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# Educational Messenger

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

Vol. 2

COLLEGE VIEW, NEB., APRIL 1, 1906

No. 7

## General Articles

### DEATH OF PROFESSOR KUNZE

The readers of the M ESSENGER were shocked to learn in the last issue of the sudden death of Professor August Kunze, and they have waited anxiously for the promised particulars in this number.

Our brother had not been usually strong during the year. Some indications of failing health had been observed, and students had been concerned about the matter, and had suggested that he take a few days' vacation. Finally he consented to do so, and left College View, Sunday, February 20, for a short visit to his brother, Charles Kunze, Elida, New Mexico, his students taking charge of his classes while he was away. He remained at his brother's about a week, and was not very well while there. Especially during the last day or two he complained of a pain in his lungs, for which they gave him treatment. His brother was loath to have him start on his homeward journey. He reached Kansas City all right; for there Elder Russell met him at the Union Depot, and did not become aware of his serious illness, only noticing that he did not seem very strong.

When he reached home, however, the next morning, February 27, he was thoroughly sick, his mind wandering part of the time. He still thought he was on the train. After a day or two, however, he improved in this respect, and was able to recall the fact that before reaching Lincoln he began to feel very bad, and with difficulty found his way to the street car after getting off the train. He improved in this for a few days, and a serious termination was not anticipated. It was thought that long-continued study and sedentary habits had brought on nervous prostration, from which he would recover by taking rest and tonic treatment. For this purpose he was taken to the Sanitarium daily in a wheel chair, and was able to walk about the house, and sit in the sunshine on the porch. As late as Friday, March 9, on returning from treatment, he got out of the chair, and walked up the steps and into the house alone.

By this time a difficulty of breathing, like a choking sensation, had developed. A medical council was held, and careful examination revealed grave valvular trouble of the heart. From this time he went down rapidly. From day to day he grew alarmingly worse. He was obliged to sit up constantly in order to breathe. But his mind grew clearer. He knew everything and everybody. Seasons of prayer were held for him,

and on Tuesday the elders of the church were called in and the directions of James were followed. But it was not the Father's will that he should recover.

Wednesday afternoon it was thought the end was at hand. His friends were permitted to see him. He had messages for them all, and invoked blessings upon them separately. For hours he quoted scripture and prayed incessantly, although every word had to be spoken by itself after a gasp for breath. In this manner he prayed for his friends, for his classes, for the school, and that the Lord would choose his successor. Contrary to expectations, he lived twenty-four hours longer, passing to rest at 8:30, Thursday evening, March 15.

His last hours were more quiet, and his end was peaceful. Perhaps not more than two hours before his death, he opened his eyes and, recognizing his fellow-teacher in the German Department, said, "God bless Brother Grauer." After death all trace of pain passed away, and in the casket he looked indeed as if he had but wrapped the drape of his couch about him and had lain down to pleasant dreams.

#### THE FUNERAL SERVICES

The funeral services were held in the church at 11:15, Sabbath, March 17. Sister Kunze was the only relative present; but the faculty and employees of the College, with a few intimate friends, followed the casket with her as mourners, passing between double lines of students along the walk between North Hall and the church. As the procession passed by the students joined it, the members of Professor Kunze's classes first, followed by the rest of the German Department and the student body; all sat as mourners in the body of the church.

The service began with the hymn "Abide With Me." Elder J. S. Hart offered a fervent and sympathetic prayer, which was followed by the hymn,

"Lead, Kindly Light." Professor Grauer then read the following obituary notice, which he had prepared at Professor Kunze's request.

#### OBITUARY

Professor August Kunze was born at Trier, Treves, Rhens Prussia, Germany, on July 11, 1851, and died at College View, Nebraska, on March 15, 1906, reaching the age of 54 years, 8 months, and 5 days.

When sixteen years old, he left Germany, having finished the higher branches of first class high schools, and arrived in America in 1867. After a five years' course in Kalamazoo College, then a branch of Michigan University, Ann Arbor, Mich., he received the degree of M. A. in 1882. This College is now affiliated with the University of Chicago, under whose president, Professor Harper, Brother Kunze continued his studies at Morgan Park for the ministry in the Baptist church.

While studying here present truth in the form of a small tract found him. This tract his room mate, to whom it had been sent, tried to hide away from Brother Kunze, but he found, studied, and believed its contents. After having sent for and studied many more of our tracts, he packed his belongings in his trunk, left orders that all should be sent according to his direction, and started for Battle Creek, where he investigated and proved every phase of present truth, accepted all, and became a teacher in Battle Creek College in 1880-1883.

From 1883-1887 he was editor of *Der Stimme der Wahrheit* (Voice of Truth), after which he was called to Europe, where he again worked with pen and voice in the propagation of this blessed truth as editor of *The Herald of Truth* for about four years. Returning to this country, he joined the staff of the *Review and Herald* as book editor, and labored in this capacity for a number of years.

Realizing the need of efficient teachers, he accepted a call to join the faculty of the Industrial Academy at Keene, Texas, where he taught for several years, filling finally the office of Principal for one year. Next he was called to come to Union College to take charge of the German Department. Here he labored faithfully, not sparing himself for two years.

Brother Kunze was ordained to the gospel ministry in 1890.

Thirteen years ago he was united in marriage with Miss Nellie Weber, who survives him. He has also a brother in New Mexico, and an aged stepfather in Germany, whom he dearly loved.

Nobody perhaps came in so close contact with our dear brother as I during his last two years of labor, and I wish to testify here to the uprightness of his character, his deep love for the truth, and this last closing work on earth. He was indeed a teacher and no hireling. The welfare of his students lay deep at his heart, working not only during recitation hours, but day and night for their advancement. Many a prayer came from his lips, even to his dying hour, for the welfare of his fellow laborers and students. Never have I met a man who had a brighter hope, a deeper faith in the resurrection of the just, and I truly believe that the voice of the Life-giver will pierce his tomb, calling him forth to life everlasting. His last moments were indeed peaceful. The end of the just is peace. How precious in the sight of the Lord is the death of His saints.

Following the obituary, President Lewis gave the following personal tribute:—

#### PERSONAL REMINISCENCES

I first became acquainted with Professor Kunze in the fall of 1880, when I returned, after a year's absence, to finish my studies at Battle Creek College. He had recently embraced the truth, and had been employed as one of the teach-

ers. We roomed and boarded together at the home of Professor Brownsberger, the first president of the College. I was in Professor Kunze's class in Hebrew that winter, with Elder Uriah Smith, Elder L. R. Conradi, and two or three others whom I do not now recall. We became fast friends and bosom companions.

After this our paths diverged until we met again at Keene Academy in 1896. He had been teaching there a year. After a year on the farm he returned, and we labored together for five years. He remained at Keene a year after I went to Walla Walla, and then spent another year on the farm in Michigan. Then two years ago, we were both called to Union College, where I had hoped we might labor together for several years. Thus I have been closely associated with him, sustaining to him successively the relationship of roommate, pupil, and fellow-teacher. This intimacy ought to qualify me to give a just estimate of his character and work. I shall mention only prominent characteristics.

Professor Kunze was a diligent student, and a profound scholar. He delighted to be in his study surrounded by his books. His library is comprehensive and valuable, embracing chiefly works from the fields of reference, literature, language, and theology. He was especially gifted in language, being a teacher of Hebrew, Greek, Latin, German, and English, and having a working knowledge of French and Spanish.

He was a thorough teacher, informing and inspiring his pupils with his store of knowledge ready for every lesson. He insisted upon their doing thorough work. He was not satisfied to have them go along in a careless way. He believed they were in school to study and learn and not to spend time. And he always set them an example of diligence in study. His copy of Volume VI of the Testimonies, used as a text-

book the present year, is interlined and annotated on every page.

He was a careful critic, editor, and translator. He edited our German paper in this country and in the old world. He translated into German several of our standard denominational books, like "Great Controversy," "Steps to Christ," and "Thoughts on Daniel and the Revelation."

He was a strict disciplinarian for himself as well as for his pupils. Nevertheless he was a generous and warm-hearted companion. His more intimate friends know how genial and hospitable he was as an entertainer at his own home.

Above all, he was a praying and faith-exercising Christian. He loved the Lord and waited for His appearing. His mind was stored with scripture, so that for hours while waiting for his release, he quoted word by word between the paroxysms of his labored breathing, but with unflinching accuracy, the precious promises of God.

In the light of these qualities, and before the work of this useful life, how insignificant seem his human frailties. He now rests from his labors, but his works do follow him.

It is difficult to estimate the loss which Union College sustains, and it will be hard to fill the place made vacant by his death. Let us join in one of his dying petitions that the Lord would choose his successor.

Personally I feel that I have lost a strong supporter and a faithful friend,—one of a company associated together in former days, but now scattered afar or fast passing to their rest. I shall miss thee, dear friend,—miss thy glance of sympathy and approval, and thy words of cheer; miss thy strenuous embrace and hearty salutation after separation; miss the sustaining power of thy prayers of faith. But not for long! The battle will soon be over and the victory won. Then we shall meet, no more to part.

Rest thee in peace! Thou hast fought a good fight. Thou hast finished thy course. Thou hast kept the faith. Henceforth there is laid up for thee a crown of righteousness which the Lord, the righteous Judge shall give thee at that day; and not to thee only, but unto all them, also, that love His appearing.

#### THE SERMON

The sermon was preached by Professor M. D. Mattson. His text was II Cor. 1:3-5.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

It is only as we identify this character before us with the characters of the Bible, the Word of God, and see how his faith was the faith of inspiration, his life corresponding to the life of those in God, that we can fully appreciate the comfort spoken of in the text. The faith that lifted the Bible characters above the tribulations and the sufferings of this life was faith in the living God, and as I think of our brother, it seems to me that the same faith that we see exhibited in this Bible, the Word of God, we see expressed in his life. About the first one I saw on reaching College View was our brother. I had never met him before, but there was a congenial spirit present, and our hearts were immediately united in love. That love has become intensified as we have known each other better, and hence I can speak of the comfort that he has brought personally to my soul and to my life,—that comfort which is based upon a Christian experience, which comes from the God of all comfort.

When he returned from his vacation in the South, how little did we think that in a few short days we must be separated from him. We thought certainly he would soon be among us to continue his work; but in a few short days—O, how unexpectedly he is separated from us. This life is the most unreal thing of which the human mind can conceive. I think sometimes that our senses are benumbed because of the scenes that come before us so constantly. We think that this is the real life, that the scenes before us are the real scenes; but, dear people, this is the most unreal life that can ever be. It is only by faith in the living God that we can look from the unreal to the real, look from sin to righteousness, from death to life, from the unreal to the real. We remember the testimony of Job, who passed through the scenes and sufferings of this life, the unreal, but after he had been separated from every relation of life, his friends, his money, and everything dear to him, he came to face the reality of things, and what was it?—"Oh if my testimony could be written and graven with an iron pen! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." Our brother had the same faith, Christianity. A life of consecration was as real to him as to Job.

Let us take a testimony from the New Testament. John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."

What positive evidence expressed by the man of God. Yet our brother had the same faith, the same consecration, the same life. Oh I rejoice in entering into the reality of things, passing from

this unreal state of suffering and of death into that which is real. We came to confront this condition of death, and were called to pray for the sick. The Scriptures say we should pray for the sick. What a burden of prayer rested upon us for one whom we loved, one whom we desired to see continue his work. But there was one thing that impressed me more than another as we went to his room and bowed in prayer, I thought, Will he know us? And as I stepped by his side, I said, "Brother Kunze, do you know who it is?"

"Yes, it is Brother Mattson."

"We have been praying for you."

"Bless the Lord."

And instead of praying for himself, he began to pray for us. Unselfishness entirely eliminated from his life, and a prayer for us that God might keep us. And there he sat, only to pass away in a short time.

I am thankful for such comfort. This is the God of comfort whom we serve. And as he looked up into my face, it was but an expression that he had been translated from the darkness of this world. I am sure that when we take him by the hand in the near future, and say, "Brother Kunze, do you realize anything of the sufferings that you endured?" he will reply, "Do not mention the sufferings; I reckon that those sufferings are not worthy to be compared to the glory that is revealed. We are now in the eternal world, and the sufferings of the former life are not to be reckoned."

What a comfort! When we come to contrast this earthly life with eternity, the sufferings of this present time with the glory that shall be revealed in us, how can we dwell upon the dark side? Oh I thank our God for this comfort that He can implant in our souls by the Holy Spirit.

I would say to this companion, You have been loyal to the one that you have stood by these few years. You

have helped him in his work. You have shared his sorrows. You have extended to him your sympathies. You have done what you could; and he has left you a comfort which is above everything else, the assurance of meeting him in the near future to share with him the glory of an eternity with God. You have identified yourself with the suffering, you have been loyal in this; all you can do is to take up his work where he left it, and carry this comfort wherewith you have been comforted to those who need that comfort. How many people to-day need this comfort which God alone can give. And so as you reflect upon the past, do not weep because of the suffering, but rejoice because of the glory of his soon re-appearing.

What shall we do as students? Shall we simply pass by this scene as something that shall not impress our hearts, something that shall have no influence upon our lives? Oh may that hope that gave peace and joy to our brother be yours! I know he prayed for his students. We teachers all pray for our students. We are anxious for you, and the greatest anxiety is that we may meet you beyond this condition of things in a world of reality, a world of life, a world of joy and peace. May this life have a telling influence upon these young people! May it not pass away without having its effect. I believe that we as teachers shall be drawn a little closer together so that we shall realize more fully what it means to be a teacher, and I believe that this influence of comfort coming to all hearts will better prepare us to extend this comfort to those who need our help.

In conclusion, let me say, a reunion is soon to take place, in which we are all to meet if we are loyal to our God. This is taken from the apostle Paul. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as

others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming to the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

In our brother's case, the sting of death was removed, and when the sting is taken away it reduces death to a shadow. Though we walk through the valley of the shadow of death we fear no evil. His rod and His staff, they comfort us. Let us look at these matters as they are. Let us look at the sting as God looks at it, and receive the comfort that God has for us, and in a little while if you and I are faithful to God, if we are loyal to the principles which He has placed for us to build upon, we shall all be caught up to meet our Lord in the air and ever be with our God.

Prayer: Our Father we thank thee that thou art a God of all comfort. We are glad that we have been taught to look to this source of comfort. We are glad that the Holy Spirit brings into our lives the assurance that we are the children of God, joint heirs with Jesus Christ, and that we can reckon the suffering of this present time not worthy to be compared with the glory that is revealed to us. Father, may that Spirit impress every heart. May He bring to us the question, Am I ready to meet God? Father, help every soul to decide for himself this question that we may be ready at any time to meet our God in peace. In the name of Jesus Christ, Amen.

#### TWO EXCELLENT BOOKS

Some time ago we promised to mention from time to time in these columns books suitable for young people, and invited questions along these lines. There have recently been published by the Union College Press two books that we can heartily recommend to all our young people.

##### "ADDRESSES FOR YOUNG PEOPLE"

is a book of sterling worth. The author has spent the best of his life in earnest work for the development of our youth, and has put his best advice and most helpful suggestions into these addresses, with the one aim of assisting in the development of sturdy, Christian manhood and womanhood. The chapters on "Christian Manliness," "Ideals and Ambitions," "Acquaintance with God," "Habit and Education," and "The Keeping of the Heart" will be found especially helpful and inspiring to young men and women who desire to develop noble lives. "Go forth, then, unto your work, be brave, be pure, be upright. Let no unmanly action mar your life. And you, young ladies, cultivate the gentler virtues of patience, meekness, hope, which always have been and shall

ever be, the beauty and the glory of your sex. Nor think, young gentleman, that these are qualities unmanly for you to cultivate. Nay, they are the very crown and pride of manliness."

In this age of unnatural affection, every young man and woman needs the wholesome and sensible advice given in the chapter on the "Keeping of the Heart" on the subject of associations, marriage, etc. "The proper association of ladies and gentlemen is a blessing to both. Men receive from such association a refining, subduing influence. Women receive strength and integrity of character. But improper associations produce evil results."

"But when at last the time shall come—as come it doubtless will—for your heart to be pierced with Cupid's sharp arrow, then do try to be sensible. If you cannot be as sensible as you would like be at least as sensible as you can."

Youth is often a time of doubt. Those who are thus troubled will find most excellent help in a chapter on "Reason, Revelation, and Faith," which is not an effort to suppress such questionings, which if done would result in intellectual and spiritual stagnation of the seeker after truth, or if not, the hardening of the honest inquirer into a confirmed skeptic. It is a rational discussion of these great questions which come to every thinking man and woman, a guide to point the way to Him who is all truth.

Teachers and those interested in education will find much food for thought in chapters on "Manual Training in the Public Schools," "A Higher Standard of Christian Education," and "The Art of Questioning," as well other chapters.

This book read and re-read by our young people will be of more value than the perusal of many of the light books that flood the markets.

##### "THE MISSIONARY IDEA"

comes at an opportune time, at a time when every loyal believer in this mes-

sage, and every church must arouse to the needs of the hour. It comes as an inspiration to every Christian to keep alive that first conscious desire when born into the kingdom, to "seek and save." It comes to every church elder, or leader, to every missionary worker or leader of young people as a most helpful, practical, and suggestive manual for use in cultivating the missionary idea. What the church at home needs to-day is missionary leaders, full of spiritual power, wise to guide, direct and vitalize the work of the church. This book will help in the development of such.

The book is the result of long experience, and is adapted to the needs of our own churches and societies. The plans for missionary meetings and missionary work are just the things many a leader has felt the need of, and there is a collection of missionary facts which it is necessary to have at hand in doing successful work along these lines.

Young people, your salvation and mine depends on our recognizing the claims that a lost world has upon us. Read the book and imbibe its spirit.

M. E. K.

#### A CARD OF THANKS

Mrs. Kunze desires through the MESSENGER to express to the Faculty and students of Union College her appreciation and gratitude for all that was done to lighten the sorrow of her recent affliction. She feels that nothing was left undone. She is very lonely, but is trusting in the Lord. She spends most of her time at the Sanitarium, where she is taking rest and treatment. She feels that it would not be wise for her to go to her home in Michigan until warm weather. These statements are made in answer to inquiries from sympathizing friends.

"Quench not the Spirit."

## Home Improvement Courses

### GENERAL CULTURE COURSE

*John G. Paton, Missionary to the New Hebrides*

#### LESSON XI

*The light that shineth more and more.*

1. Tell the story of the first Aniwan book and the teaching of the old chief Wamakei and his wife to read.

2. In what way was music a help in the work?

3. Describe the building of the new church and its rebuilding after the hurricane.

4. What event occurred to stir up the old war spirit during the building of the church?

5. How was an attempt on the missionaries' lives turned to good?

6. Tell the story of the young Youwili.

7. Describe the first communion service in Aniwa.

8. Explain the system of schools that was established.

9. Describe the missionaries' busy life on Sunday and other days.

10. What happened to the *Dayspring*; how was it saved from an evil use, and how was its place supplied by another?

### SPECIAL TRAINING COURSE

#### PART II

*'Teacher's Manual on School Gardening'*

Chapter X—January.

Farmer's work.

Ministering to the comfort of his family and stock.

Lessons taught. How?

Animal products as food for man.

Being discarded by whom? Why? Suitable substitutes.

Health of animals dependent upon

the care and the quality of food they receive.

Poultry raising on the farm.\*

Barnyard fowls a benefit to the farmer. How?

Reasons for giving special attention and care.

Diseases affecting barnyard fowls.

Suitable poultry houses.

Eggs and their use as food.

How extensively used.

Exports and imports in 1890 and '99.

Food elements in eggs.

Perfect foods. Why so called?

Digestibility of eggs.

How to test the freshness of eggs.

Possible danger from eating poultry and eggs.

Flavor and keeping quality of eggs.

Influences which affect.

Possible source of disease.

Chickens die of consumption.

Examination and conclusion.

Chapter XI—February.

Study of plant life.

Fruit trees and other trees—swelling buds.

Study of the weather.

Snow and ice. Influence upon the spring rains.

Study of food continued.

Milk—its composition, how analyzed.

Quality and quantity affected by the food, shelter, and care given the cows and the care in handling utensils and the milk.

Principles in feeding.

Chief functions of food.

Value of food stuffs. [Why?

Undigestible material necessary.

Need of care in handling milk.

Milk ideal food for disease germs.

Sterilization—how done? Advantages of.

Methods of contamination. Enumerate.

Diseased cows. Treatment of.

Value of tuberculine test.

Six steps in the production and

care of milk.

Possible danger from eating milk, butter, and flesh meats.

Tuberculosis (consumption).

Character of the disease.

Its prevalence.

Communicated from man to beast and vice versa.

Importance of education on this

Extremes to be avoided. [point.

Reform work to be progressive.

Common sense needed.

Use of nut foods and olives.

Value of fruit.

Concerning flesh meat.

Milk, eggs, and butter are not classed with flesh meats.

Educational campaign.

Rules for regulating diet.

NOTICE TO SPECIAL TRAINING COURSE  
STUDENTS

Complete copies of "Teacher's Manual on School Gardening" will be ready to mail in a few days. This is the basis of the study in Part II of the Special Training Course, and a copy will be sent to all who have ordered it. Those taking this part of the course should have the following bulletins:—

"Farmers' Bulletin" Nos. 29, 42, 54, 63, 69, 74, 104, 128, 134, 141, 195, 218. Order from Secretary of Agriculture, Washington, D. C.

"Bulletin No. 32," Bureau of Animal Industry, and "Bulletin 160" Office of Experiment Station. Order from address above.

"Bulletin No. 77," Iowa Experiment Station, Ames, Iowa.

"Elements of Agriculture for Public Schools," Order from the Secretary of Agriculture, Jefferson City, Mo.

B. E. H:

Mr. B. L. Perry, of Minneapolis, Minn., recently visited his wife and son, who are making their home in South Hall. Mrs. Perry is taking work in the College.

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## Church School Column

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[All communications intended for this column should be addressed to B. E. Huffman, College View, Neb. Please send in your questions at once if you wish them to appear in the next number.]

### ANSWERS

5. My first suggestion is that we should be very careful about receiving into our schools boys or girls who have been expelled from the public schools. The reason for their expulsion should be understood, and they should not be received if they cannot be controlled. Careful study of school government and school punishments was given in the Special Training Course last winter. See pages 39-64, of the outline lessons.

At the first appearance of wrong habits on the part of the pupils, the teacher should begin his *personal efforts* for their correction. When it becomes necessary to give punishment, the character of the offense should govern the character of the punishment. That which does not lead the child to correct his wrongs is improper punishment, and that which may be proper at one time may be wholly improper at another. The teacher's business is to *educate and reform* the hearts, minds, and habits of his pupils. In all the exercises of the school, these objects should be sought.

The following instruction from Mrs. E. G. White is found in the *Review and Herald* of September 15, 1904:—

"In the school, as well as in the home the question of discipline should be understood. We should hope that in the school room there would never be occasion to use the rod, but if in a school there are those who stubbornly resist all counsel and entreaty, all prayers and burden of soul in their behalf, then it is necessary to make them understand that they must obey. Some teachers do not think it best to enforce obedience. They think that their duty is merely to educate. True, they should educate, but what does the education of children

amount to, if, when they disregard the principles placed before them, the teacher does not feel that he has a right to exercise authority?"

After all reasonable means have been employed and proven that a pupil will not be brought to obedience, he should be expelled from the school rather than to allow his influence to break up the school or ruin the character of other pupils.

When it became evident that Lucifer could no longer be benefitted by the school of heaven, but that his course had an influence to overthrow the government of the school, he was expelled. When Adam and Eve disobeyed the rules of the Edenic school and brought upon themselves a condition in which they could not appreciate the purity of the garden, they were expelled. Israel's repeated captivities might be mentioned as a further illustration of this principle.

B. E. H.

### WORD FROM HOWARD PEEBLES

A brief letter from Howard Peebles dated March 4, announces his safe arrival at La Ceiba, Spanish Honduras. He finds the printing office furnished with a comparatively good job press and a good assortment of type, though a little short in quantity. The greatest difficulty he meets is that they have no paper cutter. The printers there are supposed to use a pocket knife for this purpose. The work of the *Review and Herald* began under similar conditions, but of course in these modern times nobody expects any very large amount of good work to be done without a paper cutter.

Brother Peebles thinks that Brother Moncado is just the man to put our works into the Spanish language for that territory, and he feels anxious that the office be supplied with a cutter in the near future. Friends of this enterprise at Union College are raising the means to supply their office with a cutter, and would cordially invite any

readers of the MESSENGER who would feel it a privilege to assist in this good work to send their contributions to the President of Union College.

Brother Peebles promises to write soon and tell the readers of the MESSENGER something of the country and of the progress of our work in that field.

## The Educational Messenger

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## News and Notes

### SANITARIUM SIFTINGS

The Kansas Sanitarium during the past two months has enjoyed excellent patronage, by far the best since launched upon its mission. God is greatly blessing the means used, and as a result many are regaining their strength and health. The workers are cheered to have the guests call for Bible instruction on various phases of the Third Angel's Message. Another lady has accepted the seventh day as the Bible Sabbath.

Miss Luella Reed is nursing for Dr. H. Farnsworth, in Missoula, Mont

Miss Olava Westergren was called to Lincoln again on another case of nursing.

Mrs. A. Talmadge, who has charge of our serving department, leaves for Galveston, Texas, for several weeks' vacation.

Miss Mary Anderson, who has been nursing in Washington since she graduated in '04, has returned to the Sanitarium and taken charge of the culinary department.

The Sanitarium has purchased a chapel organ, which has been placed in the parlor to be used in connection with the patients' worship, which is held there every morning.

Miss Kate French has resumed her work at the Sanitarium, after an absence of seven months. During this time she was connected with the work in Guadalajara, Mexico, with the exception of a few weeks' rest at her home in Glenwood, Iowa.

L. C. Christofferson, who was in Union College for four years, 1892-1896, and later spent two years in the Sanitarium Training School, is now manager and treasurer of the Kansas Sanitarium, of Wichita, Kansas, which place he has filled for two years.

Dr. Frank Strong, Chancellor of the Kansas State University, has with his wife been spending a few weeks for rest and treatment at the Kansas Sanitarium. He expresses himself as highly pleased with the institution, and as greatly benefitted by his stay in that home of health.

Elder Nettleton and wife write us from the Portland Sanitarium that they are enjoying their work there, as is also their daughter Bessie, who is now nursing in the surgical ward. He asks for the addresses of parties who desire to take up the nurses' course, for they are short of help now.

Miss Mabel McMoran has connected with the work in the Wichita Sanitarium.

Mr. and Mrs. E. F. Clark are at the Boulder Sanitarium, where he is working in the bakery and she is nursing in the Sanitarium.

Mrs. Hattie Dawson, a graduate nurse from the Battle Creek Sanitarium, has accepted the position of matron of ladies' bath rooms, at the Nebraska San.

Mrs. S. E. Butler, who was connected with the Sanitarium work here several years ago, arrived from Battle Creek and is registered as a surgical patient now.

One of the Battle Creek nurses informs us that Mr. and Mrs. Robert Riemckie are thinking of returning to College View. Mr. Riemckie will finish his medical course in Lincoln, and Mrs. Riemckie will finish her nurses' course in the Sanitarium.

Several Battle Creek nurses have joined the Nebraska Sanitraium family and will complete their course here. They are Opal Carner, Elizabeth Bloss, Frances Worthington, Lona Ogden, Ethel Benson, Marie Oberg, Rena Graves and Edna Ketchell.

## UNION COLLEGE BREVITIES

Geo. H. Armstrong returned to his home in St. Joseph, Missouri, March 28.

Grace Sutton, Max Trummer, and Nels Olsen, have also returned to their homes.

Elizabeth Coleman, sister of Katie Coleman, is visiting her sister in College View.

Saturday evening, March 24, Professor Shryock gave an organ recital in the College chapel. Between the parts of the program, President Lewis read his address on "Some Advantages of a College Education," which he delivered at the Central Union Conference in Kansas City.

J. E. Martindale has returned to his home in Lexington, Nebraska.

J. F. Pearson, of Pitkin, Colo., who has been visiting his family in College View, left for Pitkin, March 31.

Jay Gotfredson and Bernice Hamsher were married March 28, at the home of the bride in College View. Both have been students of Union College.

March 27, Mrs. J. Summey, accompanied by her daughter, Mrs. Leona Burman, departed for Mrs. Summey's new home at Prosperine, Mo. After a few weeks' visit Mrs. Burman will return to her home in South Dakota.

At the 11:15 services at the church Sabbath, March 24, the delegates who recently returned from the convention of the Student Volunteer Movement held at Nashville, Tenn., gave an interesting report of the Convention, including a history of the movement.

On account of the open winter it has been impossible for the College and Sanitarium to obtain their supply of ice from the usual sources. However, at a considerable expense, a sufficient amount to tide them over until next year has been obtained from Minnesota.

Miss Lizzie Segebartt, who for several years has been connected with the institution in one capacity or another, and for the past year has been cook, has been called to fill the same position in the Wichita Sanitarium. Sunday evening, March 26, about twenty-five of her friends gathered at the home of Mr. and Mrs. Earl Austin to bid her farewell. A short program was rendered, consisting of recitations, music, and speeches, A. F. Schmidt singing a song composed for the occasion. At the close the company joined in singing one of Miss Segebartt's favorite hymns, which with the names of those present was recorded by a phonograph. She departed March 27. Her work in the Home will be taken by Miss Ethel Davis and Miss Mary Hanson.

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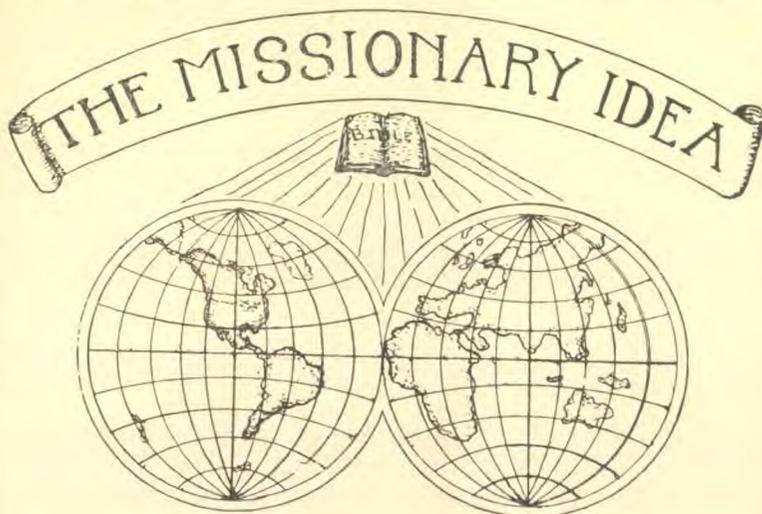
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