

...The...

# Educational Messenger

*An Exponent of the Theory and Practice of Christian Education*

Vol. 3

COLLEGE VIEW, NEB., AUGUST 1, 1907

No. 15

## "JUST FOR TO-DAY"

Just for to-day, oh Father guide  
My wayward, wandering feet;  
I do not ask to see away  
Where shade and sunshine meet;

Nor seek I for to-morrow's care,  
Strength from the throne of grace;  
But for to-day, keep me I pray,  
Within Thy Holy Place.

Just for to-day! I know not where  
At even I shall bide;  
If I be hid with Christ in Thee,  
What evil can betide?

To-morrow's sun may view my hands  
Clasped close in Death's dumb rest;  
Then for to-day, help me I pray  
To do what seemeth best.

—*May G. Cole.*

## OUR FOREFATHERS

Did not have the privileges of a college education that we enjoy to-day; but they improved every opportunity nevertheless. And

## YOU

Have an opportunity to obtain an education in Union College. If you are interested

## WRITE TO

The President for A Year Book. If you have not the ready cash, tell him so and he will suggest plans for obtaining it.

## UNION COLLEGE

College View - - Nebraska

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## Editorial

### EDITORIAL CORRESPONDENCE

At the close of my last letter I had returned to College View from the Crawford camp meeting to spend a few days in correspondence and in preparing for the Young People's Convention at Mt. Vernon, Ohio, July 10 to 21.

#### TO THE CONVENTION

Monday afternoon, July 8, Professor Kern, O. J. Graf, B. E. Huffman, C. L. Benson, Meade Mc Guire; Misses Alma Graf and Winnie Hunt; and myself started for the Convention by way of the Burlington Route. At the Baltimore and Ohio station next morning we were joined by Miss Ella Merickel, Minneapolis, Minn.; Miss Cook of Wisconsin; Mrs. H. C. Conard, College Place, Washington; Miss Edith Starbuck, Portland, Oregon; and Brother Wilbur, of Iowa. Together we continued our journey throughout the day, reaching Mt. Vernon at 7:30 Tuesday evening. Eld. G. B. Thompson, Professor Griggs, and others were at the station to greet us and direct us to the street car, which quickly carried us to Mt. Vernon College two or three miles away. By nine o'clock we were all pleasantly located for our ten days,

work of the convention, and a good night's rest refreshed us for the opening exercises at ten o'clock the next morning.

#### NOTES OF THE CONVENTION

This joint Sabbath School and Young People's Convention was appointed by the General Conference Committee. An excellent program had been prepared weeks in advance. The meetings were held in the chapel of Mt. Vernon College or in a large tent pitched on the campus. When the weather was fair we met in the tent. When it rained, which was often, we adjourned to the chapel.

The order of exercises throughout the convention was as follows:—

At six o'clock each morning some one gave a talk or paper on some Bible character. These talks were stenographically reported, and will form the basis of a book of biographical sketches for young people. Devotional exercises were held at eight o'clock. The time from 9:15 to 12:00 and from 3:00 to 5:00 was devoted to papers, discussions, and business meetings; and the day closed with an address or a sermon at 7:30, by Elders A. G. Daniells, G. A. Irwin, G. B. Thompson, W. A. Spicer, Luther Warren, or Doctor Miller. Since Elders Irwin and Thompson and Doctor Miller were recently from Africa, India, and

China, respectively, and all had just come from the General Conference Council at Gland, Switzerland, these addresses were highly instructive and full of missionary zeal. A report of the proceedings, with lengthy abstracts from the papers and addresses, will be published soon in pamphlet form by the Review and Herald.

The most important result of the convention was the thorough organization of the young people's movement as a department of the General Conference upon the basis of personal work and missionary effort. The name chosen for the department is the "Young People's Missionary Volunteer Department," and the organization in the local churches will be known as the "Seventh-day Adventist Young People's Society of Missionary Volunteers." These are the official names, to be used on letter heads, etc., but the shorter name in common use will doubtless be the "Missionary Volunteers." Only those who belong to the Seventh-day Adventist church and are willing to engage in active service for Christ will be eligible to membership. A "standard of attainment" will be erected within the society to be promoted by courses of reading and study on our denominational history and doctrines, and by examination questions sent out by the Department twice a year.

During the closing social meeting Sabbath afternoon, July 20, it was the universal sentiment that the results of the convention were beyond their most

sanguine expectations. Elder Daniell's closing text of Scripture, Eze. 40:4, was very appropriate as expressing the duty of those who had enjoyed the privilege of attending the convention: "Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel."

After singing, "I'll Go Where You Want Me To Go," "Who'll Go," and "God Be With You Till We Meet Again," the convention adjourned, and by the next morning the delegates had departed for their fields of labor.

#### THE COLLEGE FARM

Returning from an extended trip lasting several weeks, we are impressed with the splendid condition in which we find the College farm. It has been a hard season to subdue the weeds. There has been so much rain it has been difficult to keep the cultivators running. All over the country may be seen cornfields given over to weeds. In striking contrast is the condition of the College



The College Corn Field

field of thirty acres of the choicest seed corn. It is head high, just tasseling out, without a weed to be seen. We asked the Manager how he succeeded in subduing the weeds. He replied that for the first time in his life he feared he would lose his corn crop. The ground was so wet he could not use the cultivator, and the weeds kept on growing. He lay

awake nights thinking what to do. Finally he decided, and the next day placed the entire force of about a dozen boys in the field to cut out the weeds by hand. By the time this was done, the ground was dry enough to allow the cultivators to be used; and after that they went over it again by hand, and, we believe, once more with the cultivators, until weeds were no more. They will give it another brushing with single



The College Potato Field

harrows, and then—if there is not a fine crop of seed corn, the field will not fulfill its present promises. The cut shows the way it looked about two weeks ago.

The potatoes are also fine. There are nine acres, level as a floor, rows straight as arrows, weeds—none to be seen. When "laid by" the field will be sowed over to millet, and a heavy crop of fodder will be harvested before the potatoes are plowed out by the patent "digger"

in the fall. Take a peep at them before the millet covers all from view.

Lack of space forbids more than the mere mention of the acre and a half of muskmelons, the acre and a half of peas and beans, the acre of tomatoes, the five acres of corn, the acre of sweet potatoes, and the acre and a half of cabbages. We will give you however, a glimpse of



The College Cabbage Patch

the cabbage patch while passing on to say, Come all ye weary, prodigal students back to your father's house next September. There'll be food enough and to spare; and we will not need to kill the fatted calf either.

#### CHANGES IN OUR TEACHING FORCE

Many of our readers have doubtless noticed that the same action of the General Conference Committee which established the Young People's Department at the same time placed at its head Prof. M. E. Kern, who during the past six years has so ably filled the chair of history in Union College. The action was logical and inevitable. For several years Professor Kern has devoted much thought and study to the problems connected with our young people's work, and it is no wonder the General Conference has chosen him to lead out in this important movement. Perhaps some have not understood that this appointment would call him from his work in Union College, but such is the case. He is asked to establish his headquarters at Takoma Park, Washington, D. C., as soon as consistent, which will probably be in about three months, or soon after the opening of Union College in September. This will enable him to assist in organizing the work in history at the beginning of school.

While we view with regret the departure of Professor Kern from the Faculty of Union College, we are glad to announce that Bro. O. J. Graf, Educational Secretary of the Northern Union Conference, has been engaged to carry forward the history work at Union College. Mr. Graf is well known at Union College, having graduated from the Literary Course in 1904. Two years of subsequent study at the Nebraska University, together with experience in general educational work during the past year, have given him a good preparation for his new field.

While upon this subject we would also say that a man has been found to take the place made vacant by the sickness of Elder Mattson. Elder F. M. Wilcox was elected to this position at the annual meeting of the College Board in January; but the General Conference Committee and the Boulder Sanitarium Board were united in the opinion that it would not be best for him to leave his present work as Manager of the Boulder Sanitarium. For sometime the General Conference Committee have been aiding the Union College Board to find a suitable person for this work. At the recent convention at Mt. Vernon, they recommended Elder S. M. Butler, Vice President of the West Michigan Conference and for several years Principal of the Cedar Lake Academy. This recommendation has been ratified by the Union College Board. Elder Butler has accepted the position, and the officers of the Lake Union and Michigan Conferences have generously released Elder Butler for this important work.

We bespeak for both these laborers a hearty welcome from the teachers and students of Union College.

#### THE MOUNT VERNON YOUNG PEOPLE'S CONVENTION

From July 10 to 21, at Mount Vernon, Ohio, was held the first Young People's Convention ever conducted by the General Conference of Seventh-day Adventists.

Delegates exceeding 200 in number were present from all over the United States and Canada. This includes General Conference men, union and local conference presidents, and field secretaries. Among those present were Elder A. G. Daniells, G. B. Thompson, G. A. Irwin, W. A. Spicer, K. C. Russell, C. C. Lewis, R. A. Underwood, Frederick Griggs, Luther Warren, B. G. Wilkinson; Professor M. E. Keru, M. E. Cady, Homer

(Continued on page 13)

## General Articles

### PICKLES OR CUCUMBERS

BERT RHODES

There is a vast difference between a cucumber and a pickle. A pickle is a preserved cucumber. There is salt in the pickle; there is none in the cucumber. The pickle has been under pressure in brine in a barrel. The cucumber is green from the vine. Not all cucumbers that get into the barrel become pickles. Some of them escape the pressure of the rock and lid, and do nothing but float around in the brine. These get a little salt on the outside but never become pickles.

Our colleges, academies and church schools are not unlike barrels of brine. They have preserving qualities. Students come to them more or less as cucumbers come to the barrel. Some are content to float aimlessly about in the surface of the brine; but they never become pickles. Others get down deep in the brine under the pressure of the lid and weight—not the lid and weight of the school discipline, but rather under the burden of a sincere desire to be God's helping hand. Then self-discipline becomes the weight. They stay in the brine, not because the lid holds them down, but from choice. Then the discipline of the school management becomes, as the salt in the brine, a saving factor and not a burden. Don't be a cucumber.

### MISSIONARY STATISTICS AND HOW TO PRESENT THEM

M. E. ELLIS

(Concluded)

Having illustrated the magnitude of the need of evangelical work by the

charts mentioned in the previous article the intensity of the need can be illustrated by—

Chart 5.—Draw two areas of the same size on a sheet. Let the first represent 1200 Americans and the second 1200 heathen. Out of every 1200 Americans 250 are church members, and all have heard the gospel so are more or less evangelized. We find that 250 is about one-fifth of 1200 and so cut off from our first area about one-fifth and mark it "one fifth converted." Leave this space white, but color the rest of the area slightly with dark-colored chalk to represent the four-fifths who are "more or less evangelized." But among 1200 heathen only one, on the average, has been converted. So we color the second area all black with the exception of one little white spot in the center, representing the one converted heathen.

Chart 6.—The intensity of the need can be illustrated in another way. Draw an area fifteen inches wide and seven inches long, dividing it into small squares by drawing lines one inch apart each way. Put a small dot in the center of each small square, and a large dot in the center of the whole area. The whole will represent 1200 souls. The small dots will represent the 250 nominal Christians in the United States to this number, and the small square will represent each Christian's average sphere of influence. Then the one large dot in the center representing the one converted heathen among 1200 of his kind will bear the same relation to the whole area that the small dots do to the small squares.

Chart 7.—To illustrate the relative size of the parish of an ordained minister in this country and an ordained minister in foreign lands, draw two cir-

cles, one with a radius of eight inches, the other with a radius of one-half inch. Color the large circle all black with the exception of a small white center, and color four-fifths of the small circle black. The large circle will then represent the the 200,000 heathen to every ordained foreign missionary and the small white center the 133 converted persons among this number or the one-fifteen-hundredth. The small circle represents the 740 persons to each ordained minister in this land; the white center the one-fifth converted.

Chart 8.—The need for medical workers in heathen lands can be forcefully shown by drawing two similar areas. Color one all black except a small white spot in the center. In the other make 4,000 dots (this can be done with a lead pencil in a few minutes.) Let each area represent 2,500,000 persons. Then the small dot in the first square will represent the one medical missionary to this number of heathen and the 4,000 dots in the second square, the number of physicians to 2,500,000 people in this country.

Chart 9.—The need for women workers for women can be illustrated by making two areas, one containing thirty-six squares, one inch each way, and the other, 267 squares. Let each small square represent 500,000 women. Then the first area will represent the 18,000,000 women of Great Britain, and the second the 133,500,000 women of India. Of the latter number, 22,000,000 are widows, and of these widows 381,000 are under fifteen years of age.

Chart 10.—The fact that there is an abundance of means to carry the gospel to the world if it could only be directed in the right channels may be shown by drawing three areas of equal size on a sheet and letting each one represent the same amount of money, \$83,319,448. Then the first one will stand for the cost of the liquor drank in the United States every twenty-five days; the sec-

ond for the cost of the tobacco chewed and smoked in this country in fifty days and the last one the amount spent by all Christian denominations in the United States for foreign missionary work in the first eighty YEARS of the nineteenth century.

Other interesting facts and figures can be connected with these to make the presentation of the statistics more interesting and forceful, and in closing it might be well to present a few denominational statistics and show the great needs of our own work. These figures could be obtained from the last Year Book. In this connection it might be interesting to know that during the year 1905, the last full year for which we have reports, our denomination gave for foreign missions \$267,000, and for home work, \$914,000.

#### THE INFLUENCE OF SUNDAY LEGISLATION UPON RELIGIOUS FREEDOM

J. E. PATZKOWSKI

(Concluded)

"The result of favoring religious legislation now-a-days will be but a repetition of what has marked the history of the world in former periods, when the church powers have sought to dominate the state and municipal governments.

"When some of the Southern states, as Arkansas, Tennessee, Georgia, and Maryland had Sunday laws in the decade from 1880-1890, forty-six Seventh-day Adventists were either fined or imprisoned for working on Sunday. A description of these cases says that several of these Adventist men worked on places far from being easily seen by any human eye and yet were arrested, while others not Adventists, who worked on Sunday at public places were left alone. The fining and imprisoning of Adventists will be repeated when Sunday



laws shall be passed again. Lately three Seventh-day Adventist ministers in South Carolina were indicted for Sunday violation. The grand jury of Spartanburg County made on Nov. 23, 1906, a presentment to Judge C. G. Dentzler and Solicitor Sease, urging them to prosecute every minister of the Seventh-day Adventist church on charge of Sunday violation; also all members of that faith who keep the seventh-day Sabbath and labor on Sunday. This reveals the sentiment of the people against Adventists, not only in South Carolina, but wherever you meet them.

"If a man has to work hard six days in a week in order to make his living and would work on Sunday, he would first be fined; the second time the fine would be doubled. If he had no money to pay, they would sell his property, and when that would be gone, he would be imprisoned, his wife and children being left alone and suffering hardships and poverty. The question therefore arises: Is this Christianity when a person is oppressed in this way? The spirit of the gospel is opposed to bondage of any kind, and has no part with religious coercion. God compels no man to be a Christian, and the government has no right to force a man to a certain belief. If the government has no right to compel anyone to observe the seventh-day of the week as the day of rest, then the government has no right to make others observe the first day of the week.

"Our forefathers held that all men are created equal. If this would be held by our leading men to-day, no one would be oppressed on account of his religious belief. Our forefathers came to America to enjoy political and religious freedom. Friends and fellow-students! Is not this what we all want to enjoy now-a-days? And has not one man just as much right to enjoy life, liberty, and the pursuit of happiness as the other one has? If so, why then

shall some be deprived of their liberty and happiness? America is known as the country of liberty and freedom, where every man is allowed to worship God according to his belief. The Revolutionary War was fought for independence and liberty. The foundation of our nation was built upon the fundamental principles of religious liberty. In the first article of the amendments of the United States Constitution we read as follows: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble and to petition the government for a redress of grievances.' The Constitution of Kansas reads almost the same: 'All men are possessed of inalienable natural rights, among which are life, liberty, and the pursuit of happiness. The right to worship God according to the dictates of conscience shall never be infringed; nor shall any person be compelled to support any form of worship; nor shall any person be incompetent to testify on account of his religious belief.' These parts of the constitution must be rejected if Sunday legislation shall be favored, and the United States will then no more be the land of liberty.

"I wish to give a few statements of some of our most honored statesmen of the past. George Washington wrote on Aug. 4, 1789: 'Every man who conducts himself as a good citizen is accountable alone to God for his religious belief.'

"James Madison said: 'We hold it for a fundamental and undeniable truth, that religion or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.'

"Thomas Jefferson declared: 'Almighty God hath created the mind free, all attempts to influence it by temporal punishments or burdens, or by civil inca-

pacitations tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion.'

"In 1829 the United States Senate in deciding adversely upon a Sunday bill said: 'Our Constitution recognizes no other power than that of persuasion for enforcing religious observances.'

"U. S. Grant also voiced the same sentiment in the following forceful words: 'Leave the matter of religion to the family altar, the church and the family school, supported entirely by private contributions. Keep the church and state forever separate.'

"So for the words of these statesmen. The sentiments of the statesmen of today are somewhat contrary to those of the past, for they want to unite the church and state so far that the government shall pass Sunday laws and thereby compel every one to observe Sunday. They believe when this is accomplished and no disturbances shall occur on Sunday then the time of peace shall come. The apostle Paul says that in the last days when the people shall say peace and safety, then destruction shall suddenly come upon them. We live in the very last days and what do we hear?—Peace! Peace! all around us.

"The great world's peace conference which was attended by delegates from twenty European, two American, and four Asiatic governments was held in the city of The Hague, Netherlands, in 1899, for the purpose of establishing peace. And what has followed this peace convention? The Philippine War, the South African War, the Chinese embroilment, and the Russian-Japanese War. At present, in the time of peace, there are 5,250,000 soldiers under arms, and should a world's battle break out 44,250,000 soldiers would be ready to fight. These numbers give us a good idea of what the time of peace shall be!

"The great universal peace conference of the ministers of the various denomi-

nations which was held in 1905 will again meet in 1908.

"According to the present widespread Sunday agitation, Sunday legislation will soon be favored everywhere, and thus it will be nothing but the union of church and state. Prophecy says that these things are to come, church and state will unite.

"But before the union of church and state is completed, the 'Third Angel's Message, the last warning message that is to be given to this world, will be carried to every nation, kindred, tongue, and people. At the present time this message is compassing the entire earth.

"It is to-day preached in every continent, in nearly every nation, and in the islands of the sea, with the exception of three islands: Greenland, Madagascar, and one island in the East Indies. And a person of our state has volunteered to bring this message to the Esquimaux in Greenland while the two remaining islands will soon be entered.

"We read in Rev. 14 that when the 'Third Angel's Message' has been carried to every nation, kindred, tongue, and people, then shall the end come. Christ will appear and He will send His angels to gather the saints, the dead in Christ will arise incorruptible from their graves, and we that live shall be changed in the twinkling of an eye and be caught up with the other saints in the clouds to meet our Lord in the air. According to the signs of the times in fulfillment of God's prophecies in Daniel and Revelation, this is an event which will happen in the very near future. But before we shall reach it, we shall pass through several stages of our history. Church and state will be united, Sunday legislation will be favored in every nation, and if these Sunday laws have no exemption clause for those who observe another day, which they evidently will not have finally, then a religious persecution of those that observe the seventh day of

the week, the Bible Sabbath, as the Lord's Day, will take place. Whether this persecution may come sooner or later, let no one of us participate in it, but may we have so spent our lives as citizens of this world that we shall be accounted worthy of a citizenship in that City whose walls are of jasper and whose streets are pure gold,—that City in heaven above."

#### TO THE UNION COLLEGE STUDENTS

JOEL C. ROGERS

*My Dear Friends:—*

You have asked me to write you about the work we find to do in Africa. This mission is now nearly six years old. Elder F. B. Armitage had been at the old Matabele Mission, now called Solusi Station, four years. He desired to open another mission further north, so he obtained ten donkeys, and a big emigrant wagon. Then, like Abraham, he took his journey toward a land which the Lord would show him. After eight days of steady travel, partly by day and partly by night, over sand and stones, often with no roads, or but a cow path, a suitable place was found among kraals of the Shuna tribe. The mission site is 150 miles north-east of Solusi, in the Somabulo Forest. Gwelo, on the Beira-Mashonaland Railway, thirty miles away is the nearest station and post office. Gwelo resembles one of the frontier towns of the west, set in the open country, and bounded only by space. Its people number about fifty white and two hundred black.

The "forest" mentioned above is so unlike those of the States you would not recognize it as such. The average height of the trees is twenty feet. On scarcely ever reaches thirty feet. Eighteen inches is the maximum diameter, and many of the trees have flat spreading tops. The soil is sandy, and very little underbrush grows here, so with the trees

growing far apart, the forest looks considerably like an orchard when seen from a distance. Most trees here are deciduous, the leaves falling in June. The boards used for seats in the school are sawn by hand from the *metindaba* tree. These boards are one foot wide, fourteen feet long, and one inch thick. The wood is hard, very heavy, and resembles walnut somewhat. The *impaca* is a more common tree, the wood of which is very hard, and is used for repairing wagons and things requiring great strength. The mangwe tree is used for making ox yokes.

No land is sold here, so Elder Armitage rents as much as he desires to cultivate. The rental is fifty cents an acre per year. This Somabulo District is a native reserve which is the reason land will not be sold. The British South African Company governs the vast territory named Rhodesia under charter from the King of England. This company reserves certain regions where minerals are supposed to exist, in which mining rights are sold for revenue.

Much complaint is heard from all classes against government injustice. You will notice on the stamp of this letter the motto "Justice, Commerce, Freedom." The people of the country would render the motto thus: "Injustice, Extortion in trade, Bondage." One complaint of the natives is against the poll tax. Each man and each boy above a certain size must pay five dollars tax yearly. The size of boys is the standard because neither the boy nor his parents know his age. No record is kept of the time of birth nor of any event whatever. The tax is excessive, being double that of most parts of South Africa. Besides this poll tax on men, men having more than one wife must pay \$2.50 on each one besides the first. So a man having ten wives and ten boys over about twelve years of age must pay \$77.50 taxes.

Few men here are able to afford more than five wives, and the average is pro-

bably three. Girls are practically auctioned off to the highest bidder. When a girl arrives at a marriagable age, which is very young—only fourteen or fifteen, and often younger—a man who wants her goes to her father and offers what he can afford, called lobolo. It may be three cows, worth \$25.00 each. The father puts him off. Soon another suitor comes with an offer of four cows, and the girl becomes his property. Usually the girl is agreeable to the arrangement but if not, the father's will generally rules. It is the ruling desire among native girls to marry at the earliest possible age. Many native young men find it quite a hardship to get means for even one wife. A man can only earn \$3.50 to \$5.00 and food a month for his work. A young man must pay his taxes, clothe himself, buy wedding clothes for his bride (in case they wear clothes), build a house, buy pots, etc., besides paying lobolo. One maiden at this mission objects to being sold. Her intended has a house built and all is ready for the marriage when some relative of the girl informs them that lobolo *must* be paid. I am told the government has a law requiring its payment. So the couple are waiting.

Marriage customs in this country tend toward the degeneracy of the race. It is thought by some writers that since tribal wars and the slave trade have been stopped by European influence there will be a great increase in population. While this may be the case, with the increase of population comes an increase of physical and moral weakness. Morality is at a low ebb and chastity almost unknown.

Yet out of these unpromising conditions some bright, beautiful characters are found. The transformation seen in some boys and girls is marvelous. Within a mile of this mission are many kraals where unclothed natives live in all the degradation of heathenism. Beer driuks with drunken quarrels, are periodical. Killing of infants is a common practice.

But from these same kraals boys and girls are now in the mission, clothed plainly but neatly. They read and speak English, in which they are rapidly improving. And best of all, they are converted members of the church. Some have already held successful schools in the native kraals, and after further training they are to be sent out as evangelists. Native young men conduct regular services here at the mission and preach creditably in their language. This is our hope of quickly carrying the message to Africa—to train native evangelists in our mission schools. But carrying this everlasting gospel to the heathen world is a mighty problem to be solved by us who are called to the Third Angel's Message. It will exhaust all our resources, and happy we are in having Infinite resources at our demand. Shall we bend to the task and put our all into accomplishing our God-given mission?

#### DAILY LIFE AT THE SOMABULO MISSION

At daybreak the missionary arises to call the boys and girls who make up the school. At the rear and to one side of the main building, where the missionary and his family live, stands a row of square, thatch-roof, one-room houses. These are occupied by boys—three or four in each. On the other side and in the same line, are similar houses for the girls. The boys have made themselves little wooden bedsteads, while the girls at this mission sleep on the floor.

The boys quickly dress after hearing the rising call, and are assigned to various duties about the farm. Some have the milking to do; others prepare grain, taking the hulls off by stamping it; others grind this grain in a hand grist mill, when it is ready for cooking as porridge. Some carry water, others cut wood. Three kinds of grain are chiefly used here,—inyauti, poko, and Kaffir corn. Inyauti resembles canary seed.

Poko is like millet seed, but reddish in color. Inyauti grows on a stalk as high as Indian corn, but the ear or head is at the top, and looks like a "cat tail" growing in a swamp. Poko grows on a stalk like oats, but the head is like a star-fish with his legs curled up. Kaffir corn looks like broom corn, grows in the same way, and the kernels are the size of small peas.

A small store is kept at the Mission, where grain is bought or exchanged for cloth, salt, thread, etc. One native boy has charge of the store, and is trusted with the money which he faithfully brings to the missionary each evening. It is said this boy was never known to lose or steal anything.

While the boys are in the field, the girls are cooking the porridge. The cooking is done over a fire of sticks, on the ground, in big kettles, held up by long legs. The native kitchen is like their living houses, twelve feet square, but has a flat, iron roof instead of thatch. The only kitchen furniture is a long table made of native wood, sawn by hand.

Near eight o'clock the bell (being an old cow bell here) is rung for breakfast. The kettle is carried by two girls, on a pole into the school room, used also for dining room. The furniture of this room is long tables, made by the boys, and fourteen-foot boards sawn by hand and laid on round blocks of logs for seats. These boards serve for dining room, school, and church services. The porridge is dipped into white enamel plates. Each plate, well filled, is set at the tables. With this thick porridge, milk, or gravy called isityebo (chabo) is eaten. This alone makes up the bill of fare.

When all the boys and girls are seated at their tables, the native elder or leader of their native church, leads in singing a Zulu hymn, reads a scripture lesson, and prayer is offered. After giving thanks for the food it is eaten with much talking and laughing, usually.

Breakfast over, a squad of boys is sent to plow, with the twelve oxen. Another squad is sent to cut poles for building a corn house, or a living house when needed. These houses are all built here by digging a trench two feet deep into which poles ten feet long are set upright, close together, all around for walls. On top of these are laid and fastened other poles lengthwise, to which are fastened pole rafters. Other little poles are tied onto the rafters with bark strings, and on these little poles the long grass is laid, six inches deep and tied with bark, which completes the roof. Then the wall poles are covered over outside and inside with plaster made of clay taken from large ant hills near by. The ants have mixed a kind of glue with the clay, which holds the plaster together instead of hair or straw. The floor is made of the same plaster, with tar or block mixed in, to harden it.

Between breakfast and school time the girls wash dishes, carry water, get food for dinner, and do other work about the mission houses, and their own houses. At 11:00 A.M. the school bell rings. All prepare for class work and come into the school room at 11:30.

Since the school was started six years ago, Elder Armitage and his wife have taught all the English classes. Besides, he oversees all the farm work, works with the boys much of the time, repairs and makes machinery, pulls teeth, nurses, etc., etc. Being over-worked and exposed in all weather, it is little wonder that weary weeks of racking fever and ague have often reduced him to a skeleton.

From thirty to fifty pupils recite to English teachers in grades one to five. The fifth grade recites first. Then these "advanced" natives teach the beginning classes in English, while the other grades are heard by English teachers. After all the English classes are heard the native teachers have Bible and reading classes in their language.

The class exercises close about 4 P. M. when the tables, around which they have studied, are quickly cleared of books. Dinner has been cooking during school, and is served at once. The same coarse porridge is eaten at this meal. In season, green corn or pumpkin is sometimes cooked for dinner.

Again the boys work until sunset, and the girls do their dishes and carry water for morning. At dark the bell calls to night school. All assemble in the school room. Until nine o'clock the missionary pronounces words, helps in arithmetic, and explains all lessons.

These are but a part of the many things to be done in an African mission. The missionary's life is busy from dawn till long after dark. Sometimes a boy or girl who gives great promise of becoming a good worker, teacher, or evangelist, and whom the missionary has learned to love as his own, sadly disappoints him, but he works on and prays much and God gives him courage.

*Somabulo Mission,*

*Gwelo, Rhodesia, S. A.*

*April 25, 1907.*

#### AN ECHO FROM THE CANVASSERS' INSTITUTE AT UNION COLLEGE

E. MAX TRUMMER

The institute closed with the last days of school, and the canvassers went to their various fields for the summer's campaign. Never has such union and harmony among the students been shown, and such a desire to be actively engaged in the circulation of our truth laden books. From the beginning of the call to service a determination was shown to do the Lord's work faithfully; and all along, in the consecration services as well as in the farewell meeting, the true ring of devoted and earnest determination was the prevailing testimony. The brethren E. R. Palmer, H. H. Hall, and the union conference agents

Bellah and Manful led out in the preparation of the classes, being assisted by the respective state agents, of these two union conferences.

The Faculty did all in their power to make this all important feature, the training of active workers, a success. As a result of the united efforts put forth and the blessing of our dear heavenly Leader, seventy-four left the College to canvass for our denominational and health books, during vacation. These were divided among the different states as follows: Nebraska eighteen, Iowa fifteen, Kansas fifteen, Missouri six, South Dakota six, Colorado five, Wyoming five, Wisconsin three, and North Dakota two.

We are sure that their courage and faith will win, and we expect that it will mark an important epoch for Union College as they shall return with their sheaves in form of scholarships this fall.

No doubt the readers of the MESSENGER will often hear of their success and of their inspiring experience at the front of the battle.

Dear readers of the MESSENGER, remember us in your prayers as we stand loyally and faithfully in the skirmishes with the power of darkness. This is the work of God, which He desires to see done at this time. Jesus has made no other provision for the finishing of the preaching of the gospel than that the youth of to-day shall be the instruments to hunt for the honest in heart "from every mountain and from every hill and out of the holes of the rocks" Jer. 16:16. To Him who said, "All power in heaven and earth is given unto me, go ye therefore," be all the praise and honor.

"Be brave, be just, be pure, be true in word and deed; care not for your enjoyment, care not for your life, care only for what is right."

"Say not this or that thing came to thwart you: it came only to test you."

## THE MOUNT VERNON YOUNG PEOPLE'S CONVENTION

(Continued from page 4)

Salisbury, Mrs. Flora Plummer, and Mrs. Fannie D. Chase.

The sentiment of the convention was that the denomination is entering on a new era in that it is necessary to create a General Conference Young People's Department in order to keep pace with the general awakening taking place among our people. All present were made conscious that throughout the field our people are coming up to the help of the Lord against the mighty.

Prof. M. E. Kern has been chosen chairman of the new department, and Miss Matilda Erickson, of the class of '07, will be his assistant.

The Council considered and passed resolutions which when recorded in the book of acts will establish permanently the young people's work in every local conference.

A few of the practical subjects considered were: "Our Mission to the world," "Training of State and Local Leaders," "Our Young People and Bible Study," "Our Young People and Prayer," "How to Bring Our Young People Under Training For Service," "The Sabbath School and Young People's Work as Training Schools for Workers," "Why Have Young People's Societies?" "How to Inaugurate Young People's Work in a Conference," "Literature For Our Young People," "The Young People's Work a Strength to the Church and Conference," "How May We Best Work for Our Young People at Camp Meeting," "The Work of the State Secretary," "Society Meetings," "Our Isolated Young People."

The papers, talks, and discussions were inspiring and bristling with practical suggestions, which all desired to see preserved, not only for their own benefit, but also for the ones at home. The Assembly voted that a comprehensive report of the Convention be printed and sold for ten cents. But when the papers were presented all recognized that it would be impossible to embody the gist of all given, and the recommendations

in a booklet to be sold for ten cents. The Conference Committee, however, came to the rescue and generously volunteered to make up the deficit. It is desired that every conference worker, father and mother, young man and young woman, in the Seventh-day Adventist ranks will order one or more copies. Orders can be placed at once with your librarian or tract society.

C. L. B.

### OUR WATCHWORD

"Five hundred students and the lifting of the College debt." Let us take this for our watchword during the remaining weeks before the opening of school, and fill Union College full. We can do it. The annual gain in enrolment the past three years has been twenty-one, forty-six, and seventy-three. Surely we can raise it fifty-two more next year and make it five hundred. With an enrolment above four hundred the school will more than meet its running expenses. Last year its gain was about \$1600.00 after spending nearly \$4000.00 in improvements. The debt is only a few thousands. Next year we think the repairs will not need to be so great. Let us lift the debt next year, and then the surplus can be used to furnish appliances for better work.

### A HEROINE IN THE FIGHT

Somewhere in this world a little Seventh-day Adventist woman is battling to win an education. For the past three years she has been teaching two or three classes in a college to gain the necessary means for the pursuit of her studies. Not long since she went to this college to make arrangements for continuing her teaching another year. They said to her, "I guess you'll have to work on Saturday this year." Looking the president straight in the face she replied, "No Doctor, I can't. I never have and what's the use now? You would not get good service if I should." "She's right," he answered, "and we'll arrange the program some other way."

That was a truly heroic deed. No wonder the happy little woman said, "Those few words more than repaid me for my three years' work in that college." Pass on the story, that it may influence others to stand firm for the right.

## The Educational Messenger

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

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## News and Notes

### COLLEGE VIEW HAPPENINGS

Misses Jennie and Elizabeth Wilkinson, nieces of Prof. B. G. Wilkinson, are visiting relatives in College View.

Mrs. Ella Potter, of Benton Harbor, Mich., arrived last week to join the Sanitarium family and assist with the work here.

Howard Pooles, who left College View two years ago for La Criba, Spanish Honduras, where he has been painting and canvassing, returned July 27.

Professor Wilkinson leaves this week to attend camp meetings in the Central and Southwestern Union Conferences. He recently visited camp meetings in the New England Conferences, and reported having met Bro. P. E. Brotherson. He and his wife are working in Greater New York. The Professor also met Brother Nord and Mrs. Mable Barbee-Graham. Her husband is in charge of the book depository in New York City. Elder H. F. Ketting another old Union College student, is president of the Central New England Conference.

After spending three weeks at his home in La Cross, Kans., O. S. Beltz is again in College View, pursuing his music studies.

Alva Shaffer of Kansas recently spent several days in College View. He was in Union College last year and may return this year.

Alfred Adson's father has purchased property near College View, and will move here from Spencer, Iowa, to educate his children.

The College View Bank has moved into its new and commodious quarters erected for this purpose just east of the International Publishing House.

Business affairs and other matters demanding their personal attention were the cause of Sydney Smith and Glenn George spending last Saturday and Sunday in College View. The boys have been having excellent success canvassing near Beatrice, Nebraska.

Sabbath, July 27, Prof. B. G. Wilkinson spoke to the College View Young People's Society on "The Progress of Our Work." The regular three o'clock afternoon meeting was omitted and old and young gathered to listen. Good attention was paid, though the meeting continued for two hours. The Professor emphasized the thought that in every new field we are abundantly able to go up and possess the land. All were impressed with the wonderful rapidity with which the Message is going to every "kindred, tongue, and people."

### UNION COLLEGE NOTES

Irena Lewis has gone to Minden, Neb. to join her sister Agnes in a short vacation.

Miss Alma Watts, of New Hampton, Ia., wrote on July 18 to have a room reserved for her in South Hall.

When we reported in our last issue the marriage of our former friend and schoolmate, Herman Pitton, class of '04, with Miss Myrtle Cole, of Sand Lake, Mich., we never supposed it would be our sad duty so soon to chronicle her death, which took place July 19, just one month to a day from the date of their marriage. Mrs. Pitton was a promising young woman twenty-four years of age, and her loss is mourned by a large circle of friends among our readers who became acquainted with Mr. Pitton during his student life in Union College.



Mrs. B. R. Shryock has returned from a several weeks' visit in California.

Chas. Mc Williams is painting with Brother Shultz. He intends to be in Union College this year.

Kate Sanborn is visiting relatives and taking a much needed vacation in Manhattan, Kans. The same privilege has come to Agnes Lewis, at Minden, Nebraska.

Emma Schmidt and her cousin, Augusta Schneider, will be in Union College again this year. Miss Schmidt expects to bring her younger brother and sister with her also.

Allen Rich recently met with a painful accident while stretching barb wire at his home in Western Nebraska. The wire broke and Allen was seriously cut, but at last reports he was making a rapid recovery.

Miss Hansine Larson is canvassing at Fremont, Neb. She is working hard to earn her scholarship and with good prospects of success. She has applied for a room in South Hall, as has also Miss Anna Nelson, who is canvassing with her. Miss Nelson writes that the Lord is greatly blessing them in their work.

Adolph Johnson, class of '07, is assisting Elder Swenson in a tent meeting at Holdrege, Neb. He writes: "We are of good courage and are hoping the Word will go forth with power, both here and at Union College." He does not forget to do missionary work for the College and promises to send the addresses of several young people who he thinks will enter the College this fall.

Lillie George is engaged in the "Young People's Work" this summer in the Missouri Conference. July 26 she had visited eight churches. She writes that she "has met quite a number of splendid young people; and from the prospects now, South Hall will be the abiding place of some of these promising youth for the next year or two." She says: "There are not as many young people in Missouri as in some of the other states, but I believe she will come more nearly doing her share than she has for several years. The more I see of the conditions in this world the more fully I am convinced that unless Seventh-day Adventist young people receive the proper training for giving this message to the world, they are going to be losers in the end."

Prof. T. M. French is in Wichita, Kans., auditing the Sanitarium accounts.

Gladys Shufelt was compelled by poor health to suspend her summer's work among the young people of Colorado, but she hopes to be sufficiently rested to take a year of university work this winter.

The outlook for the Danish-Norwegian Department of Union College is very encouraging. Many of the old students are intending to return, and Professor Berthelsen is kept busy during his leisure time, answering the letters of inquiring students. Let any desiring information concerning this Department feel free to write to the Professor.

While on their return journey from the Convention our Central Union delegates visited various places of interest, and met some old students and friends of Union College. One of these was Tillie Earl, who is working in a sanitarium near Mount Vernon, Ohio. Her sister Katie is in Wisconsin recovering her health. Mercy Morse is bookkeeper in the Hinsdale Sanitarium. Our company was met at the train in Chicago by Inez Holland, who has been visiting with her aunt in that city.

The home is not entirely forsaken this summer. More than forty people eat at the tables every meal. Nor is the time all spent working and eating, but work is the principal order of the day, and sometimes of part of the night. One night your reporter strayed into the Home kitchen and found the whole family, and some of the teachers who do not reside in the Home, peeling pine apples at 10 P. M. In fact they told the reporter that they were too busy for anything to transpire worth writing about. One evening recently when the clouds were threatening and a large amount of new-mown hay was out, upon Brother Emerson's promise of extra refreshments if that hay was hauled in before the rain, the farm boys turned out, and it is needless to say that the hay was hauled. The evenings are frequently spent in games and harmless amusements, often played upon the campus, and all seem to enjoy themselves. Miss Kleinmeyer is cook and Louise Tucker, Nettie Allen, and Alfreda Emerson are assisting with the work. Seven hundred quarts of berries were canned from the bushes on the College farm this season.

Altie Wordell and Gertie Grant are now canvassing at Hastings, Nebraska.

Adam Schmidt is doing tent work in North Dakota. He may take further work in Union College this fall.

Nels Olsen is canvassing at Smithland, Ia., and meeting with success. He expects to return to Union College next year.

After canvassing for sometime Wm. Mohr went to his home near Shafer, Kans., to help through harvest. He expects to return to school this fall.

Miss Alma J. Graf is making a brief visit to her old home in Good Thunder, Minn. Evidently she has not forgotten Union College, as she recently ordered twelve calendars sent to her.

Mr. William Hansen is canvassing for "Heralds of the Morning" to gain a scholarship for Union College next year. He writes: "I feel as though the Lord has called me to this work, and I can see that He is blessing me in my labor."

The two pictures taken of the Senior and Junior Classes at the occasion of their last festive gathering at the close of school are good, and may be obtained of E. R. Johnson, Box 80, College View, Neb., for twenty cents each or two for thirty cents, mounted; or ten cents each unmounted, postpaid. Specify whether pictures of one or both sittings are desired.

#### MISCELLANEOUS

Those returning from Mount Vernon report Professor Rees and family well and enjoying their work. The Professor is head of the English department in the College there.

Mr. and Mrs. H. A. Fish are happy parents of a baby girl, born June 30, 1907. Mrs. Fish was formerly Ivy L. Leech, our Mission Field secretary.—*Wyoming Enterprise*.

Invitations are out for the marriage of Alice Marie Kiehnhoff to Prof. John Isaac at the home of the bride's parents, Troy Kan., to take place Aug. 14. Miss Kiehnhoff is a sister of Effie Kiehnhoff, who was in Union College last year. Professor Isaac is a graduate of Union College, class of '97. After Sept. 15 they will be at home in College Place, Washington, where the Professor will continue his work as teacher in Walla Walla College.

Milton Ames is doing carpenter work in Lincoln.

D. G. Huenergart is on the home farm near Shafer, Kansas.

A. D. Hanson and Earl Bungor are canvassing at Fairbury, Nebraska.

Harry Nelson and family are on a farm at Hartford, near Topeka, Kansas.

H. M. Hiatt is assisting in the church school teachers' institute in Oklahoma.

Addie Wheeler is attending the church school teachers' institute now being held in Boulder, Colo.

Miss Winnie Hunt is visiting her old home in Battle Creek, before returning from her convention trip.

Prof. B. E. Huffman is in Colorado attending the church school teachers' institute of that state. This is also the institute for the Wyoming teachers.

Martin Johnson is spending his brief vacation of a month canvassing in Denmark. The first three days he took thirty-eight orders. His school work begins again Aug. 7.

Recently a church was organized at Plateau, New Mexico, with Elder Graf as one of the elders, and Roberta Andrews librarian. Professor Witzke is superintendent of their Sabbath-School and Ethel Benson, secretary. Miss Andrews is teacher of the Instructor class.

Have you ever thought how it would seem to be without the *Messenger*? Well don't try it. If there is a blue mark within sight of this notice, just sit down immediately and send us fifty cents for your renewal. Thirty-five cents if you wish it for but six months. And when ever you meet young people who are or are not interested in obtaining an education, just tell them about the *Messenger*, or make them a present of it for a Year.

Under date of July 26, Bro. Max Trummer, canvassing agent for Wyoming Conference, writes that after their camp-meeting the Conference held a canvassers' institute lasting eight days with seven canvassers in attendance. He has ten canvassers in the field now and expects two or three more soon. They hope to sell at least \$4,000.00 worth of books this season.

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FOR THE

## MESSENGER

A semi-monthly magazine devoted to the interests of Christian Education. Subscribe for it yourself, or send it for a year to some young person who should receive a Christian Education.

## THE UNION COLLEGE TAILORS

Are still here and doing business at the old stand. First class tailoring done at reasonable prices.

If you are coming to Union College and are thinking of obtaining a new suit, wait till you see us.

Rooms in College Basement.

COLLEGE VIEW - NEBRASKA

## A TRIP

To the Mount Vernon Convention for ten cents

A current expression on the floor of the convention was, "O that those at home might feast on these good things!"

To make this possible, it was voted to prepare a report embodying the gist of the talks, discussions and resolutions passed by the convention.

THUS

The convention will be brought to the home of each for ten cents. The report may be secured by the regular channels. Order at once so as to make sure of a copy.