

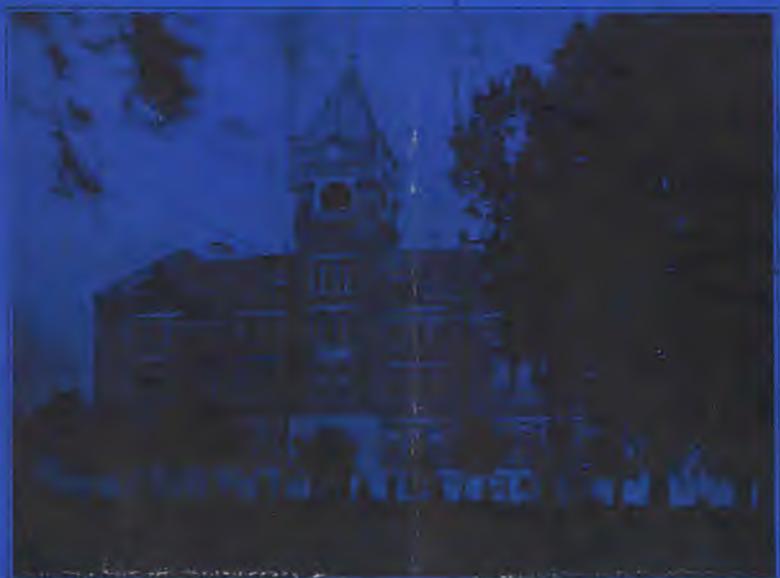
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The

Educational Messenger

An Exponent of the Theory and Practice of Christian Education

Vol. 2 COLLEGE VIEW, NEB., JANUARY 1, 1906 No. 1



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No. 1

General Articles

HOW TO TEACH REVERENCE*

Reverence is a feeling of deep respect for God and sacred things. It is a feeling which leads men to worship. It is manifested toward God primarily, because He is so great and good and wonderful. He made all the things—the sun, the moon, the stars, the heavens, the earth, the sea, everything in them. He made us also, and hence we should reverence Him. We should have reverence for the worship of God; for reverence is an essential element of worship. We cannot truly worship without reverence. We should reverence the Bible, for it is God's word; and the house of God for it is the place of His worship.

Reverence, being directed towards God, is always present in the heart of one who has a just sense of his relation to God. It is outwardly manifested in the worship of God and in the place of His worship. It is shown by sitting still and listening respectfully to the service; by not sitting up, but by bowing the head or kneeling during prayer; by entering the church directly and not

hanging about the door; by taking off the hat on entering, and not talking aloud inside; by not running in the church; by not laughing or whispering unless it is necessary, and then very quietly; and by not going out until the service is over and the people dismissed. Irreverence turns all this about, does the improper thing for the right, and tramples ruthlessly upon the gentler, nobler feelings of all right-minded people.

How may reverence be taught? By beginning early in the home. How early? The earlier the better; with the grandparents if possible. The unfeigned faith which dwelt in grandmother Lois and the mother Eunice was a marked characteristic of the child Timothy. So it is with reverence—the child may be started in life with a strong tendency to reverence. If so he should be thankful as he grows up. But it is too late for that with those present. We have to deal with conditions as we find them. It is too late to be born again in a literal sense, even if it were possible for us to choose and improve the conditions. But thank God, we may yet be born again from above, and the regeneration of the Spirit is infinitely more effective than the generation of the flesh. Spiritual regeneration is the hope for ourselves and our children. Nevertheless there is value in early training. Let the ex-

*Read at a Sabbath school convention held at College View, Nebraska, Dec. 23, 1905.

ample of reverence in bowed head and form, and in quiet respectful deportment at family devotion and when grace is said at meal time, be kept before the child from earliest infancy, and the lesson will be too deeply impressed to be ever forgotten. Thus the habit of outward reverence will have been formed even before the feeling of reverence has filled the heart, and this habit will aid in producing the feeling. The habit and the principle go together; each helps the other.

The only suitable means for teaching reverence, either in the home or the Sabbath school, are correct example, Bible stories and illustrations, gentle precept and admonition, and kind but prompt and firm repression of irreverence. Parents and teachers must be what they want their pupils to be. They must subdue in themselves noise, bustle, and hilarity in voice, manner, and movements. They must cultivate quiet modesty and cheerful respect in the performance of all duties connected with the worship of God. Such example will be unconsciously copied by children and youth.

Bible stories may be read or told—of creation and the Spirit of God brooding over the chaotic elements and bringing order out of confusion; of the hosts of Israel quaking before the awful manifestation of Divinity at Mount Sinai; of Moses at the burning bush, required to put off his shoes because the very ground was made holy by the presence of Jehovah; of Eli, good and upright, but devoid of moral stamina in restraining not the wicked irreverence of his sons until their ungodly conduct became a stench in all Israel and brought upon the house of Eli the deserved judgments of God; of Abraham, who commanded his household after him, and made his family a light of God shining athwart the moral darkness of the heathen world; of the irreverent children of Bethel, destroyed by bears for mocking the aged

prophet of God; and so many other examples, too numerous to mention. These stories, related vividly with feeling, coming from hearts filled with love and reverence for Jehovah, will make a deep impression. The fruit may not be seen at once, but it will appear in due season if we faint not.

Gentle precept and admonition will have a good effect if given in the right spirit. Tell the children they ought to be reverent. Show them how irreverence looks to good people, and how it must appear to our Heavenly Father. Tell them of the angels who ever adore Him, crying, holy! holy! holy! Do this not in the spirit of criticism and fault-finding, but with a sincere desire to help the children; do it in general lessons, without personal references, also in private, heart-to-heart admonition if necessary; let teachers counsel with parents, and parents co-operate with teachers,—and good results will be sure to follow.

Kind, but firm repression of irreverence, must at times be resorted to when other measures fail. Children who have been carefully trained in habits of reverence for years at home, are sometimes shocked by the irreverence of other children in the Sabbath school. After this first shock to the moral nature has passed away, so powerful is the effect of evil influence, they are able to view calmly the irreverent conduct and after a time even to take part in it. Thus the carefully formed home habits of prayerful parents are often overthrown by the irreverent conduct of a few rude boys and girls in Sabbath school. Such results make parents sometimes wonder if the advantages of the Sabbath school really outweigh the evil example their children sometimes are compelled to behold. It seems unnecessary to say that in view of these facts, it is the duty of officers and teachers in the Sabbath school to repress with a firm hand all manifestations of irreverence. And in this effort

they ought to have no more loyal supporters than the very parents, who, through any cause whatsoever, are so unfortunate as to have boys or girls given to irreverent conduct. An instructive lesson in this connection may be drawn from the example of Jesus, who by the divinity of His presence drove the irreverent buyers, sellers and money-changers from the temple courts.

GUIDING PRINCIPLES FOR THE YOUNG

A COMPILATION BY THE YOUNG PEOPLE'S DEPT' OF THE CENTRAL UNION CONF.

LIVING BY PRINCIPLE

The youth may have principles so firm that the most powerful temptations of Satan will not draw them away from their allegiance.—*Testimonies, Vol. III, p. 472.*

Joseph bore alike the test of adversity and of prosperity.—*Education, p. 52.*

Let every one who claims to be a child of the heavenly King seek constantly to represent the principles of the kingdom of God.—*Testimonies, Vol. VI, p. 189.*

Many of the youth of this generation, in the midst of churches, religious institutions, and professedly Christian homes, are choosing the path to destruction.—*Testimonies, Vol. VI, p. 254.*

What is the principle that is to characterize the life? "Therefore glorify God in your body, and in your spirit, which are God's."—*Unpublished Testimony.*

Love must be the principle of action.—*Christ's Object Lessons.*

By conforming entirely to the will of God, we shall be placed upon vantage-ground, and shall see the necessity of decided separation from the customs and practices of the world.—*Testimonies, Vol. VI, p. 146.*

When those who profess the name of Christ shall practice the principles of

the golden rule, the same power will attend the gospel as in apostolic times.—*Mount of Blessings, p. 197.*

THE MINISTRY OF SACRED SONG

COMPILED BY M. E. ELLIS

[The following article can be used as the basis of a very interesting and instructive song service, having the songs sung as the stories are read about them, either by the congregation or by special arrangements of voices.]

From the time "when the morning stars sang together and all the sons of God shouted for joy," (Job 38:7) to the present day when song books by the dozen are found in nearly every home, music and song has played a very important part in the religious history of mankind. (See "Education," pp. 167, 168).

The Bible abounds in reference to songs and singing. In Col. 3:16 we read: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord." Singing is an important part of public worship; a precious means of grace, and is very effectively used in leading souls to Christ, because there is hardly a soul too hardened in sin to be touched by a beautiful song.

I have read of an island in a distant sea, inhabited by fishermen. The sea is subject to sudden storms and dense fogs—so dense often that that the toilers on the deep cannot discern the shore. At such times the wives and children congregate on the shore and lift up their voices in song. The music borne out on the winds is wafted to the ears of the bewildered loved ones, and guided by the sweet sounds they row their boats in safety to the shore. Would that all who have this precious gift, might think of the souls around them perishing, and consecrate this power that God has given them to Christ, praying that by its instrumen-

tality they might lead some lost one to the shores of peace. The great want of many churches to-day is consecrated, Christian singing. "Let all the people praise thee, O God," says the psalmist, and I am thankful that in the Adventist congregations it is the people who do the singing; and while we may not always keep perfectly together, and while the different parts may not be properly balanced, as the grand volume of heart-songs of the people goes rolling up to God's throne from His consecrated flock, it is much sweeter to Him than perhaps the more harmonious notes of the trained few when sung mechanically and for the glorification of self alone.

But there are songs and songs. There are songs that sound fine to-day, but are worn out to-morrow. There are other songs that are inseparably connected with all that is best and purest in our lives, songs that will never grow old, songs that everybody know.

It may be of interest to hear the stories of some of these songs, for all songs that live have meant something out of the ordinary to the writers of them, and we may perhaps sing them with a deeper meaning if we know the impulses that led to their creation. The story is told of a Grecian mother who saw her child on the brink of a precipice. To shout to it might only quicken its vagrant steps closer to the edge, or startle it with fear so as to cause it to topple over. She lifted her melodious voice to a favorite hymn, and lured the little one back to her side. So many a sinner has been led to Christ. In the Moody meetings in Dublin, a gentleman over seventy years of age fell on his knees weeping like a child; confessing that he came there utterly indifferent the night before, but that he heard, "Jesus of Nazareth Passeth by." He said, "I cannot sleep; if I am not saved now I never can be." In Philadelphia Doctor Shepherd said this song

was the most eloquent sermon he ever heard. A prominent Chicago politician who was addicted to drink, going from bad to worse, chanced to hear this hymn. It was the arrow chosen of God. He became a Christian. An aged sinner in Scotland was awakened by the same and said, "It went through me like an electric shock." Another white-haired man of dissipated habits heard Sankey sing, "Too late, too late will be the cry, Jesus of Nazareth has passed by," and was prostrated with fear and trembling. He too came to Jesus.

Moody once told of a shipwreck at the mouth of Cleveland harbor. The pilot saw but one light, the lower lights having gone out. The vessel mistook the channel and crashed upon the rocks. Many a life was lost. P. P. Bliss took the hint and wrote the popular hymn and melody both, "Let the Lower Lights be Burning." "Light in the Darkness Sailor, Day is at Hand," by the same author, is the poetic version of a scene in real life where the rescued sailors said that their only alternative was to "leave the old stranded wreck and pull for the shore." The last melody written by Bliss was "Hold Fast Till I Come," the words by his wife, just before they were caught up in a billow of fire in the burning of a wreck at Ashtabula, Dec. 29, 1876. The last words he sang in public before that tragedy, were prefaced by, "I don't know that I shall ever sing here again, but I want to sing as the language of my heart:—

I know not the hour that my Lord will
come

To take me away to His own dear home,
But I know that His presence will
lighten the gloom,

And that will be glory for me." "

In the darkness of a December night, in the midst of a blinding storm, the train plunged through a bridge, seventy feet, and burned up. Perhaps the greatest hymn written by an American is, "My Faith Looks up to Thee." Its author, Ray Palmer, was born in 1808. "The

words of the hymn," he said, "were born of my own soul." He was reading in the quiet of his own room, a brief German poem of only two stanzas, picturing a suppliant before the cross. Touched by the lines, he translated them and added four stanzas of his own making the immortal hymn: "My Faith Looks up to Thee."

The most touching incident connected with this hymn is perhaps the story of eight young Christian soldiers that met for prayer in a tent just before one of the terrible battles of the Wilderness, in the Civil War. They desired to write a statement that would show how they faced death, and go as a comforting message to the relatives of those whom the coming battle might remove from earth. They decided to copy this hymn, and sign it as their sufficient declaration of Christian faith, and they did so. On the morrow, seven of them died for their country.

In the spring of 1858 there was a great revival in the city of Philadelphia. One of the leaders of it was an earnest, manly young minister, not yet thirty. One day his arm got caught in some machinery and was fearfully torn, and in a few days the young man died of his injuries. As he was dying he sent a message to the ministers who had worked with him in the revival, and the message began with these words, "Tell them, let us all stand up for Jesus." The words made a deep impression, and were soon made the basis of the song, "Stand up for Jesus," written by George Duffield, one of the strongest friends of the dying young minister.

(To be continued)

BATTLE CREEK INDUSTRIAL ACADEMY

We have received from the Principal of the Battle Creek Industrial Academy, Prof. B. E. Nicola, formerly a teacher in Union College, a neat little catalogue of

that institution. The Academy desires to affiliate with Union College, and has arranged its course of study with that object in view. Students of the Academy are expected to be able to enter the junior year of the Union College course. In writing to the President of Union College in regard to this matter, Professor Nicola says "I was glad to notice the encouraging opening of Union College this fall and later have heard good reports. I hope you will have most splendid success, and not only that, but that you will receive personal encouragement in this work. We are having a very pleasant school this year. The week of prayer in Battle Creek seems to be hailed by the brethren generally with a real spirit and desire to receive a united blessing with the people of God everywhere, and with the desire to put every one's self right. These are certainly momentous days both inside and out of Battle Creek and a steady nerve and personal consecration are needed to carry one through the storm."

"WHAT WILT THOU HAVE ME TO DO?"

[The following is a chapter of the forth-coming book "The Missionary Idea" which we reproduce by permission of the author. It is especially appropriate for this season of the year when hearts are being reconsecrated to God for service, and the above question is the the all-important one to every earnest soul.]

This is a personal question; and upon a personal settlement of it with the Lord, depends the real efficiency of a Christian's life.

Paul was born to his "prospects." He was a free citizen, was "brought up at the feet of Gamaliel," was a "Pharisee of the Pharisees," and religious zealot. His environments had shaped his life; and he had taken his social and religious standing as a matter of course until the "lightning from a clear sky" laid bare his heart, and the voice of his Lord

THE EDUCATIONAL MESSENGER

pierced his selfrighteous soul. Then "trembling and astonished," he uttered his first real prayer—"Lord, what wilt thou have me to do?" His devout and thoroughly honest question was honored with a definite answer, and he was not left in doubt as to his work or his field.

There are many who drift along with the tide of circumstances, with no definite aims or deep personal convictions; who seem to have lost their individuality in the "general run" of religious activities (or inactivities) and who exert little power for Christ. They are "good people," but alas, "the good is often an enemy of the best." Self-satisfied and complacent, the strongest appeal awakens but a passing thought. Intrenched behind their general "goodness" their danger is none the less real because not easily recognized. If such people could have a clear view of their real motives, and a vivid sense of their own personal responsibility, many of them would develop into noble workers for Christ.

"To every man his work; to you and me our work. A stewardship given to each; from you and from me a strict account of this stewardship. Talents and pounds to all; from your lips, from my lips, a statement—literal, unvarnished, nakedly truthful—as to what we did with our Lord's money. All sent into the vineyard, all expected to do as much as is in their power to do; each one, when the evening comes, to receive his reward. Such is the truth as taught by the gospel of our Lord."

There is no chance to hide behind the failings or failures of others. For what and for whom am I personally responsible? is the question which must be asked and answered. "It may be the man or the woman next door. It may be the scholars next you at school, or the clerks next you in the office. It may be the man or the woman whose feet, walking in heathen darkness point

up at yours from the antipodes, with the great round earth between. It may be all of these at once, together with the poor in New York, the Poles of Chicago, the Chinese of San Francisco. It all depends on what claims what interests, God has brought close to your sympathy, and your conscience and your ability."

And we may be sure of one thing: Our sympathies our abilities will certainly be enlarged as we use them. As we grow in grace and in knowledge, the number of contacts possible for us will increase and we shall know that we are filling our place in the plan of God.

There is an incident of a young man who was always complaining at his lot and wishing that he had some real work that would "count" in the world. He fell asleep and dreamed that he was being conducted through a magnificent temple. There was grand pillars and lofty windows and hundreds upon hundreds of niches, each beautifully adorned. Among these riches was one only which was bare and unsightly. Astonished, the young man asked his guide why so ugly a spot had been left to deform so lovely a building, and received the reply: "This is the temple of life. That is your niche which you have failed to adorn." He took the lesson to heart, and from that day began to fill his place and make his life beautiful. Unsatisfied we no doubt will be till the perfect life is ushered in; but to be dissatisfied with our work dishonors God and hinders our own usefulness.

Whatever our work may be, let us do it as unto the Lord, and put into it all energy we have been accustomed to spend in useless complaining and unrest. Jonathan Edwards, when a boy, wrote in his diary, "Resolved to live with all my might while I do live." And centuries before this time, it had been written, "Whatsoever thy hand findeth to do, do it with thy might."

But Paul's question contains far more

than a simple desire to know. There is in it the giving up of all which had hitherto made life bright and glad; the relinquishing of his earthly hopes, the overturning of his beliefs; the pledging himself in a perpetual covenant to abide by the Lord's answer.

The same test comes to every heart. Before us rise up pride, wealth, ambition, self, "all the kingdoms of the world and the glory of them;" but an honest surrender of all to the will of God brings overcoming strength. "God's 'go' ever carries with it the power to be and to wear and to do. In this fact every one hearing the divine call may find every assurance of 'very present help in trouble' the certainty of abundant qualification, and, above all, the promise of the Spirit as the sealing of his commission.

"From every human standpoint it is inexplicable how all God's workers have been a success. Whether the gardener—Moffatt, the spinner—Livingstone, the laborer—Morrison, the weaver—Patton, the tanner—Carey, the student—Mackay, or the country rector—Hannington, the story is ever the same. God has never called one man or one woman without that worker being a success; never has one gone forth at God's bidding to fail."

Many who read these lines are wanted to-day; the Lord, who calls you, knows what you can do, where you should go. No urging or persuasion or argument can send a man forth with power which is born of an intelligent understanding of God's requirements and a cordial assent to His plans. When His power rules our lives, whether our work be high or humble, in fields near or remote, it will be blessed of God, and rewarded with the "well done."

God smiles, and takes with equal love
Our various gifts, and knows no great
nor small;
But in His infiniteness sits above,
And comprehends us all."

"Abraham commanded his sons; Eli advised his."

SECOND BIENNIAL SESSION

OF THE CENTRAL UNION CONFERENCE, TO BE
HELD IN KANSAS CITY, MO., JAN. 18—29

8:00—9:00 A. M.	Devotional Services.
9:00—10:30 A. M.	Conference Session.
10:30—12:00 A. M.	Bible Study.
1:00 P. M.	Dinner.
3:00—4:30 P. M.	Conference Session.
5:00—6:00 P. M.	Miscellaneous.
7:30 P. M.	Preaching Service.

The first meeting of the Conference will be held at 9 A. M., Thursday, January 18. The night services will be devoted to presenting in outline the doctrines taught by Seventh-day Adventists.

TOPICS FOR THE CONFERENCE

IT HAS BEEN ARRANGED FOR THE FOLLOWING TOPICS TO BE CONSIDERED DURING THE CONFERENCE:—

1. "Preparation for Baptism and by Whom Should the Rite be Administered."—G. A. IRWIN, *Vice-President Gen. Conf.*
2. "The Danger of Worldliness in Connection with the Ministry."—A. G. DANIELLS, *President Gen. Conf.*
3. "How Shall we Obtain Correct Statistics of the Numerical Strength of our Conferences."—A. T. ROBINSON, *President Nebr. Conf.*
4. "The Basic Principles of Religious Liberty and the Meaning of the Present Church Federation Movement."—R. C. PORTER, *President Mo. Conf.*
5. "How can we Best Lengthen our Cords—the Work in New Fields."—L. F. STARR, *Pres. Iowa Conf.*
6. "How can we Best Strengthen our Stakes—the Work in our Churches."—G. F. WATSON, *President Colo. Conf.*
7. "The Election of Conference and Church Officers."—G. A. IRWIN.
8. "Union of the Medical and Evangelical Work."—W. A. GEORGE, M. D., *Medical Superintendent Nebr. Sanitarium.*
9. "Suggestions in Regard to the Canvassing Work."—G. PHILLIPS, *General Canvassing Agent, Mo.*

10. "Book Selling an Important Factor in the Work of the Ministry."—I. A. CRANE, *President Kans. Conf.*
11. "The Publishing Work for the Central Union Conference."—JAS. COCHRAN, *Manager Pacific Press Pub. Co., Kansas City, Mo.*
12. "What can be Done for the Improvement of our Church School Work."—B. E. HUFFMAN, *Educational Secretary Central Union Conf.*
13. "The Need of a Corps of Strong Teachers in our Church Schools."—F. M. WILCOX, *Educational Superintendent, Colo.*
14. "Influences, Which if Allowed to Develop, Will Kill the Church School Movement in a Short Time."—FLOYD BRALLIAR, *Educational Superintendent, Iowa.*
15. "Scope and Meaning of the Young People's Movement."—M. E. KEERN, *Secretary of Young People's Work Central Union Conf.*
16. "Advantages of a College Education."—C. C. LEWIS, *President Union College.*

ENTERTAINMENT

FREE entertainment will be provided for all accredited delegates. A hygienic restaurant conducted by Mrs. M. E. George will be located in the vicinity of the place of meeting, where meals will be served at a reasonable rate to all visitors. For those who are not delegates there will be provided a list of furnished rooms at from \$2.00 to \$2.50 per week. These rooms will be located in the vicinity of the hygienic restaurant so that all parties attending the Conference may take their meals there. It will be necessary for visitors desiring rooms to address Jas. Cochran, 1109 E. 12th St., Kansas City, Mo., or Mrs. R. C. Porter, Hamilton, Mo.

HOW TO REACH THE PLACE OF MEETING

THOSE arriving at the Union depot should take an elevated car and transfer to a south-bound Prospect or 15th Street car at 8th and Grand Ave., then get off at Michigan Ave. and walk one block north to the church. Those arriving at the 22nd and Grand Ave. depot should take any car going north and transfer at 15th Street to a Prospect or 15th Street car going east, and get off at Michigan Ave., then walk one block north. Those who arrive at 2nd and Wyandotte depot should take a car going south, transfer at East 12th, getting off at Michigan Ave., and walk two blocks south. There will be a locating committee at the church, and all will be assigned rooms from that point.

CENTRAL UNION CONFERENCE ASSOCIATION

The first meeting of the Central Union Conference Association of Seventh-day Adventists will be held in the Seventh-day Adventist church, corner 14th St. & Michigan Ave., Kansas City, Mo., at 9 A. M., Friday morning, January 19, 1906. This meeting is called for the purpose of electing officers and transacting such business as may demand the attention of the constituency.

By order from the Board.

E. T. RUSSELL, *Chairman.*

CENTRAL UNION CONFERENCE

The second biennial session of the Central Union Conference will convene in the Seventh-day Adventist church, corner 14th St. & Michigan Ave., Kansas City, Mo., Jan. 18-29, 1906. The first meeting of the session will be held at 9 A. M., Thursday, January 18. The basis of delegate representation is as follows:—

(a) In addition to its President, each local conference is allowed one delegate for every one hundred members in the conference.

(b) Two representatives from each organized denominational institution located in its territory.

Elds. A. G. Daniels, G. A. Irwin, President and Vice-President, respectively of the General Conference will be in attendance during the entire session. In connection with the regular business of Conference, topics of great importance will be considered. We earnestly desire that the blessing of the Lord may be manifest in this meeting, as we need His spirit, His counsel, and His sustaining grace.

E. T. RUSSELL, *President.*

Miss Nora Hough visited her brother and sister in College View during the holidays. While here she went to Alliance, Neb., and took a homestead.

Home Improvement Courses

GENERAL CULTURE COURSE

John G. Paton, Missionary to the New Hebrides

LESSON V

NOTE.—As you read this chapter note especially the spiritual lessons to be learned from the record of the life of this consecrated man.

DEEPENING SHADOWS

1. What reinforcement did Mr. Paton receive in 1860?
2. What terrible example of the fiendish spirit did the white traders show at this time?
3. What effort was made against the missionaries on New Year's day 1861?
4. What sad end came to the missionary Mr. Johnston?
5. Repeat the story of Kowia.
6. What destruction came that seemed to deepen the shadows about them?
7. Characterize the chief Nowar.
8. What terrible tragedy occurred on Erromanga, and what was its effect on the natives of Tanna?
9. What example of superstition over the Word of God is given?
10. What instance of the kind treatment of the traders by Mr. Paton is given?
11. Of what service was a fishing net in the work?
12. What is Kawa? How is it made and used?
13. What encouraging omens lighted up the darkness a little?
14. What was the effect on the natives of the visit of the *John Knox* and two war vessels?
15. Note the various times Mr. Paton's life was attempted and his bravery and trust in God. What constrained him to brave these dangers? What

does the apostle Paul say was his compelling motive?

OLD TESTAMENT HISTORY

NOTE.—In the last lesson an error occurred. Following the note after topic six of the Period of Wanderings should have been topic seven, "Final Review and Death of Moses," referring to the book of Deuteronomy to be read.

Period of Judges. Rule of judges to establishment of kingdom.

NOTE.—There were seven oppressions and fifteen judges. Make a table of these oppressions and judges something as follows:—

1. First three oppressions. Judges 2: 11—3:6.
2. Canaanite and Midianite oppressions. Judges 4—8.

Note the character of the deliverers.

3. Ammonite and Philistine oppressions. Judges 10, 11. Samson is the first recorded Nazirite. Look up all words in the Bible dictionary which you do not understand. An ordinary dictionary will give the meanings of many words.

4. The story of Ruth. Ruth.

This is a beautiful story with beautiful lessons. What do you think is the object of the book?

5. Eli and the fall of Shiloh. I Sam. 1:7—2:36.

6. Samuel is judge and ruler. I Sam. 1—11.

7. Samuel under a king, Saul. I Sam. 12, 13:8—15; 16:1—13; 19:18—22. Study especially the schools of the prophets.

Period of the United Kingdom. Establishment to Disruption.

1. Saul's sane career. I Sam. 9—18.
2. Saul's insane career. I Sam. 16:14—23; 18:6—26; 25, 28, 31.
3. David's pro-regal career. I Sam. 16—30; I Chron. 11:10—12:20.
4. David's prosperous reign. II Sam. 1:1—11:1; 12:26—31; I Chron. 11:1—20:8.
5. David's calamitous reign. II Sam. 11:5—I Kings 2:11; I Chron. 21, 27:1—31:30.

6. The reign of Solomon. I Kings 1—11; II Chron. 1—9.

Draw a map of Palestine showing the extent of the kingdoms of Saul, David, and Solomon.

A MISSOURI PARTY

LILLIE M. GEORGE

"A merry heart doeth good like a medicine." This proverb reached its zenith as a company of Missouri students assembled at the home of Mrs. Annie Allen on the evening of December twenty-eight at seven o'clock.

The time passed all too quickly as the stories, which only Missourians can tell, vibrated in the air. After playing several unique games, the only enjoyment that could add to our pleasure was the dainty lunch with which each one was served.

At last the thought that "There is a time for all things," suggested to us that it was time to close; but a happier band could scarcely be found than the one composed of Kate Sanborn, Mary Zener, Marie Hough, Zillah Daniels, Lillian McBride, Carrie George, Lillie George, Burton Emerson, George Armstrong, Elmer Hough, Ralph Brown, Burton Northrup, Clarence Allen, Ben Carricker, and Arthur Allen.

The leading schools of the State, with the State University at the head, are planning to unite in a strong effort for a successful summer school the coming season. The advanced work will be done at the State University and the elementary work at the Wesleyan University. One or more teachers will be employed from each school that unites in this effort. It is believed that much better work can be done under this plan than by the numerous schools holding a separate session. Union College is joining in this movement, and Prof. August Kunze will represent the College as teacher in the German language.

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

Edward Morlan was a visitor in College View during the holidays. He is teaching a school of forty pupils in Des Moines, Ia., this winter.

The Autobiography of John G. Paton is proving to be one of the most interesting books our young people have read. It is not too late yet to procure a copy. Send to M. E. Kern. Price \$1.50.

Mr. and Mrs. Frank Isaac, (nee Grace Hagelin) recently visited his parents in College View. Mrs. Isaac also went to Loup City to visit her old home before returning to Sioux Falls, S. D., where Mr. Isaac is in charge of the conference office.

Miss Ada Trease and Mr. Earl Austin were married in College View, December 27, by Eld. J. H. Morrison, at the home of R. M. Rockey. The contracting parties are both well and favorably known, having been connected with the College work for some time. The MESSENGER extends congratulations.

Bert Northrup enjoyed a visit with his relatives in College View during his Xmas vacation.

Nearly all the Union College students took advantage of the lovely weather Christmas day and went skating *en masse*.

A. H. Owen, class of '03 Union College, was shaking hands with old friends in College View, Christmas day. He is manager of the Iowa Sanitarium food factory at Des Moines.

The Union College Press is printing a book of missionary plans, suggestions, readings, Bible studies, and statistics, for missionary and church workers. It will be invaluable to workers along any line of missionary effort. It is expected that the book will be finished about March 1. Send for sample pages.

J. Ronald, formerly of Fontanelle, Ia., and a student in Union College in 1900, visited friends in College View. He is now farming at Orient, Ia., but hopes sometime to return to Union College and complete the scientific course. His sister, now Sarah Carr, was in Union College 1900 and 1901. She is now on a farm in Iowa.

Friday evening, December 29, a New Year's program was given. Carrie Daniels told of the origin of the custom of celebrating the New Year day and of the various modes of observance by different countries. This was followed by a short talk by Professor Kellogg on the theme of New Year resolutions, after which some time was spent in social meeting.

The College Young People's Society gave a Christmas program December 22. A paper was read by J. Irving Beardsley showing that it was impossible to find sufficient proof for locating the day of Christ's birth. Lora Clement told of the different modes of celebrating Christmas in various countries, and Ida Nelson told of the significance of Christ's birth to mankind.

Walter Jensen expects to teach at Harvey, N. D. this year.

Walter Mason spent the holidays at his home in Hazel, Kentucky.

E. N. Stiee, of Pitkin, Colo., has been making a visit to the Pearson family.

Lloyd Carrick has again entered Union College. He is accompanied by his brother Walter.

It is reported that the last of the Keene Academy debt has been met and the Academy can now sing its jubilee, which it began to celebrate by putting in steam heat. The attendance is larger than it has been for years. Miss Nora Hiatt, a graduate of Union College, reports that she is enjoying her work in the school very much.

Mr. L. D. Harris, of Simpson, Minn., who attended Union College ten or twelve years ago, writes that with fond memories he turns to the hours spent in Union College, and thinks of the companions with whom he formerly associated. He has never regretted a moment of the time spent in getting an education. He says, "I am now past the noontide of life and sailing the high sea of business. My eye is ever on the compass and my hand on the wheel to guide the bark under the care of our Captain and Master to the harbor of safety. This world is a great battlefield, let our vocation be what it may." He writes that about the time he was attending Union College the extent of his rented farm was twenty acres. Now it has extended to 320 acres near Simpson, Minn., and he supervises the operation of as much more in the lumber district of northern Minnesota. At the time of writing he was at Black Duck, Minn. looking after the "log harvest." Since leaving Union College he has traveled annually about two thousand miles on business, and expects to continue this life for some time to come. A church school has been maintained on the farm at Simpson during the past four years.

Miss Nellie Jenkins is nursing at Liberty, Nebr.

Miss Agnes Krause has returned to her home at Onaga, Kans.

Miss Nellie Davis has accepted the position as Matron of the Sanitarium at Des Moines, Iowa.

E. C. Leer, of Milltown, S. D., is visiting his brother A. L. Leer, who is attending Union College.

The enrolment of the College has now reached 342, which is one more than the total enrolment of last year.

Miss Hattie Rittenhouse, who left for Taekio, Mo., to visit friends and relatives, reports that she has been busy nursing.

Esther Bergquist, a graduate of the nurses' class of '05, has left for her home at Herndon, Kan. After a few months' rest, she will take up bathroom work in Chicago.

Mr. H. C. Pitton is planning to spend the remainder of this year and next year at the University of Michigan and the Michigan Agricultural College. He will complete work leading to a degree in each institution, taking no longer than if he spent the entire time at the Agricultural College. He thinks that the man in our cause who can do nothing but stand at the desk and preach is very sadly handicapped. It is much harder to get people to turn out to meetings than it was years ago. At present it is a part of his work in the West Michigan Conference to look after the young people, encouraging students to go to Berrien Springs College. He enjoys this work very much and believes that if there is one part of our work more important than another it is the work for the young people. He is obtaining a good experience holding meetings all alone at Muskegon, Mich. Quite an interest has been started and he feels confident that some will accept the truth.

Miss Verna Garner has returned from a several weeks' visit to Valley, Neb.

Frank Ogden, the College baker, and wife visited relatives in Kansas recently.

Miss Neva Buckridge of Union College spent the holidays at her home in Dunbar, Nebr.

Ruth Jones spent the holidays in College View with her parents. She is teaching church school at North Loup, Nebr.

Elder Andrew Christian, a former student of Union College, now of North Dakota, is spending a few days in College View.

Mr. C. S. Foss and Miss Addie Swartz are nursing in two of the Lincoln Hospitals. Miss Olava Westergreen is also on a case of nursing in Lincoln.

On account of the increasing number of patients and the outside calls for nurses, extra help has been necessary. Miss Cordie Teeple and Miss Nina Kirk are assisting.

Miss Ethel Ames and Miss Dora Burke have been asked to connect with the work in the Loma Linda Sanitarium in California, and they will leave for that place in a few days.

Miss Luella Reed, before returning to her home in Bozeman, Montana, went to Minnesota to visit friends. News has been received, though, that she is sick with typhoid fever in a hospital at Northfield, Minn.

Miss Katherine Lauban, from Hamburg, Germany, was recently married to Otto Schweddrath. Elder J. J. Graf performed the marriage ceremony. Brother Schweddrath is connected with the International Publishing Association.

J. C. Anderson, Union College class of '97, is teaching at Langdon, Kansas, and doing some high school work at the same time. He recently contributed to the Laboratory Fund, and later has expressed his purpose to give material aid to the Educational Fund.

Miss Ethel Ames of the Nebraska Sanitarium has gone to visit her home in Thomson, Ill.

Myron Jenkins is once more among us, having returned from working near Talmage, Nebraska.

Dan Madson spent a few days recently in College View. This winter he is teaching school near Beresford, S. D.

August Larson, who completes the medical course at Battle Creek this year, visited in College View during the holidays.

Miss Evaline Wilds, who attended the College last year, was recently married to John Bell, of Rock Island, Ill., at the home of her parents in Fairbury, Neb.

Clarence and Arthur Allen recently returned from a canvassing campaign in Phelps Co., and vicinity. They handled "Home Hand Book" and met with excellent success.

Isaac A. Dunbar recently spent a few hours between trains in College View, on his way home from Comstock, Neb., where he has been in the mercantile business. He reports C. D. Smith as located at Comstock, and dealing in real estate.

Herman Fish recently stepped into the MESSENGER office and paid a year and a half's subscription to our magazine. His address is now Sheridan, Wyoming, as he expects to canvass there for awhile. He hopes to return to Union College, for further preparation in the near future.

W. H. Johnson, of Hawarden, Ia., spent the holidays visiting his sister Miss Emily Johnson at Union College. His brother, Geo. E. Johnson, who was in Union College in 1903 is practicing medicine at Bonesteel, S. D., and James, who was in Union College from 1893-95, is now a graduate nurse and working at that profession in Nice, France. His sister, Hannah, is nursing in Webster, S. D.

W. J. Maxson, of the Union College Press, has returned to work after living off the fat of the land in Kansas for a fortnight.

Miss Anina Jensen recently spent a few days visiting friends in College View. She has been teaching a family church school in Omaha.

Sorn Sorenson, of Ottamon county, Ia., is visiting his nephew, Fred Juhl. Fred is the head of the steam engineering department of the College.

One of the latest arrivals at Union College is Mrs. Tufte, of Duluth, Minn. She expects to take work as a student and make her home in South Hall.

Thompson Wammack, of Logan, Kans., a brother of Agnes and Alice Wammack, is taking treatment at the Sanitarium. His sisters, who have been at Union College, are spending the winter at home.

Professor Orr, of the Schuyler, Neb., public schools, visited his sister in Union College while attending the Teacher's Convention in Lincoln. He brought with him his little daughter, Helen.

A few of our students spent the holidays at their homes. Some who have returned, ready for more energetic work are, Vera Wallace, Arthur and Merrill Smith, Vincent Thomas, Matilda Erickson, Hattie Daley, Aural Jordan, Lora Smith, Elizabeth Runck, Stella Bungor, Ruth Fasig, and Theo. Weishaar.

Additional radiators have been put in the kitchen and serving room at South Hall. Over the one in the serving room has been built a dish cupboard that the dishes upon which the food is served may be always warm. In the past one great objection to the European plan of serving the food has been the difficulty in serving the food hot for the tables. Now this objection has been met, and overcome so that even the dishes are warm, and the food served as hot as on "Mama's table."

If you see a blue cross on your paper, PAY UP.

The holiday season always brings visiting mamas and papas and brothers and sisters to our school, to see for themselves what are the surroundings of their dear ones while in Union College. Some who visited us this year are: Mesdames Schmidt and Schneider, of Kansas; Mr. Krassine and daughter Stella, of Minnesota; Mr. Eden, of Talmage, Neb.; Glenn Knudtson, of Denver, Colo.; Mesdames Barcus and Hoslercroft, (sisters of Miss Tacy Lytle), of Sioux City, Ia.; Mr. Weeks, of Vancouver, B. C.; Mr. Thompson, of Okeena, Okla.; and Mrs. J. F. Pearson, of Pitkin, Colo. The latter has rented rooms in the village, and together with Arthur and Lulu will make this their home for awhile. Elder Pearson is expected to join them soon. Visitors were frequently heard to express their appreciation of the systematic work in Union College, and their determination to keep their young people here until they finish their work.

There was holiday vacation in Union College this year—vacation in earnest. Because of the Nebraska Teachers' Association held in Lincoln, December 28 and 29, the teachers and students agreed to dispense with all school work on these days that those so desiring might attend the sessions of the convention. Many availed themselves in various ways of this opportunity for a vacation, even to the boilers in the power plant. These latter went on a strike. In short, some pipes demanded replacing, and the management chose this time when the weather was fine and no classes being held, to do this needed repairing, the boys working night and day until the work was finished. Thursday night saw the lights turned on, and Friday morning saw heat and power in full blast. The engine house force are very much pleased with the changes made, since they insure greater safety and better and more convenient service.

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