist or student, every youth has in his heart an incentive that in his quiet hours, whispers to him "Come up higher." Do not smother that voice. Listen, and the words themselves will lift you. They are often smothered by selfishness. You study Morgan and Rocherfeller and cry, "The great thing is gold." You become sharp and your life's aims become as narrow and thin as they are sharp. It is true that great and good men make money, wear clothes, and eat victuals; but these things are not a part of the one great impulse that urges them on.

The physician or lawyer that follows his bent for the money there is in it will succeed in getting the coin, but success in his calling will slip through his fingers and fly away.

Another desire that dampers the soul's voice is the passion for fame. This passion reminds me of a man who, after setting out a young apple orchard, bought a bin of apples and spent the long hours of the night in tying them to the trees in order that he might enjoy plucking the fruit of a full grown orchard on the morrow. Foolish? Yes, but is an artificial life less ridiculous? Can you imagine Washington crossing the Delaware for fame, or accepting the duties of the presidential chair for the salary? Can you think of Lincoln proclaiming liberty to three million slaves for the glory it might bring him? Did Theodore Roosevelt, with his rough riders win the day in Cuba, in order that he might return home, parade through the streets, and receive the cheers of the people? Who can believe that William Jennings Bryan attacks the oppressive money power of the country merely to win the admiration of his party? The moment a soldier or statesman begins to fight for fame or renown, the honor we hold for him is turned to contempt. We

honor the soldier because he gladly lays down his life rather than see some grand principle of truth suffer and die.

Patriotism is vastly more noble than selfishness. Notice how Scott contrasts the two:—

"Breathes there a man with soul so
dead

Who never to himself hath said,
This is my own my native land;
Whose heart hath ne'er within him
burned,

As home his footsteps he hath turned,
From wandering on a foreign strand?

If such there breathe, go, mark him
well,

For him no minstrel's raptures swell
Though high his titles, proud his
name,

Boundless his wealth as wish may
claim.

Despite those titles, power and pelf,
The wretch concentered all in self,
Living, shall forfeit fair renown,
And doubly dying shall go down
To the vile dust from whence he
sprung,

Unwept, unhonored, and unsung!"

Think of the lives of men that have heeded the voice, "Come up higher" that, through sympathy for suffering humanity, through righteous indignation, or through a burning zeal for a noble cause, have left home, friends, honor, money; and have set before them as ideals, an Elijah, a Luther, or a Livingston.

In writing to the Philippians, Paul said, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." He referred to their custom of pouring out a libation over the prepared sacrifice before it was consumed. He appreciated the sacrifices they were making and pictured himself as poured out upon the service of their faith. Poured out for others! That is the secret of his power.

On a cold winter night in Richmond, Virginia, in 1872, a thinly clad negro

boy, walking the streets to keep warm, finally found shelter beneath a wooden sidewalk. He had been born a slave, had worked early and late in the mines, living in filth, darkness and drudgery.

With few clothes, no money, no friends, he was on that night on his way to a boarding school at Hampton.

He at last reached Hampton, gained long coveted education and years afterward was given a cordial reception in Richmond nearby the very sidewalk that had once been his only shelter. He is now the greatest benefactor of his race. Booker T. Washington is now known, honored applauded, both at home and abroad.

This love-life is up stream work. We must row. In fact we must sometimes swim and that too, against the current,—an excellent opportunity for growing strong. We must have discretion, too. In the down stream course every tributary leads into the central stream. There is but one end, the sea. But up stream work is different. The tributaries must be passed by. Our friends say, "Come, this stream is wider, deeper, more beautiful than that, we are all rowing up stream, let us row together." They analyze the water to prove that it is just as pure as that in the main stream. They show bits of ore washed from the heights and laugh at our foolishness. "Yes," we reply, "the tributary flows from heights but not from Mount Zion." And our Leader cries "Let thine eyes look right on, let thine eyelids look straight before thee, turn not to the right hand nor to the left."

Long ago in Martin Luther's time, the Roman church had darkened the minds of the people with superstition and ignorance. Luther listened to his soul's cry, "Up higher." That call hurled him as a battering ram against Rome's wall of darkness, broke it down, and permitted a flood of light and truth to pour in upon the people. By a Protestant Church, and the Revival of Learning,

Rome fell. God's people were brought back from their wanderings and directed once more toward Zion.

To-day the darkness of unbelief is enshrouding not only Rome but the Protestant church, and university. Men are taught to doubt the inspiration of God's word, to doubt that His creative power alone can renew the life. The world is sick, and the church affords no remedy.

Infidelity is now advanced by professed friends of Christianity not as of old, by its avowed enemies. Doctor Cheyne, of Oxford and the *Encyclopaedia Biblica* lead the Religious World in the paths of Higher Criticism. The Bible is no longer an inspired book, no longer God's word, but a tapestry of man's weaving,—mere mythical tales. The supernatural is a mere figure or fable. The follower of the critic has no divine aid in his war with evil. While the trend of religious thought is toward materialism, God calls us to stem the current of unbelief, to unveil His word, and to let the true light shine. What the reformers accomplished with the aid of higher learning, we must effect in opposition to it. No people were ever given a more vital commission.

God's call to us who are here to-day is, "Go tell this people that I am their God, their Creator, their Redeemer, their Strength, their Father. If they but return to me, I will give them a crown of life and glory, and they shall inherit the earth. No more burning tears, no more burdened sighs, no more sorrow, but life and joy everlasting!"

The true Physician alone is able to prescribe a cure for the sick world. Just as He used Luther long ago, He would use us to-day. The principles for which we stand are a stream of life that flows from heaven. The greatest of all events is just before us. That event believed, holds sufficient power and inspiration to regenerate the world. It is God's prescribed remedy. What ambi-

tion is higher than to be a chosen ambassador of the court of heaven. The call demands the highest development of our physical, mental and spiritual powers.

Pass by the pugilist. The patriot too is narrowed in his devotion to a single tribe or country. Do not stop with a Solomon or a Socrates. "Come up higher." Associate with great reformers who held their mission dearer than life. Follow John and Paul, but aim higher. There is but one ideal with which we may be content,—the Man of Galilee. With love for friend and foe alike, with tenderness and sympathy for the oppressed, with patience and meekness in suffering, ever gentle, true, strong, and faithful in pouring out his life for others,—O what an ideal is this!—higher than the human mind can reach, but to be grasped, lived realized by whosoever will follow.

VOCAL TRIO—LIFT THINE EYES

From the oratorio "Elijah"

Misses Lewis, Wallace, Madison

Lift thine eyes to the mountains, whence cometh help. Thy help cometh from the Lord, the Maker of heaven and earth. He hath said, thy foot shall not be moved: thy Keeper will never slumber.—Psalms 121:1,3.

IN COLLEGE, WHAT?

WINNIE P. HUNT

The days, weeks, months, yea, years tread upon each other in passing. The tiny baby outgrows its childish prattle, and school days begin. Ere one is aware the day arrives when he must leave the protection, advice, and restraint of home and parents and enter upon a career for which he himself is accountable. And then, "In College, What?"

As he enters he finds that for which he is looking. Education does not make a man—it brings to the surface

that which is in him. It is the tool with which he shapes his life in what form he will. It is his "Great Stone Face."

The youth has had so many ancestors that, as he leaves home, some are "riding on the outside of the omnibus." The family characteristics being common to all in the home have not been noticed and even his individual faults and oddities have been accepted as necessary or overlooked by those who loved him. But how different now! His reputation is what his teachers and fellow-students think him to be rather than what his loved ones have thought of him.

His true character first reveals itself in his choice of friends. The future of many youth is determined by the friendships and associations formed during school-days. How careful one should be in his choice of friends. Let him not make it hastily. "Deliberate long before thou consecrate a friend; and when thy impartial judgment concludes him worthy of thy bosom, receive him joyfully, and entertain him wisely; if thou firmly believe him faithful, thou makest him so."

"In the hour of distress, and misery the eye of every mortal turns to friendship; in the hour of gladness and conviviality, what is your want? It is friendship. When the heart overflows with gratitude, or with any other sweet and sacred sentiment, what is the word to which it would give utterance? A friend."

The most difficult lessons to be learned in his College course are the ones in which he receives no grades. These lessons, escaping the printer's ink, not outlined in the calendar, are in the non-elective course that every student takes whether he desires to or not. In this course, lessons in adaptability follow each other rapidly, for experience is an ambitious teacher. The entrance routine, meaningless to the stu-

dent, must be patiently followed; thus the first lesson in this non-elective course is one in system and order. Every possible means is used that this lesson may be learned ere this course is finished. As he settles down to the humdrum monotony of school-life, lessons in perseverance and stick-to-it-iveness must be mastered. Is there any place where habits of punctuality and regularity can be more easily and more effectively cultivated?

Entering school our ideals and ambitions are high. We would not think of robbing ourselves of the valuable lessons of this non-elective course. But as the novelty wears off and we come down to hard work it is apparently so much easier to do second-hand work. But in yielding to this temptation we deprive ourselves of the acquirement of the habit of inestimable value, thoroughness; lowering ourselves in our own eyes as well as in the eyes of others. Permit two suggestions to those just entering this course. Don't be a trailer. Don't shirk. It is nearly impossible to make up back work.

When the child impetuously tries to catch the bright colored ball, he takes his first lesson in working for material things for their own sake. This lesson is often exceptionally well learned and remains the incentive through life. The sooner the student learns that it is not the I, the E, or the ninety; nor the exact facts in themselves that are the most important; the more true will be his education. Apparent failure is merely an opportunity to learn a lesson more thoroughly. It is the inspiration gained by mastery of difficulties, the development of broadening ideals, the insight into principles underlying life, the power of adaptation, which prove to be the keys that unlock the door of future opportunity.

Many enter college without a definite knowledge of what their future work will

be; others, unwisely, use this lack of definite knowledge as an excuse for not entering. God called Abraham from his home and kindred to a land of which he knew nothing. For the faith which he displayed in obeying, he was called the "Friend of God" and he became the father of those who shall enter that Higher School. No one considers obedience to that call blind impulse; or thinks him unwise or short-sighted. Is there any excuse for a weaker faith in this dispensation on the part of any? God has given to every man his work, and as surely as there is a mansion in heaven for him, there is a place and work on earth to which he has been definitely called.

The large boats carrying hundreds of tons of coal up the Merrimac River are forced to wait for the tide to take them across the bar at the mouth of the river. On these boats is the latent power to run the wheels and light the streets and homes of many large cities, but without the tide this power is useless. So in each youth are latent possibilities which the tide of education and discipline will carry over the bar of ignorance and inexperience to active service for others.

The change from family life in a small country home to a school life where several hundred young people are associated is no small one. Many bewildered by this change lose their bearings and follow the first path that offers. The college home has been established to provide a highway out of this seeming labyrinth. Here the students meet as one large family—at worship, in their work, and at their meals.

The experience of others has blazed the safe way through this thicket. From this path one has a true perspective of life. For in real life man is free to do as he pleases only when he chooses the right. Above each one is a law of life and a force of circumstance which carry out their own decrees. The home life

when rightly viewed is an education in itself, well worth the sacrifice and price that it costs.

Moral uplifting can only come in a well-directed, thoroughly organized school life. Nothing demoralizes a student body so completely as a laxity of discipline. The student is trained thus to believe that wrong does not meet its speedy and just consequences. It is the same lie which the tempter used in the Garden of Eden—do the forbidden thing, none but good results will follow. This has been fully disproved through six thousand years of human woe.

In school days is the time above all others to fix the lesson that "Whatsoever a man soweth that shall he also reap."

The most precious gift that has been entrusted to man is influence. In the busy round of school duties the student too often becomes indifferent to this fact.

In a large school, a few years ago, one of the younger students, lonesome and homesick, had become discouraged. An older student, passing her chapel seat unconsciously smiled and spoke. That simple word of recognition worked a magic change. It was a small thing but the influence of that kind thought will never be effaced.

We are bound together by a cord of influence. No one liveth to himself. A lady was sitting on the veranda of a hotel in the mountains of Switzerland. Suddenly the field glass in her hand dropped and she fell, fainting. A man standing near, picked up the glass and, turning it to the place where she had been looking, saw several mere specks that had been advancing toward the top of one of the highest mountains. One had slipped, then another, and a desperate but unavailing struggle for life was going on, three of the four were hurled to their death. When the bodies were brought in it was learned that the last man had cut the rope to save his own life. Pass your judgment on such

an act. But are any of us cutting the rope? Are we weakening the cord of influence?

It is in school that principles are fixed that govern the life, but sometimes we are tempted to believe that we may compromise here without leaving weak places in our characters. This is a mistake. "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." This is a direct command from God and includes students. It is so easy, as lessons lengthen, and time shortens, to convince one's self that a slight compromise of this principle is justifiable. But the student is the looser. For can he expect God to fulfill His promises while he is disobeying this one of His direct commands?

"In college, what?" The answer to this question is determined by the attitude the student adopts toward the student's text—"If any of you lack wisdom; let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." This text has been tested many times and when the petitioner does his part it never fails. A brief extract from a student's diary reads, "A dreaded examination in Geometry announced for tomorrow;" the next day—"I reviewed carefully, prayed earnestly for help in that examination and went to class;" and the next day—"Received paper, no mistakes—surely the Lord is good and a rewarder of those who diligently seek him." This was recorded in sentiment many times during the year in the same diary show-

ing that success was not a mere coincidence but the fulfillment of a definite promise.

A few become impatient to enter a broader field of service before their preparation is finished. This is like picking unripe fruit which must be subjected to a long process to render it fit for use. It is possible to ripen it off the tree but it has lost its natural flavor. Where could one wish to find a broader field? Sailors hundreds of miles from land were left without any fresh water supply. After several days of intense suffering they came in sight of another ship. Immediately they signaled for water. The answer came, "Dip down where you are." Thinking they had been misunderstood they repeated the request. Again came the answer, "Dip down where you are." With but little faith they obeyed. Imagine their great joy when they drew up fresh water. They were in the mouth of the Amazon and knew it not. What we are during our school days, that we will be through life. "Dip down where you are."

Students who are not Christians watch very closely the lives of professed Christians. How necessary then, that the successful student, as the successful Christian, should have three lives—first, a secret life lived with Jesus hidden from the eyes of men, which will be the supply of the other two; second, an open life of purity lived among men for Jesus; third, a life of active service in winning one's fellows to Jesus.

The destiny of many is strongly influenced, often decided, by the way you and I walk about the college halls and in and out of our class rooms. In the stream of life shall our influence strengthen or weaken the current which rushes down stream? Let one's record not be, time unimproved, means mispent, opportunities wasted, wrong habits formed; but let it be, full value

received, golden opportunities improved, a speedy preparation for the Master's work to bear "Love, Light, and Life to the World?" IN COLLEGE, THIS.

CLASS MOTTO—LOVE, LIGHT AND LIFE FOR THE WORLD

J. F. SIMON

God would have us look at finite things in the light of the Infinite. The great lesson book through which heavenly things are revealed is nature and humanity. Without divine aid man's mind is unable to grasp the truths contained herein. In his unfallen state man comprehended the divine relations in creation. God caused light to shine forth out of darkness. That light dispelled the darkness and brought to view the hidden things of nature. In it man read the love of God and his heart responded in obedience to Divine commands. Life was seen and felt everywhere and on condition of obedience man was promised everlasting life. Illumined by the light of God, he saw the things of this world in the same way in which God looks at them. He had the mind of God and he loved Him because he had a knowledge of Him.

When sin entered the world it brought darkness, hatred and death. Communion with the Creator ceased to exist and the harmony between heaven and earth was interrupted. Darkness enveloped man's mind and where he once read the love of God he now saw written in bold figures the result of sin, which is death. Severed from Him who is life, he was helplessly bound in the chains of sin.

To man in his fallen condition a ray of light shone from the Throne of Grace. The promise of a Redeemer was given him through the merits of whom he could again be brought into relation with heaven and gain eternal life. By the eye of faith he could look forward to the time when he would be brought back to his former state.

Through all the ages the hope of seeing the fulfilment of this promise has been uppermost in the minds of honest men. In the darkness which covered this world as a result of sin, "man ceased not to grope after God if haply he might find Him." God left not the world without witnesses. Nature still told the same story, and men especially chosen of God taught the plan of salvation.

When the "fulness of time" came, God sent forth His Son clothed in the garb of humanity to reveal the love of God and shed into the darkness of this world beams of the Light of Life. In no better way could God have revealed His love to the world than in the sacrifice of His only begotten Son. Christ, the manifestation of the love of God, is the Light of the world whose contact with humanity gives life. Nothing else could meet the needs of the world.

"He came unto His own but His own received Him not." Satan had blinded human minds in selfish interests, leading them to seek honor and glory for themselves. They understood not the loving service of the Son of Man when He came in humility to serve them, but their own hearts were filled with hatred and envy, seeking rather to be ministered unto than to minister. The self-sacrificing service of Jesus spoke in the strongest language to them. He came not as a king to rule but as a servant to serve. He went about among men doing good. From the different walks of life He called men to come unto Him and find rest. As they accepted Him the joy of experienced salvation awakened in them a desire to call others, and they brought them to Jesus.

The Christian life is governed by three laws here expressed: surrender, contact with Jesus, and self-sacrificing service. Christianity is more than a mere profession. It is a principle which wraps itself up in every thought,

word, and act of the one who accepts Jesus. Christ said of Himself, "I am the Light of the world." To His followers He says, "Ye are the light of the world." Jesus was the embodiment of the truths He taught and so were His followers to be. He makes no other provision for the spreading of the gospel than that His disciples should reflect the Light of Life in their own lives, telling to others that which they have seen and heard. It is through His followers that Christ carries on His chosen work in this world. While here on earth He started a work among men which has since then never ceased and will not cease until it is finished.

When He ascended to heaven He had but a few witnesses here on which He depended to spread the news of the Gospel. These few faithful ones searched and found others, and these others, and so on and on until the whole world is filled with souls reflecting the Light of Life, warming the cold hearts of men with the love of God.

We are living in the age of the world when this work is to be finished. Millions there are around us and in the regions beyond who are waiting for the Gospel. Christ is counting on us, as young people who have consecrated our lives to Him, to tell to these waiting ones the glad news, not only of His sacrifice for them but of His soon coming. We stand face to face with this noble work. If we fail to do our duty we disappoint Christ. The question confronting us is not how we can become most prominent in the world, but how we can best make use of our knowledge in helping to lift fallen humanity. To us knowledge is of value only in as much as it is consecrated to Christ. Consecrated knowledge and service is what the Lord calls for.

But how can we best prepare to do this most important work? The answer is simple and yet not always understood. We must follow Jesus where and in the

way in which he calls us. "Come unto me," is the first command to follow. We must surrender ourselves wholly and unreservedly to Him. Jesus gave Himself for us that we might give ourselves for others. To surrender means to yield our wills to His, lay our plans at His feet, let him take possession of our lives. Jesus called the disciples from various occupations. Matthew was sitting at the receipt of custom when Jesus passed by and said to him, "Follow me." He was willing to leave his business and go with Jesus to do His bidding. Peter and Andrew were engaged in fishing when they heard the voice of Jesus saying, "Follow me and I will make you fishers of men." It is a free-will surrender that Jesus calls for. In personal contact with Jesus is where all true service begins. We need close communion with Him. The life of our souls depends upon our habitual communion with God. By beholding Him we become changed into His likeness. Thus our feelings are softened, our sight quickened, our senses sharpened. The love that fills His heart finds a channel in our own hearts through which to reach other hearts. We are filled with life-giving power. This is what we need in service for Christ. Just before giving the great Gospel commission Jesus said, "All power in heaven and earth is given unto me." That power is to find an outlet in our lives. We are to be filled with it to overflowing. It is the power of the love of God which draws men away from the coldness and indifference of the world and the disappointments of life to Jesus. Love is the source of Christian activity. It awakens spiritual life and finds an outlet in humble, self-sacrificing service. We need to behold Jesus; keeping our eyes upon Him we will have the experience which John had. "Looking upon Jesus as He walked he said, 'Look.' John was ever looking and he asked others to look. His whole ministry

was summed up in pointing Jesus out to others." From the roots of our affection for Christ there must spring an unselfish interest in sinners. Christ has paid the price of redemption for every sinner in the world, but as yet they do not all know it. Through us Jesus wishes to make them acquainted with Himself. He desires to work with and through us. We are to be servants with Him laboring for others.

A heathen once said to a missionary: "There must be something in your religion which makes you come all the way out here to tell us of it. I'm sure I would not go so far to tell you of mine." There is something in Christianity which awakens sympathy for humanity and calls every fibre of the being to action. There is something which causes the missionary to cross the wide ocean and seek the heathen in the dark corners of the earth. When the love of God constrains a Christian he shuns no service however humble, no sacrifice however great.

The Gospel of Jesus Christ is for the whole world. Christians have been slow, very slow in bringing it to the world. There is a story told, the application of which as made by Gordon is only too true. It is of a scene in a southern village many years ago, when a disease was scourging the country. On every hand could be seen the dead and the dying. Among other homes it had come to that of a poor laboring man; carrying off the father and the children until there remained but two,—the mother and her baby boy of perhaps five years. The little one crept up on mother's lap and putting his little arms around her neck he said: "Mother, father's dead, brothers and sisters are dead. If you die what'll I do?" Of course the poor mother had thought of that too. What could she say? Quietly her voice as much as possible, she said to him, "If I die Jesus will come for you." In a short time the baby's

fears were realized and the mother was laid away. In the distress of the time the little one was forgotten. When night came he crept up into his bed but he could not sleep. About midnight he went out to the graveyard where he had seen the men bury his mother. Throwing himself over the grave he sobbed and cried until nature kindly stole consciousness away for a time. The next morning a man walking by and seeing the child called him: "My boy, what are you doing there, my boy wake up, what are you doing there all alone." The boy raised his head and rubbing his baby eyes he said: "Father's dead, brothers and sisters are dead, and now mother is dead too. And she said if she died Jesus would come for me. But He hasn't come yet and I'm so tired waiting." The man's heart was moved, and with something like a choke in his throat he said, "I have come for you." The little boy opening his eyes wide said, "I think you've been a long time coming."

Jesus says to us "Go ye." We turn our eyes upon the world,— "A great sea of faces that no man ever yet numbered, with answering eyes and outstretching hands. From hoary old China, from our blood-brothers in India, from Africa where sin's tar-stick seems to have blackened blackest, from Romanized South America, and from the islands, yes from the slums, the frontiers, and mountains in the home land, and from those near by, from over the alley next to your house maybe, they seem to come. And they are rubbing their eyes, and speaking. With lives so pitifully barren, with lips so mutely eloquent, with soreness of their hunger, they are saying, "You're a long time coming!"

Shall we go? Shall we *not* go? But how shall be best go? By keeping in such close contact with Jesus that the warm throbbing of His heart is ever against our own. Then will come a new purity in our lives as we go out

irresistably attracted by the attraction of Jesus toward our fellows. And then too shall go out of our lives and service a supernatural power touching men. It is Jesus within reaching men through us."

SERVICE

MATILDA ERICKSON

READ BY AURAL B. JORDAN

How still! How still! Eternal years
of Silence now doth reign!
No human face to meet the eye, no sound
to greet the ear;
No grass to clothe earth's bosom huge;
no fragrant flow'rs appear.
Behold the Father gently stoops o'er
some plot above,
And with loving hand lays the seed of
His eternal love.
O precious seed! O wondrous plant!
a balm for all sin's pain.

The Eastern rays now gently bathe
the Garden's waving leaves;
How sweet; serene its peace in the care
of a loving God;
Ere the Deceiver slyly stole upon its
precious sod!
Alas! 'twas then sin's cloud arose and
o'er earth's hilltops spread,
As the restless foot of man o'er earth's
fertile surface sped.
Still, still, from that dark, frowning
cloud, earth streams of woe
receives.

Long years the earth lay shrouded in
the gloom of darkest night!
Faith's eye was dim, her arm dwarfed;
man's heart the love was spurning,
That within that Father's breast, for each
lost soul, was yearning.
No groans escaped the Father's ear, no
sinner groped in vain.
The cloud was rent and far and wide
o'er fair Judea's plain
Did shine the gentle, wooing beam of
love's eternal light.

Oh, Bethlehem! while thy guests in
night's peaceful sleep repose,
Earth's only hope, sin's greatest fear in
thy dark streets did meet.
That coming thrilled the shepherds'
hearts, and angels came to greet.
Two grateful souls stooped o'er the crib
where this world's hope did lay!

Oh, welcome Hope that budded there,
back in eternal day,
The Father hid that seed of love
where every promise grows!

This tender plant withstood the frost
of Nazareth's chilling breeze;
Enriched Judea's soil on the hillsides
where it grew;
From the shades of Gethsemane it
sweeter fragrance drew;
Perfumed the courts of priests, and then
Pilate's judgment hall;
It scented, too, the air well freighted
with the rabble call.
God's hand did check Hate's frigid
breeze; Love's plant it could not
freeze.

Alas! how dark on Calvary's brow!
Great peals of thunder sound!
No longer doth the unseen bar, sin's
cherished pathway cross.
The hand is raised. The blow, dealt.
But to win that hour is loss!
The fragrant wave of that bruised plant
the universe perfumed:
Its wondrous balm alone could heal the
life that sin had doomed.
Oh, gift of Heav'n, Thou sinners'
Friend! No love like Thine is
found.

That ever widening wave of love
from Calvary did flow;
For from the path up to the cross
Love's feet did never stray.
Love's hand plucked the sharpest thorns
from the path we tread to-day.
Its wave floods the shores of Time
off'ring healing to mankind;
Surging! o'er the "teeming present," it
doth our pathways find,
O may that wave through *our* lives
never cease to flow!

We thank Thee, Lord, that Thou doth
give some little load to lift;
That the Daisy's service which shades
the dewdrop from the sun
is no less true, is no less great, than
what the oak has done.
The service is alone complete when our
hearts beat with thine;
Service can alone be great when its rays
on others shine.

We thank thee, Lord, for service here,
for life's most precious gift!

And we volunteer to serve at our in-
most soul's request—
To serve where the elbows jostle; serve
though it is alone;
To serve in the lightened home land;
serve in earth's darkest zone;

To serve though in Time's wide field
we must barren harvests reap;
Serve if he sees best in the chains of
silent, dreamless sleep;
Without halting, without rest, ever
serve where He sees best.

So for service,— better service,—God
cast out anchor here,
To share the hopes, the fears, the joys
that school-rooms ever breed;
To train hand and mind and heart ere
we on life's journey speed.
And ah, when that dear, old college bell,
no more to duty calls,
We'll ne'er forget the teachers nor the
students in these halls.
God bless our Alma Mater and her
many children dear.

Our anchor's loose; the waters roar;
now onward o'er the deep!
And may the light we've gathered here
in darkest nights prevail,
Focused on the pathway as the boistrous
waves we sail,
Guiding some struggling sailor into life's
deep water course,
And yonder treacherous rocks, from
their dark seclusion, force,
Lord, scatter thus the light out o'er
the dark and ruffled deep.

May the same love burn in our hearts
that burned in His of old,—
Whose hand will rouse the sleeping
one, and help the struggling soul;
The love that woos a loit'ring youth to
seek a better goal;
That speaks courage to each comrade in
battle here with sin,
And with warm rays of comfort cheer
the soul that's sad within.
Let love in saving service speak as
Thy love spoke of old.

Steer Thou the boats, Oh, Master,
sailing o'er the unknown sea!
And we shall fear no work nor test
to-morrow's mist conceals:
Thy voice brings peace to troubled
deeps; the blood of sin congeals.
The mist where hides our influence, or
future tasks abide,
Will sweeten the fruits of toil and
drive us closer to His side.
Oh, Master, ever in life's pathway
keep us near to Thee!

Dear teachers, fellow students, you
remain at duty's call!
We take your treasured influence and
send you back our prayer.
Though Time brouse on plains between
us, we're in His loving care.

The Advent Message and Our Army of Youth.

H. U. Stevens

(Designed to express the sentiment of the class of '07)

Ada Madison

Call 1. We've heard the bu - gle / sound - ing with blast both long and clear. We've heard the cap - tain
 2. The world with gold - en / glit - ter is pass - ing now her day. Her star of hope is
 Response 3. Send to the front the bid - ding "We're must - ring" for the fray. Our lives, our all we

call - ing for sol - diers far and near And loud - er comes the sum - mons 'Give
 set - ting: are we to pass her way? Or, with our eyes lift'd high - er and
 of - fer." Take them, our Lord, we pray, And use for Thine own glu - ry in -

here your heart and hand. And for the cause of Je - sus, come, bold - ly take your stand "
 hearts a - glow with "Light" To strike for God and Heav - en, em - bat - ted for the right?
 an - y zone or time To roll the way of mer - cy be - fore the close of time.

The same bright Star shines before us;
 the same love fills each soul,
 And under Prince Immanuel's banner,
 Heav'n is our goal!
 May all be for Christ here daily, and
 Christ our all in all.

Oh, wondrous love, to-day! for aye! in
 all our hearts abide,
 Let Thy Holy Spirit, Master, fill all our
 lives with power!
 Scatter, Thou, the light by Thy grace
 gleaned in life's morning hour.
 Oh, grant the soul's desire may be to ne'er
 from duty swerve;
 Our lives proclaim thy glory, Lord; the
 needs of men we'll serve.

Saved, saved from sin. Saved, "saved
 to serve!" Ah, we are satisfied!

Time's sunset paints yon western sky.
 The floating clouds grow dim!
 'Tis late. Soon, soon, Sin's trembling
 quill must sign Earth's blotted
 page!
 Soon God's bugle shall call his own
 from every zone and age;
 And Heaven their anthems echo, as they
 throng the crystal deep.
 Then, in endless, joyful ages, life's
 reward they'll reap.
 Oh, there the sweetest joy will be,
 Saved! "Saved to serve with Him!"

COMMENCEMENT EXERCISES

Monday, May 20, 1907. 10:00 o'clock A. M.

Address by Prof. B. G. Wilkinson, of
 Washington, D. C.

THE PROGRAM

Prelude	Mrs. B. R. Shryock
Invocation	A. T. Robinson
Quarlette	
"From Greenland's Icy Mountains"	
Address	B. G. Wilkinson
Anthem	College Chorus
"Hail Smiling Morn"	
—Spofford-Leslie	
Presentation of degrees and diplomas	
	Pres. C. C. Lewis
Closing prayer	Pres. C. C. Lewis

THE ADDRESS—THE PRESENT NEED OF CHRISTIAN YOUTH

It is a pleasure to me to be here this morning. The responsibility, as well as the opportunity of such an occasion, at such a time, in such a work, ought to be an inspiration to any speaker. As I look into the happy faces of the class behind me, which has just finished a mark in life, and whose hopes are high

with prospects of future achievements, as I behold in this assembled congregation a number more who are preparing to follow them, this occasion is to me a happy scene.

I believe, at the opening, that many words of appreciation should be passed on to the Faculty whose patient endeavors and whose wise leadership have made this occasion a reality, and I feel that I am here this morning, not as a contributor, but as a participator in this noble work for the youth, already so splendidly begun. Some historians delight to point back upon the period of history from the days of the fall of the Roman Empire to the present and call our attention to three great movements: first, the Crusades; second, the Reformation; and third, the French Revolution. I wish to pen another chapter to that epitome, and add the Third Angel's Message. We are engaged to-day in a great and mighty movement. The three movements of which I have just spoken operated powerfully in changing the re-

lations of nations and readjusting the map of the world; but I believe when the last stroke of our present work has been taken we will be found to have been engaged in a work whose results will compare with any of the three I have just mentioned. In view, therefore of the circumstances in which we find ourselves, I have a call which is addressed to every one of you present this morning. This call is an ancient one, perhaps long forgotten, but one which produced the strongest kingdom of its day and the truest king which was ever raised up on high to sit among men. I refer to the call of David, found in the 108th Psalm and the second verse: "Awake, psaltery and harp; I myself will awake early." No man ever understood the power of music better than David. The Bible tells us that he was an inventor of musical instruments. And as he tended his father's flocks upon the plains of Bethlehem, I believe he was taught the power of song by those heavenly hosts which a 1000 years later, on the same spot, sung the anthem of "Peace on earth, good will toward men"

"Awake, psaltery and harp." Though David understood well the power of awakened music, there was a greater power which David understood, and that is the power of the awakened life. So he cried in that intensity of his feelings, "Awake, psaltery and harp, I myself will awake early." If there are any words which bring to me the conviction this morning that we are now in a time when the awakening process should go on in the hearts of our youth they are the words of the apostle Paul, on defense before King Agrippa, "Whereupon, O king Agrippa," he said "I was not disobedient unto the heavenly vision." I have in my possession a photograph of a marble bar which is still standing upon the Capitoline Hill at Rome. Before that marble bar eight-hundred years ago stood a man on defense for his life. That man was the

apostle Paul. One Sunday afternoon as I stood before that beautiful railing, I thought, how tremendous in the outcome were the principles which actuated the two men who stood separated by that marble bar. On the one side sat the Emperor Nero, lord of the mightiest empire ever ruled by man. He, however, was actuated by an earthly vision. On the other side stood the other man. He was weak in body. He had behind him the power of no earthly organization, but he was actuated by a heavenly vision.

Now after eighteen hundred years have passed away, let us ask history what has been the outcome of the lives of these two men. The apostle Paul has done more for this world than all the forces of the Roman Empire—than her literature, her laws, her roads, her armies, and her navies. The apostle Paul was struck down by the heavenly vision on the way to Damascus; he arose to seize the torch of salvation and carry it through the provinces of the Empire. He has reformed the laws of the Roman Empire and made them more humane. He has reformed her literature and driven from it, its pagan sentiments. He has reformed the science of the Roman Empire and made it the hand-maiden of mercy. He has reformed her roads and made them to-day to throng with the messages of peace, and no longer with the tramp of armies. When the surging crowds which had followed all the day long the opening of the Jamestown Exposition, steamed out from the harbor on their way back to Washington they passed a fleet of war vessels, lying at anchor. The mantle of night was being spread over the sea, leaving the cold, dark hulks standing out against the sky. Suddenly, the word passed through the throng that the war vessels were being illuminated by electric lights. All hands rushed to view the scene. And as one tiny light added its ray to the whole, we discovered that

not all the vessel, but only the front mast with its cross yard arm was being illuminated, thus forming the picture of the cross. As we stood gazing on that beautiful scene the vessels kept receding from our view. Finally they disappeared altogether, leaving nothing standing out against the sky except the illuminated crosses. How true, and yet how wonderful, I thought, is that an illustration of the bright future toward which we are attaining. The instruments of war were submerged by instruments of peace. The bright shining future does not belong to them who seek to prevail by means of human instrumentalities, it belongs to the Prince of Peace and to His followers. When Paul stood before King Agrippa, he was endowed with a power that was greater than the power of kings and emperors. He had seen the needs of his day and generation and he had consecrated himself to the unfinished task of Christ. On the other hand, the Roman emperors were intoxicated with the power that was placed in their hands so that many times some of them lost their reason and degraded themselves to the level of the beasts. It is written of one Roman emperor that he swore he would make his horse counsellor of Rome, and he brought the animal in to eat golden grain at the table of his master. Another was heard to say that he wished all the citizens of Rome had one neck that he might have the privilege of breaking it. And the example of the emperors was followed by the inhabitants of the Empire. But when the Roman Empire was sunken in debauchery and despair, suddenly there was heard a voice ringing throughout the confines of that empire, telling of the brighter future and of the amazing love which had stooped to save.

The opportunities that existed in the days of the Roman Empire were no greater than the opportunities that exist to-day. It has been esti-

mated that the Roman world in the days of the apostle Paul contained about 120,000,000 of inhabitants. But think of the teeming millions that now cover earth's surface. Here is Asia with her 850,000,000 still settled down in the darkness of night. Here is Europe in her wave washed shores holding 420,000,000. Africa contains 133,000,000, the majority of whom have never seen the dawn of civilization. South America with its 40,000,000, Oceanica, with its 9,000,000, North America with its 90,000,000—these all to-day are facing a situation of trial, and are placed in the midst of circumstances as dark and as despairing as those which brooded over the Roman Empire in the days of the apostle Paul. Is it not, therefore, very appropriate this morning that this text should be placed before us? "Awake, psaltery and harp: I myself will awake early?"

A few years ago there appeared a remarkable book entitled "Dying at the Top," which at once secured an immense circulation and a wide spread interest. Under the figure of a tree where death was beginning in its topmost branches, the author proclaims that the United States, the most enlightened nation upon the globe to-day, and the one whose condition is by far the most favorable, is "dying at the top." Under the flashlight of his statistics, he reveals that this alarming condition is due to the temptations and vices that assail the youth. It is my desire this morning by the grace of God, to present some of these snares of Satan which engender doubt in the mind, which poison the soul, which sap youthful vigor and which blight some of the fairest flowers that ever opened their petals to breathe forth fragrance upon the earth.

Permit me a few moments to read to you the list of sins which darkened the Roman Empire in the days of the apostle Paul. I find them in the first chapter of Romans beginning with the twenty-eighth verse. "And even as

they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." This is a dark list of sins, and it was in the midst of this terrible condition that the voice of the apostle Paul was heard bringing life and hope to the men of the Roman empire. But while this dark list is ringing in your ears, permit me to turn to another list of sins foretold by the apostle Paul as existing immediately prior to the second coming of the Lord Jesus Christ. It is given in the first five verses of the third chapter of II Timothy. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof, from such turn away."

The author of this book "Dying at the Top," tells us that the three sins which are destroying the bright, God-given future of the youth of all lands are first, intemperance; second, gambling; third, impurity. Now I do not desire this morning to dwell upon the darker features of these sins, but I do wish, by the grace of God, to expose the situation

and then equally by His grace to present the remedy. When I present these three sins, I am positively certain that I am running close to the danger line in the experience of many in this audience; therefore, I ask you for a short time to follow me as I take up the subject of intemperance. Statistics reveal to us to-day that almost four-fifths of the crime which is committed upon earth is due to intemperance, three-fifths of the idiocy and lunacy which fill our asylums is due to intemperance, nine-tenths of the paupers of this world can be equally traced to the same source; practically four-fifths of the work of charity which devolves upon the nations, and three-fourths of all the work which is incumbent upon the police forces of these same countries can be traced to the cause of intemperance. One writer has told us that if the taxes which we expend every year to remedy and repair the ravages caused by intemperance were eliminated, there would rest for us to pay only the taxes which go to schools and improvements. Another writer has declared that this condition is fostered and put upon the world to-day by means of the Goliaths of the liquor traffic, who intend it to be continued among the nations of the civilized world. Fourteen million, fifty thousand pages of literature were distributed in 1904, advocating the use of alcoholic drinks; the wholesale liquor dealers took part the same year in two hundred thirty-seven elections in twenty-five different states, and were successful in seventy four per cent of the contests. What does that signify? It signifies that Satan is driving this world as fast as he can to destruction by means of this vice. Now, on the other hand, what is God's remedy for it? God has sent forth a message which we call the Third Angel's Message, and that message has embraced within its bosom the great reform of temperance. The Lord is calling for an army of workers

who are consecrated to this phase of the message, that they may reap great success in combating this evil. We hear, for instance, of the large number of people accepting the truth in Japan as a result of the medical missionary work. Something like three hundred cases are recorded as having received treatment in one month in China. Similar reports come from all parts of the world, telling us of the great work which God is doing in behalf of the human race to save it from this terrible evil.

The second sin which the author points out, is the sin of gambling. By that sin he means especially the unlawful thirst for gold. If we go back to the year 1453 and look over the history of the world to 1492 we will find that there were two great movements started upon the world's surface. In the year 1483 there was a man born in Germany by the name of Luther. That man, by the grace of God, launched in this world the great work of the Reformation. At the same time, or nearly the same time, in the year 1492, there was discovered a new country. Consider in their aspects and in their outcome how different were these two forces. In 1483 the Lord launched the light of the reformation to point men upward toward God. In 1492 the discovery of America brought with it the almost inordinate thirst for gold. It was the search for gold which sent adventurers in the ship of Columbus which discovered America. It was the thirst for gold that sent the early travelers in '49 across the plains to California. It was the thirst for gold that sent men up into Alaska. It was the thirst for gold that called the strong of Europe to carve up the great empire of China. It is to-day the lust for gold which is invading the senate of the United States, tampering with those honorable offices of counselors. Gold-getting is the ideal invading our colleges and our universities. And finally when

I look upon the record of the Scriptures, and I hear these words, "Babylon the great is fallen, is fallen, because she has made all nations drink of the wine of the wrath of her fornication," and "the merchants of the earth are waxed rich through the abundance of her delicacies," I realize that this thirst for gold has not only invaded the educational institutions, but it has also invaded the nominal churches of the day. As this great passion increases in the world we are led to see this danger almost on the borders of our own denomination. There is danger that this thirst may seize our young men and our young women whom God is calling to-day to the highest work, to the highest mission, and we need at this time to raise the warning voice against this invading temptation.

My dear young people, the work which God has committed to our hands to-day is one which, if rightly studied, if rightly followed, if rightly taken into the heart, if its awakening principle has struck the soul, will give to us grander ideals and a nobler work than can ever be set before us by the thirst for gold. "Babylon is fallen." These words at once call my mind back to an historical fact. I am led to that night scene when the king of Babylon sat upon his raised throne, and before the thousands of his lords drank from golden vessels. When at last Daniel was called in to deliver the final message; what were the words of the prophet? He says, "Thou hast praised the gods of gold and silver, of wood and iron and stone, which see not, neither hear, nor know." How wonderful is that description of the gods of gold and silver. When young men and women allow themselves to be enticed by the thirst for gold and its consequent thirst for honor, they are always led to worship gods which cannot see, nor hear. That was the testimony of Daniel against the king of Babylon. When the doom of that em-

pire was about to be proclaimed, they brought in this man. The invitation to read the writing upon the wall was accompanied by a seductive temptation. The king said, If thou canst read this writing I will give thee thus and so. Was Daniel tempted by these offers? Not for one moment. He spurned the suggestion. He turned to the monarch and said, "Let thy gifts be to thyself, and thy rewards to another." There are messengers to-day who are going forth proclaiming the fall of Babylon. There are messengers who are presenting the condition of the world to-day in its proper light. Those messengers shall be seduced if possible by this same temptation that is seducing young men and the young women of the world. I have passed several times through the city of Monte Carlo in the southern part of France,—and if there is a garden spot of the world, it is that city. Many times I have looked upon that great gambling house where dukes, counts, earls, and lords from all nations pass their days and their nights winning and losing fortunes. I had an occasion to talk with one man who had gone through the scenes of that palace, and I asked him had he met any despairing incidents in connection with the scenes which pass within its walls. He said, This is always the inevitable result, that when a man has spent his last dollar, when he has engaged his house and his property, when he has sold his honor on the gambling table, when he has nothing left practically in this world to live for, everything is gone, and honor is gone, that they pass him over the counter a pistol and by the side of it they lay down the railroad fare, just enough to carry him to the last resting place; for they know that he goes to that spot and commits suicide. As I passed by that palace of iniquity, I said, How truly you are an emblem of the work which the devil is doing to-day to drive down to ruin the

youth and the promising talents of all countries and of all nations. The attitude of Daniel, however, is to be the example of the messengers of God.

The first vice which I presented this morning, that of intemperance, is aimed at killing the body. The second is that which is aimed at killing the mind. Daniel was brought up in the school of God's providences. He had his eyes fixed upon a training which came from the history of Israel. The king of Babylon and his followers were the products of their Babylonian training. What was the result? One went down to destruction and ruin, the other survived the wreck of the empire and lived to see another established in its place. We have a call for educated men and women, but they must be young men and young women whose hearts have been awakened to high ideals. They must be young men and young women who have seen the heavenly vision, and like Daniel, stand able to resist the temptations and seductions of gold.

"See the brave captive Daniel as he stood
before the throng,
And rebuked the haughty monarch for
his mighty deeds of wrong:
As he read out the writing, 'twas the
doom of one and all."

The second temptation is that which is destroying the mind. It needs the life from heaven to awaken messengers who will resist the temptation. That, Class of 1907, is light for the world. God grant that it may invade every one of your hearts. God grant that it may invade the hearts of these younger classes who are to follow in your steps.

The third temptation which the author of this book places before us is the temptation of impurity. Here I feel in need of special wisdom and special grace to present this subtle temptation. The Bible says there are no temptations taken you but such as are common to man. You can search the realms of

sin and iniquity over and you may find temptations which are not common to all men; but there is one temptation which is common to all, that is the temptation of impurity. That is the temptation which threw the Roman Empire to the ground. It is the temptation which is invading all nations to-day. What is the remedy for it? Listen! The apostle Peter gives it to us. "Seeing that ye have purified your souls through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently." That is love, isn't it? And that is the right kind of love. I believe in the universal love for the many. I do not believe in the ardent love for the one. Perhaps I can no better present this thought this morning than by calling your attention to the condition of Israel in the days of the Judges. Those who have read the book of Judges carefully, recognized that its record closed in the midst of the clash of arms, of strife, and worse than that, the last three chapters of the book of Judges are perhaps the darkest chapters which have been written in the Bible from Genesis to Revelation. When the storm however that has so long raged in the book of Judges has passed away, we open the book of Ruth, and it is like the calm, bright shining of the summer's day. It comes to us as an emblem of the young people who will be sent forth to meet this similar temptation to-day. Let me briefly consider with you the life of Ruth under three aspects. I want first to notice the domestic influence of Ruth; next I desire to notice her village influence; and thirdly I want to consider with you her national influence. When the invitation came to Naomi and her two daughters-in-law to return to Bethlehem, the mother-in-law requested her two daughters-in-law to remain in their country. One, however, said, "No." That one had been awakened by the heavenly vision. Young

Ruth had received the inspiration from heaven, and she was destined to become a great figure in the history of God's people. By her lips were spoken those words which have come down as the most beautiful piece of literature ever written, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God shall be my God," evidently she had accepted the religion of the children of Israel. When they came back to Bethlehem, the whole city was moved. They came out to meet the mother, and as they welcomed her back she wished to be called not Naomi, but Mara, "bitter," for she said, "God hath dealt bitterly with me." Weeks passed away, and trouble came on and Ruth determined to go out and earn the living for the family. She put herself in the fields to glean. After she had performed her duty, she met her kinsman Boaz. He sent her home laden with the fruits of her toil. When she came back, the mother raised her hands and blessed the God of Heaven for the wonderful way with which He had dealt with Ruth. This was her domestic influence. She whose heart had been filled with bitterness, and had been unable to praise God had been led by Ruth to change her words of reproach into words of praise.

Now notice her village influence. The days came when the conviction rested upon Naomi that the Lord intended to give Ruth rest. She said, "This night I want you to go by the barn, when Boaz has finished his work, uncover his feet, and lie down by his feet, and then when he awakes, tell your story. The awakening came, and with it these words on the part of Boaz, "Blessed be thou of the Lord, my daughter: for thou hast showed more kindness in the latter end than at the beginning, in as much as thou followedest not young men,

whether poor or rich." What a commentary this is upon the condition of Israel in the days of Ruth. The book of Judges closing with that terrible record of impurity, the words of Boaz seemed to indicate that the young women were not unquestionable in their actions, as they followed the young men, whether poor or rich. But here is a young woman that comes back from the land of Moab, her life awakened, presenting before the teachers of Israel, and exerting upon the young men of that country an entirely different influence. Boaz recognized it when he said that her kindness at the latter end had been greater than at the beginning. It was a great kindness for Ruth to leave her country and come back with her mother-in-law, but it was a greater kindness to humble herself to carry out the laws and commandments of Israel.

Now I pass a little further and I come to her national influence, and when I come to this it seems to me that there is a great call to-day for Ruths in the land. There is a great call for young men and young women who are emulating this example which is set before us, that they might exercise not only domestic influence not only a village influence but that they might exercise a national influence on all countries and all lands. There is a story told of a beautiful statue that stands in one of the parks of New York. Near by this park is located a slum district. Certain persons laboring in the park noticed that one day a poor little girl from the slums came out and looked at the statue, and as its snowy whiteness and its beautiful figure became impressed upon her mind, she went back to her home. The next day she returned and observers noticed that her face was washed. She went away. A few days later she came back again and it was further noticed that her dress was patched and repaired. She returned

again. It was noticed that she was wearing shoes and stockings on her feet. Day after day, as that girl came to look at the splendid white piece of marble, it exercised upon her a powerful influence which raised her from her slum life and made her one of the leading women of that section of New York. "Oh," said one little girl who was down in the depths of sin, "When I look at that woman, it seems to me I am looking at a pure, white lily." "Seeing that ye have purified your souls by obedience to the truth." There is a day of purification coming, and it seems that purification shall be by fire, but before we reach that time there is a chance now of purification, and that is the process of purification by obedience to the truth. We want young women who are like that white marble statue, who have an influence upon the young men of their day and generation, lifting them up from this vice and temptation, that is dragging down to-day the youth of all countries and tribes. Such was Ruth in her national influence. When Boaz undertook to espouse the cause of Ruth he recognized two things in the case. First, there was a privilege; second, there was a duty. That night when Ruth had awakened him from his sleep, he said, "There is a kinsman nearer than I; I must give him the chance." The next morning he called the ten elders to assemble. He was the eleventh, the kinsman was the twelfth, forming the jury system. He called to the kinsman as he passed by, "This girl has come from a heathen country, but she has married into the house of Israel. According to the commandments of the Most High God it is our duty to redeem her property. You are her kinsman nearer than I. Will you do it?" "Gladly," said the kinsman. "But," said Boaz, "the minute that you try to redeem the property of that girl there is another duty incumbent upon you. It is your duty to marry her. Will you

marry her?" He said, "No, you can take the property."

Now I want to say that the Lord of heaven and earth had put in the girl that privilege and that duty, which were to make Boaz the most happy man, and Ruth the most happy woman in all the history of those days in the country of Israel. Next took place the marriage. What is the record? Ruth became the great grandmother of David, and so the mother of the Lord Jesus Christ, the most precious privilege that was prized and sought for by every woman in the land of Israel. This had come by her life of purity in the day when Israel had been dragged down to its deepest depths.

What shall we say to-day of the young men and women whom God is sending forth to breathe the lily influence, to pose as a marble figure before those who need that uplifting influence of all countries and in all tribes.

I passed one day up the mountain railway by the figure of the Yung Frau. Travelers come to see the great mountains of Switzerland and the Yung Frau. As I gazed up that mountain I saw that it was covered with snow from its base to its top. It was a mountain of whiteness. As I gazed upon it I said, "Oh, that God would raise up among his people in all nations and all places young men and young women who would be mountains of whiteness, which would call the attention of travelers and people from all countries to recognize the great things which God has done for them." The vice of intemperance destroys the body. The thirst for gold and ambition against the instructions of God, destroys the mind. But when I come to the vice of impurity I have touched that vice which destroys the soul. To answer this God has also a message. He has the message of the grace of Christ wrapped up in the Third Angel's proclamation, and young men and young women are

called to go to all nations as evangelists proclaiming that redeeming grace.

Not long ago I heard one of the leading evangelists of the country telling of his conversion. He had been sunken in these vices. One morning about two o'clock he came to his house, situated in the suburbs of the city. As he passed through the gate he saw a light burning in the window. He knew what that meant. That light was burning in his mother's room. It was in the winter time, and as he trod his way through the snow he came to the window and brushed the frost from off the panes. Still under the influence of liquor he looked in, and there a sight met his eyes. His mother was kneeling beside the bed holding a candle in one hand and the Bible in the other. He heard her, as she pleaded with God for her boy. She was saying, "Oh God, save my boy! O God, save my boy! O God, save my boy!—We have brought every one of our children, but this boy, to Christ; and now he is dragged down by the most terrible vices. He is in the chain of the terrible degradation of Satan. O, God, save my boy!" Like lightning from a clear sky, the conviction of heaven shot home to his soul. He felt the power of that mountain of whiteness there pleading for his soul. He went to his room that night, and that scene which could not efface itself from his mind led him to give his life to Christ.

God is calling for messengers, evangelists, to go forth and save the world from this third and terrible vice. These are the remedies which the Lord presents before us. This is the great work we have to do. This is the reformation that we are called to accomplish, but I want to say, dear young people, I want to say, Class of 1907, that we can never accomplish externally this reformation in which we are engaged until we have felt its power internally. The mighty reformation that flowed forth from the

hands of Luther was simply the outward expression of the mighty reformation which had already taken place in his soul. "Awake, psaltery and harp," cried David, "I myself will awake." When? "Early." The springtime of youth is the time when young men and young women should give themselves to God. In the days of youth is the time when should be felt that early reformation. For the principles which stamp the youth and mark their early years will mould the remainder of their life.

I passed one day with Professor Salisbury down a certain street in London. As I went along I asked him, "What is the name of this street?" He said, "It is Pater Noster, Our Father." He says, "This is called 'Amen' corner." How did it happen? Almost a thousand years ago there was a certain monastery in which were trained young men for the service of the Episcopal church and the Catholic church, and it came to pass as they filed out from that monastery they commenced to repeat the Lord's prayer. As they went down that street they started "Pater Noster," as they reached the corner, altogether they said "Amen," and so this street came down as "Pater Noster Street," and the corner as "Amen corner." That happened a thousand years ago, yet it has left its stamp upon the history of that most popular and most commercial corner of the city of London. The impressions which we receive in early youth are those which last throughout life. The springtime of youth is the time for young men and young women to get a glimpse of the heavenly vision, to receive the awakening power of God, and when it is done then it will fit them to meet the vices and temptations which are flooding the world to-day, and make them successful in applying the remedy.

About ten years ago I was called to travel in the state of Indiana in behalf

of Battle Creek College. While laboring with a certain church, I was invited to spend the evening at the home of one of the ministers of the conference. When I came to reach the house I noticed the mother and the daughter present, and also another figure which I had not seen in the audience at the church. A son was there. And as I entered the home I noticed by his lowering looks and by his countenance that I practically had no place in that home. I felt like refusing the hospitality and trying to find another place. But I noticed, however, that the young man was under the influence of liquor, so I paid no attention to him. Next morning came the hour of my departure, and the mother said, "I suppose you have noticed the difference between my son and daughter. Here is my daughter. She is as pure as a lily. She seems to have received the inheritance of the grace of heaven. But here is my boy. He has no earthly ambition, much less to say has he any heavenly ambition." She says, "We have done what we could for him, but he seems to have no response." Months rolled by. I came down to the state campmeeting. I was given charge of the young people's services, and every morning when the young people assembled the grace of God was present to bless and convert. Many young people gave their hearts to Christ. But on the back seat sat this young man, and all the efforts I made I was not able to reach him. Finally we came to Sabbath morning. Again God came near, but no movement on the part of this young man. The sister came to me and she said: "I have been talking with my brother this morning, and he tells me that there is only one man in this camp ground that can reach him, and that is his father. He has listened to these morning services. He has been convicted, but he says: 'Nothing will ever bring me to the front seat except an invitation from my father. If my

father should ever come to me and ask me to give my heart to Christ, I know I could never resist his appeal." The eleven o'clock hour came on. Sister Henry had charge of the meeting that morning, and I remember how intensely I watched the developments of the hour. I do not think I was ever so anxious in my life as I was that morning. The power of God rested upon His servant, and as she proclaimed the words of truth hundreds came to the front seat. And there stood the father. He was conducting the singing from the front stand. From my place upon the platform I watched the son. Not one movement. Finally the last call came on, and it seemed as if it must close without having made any effect upon the son. Suddenly from the rear of the tent while watching the father, I saw the father lay down his hymn book and look over the crowd. His eyes rested upon his son. He laid off his glasses, laid down his baton. Stepping down from the platform he went to the rear of the tent and came to where his son was sitting, and threw his arms about his neck, and said, "My boy, won't you give your heart to Christ this morning?" The son looked up into the face of the father, "Yes, that is the very call

that I have been waiting for." The father put his arms about the neck of the son and the son put his arms about the neck of his father and the two came up the center aisle, a spectacle to the whole camp. And as they walked to the front seat the whole camp meeting broke out singing, "Praise God, from Whom all Blessings Flow," for they all were cognizant of the case. The next morning that young man came to me, and said, "Put my name down as a student for next year. By the grace of God I want to enter the ministry." As far as I know to-day he is laboring in the ministry. Don't you see that as soon as the heavenly vision had fallen upon his soul, as soon as the heavenly ambition had struck his heart, that young man was aroused from an earthly ambition. There is nothing like the awakening power of God, the heavenly vision, to fall upon the soul, to arouse it to all its best possibilities and make it something for this day and generation.

I would close here with the words of Wesley:—

"To serve the present age,
My calling to fulfill;
O may it all my powers engage
To do my Master's will."

"Awake, psaltery and harp; I myself will awake early."

THE DUTY OF YOUTH

Selection From "Christ's Object Lessons"

Let the youth who need an education; set to work with a determination to obtain it. Do not wait for an opening make one for yourselves. Take hold in any small way that presents itself. Practice economy. Do not spend your means for the gratification of appetite, or in pleasure-seeking. Be determined to become as efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every ad-

vantage within your reach for strengthening your intellect. Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer, secure the wisdom that is from above. This will give you you an all-round education. Thus you rise in character, and gain an influence over other minds, enabling you to lead them in the path of uprightness and holiness.

SCHOOL OF MUSIC

B. R. Shryock, Director

Three members of the class of '07 (graduates of the School of Music) gave the following public recitals in the College chapel:—

Pianoforte recital by Ada Janice Madison, Conservatory Course, Sunday evening, May five at eight o'clock.

PROGRAM

Bach	Prelude and Fugue B flat major
Schubert	Impromptu Op. 142, No. 3
Chopin	{ Nocturne F sharp major Etude Op. 10, No. 12
Rubinstein	Op. 10, No. 22
MacDowell	{ From an Indian Lodge To a Waterlily
Liszt	Nocturne
Mendelssohn	Capriccio Brillante Op. 22
	Orchestral parts on second piano
	Mr. Shryock

Pianoforte recital by Vera Beatrice Wallace, Conservatory Course, Tuesday, May fourteen at five-thirty o'clock.

PROGRAM

*Bach	Concerto D minor for three pianos
Beethoven	Sonata Op. 27, No. 2 Adagio Sostenuto Allegretto Presto Agitato
Chopin	{ Etude Op. 25, No. 7 Funeral March from Op. 35
Vogrich	Staccato Caprice
Langgaard	Love Song
Ole Olsen	Fanitull
Rachmaninoff	Prelude Op. 3, No. 2
Henselt	"If I were a Bird"
Mendelssohn	Concerto Op. 25 Allegro con fuoco Andante
	Orchestral parts on second piano
	Mr. Shryock.

*Mrs. Shryock at third piano

Mixed recital by Irma Edna Lewis, Normal Music Course, Tuesday, May seven at five-thirty o'clock.

PROGRAM

Schubert	{ *My Sweet Repose *Hark! hark the Lark
Beethoven	Sonata Op. 13 Allegro Adagio Rondo
Volckmar	†Adagio
Chopin	{ Etude Op. 25, No. 1 Ballade Op. 47
Schumann	{ Oh thou grandest! Cradle Song Why
Rinck	†Postlude A flat major
Schumann	*Evening Song
Mozart	Phantasia in C minor Adagio Allegro Andantino Piu Allegro
	Accompanied by second piano
	Mr. Shryock.

*Vocal †Organ

Certificates for the completion of the Sacred Music Course were given to the following:—Ethel Ames, O. S. Beltz, L. E. Westermeyer, Albion Kiehnhoff, Adam Schmidt, Isaac Schmidt, Wm. Morey.

For full details of all Music Courses also the Student's Symphony Orchestra now being organized, see new calendar just issued.

To praise God in fulness and sincerity of heart is as much a duty as is prayer.

The Lord desires us to make mention of His goodness and tell of His power. He is honored by the expression of praise and thanksgiving.

Young People's Work

GENERAL CULTURE COURSE

"GREAT SECOND ADVENT MOVEMENT"

REVIEW

"The tissue of life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown."

"To everything there is a season."
The last book of this course has been studied and the final review is here. Kindly send in the answers to these questions promptly, and if you pass this review as successfully as you passed the other two, you will have reached your goal, as the Reading Course Certificate will be yours. Address C. U. C. Young People's Society of S. D. A., College View, Nebr.

1. Show clearly that the coming of Jesus has been the hope of all ages, from Adam to 1907.

2. Has the Spirit of Prophecy always been in the true church? Cite proof and compare with the gift in the Seventh-day Adventist Church.

3. Show step by step how the Plan of Salvation has been unfolded to the present time.

4. Give the first, second, and third angels' messages, and the time of each.

5. Give the date of the dark day, "time of the end," falling of the stars, the first disappointment, the tarrying time and the second disappointment. Define each.

6. How do the tokens of divine guidance in behalf of the Advent believers since 1844 compare with the way the Lord manifested Himself to Israel when in Egypt?

7. Give five rules for determining true gifts in the church.

8. Give the object of church organization, and show from the scripture when it was first instituted in the Christian era. Then show if Seventh-day Adventists need to be organized to give the gospel to the world in this generation.

9. Give the name of the first Seventh-day Adventist paper, the time of its publication, and by whom; tell when our denomination chose its present name; when and how health reform was brought to this denomination; when and why denominational schools were started, and why they exist to-day; also if you expect to attend one.

10. How has the reading of this book affected your love for the three angels' messages, your belief in the Spirit of Prophecy, and in church organization?

TEMPERANCE NUMBER OF THE INSTRUCTOR

The following letter sent out by one of our State Young People's Secretaries should reach all our young people and should stir us to action.

Dear Young People.—

We wish to make some definite suggestions regarding the use of the special Temperance number of the *Instructor*.

We earnestly hope that this may not be lightly passed by, but that our young people may see in this a wonderful opportunity to make a splendid advance move in our Young People's Missionary work.

If we really long to do soul-winning service for Christ, and enjoy His blessing, let us cheerfully sacrifice to raise money to secure a large supply of these papers. Every dollar invested in this

work is treasure laid up in heaven that will bring eternal joy to ourselves as well as to those who accept the message these papers bring to them.

First, We wish to suggest that our young people everywhere make a special effort to place an *Instructor* in the hands of the officers of all the local Young People's Societies, the Young Men's Christian Association, Young Women's Christian Association, Epworth League, Baptist Young People's Union, Christian Endeavor Society, and any others we may know of.

Second, A good club should be sent to all the jails, hospitals, industrial and reform schools in our Conference.

Third, Wherever possible, the officers and teachers of local Sunday Schools, and various temperance leagues should be supplied with one or more copies.

Let us, with God's help, strike the enemy a staggering blow while we have a good weapon, and let us remember that a prayer accompanying the paper greatly increases its power for good.

God will not fail to bless our efforts if we do faithful work with this paper."

We would also suggest that our young people everywhere make a special effort with the July number of *Liberty* which will be of special importance to Christian Endeavors. The special Educational number of the *Instructor* soon to appear should have a wide circulation.

M. E. K.

THE GOSPEL HERALD

The Gospel Herald, is the organ of the Southern Missionary Society, the department of colored work for the Southern Union Conference. All our people ought to be intelligent concerning this feature of our denominational work, therefore all should read *The Gospel Herald*. It is a four-page monthly paper published at ten cents a year, payable in postage stamps. Please send your subscription to The Southern Missionary Society, North Station, Nashville, Tennessee. By so doing you will help the work for the colored people.

NOTICE TO OUR READERS

The management regret their inability to get this issue before you on time. The College Press has been rushed with other work besides the publication of the *Messenger* and a portion of the time since the close of school, night work has been indulged in by the entire force. In reply to those who have written that they did not receive a number June 1, we wish to say that there was no number of that date.

We feel confident that you will forgive us these digressions when you have perused this triple number. There will be no number July 1, but the Alumni number will bear date of July 15. Please notice this.

STARTERS

Christ is God's alphabet—*Mrs. E. G. White*.

He who can and will laugh at misfortune saves many tears.

When a man is wrong and won't admit it he gets angry.—*Haliburton*.

You can easily establish a branch office of heaven in your own heart.

He is a fool who cannot get angry; he is a wise man who will not.—*Seneca*.

The actions of men are the best interpreters of their thoughts.—*Locke*.

One thorn of experience is worth a wilderness of warning.—*Lowell*.

No one can with safety rejoice, unless he has the testimony of a good conscience.

We are often ignorant of the amount of power we possess, but temptation makes manifest to us what we are.

In judging others a man labors to no purpose, very often errs, and frequently falls into sin.

The lowly have continual peace, but the heart of the proud is continually disturbed by jealousy and indignation.

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

Issued the 1st and 15th of each month by
the Central Union Conference
College View, Nebraska

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

TERMS OF SUBSCRIPTION:
PER YEAR, IN ADVANCE, 50 CTS.

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

News and Notes

MESSENGER CORRESPONDENCE

I want the Messenger.—Raleigh Andrews, Kalispel, Mont.

My address is changed to Cheyenne River Academy, Harvey, North Dakota.—Peter Jensen.

Inclosed please find fifty cents for renewing of my subscription to the Messenger.—H. P. Hansen, Hoffman, Minnesota.

Enclosed find fifty cents for the Messenger, for another year. We are anxious to have every number, so renew at once.—Alice Mussen, Eureka, California.

Would you please send our paper to House of Attia Wahby, Faggallah, Cairo, Egypt. We enjoy the Messenger very much, and look forward to its arrival.—Jay J. Nethery.

Enclosed find fifty cents for my subscription, which expired last month. I do not want to miss one number, so be sure to send me the June numbers.—Florence Van Dorn, Rodney, Iowa.

Will you please change the address of my paper to Wasioja, Minn., and oblige.—Gertrude Akins.

Will you please change my address to Grand Junction, Colo., R. F. D. No. 3, Box 140.—B. A. Myres.

I expect to stop in Dodgeville, Wis., for some time, so will ask you to kindly forward my paper to this place.—Henry Winn.

Will you please note change of address of Mr. R. S. Irvine to Crawford, Nebraska.—Max Trummer.

Enclosed find money order for fifty cents, for which please send the Messenger, beginning with the June number, to the following address.—Gertrude Swank, Gothenburg, Nebr.

As I see you folks have become careless and marked my paper up with a blue pencil, I think the best thing that I can do is to send you fifty cents to see if I can "tip" you not to do it again (for awhile at least). Please change the address from Falmouth, Mich. to Vogel Center, Mich.—John B. Nicola.

We have a Sabbath School membership of 15. We hold Bible studies and weekly prayer meetings with some outside interest. We like the country better than last spring, as my health is much improved. Mr. Summy and Vernon are busy building fence and painting the house. Glad to greet the Messenger so often, it is like a letter from home.—Mrs. J. W. Summy, Prosperine, Mo.

I ordered the Messenger while I was in the View, but think I did not leave an address. We will be changing so much this summer that you may send it to my mother at home and she will remail it to me. It has been raining so much since we have been here that we have not been able to put in much more than half time. I think I have worked about five full days and sold \$52.00 worth of books. I never canvassed among a nicer class of people than we have met around here. At present our head-quarters are Dodgeville. I probably will be there for a couple of weeks the other boys coming to Mineral Point. I suppose times are a little dull around "Union" now. How about our Personal Work Band and the Rogers fund?—Edgar Brigham, Mineral Point, Wis. June 3, 1907.

Please change my address to Gothenburg, Nebr.—Carl Svenson.

Please change my address to Stewartville, Minn.—Wavie Tubbs.

Please change my address on the Messenger list to Le Mars, Iowa.—V. E. Toppenberg.

I see my subscription to the Messenger has expired. Enclosed find fifty cents for renewal.—Minnie V. Kirkle, Minatare, Nebr.

I herewith enclose fifty cents for the renewal of my subscription to our paper. Cannot get along without it this summer. Be sure to send me the last number.—W. J. Eden. Note.—We understand that Mr. Eden expects to be engaged in the Young People's Work in this state this summer.

Please change the address of our paper to Waxahachie, Ellis Co., Texas.—O. R. Durham, T. A. McFarland. Note.—The boys expected to enter the canvassing field Monday, June 3. They say the prospects are bright there, although the weather has been rainy all the time.

Enclosed find fifty cents for the renewing of my subscription. The visits of the Messenger are a source of much pleasure in our family. We hope that it may ever be a strong factor in preparing young people for the Master's service. Wishing you prosperity and Godspeed, I am, yours sincerely.—J. L. Stansbury, Mountain View, Cal., Box 42.

I am now located at Alliance, Nebr., doing house to house missionary work preparatory to holding a series of tent meetings which will begin after the close of our campmeeting, which is to be held at Crawford, Nebr., June 20 to 30. As this is to be my field of labor in the future, you may change the address of my paper from Thayer, Kansas, to this place. I have not seen a number of the Messenger since about April 1, as we left Thayer March 27, and visited in the vicinity of Kinsley, Kansas, for several weeks, arriving here May 14. I like the climate out here, and the people seem very free and sociable. If my subscription term for the paper is drawing near a close please notify me. I do not remember when I paid up, but I think it was last winter sometime.—H. E. Reeder,

Please change the address of my Messenger to Pacific Junction, Iowa.—Hattie E. Brown.

Enclosed find fifty cents for the Messenger. Am getting along nicely in my work.—Etta Oppy, 510 Congress St., Leavenworth, Kans.

As my wife has returned from Pasadena, California, please send the Messenger to Lead, S. D., and send the back numbers from the middle of March. We are holding meetings at Pluma, a little town between Lead and Deadwood, with very good interest. We trust that some will take their stand for the Truth. Brother L. B. Porter has been here for some time, and we have had meetings five nights in the week.—Albert C. Anderson.

UNION COLLEGE NOTES

Orrie Carr has returned from a few week's visit in Boulder, Colorado.

After a severe attack of measles, Miss Phoebe Steadman has returned to her home.

At present W. D. Beard is connected with the Homestead Printing Co., Des Moines, Iowa.

Miss Marion Crawford has returned from a two weeks' visit to her home in Elm Creek, Nebr.

Charles and Will Winland are canvassing in Columbia, Mo. The first three days their sales amounted to \$44.00.

Invitations are out for the marriage of Miss Margaret Neal, class of '02, and Dr. John Heald, at her home in Woodburn, Ia., June 26.

A. E. Smith will remain in College View this summer to study. His brother Sydney is canvassing in this vicinity.

Miss Inez Hoiland remained about three weeks in College View, after the close of school, for study. Her vacation will be spent in Illinois and Wisconsin, visiting relatives.

At the close of this school year, at least seventy-two of our students went into the canvassing work, eleven are assisting in tent meetings, and five are engaged in Young People's Work.

Mr. Adolph Johnson, class of '07, of Union College, and Miss Eveline M. Johnson were united in marriage at her home at Lake Eunice, Minn., June 6. They have entered Conference work at Gothenburg, Nebraska.

Raleigh Andrews and Curtis Rentfro are canvassing near Kalispel, Montana.

John Hoffman and W. I. Hilliard are canvassing near Glenwood, Iowa.

Etta Oppy and Elvena Jensen are canvassing in Leavenworth, Kans.

Bert Northrup recently spent a few days in the village visiting home folks.

Miss Mary Hansen attended the Des Moines campmeeting on the way to her home in Ringstead Iowa.

After spending a successful school year in Union College, Lovica Goode has returned to her home in Richards, Mo.

After returning from a pleasant trip to Keene, Texas, Wm. Yarnell left the evening of June 3, for Bozeman, Mont., where he has accepted a position with the Mount Ellis Academy.

Lauritz H. Larsen is spending the summer vacation at Asheville, N. C. He writes as follows: "I was very much pleased with Union College last year and it is my desire to return next fall to fit myself to work for my Master."

Some time before school closed, the Senior class received an invitation to join the Juniors in a merry-making somewhere in the forests of Nebraska. In response to this, they gathered in room No. 18 of the College, Monday, May 20. The day was rainy so instead of seeking leafy bowers they camped just across the hall in the Commercial room. The "Jolly Juniors," true to their name, had prepared an afternoon of pleasant surprises. About two o'clock they all gathered around one long table and with much good-natured rillery partook of the lunch as scheduled in the "Me'en U." Immediately after lunch the program or "Doin's" began. Of the quartette by the Juniors, and the short History by the Seniors, there is little to say; but the Prophecy by Zelma Small, and the Impromptu Song by the Seniors, will not soon be forgotten. Miss Oppy gave a short recitation and Lillie George bade farewell to the Seniors in behalf of the Juniors. Seldom indeed have two classes worked and played together with better spirit than have the Seniors and Juniors of '07. It will be long years before the memory of those happy days even begins to grow dim.

Miss Winnifred Collins has gone to Dodge Center, Minn., where she is spending a few weeks with friends and relatives.

Professors G. A. Grauer and E. C. Witzke have gone to their homes in New Mexico, where they will spend the summer on their farms.

Professor Lewis is spending the summer visiting campmeetings in the surrounding states. Tuesday, June 11, he arrived in College View, leaving the day following in company with Mrs. Lewis and their daughter Irma, for the South Dakota campmeeting.

The farewell reception given in honor of the Faculty and Seniors was held Saturday evening May 18. Students and friends passing through the Office and Faculty room, formally met the teachers, and in the Commercial room addressed their good wishes to the graduating class. This room and the library were arranged in the Senior and Junior colors respectively. On the black boards of the Commercial room, the Senior motto, "Love, Light and Life for the World," was written in the class colors in six different languages. Perhaps the most interesting things in the library were the picture galleries. One under the title of "Seniors Gone to Seed," proved to be the members of the faculty in their younger days. At the other we could not fail to recognize the members of this year's class. About nine o'clock all assembled in the chapel. The president of the Junior class, J. I. Beardsley gave the welcoming address. This was responded to by H. U. Stevens, the president of the Senior class. The recitation by Miss Watson was so pleasing as to call forth request for an encore, which she kindly gave. Marion Crawford's vocal solo was also much enjoyed. The Junior "Farewell to the Seniors," by Lora Clement was the embodiment of the spirit which has characterized the association of the two classes during the entire year. With the lights turned low and "Farewell" emblazoned in crimson on the wall, the male quartet's "God Be with You Till We Meet Again" brought a hush upon the audience. Prof. M. E. Kern pronounced the benediction. Perhaps nothing will so well express the feelings of all present concerning the evening as the words of the second speaker,—"Great, excellent, magnificent, wonderful,—pretty good!"

The College picnic was held Thursday, May 16, in Lincoln Park.

Mrs. B. R. Shryock has gone to Riverside, California, to visit her parents.

Thursday, May 30, Miss Roberta Andrews left for Elida, New Mexico, where she will remain for several months.

Wilbur Jenkins, Max Trummer, Richard Glatter, R. S. Irvine, Mrs. Rogers and Anna Hendrickson will canvass in the Wyoming Mission Field this summer.

Thursday evening, May 16, Prof. B. Roscoe Shryock gave an organ recital in the college chapel. He was assisted by Marion Crawford, Soprano and Oliver Beltz, Baritone.

Concerning her arrival at York, Nebr., where she is engaged in the canvassing work, Miss Alta Wordell writes: "I could not have been given a warmer reception if I had gone to my own home."

Dr. A. Allen John, of Mexico City, on his way to Washington, D. C. spent a few hours with his son Otto, who has been in school the past year. Otto accompanied his father as far as Council Bluffs, on his journey.

Professor Herbert A. Owen, of Tegucigalpa, Spanish Honduras, Central America, gave a stereopticon lecture in the Union College chapel, Tuesday evening May 21. Professor Owen was a member of the first graduating class of Union College. He has for sometime been engaged in missionary work in Central America. Just now he is working in the interest of a school for that field.

A letter from John Bland dated May 13, states that his school at Mineral, Kans, closed April 26, with an attendance of 27 pupils. Nearly all did good, faithful, work, and made excellent progress in their studies. All the patrons seemed well pleased with the school and its results, and he has been asked to teach there again next winter. The prospects are good for a much larger school another year. At the time of writing, Brother Bland was attending the teachers' institute in Kansas City, Kansas. He is still interested in Union College, and asks for a calendar to give to a young man who thinks of attending Union College next fall.

Prof. and Mrs. B. G. Wilkinson lately visited her parents in College View.

Mrs. E. C. Kellogg and grandson are visiting relatives in South Dakota.

Mrs. S. J. Jordan, of Sutherland, Iowa, spent Commencement week with her daughter, Aural.

Mr. Frank Ogden, en route to Chicago, spent Commencement days with his sisters at Union College.

Mr. and Mrs. Serns, parents of Prof. M. H. and Arthur Serns, are at present in College View.

Thomas C. Nethery spent a few days during Commencement week, with friends in College View.

Prof. and Mrs. E. E. Farnsworth will engage in tent work in Colorado, during the coming summer.

Mrs. G. W. Caviness, from Mexico City, who is visiting her son, Prof. L. L. Caviness, gave the "Willing Workers" a most interesting talk, Sabbath, May 25.

After an unexpected delay of twenty-four hours in University Place, Miss Jessie Seward and her cousin Earl Seward, reached home. Miss Seward writes that she expects to return to Union next year.

Word has been received from Misses Foote, Hiatt, Berg, Nelson, Collie, Ward, and Fairchild, that they have reached home safely and although they greatly enjoy being with the dear home folk, they have not forgotten the happy days at "Old Union," and are looking forward to another school year.

A chapel period of one of the closing days of school was given to the consideration of physical education. Professor Kellogg spoke of its importance, Professor Kern presented plans for the better equipment of the gymnasium which had been made by a committee of gymnasium students and the Faculty, and Mr. Yarnell appealed to the students to raise a fund for equipment, which fund is to be duplicated by the College Board. The plan for raising money suggested was that of selling the pamphlet "The Advantages of a College Education." The students and teachers took hold of the matter well, and 900 copies were taken.

Miss Hattie Beardsley will engage in Young People's Work in South Dakota this summer.

Thursday, May 23, Miss Laura Neuman was married to Henry Willers, at the home of the bride's parents, Mr. and Mrs. Ernest Neuman. The ceremony was performed by Elder J. H. Kraft. Members of the family and immediate friends were present. Mr. and Mrs. Willers contemplate going to Saskatchewan, Canada, or Baltimore, Md., as soon as arrangements may be decided upon.

Bert Hedgecock, an old Union College student, writes from Boulder, Colo., making inquiries in regard to Buff Orpington poultry. He speaks of his experience in Union College as being a pleasant memory. He writes that his health is not very good and for this reason he wishes to engage in the poultry business. His wife, formerly Miss Sean Record, was also a Union College student.

Stella Fuller of Lyons, South Dakota, recently visited friends in College View.

We are glad to know that so many of our students are going to remain with us this summer. Those who will work in the printing office are, J. I. Beardsley, Ernest Welch, Roy Smith, Ernest Johnson, Ethel Fankhouser, Clara Oden, and Agnes Lewis. Those whom Brother Emerson has called to work on the farm are, A. D. and C. D. Hansen, Mr. Norgard, Albert Segebartt, Chester Orr, and Earl and Calvin Bungar. Miss Kleinmeyer and Alfreda Emerson will have charge of the cooking in South Hall. Dwight Pettis will work in the power house, and George Kiehnhoff will work at the carpenter's trade, in the village.

COLLEGE VIEW HAPPENINGS

Sarah Hansen expects to work in Lincoln this summer.

The International Publishing Association has installed another job press.

L. N. Muck has returned to College View from a trip to the Pacific Coast.

Miss Nora Beeson who has been visiting her sister, Melissa, has returned to her home in Omaha.

Cordie Teeple left June 5, for a three weeks' visit with relatives in Waukon, Iowa.

D. K. Nicola has entered upon his work as assistant cashier of the College View Bank.

Mrs. C. T. Lewis and daughter, Bertha, visited in College View during Commencement week.

Clem Benson has lately returned to College View from the Des Moines, Iowa, campmeeting.

Chris Nelson, having completed the Medical Course at the University of Chicago, Ill., has returned to his home in College View.

Cards are out announcing the wedding of Prof. Wm. E. Nelson and Miss Susie Shively, at the home of the bride's parents in Woodburn, Iowa, June 18.

Sabbath, June 1, Prof. Herbert A. Owen addressed the young people's society in the church on the work in Central America. Professor Owen went from here to Iowa.

Mrs. Walter Rich, of Tekamah, Nebr., lately arrived in College View. She and her husband will remain for a few weeks, after which they will go to London, Wisconsin to visit relatives.

Mrs. W. B. Shultz and daughter, Inez, have returned from a visit to Pitkin, Colorado. They were accompanied by Mrs. Bonnie Shultz-Pearson and her daughter, Mildred Bonarta, who will remain a short time in College View.

The Lewis family have moved into Prof. E. C. Kellogg's old residence for the summer. President Lewis started Thursday, May 30, on his summer tour of campmeetings, which will embrace on his first trip, meetings in Iowa, Minnesota, North Dakota, South Dakota, and Wyoming.

Miss Alma J. Graf writes from Plateau, N. Mexico,—“Next Sabbath we will hold a Sabbath School Convention. Two of the papers to be read are entitled, ‘Responsibility of the Sabbath School Teacher,’ ‘Responsibility of the Sabbath School Student.’ We will have some special music. Elder Richards from Colorado, and Elder Warfle from Roswell spent several days with us. We had excellent services. Most of the neighbors came to hear why we keep the seventh day. In the near future we will be organized under the name of the Elida Church.”

During the summer, the Young Men's Personal Work Band will meet Sabbath afternoon, at 3 o'clock in the church vestry. The Young Women's Personal Work Band will meet Monday evening, at 8 o'clock, in the German chapel of the College.

Mrs. A. W. George, widow of Dr. A. W. George, who went several years ago from College View as a missionary to Constantinople, Turkey, returned with Elder Russell to College View. Elder Russell left June 10 for his home in Minatare, Neb.

Tuesday evening, June 11, a temperance program was given in the College chapel, by the Meneley Quartet of the Good Citizens Lyceum of Chicago. The program consisting of speaking, readings, and vocal music, was appreciated by the citizens of College View.

The following officers were elected by the College View Young People's Society for the summer: Leader, Professor French; Secretary, Lena Hunt; Treasurer, Ernest Welch; Organist, Mrs. B. R. Shryock; Chorister, Oliver Beltz; Leader of Young Women's Band, Winifred Peebles; Leader of Young Men's Band, J. I. Beardsley.

The Graduating Exercises of the Eighth Grade of the College View public school were held in the High School Entertainment Room, Tuesday evening, May 28, at 8 o'clock. The class was assisted in the exercises by the Junior Class. Those having finished the eighth grade and receiving diplomas are Loyd E. Biggs, Amy Gotfredson, Beulah Hill, Eva Knox, Addie Soucey, and Ruby Wiseman.

Elder E. T. Russell has lately returned from the General Conference Council held at Gland, Switzerland. Elder Russell addressed a well attended meeting in the church, Sabbath June 8, at 3 p. m. He spoke of two plans which were decided upon by the Council in regard to the denominational work; one, to establish a young people's department in the General Conference organization; the other, to place the school in Washington D. C., strictly upon the basis of training individuals for mission fields. He also gave a good account of places of historical interest, as well as a vivid description of present conditions in European countries which he visited.

MISCELLANEOUS

Nina Kirk has gone to Minatare, Neb., to visit her brother, Elwin, on his farm.

Miss Calla Brown has accepted a position as stenographer in the Pacific Press, at Kansas City, Mo.

A vacant lot belonging to the College View church school property, has been prepared and is to be devoted to the purpose of school gardening. The work will be performed by the pupils, who will help care for it during vacation.

During the Junior-Senior exercises, May 20, one member of the company lost a No. 25, Parker fountain pen. If anyone has found such a pen the owner will be greatly accommodated if you will drop a card to this effect to the News Department of our paper.

So many of our delinquent subscribers responded to the blue mark in our last issue, that we have made no discrimination in mailing this number, feeling sure that the few who remain will at once respond upon receiving this issue. The committee appointed for the purpose is now preparing the matter for our Alumni number of July 15. There will be no issue of July 1. The News Department is gratified with the response to our request for items.

Prof. B. E. Huffman has returned from Kansas City, Kansas, where he attended the teachers' institute. He says there were about twenty teachers in attendance. Belle and Mina Dixon, and H. W. Schmidt and wife, were among those present. Nettie Hardiman and Lesta Seaward assisted in the teaching. The Model School began two weeks before the regular institute. The institute lasted four weeks, closing with the teachers' examination.

Dr. Geo. Runck, of the College Faculty, and his sister, Miss Katherine Runck, have recently been summoned to the Battle Creek Sanitarium on account of the serious illness of their sister, Miss Emma Runck, who will be remembered by many of our summer school students of one year ago. We regret to say that Miss Runck is suffering from tuberculosis, but it is hoped that a change of climate will do much for her. She will be taken to her home in Nebraska as soon as she is able to take the trip.—*Farm, Home, and School, Berrien Springs, Mich.*



Union College Press