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The Educational Messenger

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Editorial

PROF. T. M. FRENCH and wife have recently reached their new field of labor, Freetown, Sierra Leone, West Africa. They are now comfortably settled in the mission house, and have entered upon their service in this needy field.

SINCE we must display our erudition by having classical names for our literary societies, why not organize a Philadelphian society? That would sound as great as other names and would mean more than some of them. It would also have the advantage of being generally understood—the society of brotherly love. There is need of such a society.

WE would call special attention to the article by Prof. Anderson in another column entitled "The Swedish Missionary Society." This plan looks like a revival of the old-time missionary society, which was organized for doing missionary work rather than talking about it. It is all right to talk about doing good and to study the best methods; but we fail utterly when we fail to get our theories into practise. "Faith without works is dead, being alone."

Professor Griggs' Visit

THE students are always glad to see Professor Griggs, and would be glad to have him stay longer than he usually does. This time he came Tuesday evening, October 6, and was off again Thursday night. He spoke at chapel exercises Wednesday and again in the chapel the same night. In the forenoon address he urged the importance of having a definite purpose. These are strenuous times. The world has never seen so important an age. It is inspiring to

know that one has a great work to do. Moses had such a work. Nehemiah had a great and definite work, and declined to leave it to confer with his enemies in the plain of Ono. We shall not be prepared to make such a reply as he made unless we are living out his ideal every day. Some come to school with a definite purpose; others come to get a purpose; while still others have no purpose, and do not care for any. In illustration of the latter class he told a story of a colored man who came puffing down to a steamboat landing with a goat. "Where is he going?" he was asked. "Dunno," was the reply; "he's done et up where he's goin'" (referring to the tag of directions). Let us not be like the goat. Life is real; life is earnest. God does not intend that man formed in His image shall merely exist. In carrying His last reform message to the ends of the earth our youth may find the grandest and noblest purpose for study and work that ever moved the heart of man.

In the evening Professor Griggs spoke from Rom. 9:27, 28. His theme was the finishing of the work of God at the time foreordained. There will be a mighty increase of effort. A power will come down from on high, and men will be moved out to work for their fellow-men. A band of workers should go forth from our schools to stir the world as the students of Wittenberg stirred Europe. Our schools are to be as the schools of the prophets—places of the marvelous display of divine power. Union College, being the largest school of the denomination, should stand as a light to the entire denomination and to the world.

A Meeting with Russian Priests.

MANY of our readers will remember Prof. J. T. Boettcher, who was at the head of the German department of Union College some fifteen years ago, and will be glad to read the following remarkable experience which he had in Russia last summer, where he is now laboring. The account is printed in the "Monthly Missionary Reading" sent out to all the Churches by the General Conference:—

"During the latter part of July and the first of August, the Russian Orthodox Church held a missionary congress in Kiev. This city is called the Jerusalem of Russia, and has a great many churches and convents. About 150,000 pilgrims come here every year to worship. The Lavra is a famous large convent, with underground caverns containing about one hundred open coffins of the so-called 'saints.' The

pilgrims and people kiss these, and lay their beads upon them, hoping thereby to receive power to overcome sin and evil, or wishing to be cured of some disease.

"It was because of the great sanctity of this city, that it was chosen as the place where the missionary congress should be held. About one thousand priests and missionaries were reported as in attendance. The Metropolit (there are three in Russia, one in St. Petersburg, one in Moscow, and one in Kiev) also participated in the meeting. Various questions of religious interest were considered, and among the resolutions was one against Seventh-day Adventists, declaring us to be an especially dangerous sect, and advising that a premium be offered to the person writing the best book against us.

"It seems they are studying our books and papers very carefully; for they are well posted as to what we are doing, not only in Russia, but elsewhere. Upon hearing about the position the congress had taken toward our special truths, I went to Kiev, in order to get an interview with them and to present before them the true principles of Seventh-day Adventists. As the sessions were not open to the general public, it was quite hard for me to gain an entrance. I introduced myself to the secretary, telling him what I wished to do, but he told me abruptly that they were well informed and thoroughly acquainted with our Russian books and papers. I answered that we had very little literature in the Russian language, and therefore from these alone it was impossible to get the right idea of our cause, and so I would like personally to address the congress. Just then the Metropolit came in and I was told to call again the next day at nine o'clock, and I would be informed as to whether my request would be granted.

"When I went the next day, and the secretary was called out to speak with me, he said they had no time, as the congress would close in a few days, and there were still many things to consider; still, if I would wait, he would present the matter to the chairman. He went in, and after a few minutes returned, and invited me to go into the meeting with him. There were all the dignitaries of the Russian church assembled, with an archbishop acting as chairman. I was introduced to the assembly, and was asked what I wanted. I replied that it was my desire to present before this congress the fundamental truths taught by Seventh-day Adventists, and that as I did not wish in any way to interrupt or disturb their program, I desired that a time might be appointed for this purpose. I was told that the congress would proceed to hear what I had to say immediately.

"With my heart uplifted to God in prayer, I was permitted for an hour and a half to testify to the truth of God's Word. At the close some came forward and thanked me for what they had heard. The secretary also came, and said he would arrange another appoint-

ment for me to speak to the congress the next day from three to six P. M., my subject to be "The Immortality of the soul."

"Accordingly, at the appointed time, I was there, and found the wide corridors of the ecclesiastical seminary filled with people waiting to go into the meeting. At first all were admitted; but later on, as the crowd became too great, only the priests or missionaries who had admission tickets could get in.

"I must say that I felt much as the reformers must have felt in their day, when they were called upon to present the truths of the reformation; and never in my life did I experience the presence and help of the Lord more than on this occasion. He put words into my mouth so rapidly that it was not at all difficult to speak. The chairman permitted the meeting to last only one hour. However, at the close the missionaries invited me to take tea with them, so that they could hear more concerning the matter. This invitation I gladly accepted, and thanked God for His wonderful leading. The city newspapers printed a favorable account of the meeting.

"We feel sure that the influence of these meetings will be felt all over Russia; and right now we ought to send out more workers into this great field. So far we have not a single native Russian preacher. I believe this is the only union conference without a school or an institution of any kind. We are doing the best we can with the few workers we have, and God is blessing richly. It is true that there are many difficulties here to overcome. One of our Bible workers is at present under indictment, being charged with having spoken against the orthodox church. We have sent quite a large sum of money to bail him out until the trial comes off. If found guilty, the sentence will be Siberia or six years in the chain-gang. Several of our soldiers have already been sentenced to longer terms of imprisonment. In many places our meetings are being forbidden; but the fact that souls accept the truth gives us new courage. We hope that we may soon have a school where our young people can be trained for the work. May God grant that the message may go more rapidly than ever before."

Popular Hygiene

SEVENTH-DAY ADVENTISTS were pioneers in advocating and popularizing health principles. Forty years ago they were called "bran eaters, etc." Now, however, it has become popular to advocate these same principles. Witness the following "Health Hints From Leading Medical Papers," which is going the rounds of the public press. There is scarcely a statement to which Seventh-day Adventists could take exception. Indeed the same principles have been taught in their journals and practised in their sanitariums for years.

"FRUIT EATING.—We have something to learn as to the times and seasons when we should eat fruit. We are all quite ready to agree that fruit forms a food of

great value, but we display great lack of judgment in the manner in which we take advantage of its valuable qualities.

"Most people, says an observant doctor, instead of taking fruit on an empty stomach, or in combination with simple grain preparations, such as bread, eat it with oily foods, generally cream. Then, perhaps, the whole mass of food is washed down with tea, coffee or other liquid. Fruit, to do its best work, should be eaten either on an empty stomach or else with bread merely—never with vegetables. Eaten in the morning, fruit is very refreshing, and serves as a natural stimulus to the digestive organs.

"But even when people do eat fruit at the right time, they usually counterbalance its good effects by saturating it with sugar. Very few kinds of fruit, if thoroughly ripe and at their best, require any sugar, particularly if eaten in the raw state.

"SNORING AND CIVILIZATION.—It is a truism that no one ever heard of a snoring savage. In fact, if the wild man of the woods and plains does not sleep quietly he runs the risk of being discovered by his enemy, and the scalp of the snorer would soon adorn the belt of his crafty and more quietly sleeping adversary.

"With civilization, however, we have changed all this. The impure air of our sleeping-rooms induces all manner of catarrhal affections. The nasal passages are the first to become affected. Instead of warming the inspired air on its way to the lungs, and removing from it the dangerous impurities with which it is loaded, the nose becomes obstructed. A part of the air enters and escapes by the mouth. The veil of the palate vibrates between the two currents—that through the mouth and the one still passing through the partially closed nostrils—like a torn sail in the wind.

"The snore, then, means that the sleeper's mouth is partially open, that his nose is partially closed, and that his lungs are in danger from the air not being properly warmed and purified. From the continual operation of these causes—the increase of impure air in sleeping-rooms, and permitting habitual snorers to escape killing and scalping—some scientist has predicted that in the future all men (and all women, too!) will snore. It goes along with decay of teeth and baldness.

"BED ROOM VENTILATION.—It goes without saying that the bedroom should be well ventilated, especially in view of the heavy storing up of oxygen in the tissues which goes on during sleep. All windows should be open from the top at least one, and better two or three feet, so that a gentle current of air can be felt blowing across the face. It is just as pure and wholesome as day air.

"Night fogs and rains are only injurious in so far as they frighten you into shutting your windows. No air that ever blew out doors is so dangerous or poisonous as that inside a bedroom with closed windows. The clothing should be as light as is consistent with

warmth, the mattress elastic, but firm, the pillow as high as the breadth of the shoulder, so that it will keep the head and neck horizontal or slightly above, when lying on the side.

"The good common sense of humanity has solved all these problems, and the modern hair mattress, or its equivalent, single pillow, and blankets can hardly be improved upon.

"THE FOOT AND THE FOREARM.—Discussing the mischievous practise of the shoemaker's devices for making the foot look smaller than it really is, it was recently stated that the foot should be as long as the ulna, or chief bone of the forearm—that is, from the small head of the bone to be seen at the wrist to the point of the elbow, should be the length of the foot.

When the forearm is too short, the foot will also be too short. Where this is too long, the foot will be too long. Most people are surprised that the foot should be as long as the forearm, and are inclined to dispute the fact till they have proved it by experiment; but an experiment will easily show that a straight line drawn from one point to another will appear a great deal longer than the same space filled by a line divided into curves.

"HEADACHE.—It is scarcely too much to say that for every sufferer from headache there is a cure. The first thing to do is to determine the cause of the headache, if possible; and there are but few who have long been affected who do not know what indiscretions will induce attacks. Those who suffer from sick headache should correct every habit and avoid all indiscretions which they know are likely to be followed by an attack.

"They should also overcome every derangement of the system which exists, if possible, and strengthen every part and function of the same. In fact, they should treat at first, not the head and its aches, but endeavor to build up the general health. In an attempt to do this they must not indiscriminately dose themselves with drugs, but rather depend upon pure air, exercise, sufficient sleep, good, wholesome food and other measures of like character.

Much Needed Advice.

The following counsel, written in answer to a letter asking advice about moving to College View may be of some use to others aside from the person to whom it was specially given:

"I have your letter of recent date. Since your plans are perfected, it may be that nothing I can say will affect them. I will, however, make a few suggestions.

"There is a church-school at College View, but it is overwhelmed with pupils. The managing board does not know how to provide for them. We have done everything we could to discourage people from moving to College View to send their children to the church-school. Everybody should understand that

those who patronize this school have a good stiff tuition to pay, besides helping to bear other burdens. There are good schools in your own country at—and—, besides church-schools in other places. I would most earnestly advise against coming to College View with young children to send them to the church-school.

"There are several dressmakers in College View; and while, of course, you would have an equal right with them to do that kind of work, there would be some risk of its financial success.

"These are all the suggestions I have to offer. Evidently they are not in harmony with your statement that 'the Lord seems to be surely pointing to College View for them and I believe for me too.' Far be it from me to point in another direction when the Lord is pointing towards College View; but in view of the fact that for many years He has been pointing away from Battle Creek, one should hesitate about concluding that He is now pointing to College View, lest like conditions lead to like disastrous results."

The Quarterly Meeting

SABBATH, October 3, was the regular time for the quarterly meeting and the celebration of the ordinances of the Lord's house. At the forenoon service Prof. P. T. Magan spoke on self-supporting missionary work in the South, as recorded last week in the MESSENGER.

Owing to the absence of the pastor, Eld. C. R. Kite, the College View church gave opportunity for the English students and teachers to celebrate the ordinances in the afternoon, while the quarterly business meeting of the church and the celebration of the ordinances were postponed for one week. All other meetings were taken up in the afternoon, that nothing might detract from the ordinances. Elder Andrews, Elder Burg, and Professor Lewis conducted the services. One hundred and fifty students and teachers were present. After the ordinance of humility had been celebrated, a social meeting was held in four sections, in which nearly every person took part. Then followed the Lord's supper, and all retired feeling that the meeting had been one of the best they ever enjoyed.

At the forenoon service about a dozen persons were received into the church, Professor Lewis extending the right hand of fellowship.

Sabbath, Oct. 10, the church celebrated the ordinances. About 140 persons took part. An excellent social meeting was held.

KNOWLEDGE comes, but wisdom lingers.—Tennyson.

"I HAVE repeatedly told my men that if a photo could be taken of them every fifteen minutes of their working hours, and all these photographs were such as they would be willing to have me see, our sales would increase enormously."

General Articles

Neglected Sweetness.

Now poets sing the grandeur of the fall;
The golden leaves and such things have the call—
The good old apple draws no song at all.

The yellow russet and the northern spy,
That sway and wabble 'twixt the earth and sky
Are inspiration, if a bard but try.

Soon all you dying leaves will be a mass
Of rubbish, fit for naught but flame, alas!
While you, O pippin, will be apple sass.

O, see the farmer coming down the hill;
Those barrels yonder with the fruit he'll fill,
And singing, tote them to the cider mill.

Unlike the leaves, that scarce are worth a fig,
This hardened juice will start a festive jig
Next winter, through the oft repeated swig.

Oh shame, vain leaves; you make the poet sigh
And waste his sweetness with your lure so sly;
You never pleased as does an apple pie.

Whoe'er has sunk his teeth through apple skin
And caught the juice that trickled down his chin
Has little more of happiness to win.

The dumplings too—but let this serve to teach
The poets of unhackneyed things in reach,
Before they loose their annual sere leaf screech.

—Charles R. Barnes

The Swedish Missionary Society

AUGUST ANDERSON

THE Swedish students and teachers have organized a missionary society with the object in view of distributing papers and tracts among the Swedish speaking people in Lincoln and Havelock. They intend to visit every Swedish home in these places as far as they can be found. It is hoped that this work will serve two purposes. In the first place it has already been demonstrated that a substantial missionary work can be done by our papers and tracts when they are put out among the people who will read them. Giving the paper to an individual with a cheerful suggestion to read it will have a much greater effect on the one receiving it than if the paper is sent by mail. On the other hand it may truthfully be said that nothing can so develop a real missionary spirit in the student as actual experience among the people. The missionary work may be studied in theory and the very best methods emphasized in band meetings, but only as far as the student puts this theory into practise will he gain the desired knowledge of missionary tact, which is so much needed in our enlightened age.

One afternoon each week is being spent in this house-to-house work. But in order to make the work as light as possible for the student, and at the same time profitable to all, the members are divided into small groups of four to six, with one or two who have had some experience in the canvassing or Bible work, to act as leaders for each company.

These groups take turns, one group going down to the city one week and another the next until all who belong have had a chance to do some very practical missionary work.

The whole society is under the general supervision of the teachers in the Swedish department of the college who also accompany the students in their work to render such assistance as they can.

The society is also sending out papers by mail every week. The addresses to which these papers are sent are obtained from students and others. In requesting the students to hand in addresses to the society they are also asked to state the following points: the individual's occupation, his profession, and if he is interested in our literature or knows anything about our faith.

These points are of vital importance inasmuch as correspondence is carried on with those to whom the paper is sent.

We believe that this plan and work will prove a great blessing to the department as well as to the people for whom we are working.

Paper Read before the Mothers' Meeting September 29, 1908.

MRS. W. E. A. AUL.

In reviewing the domestic methods of Queen Victoria, it is forcibly brought to my mind, how alike are the lives of women. Let her be a queen on a throne or live in a humble cottage, her joys, pleasures, sorrows and griefs are similar. And how much it lies within a woman's power to be queen indeed over the little realm she may call hers. So I have thought to bring to mind to-day those things that will be a help to each of us.

Had Victoria been less worthy as a woman, she could not have been so great as a queen. Let us therefore see into what manner of life the future sovereign of the British empire was born. Her father, Duke of Kent, was a tall stately man of soldierly bearing, characterized by courteous and engaging manners and was generous to a fault. It was auspicious that the queen should have had such a father, for many of his traits, with the gentleness and uprightness which distinguished the mother, descended in a large measure upon the child.

Fit compliment to the soldier duke was the queen's mother, who, without being a beauty was a charming and attractive woman. Above everything else, she was distinguished for motherly devotion and the domestic virtues.

The Princess Victoria was brought up in the most simple and regular style of living, her whole surroundings being utterly devoid of that pomp and show of royalty. In this early training, we find the foundation of that love of simplicity and frugality which always distinguished the gracious queen.

But the Duke of Kent died before Victoria was a

year old, and from that time the Duchess of Kent lived at Kinsington watching over the young hope of England. From the day of her father's death until she ascended the throne, the queen had never passed a night outside her mother's bed-chamber. She had never been seen in public or even heard of except in conjunction with her mother.

The education of the Princess Victoria was conducted at first by her mother. She made it a rule that the Bible should be daily read to the young princess.

She never wore smart things, but was plainly and prettily dressed in a straw hat with a ribbon around it and her summer dresses were of simple white cotton relieved by a colored silk fichu.

After the coronation of the queen, she with her mother quitted Kensington and took up her abode at Buckingham palace. There were many sad good-bys, but no one was forgotten, even a poor sick girl, the daughter of an old servant of her father's, was remembered by a little gift.

Victoria made up her mind to be queen in fact, and not a mere figure head; so scarcely a month after accession she prologued parliament in person and proved that she could perform the duties of her high estate without losing anything of her delicacy and modesty as a woman.

She showed all the womanly traits when it came to selecting a companion for life. Her choice, Prince Albert, was extremely intelligent and studious. His nature was manly, sincere and affectionate, being graced with physical beauty and pleasing manners.

The queen was most punctilious in observance of anniversaries. She kept her own birthdays, and had a birthday cake like other people. To commemorate the occasion of one of her birthdays, the royal children were presented with the Swiss cottage in the grounds for their own youthful use and benefit. Each of the young princes and princesses had a flower and vegetable garden, green-houses, hot-houses and forcing frames, nurseries, tool-houses and even a carpenter's shop. On the juvenile property there was also a building, the ground floor of which was fitted up as a kitchen, with pantries, closets, dairy, and larder; and the young princess might sometimes be seen arrayed, floured to the elbows, and deep in the mysteries of pastry-making or cooking the vegetables from her own garden, preserving, baking, etc.

The queen was her own housekeeper, so far as circumstances permitted, and she managed things right royally, but never contracted a debt.

When the princess royal was married, this, the first wedding in the queen's family, was attended with all the little home touches which made her majesty's life so charming. She and the prince themselves arranged the bride's presents to be viewed by their friends. When the princess royal was saying good-bye to the old people about Balmoral, one old lady spoke her mind to the queen thus, "The princess

royal was as sorry to leave as they were to part with her." Then apologizing she says, "I mean no harm, but I always say just what I think, and not what is fit." The queen commenting on the incident says, "Dear old lady, she is such a pleasant person." Her majesty disliked above everything, cringing servility, and delighted in those honest, candid people who say what they think and not what is fit.

The death of her mother was the first great grief in the queen's life. She said of her mother, "What a blessed end!" The queen writes in her diary, "Her gentle spirit at rest, her suffering over, but I, wretch-child, who had lost the mother I so tenderly loved, from whom for forty-one years I had never been parted except for a few weeks. My childhood, everything seemed to crowd upon me at once, I seemed to have lived through a life, to have become old."

Before the close of the year the second great grief came into the queen's life, by the death of her husband. Queen Victoria, kneeling at the death bed of her husband, will remain one the most pathetic scenes in the history of Great Britain. When the last sigh was heard, she gently loosed the hand which she had held as he passed through the valley of the shadow of death, saw the lids close over the eyes which to the last had turned their lovelight upon her, arose from the bedside, thanked the physicians for their skill and attention, spoke some soothing words to her or-

phaned children sobbing around the bed, and walking from the room calm and erect, sought the solitude of her chamber, and went through her Gethsemane alone.

In the heyday of life and happiness, she was a widowed queen, more desolate by reason of her exalted position than any woman in the land similarly bereft.

To her cottagers at Osborne, she was ever a friend in time of need; and when she erected almshouses on her estate for the use of poor old women, she retained one tiny room for herself, as it were becoming an almswomen herself and keeping her poorer neighbors company.

Probably no English monarch did more for the purification of society and for the elevation of a simple domestic life, than Victoria. Another of her majesty's characteristics which influenced the national life of her own sex was the queen's love of fresh air and out-door exercise.

We think of Victoria, not only as a queen, but as a woman carrying fruits and jellies to the poor at Osborne and Balmoral, of occasionally taking tea in a shepherd's hut or a gamekeeper's lodge, of the infinitely tender mother of nations, setting an example to all women of an exalted, useful, Christian womanhood, which is a greater record than that of queenly power, of royal estate.

"Tis only nobie to be good,
Kind hearts are more than coronets."



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Regular Appointments

ENGLISH

Sabbath

10:00 A. M. Sabbath-School.
11:15 A. M. Preaching Service
3:30 P. M. Junior Meetings.
3:30 P. M. Senior Social Meeting.
4:30 P. M. Young People's Service.

Monday

7:45 P. M. Testimony Study.

Tuesday

7:45 P. M. Missionary Meeting.

Wednesday

8:00 P. M. Prayer meeting in all the Districts.

SCANDINAVIAN

(In Scandinavian Chapel.)

Thursday

10:00 A. M. Mission Band.

Friday

7:30 P. M. Prayer and Social Meeting

Sabbath

10:00 A. M. Sabbath-School.
3:00 P. M. Preaching.

GERMAN

(In German Chapel.)

Sabbath

10:00 A. M. Sabbath School.
11:00 A. M. Preaching.
3:00 P. M. Young People's Meeting.
3:00 P. M. Senior Social Meeting, Room 24 College.

Tuesday

7:30 P. M. Prayer Meeting.

ELDER C. R. KITE has returned from a two weeks' visit to Boulder, Colo.

THE donation of the College View church to the Southern field last Sabbath was \$100.10.

THE quarterly business meeting of the church was held the evening after the Sabbath. The Treasurer's report will appear in next week's MESSENGER.

WITH the memory of Professor Magan's addresses on the Eastern question fresh in mind, students and teachers of Union College will watch with deep interest the events now transpiring in the near East.

No junior meetings were held Sabbath afternoon, but parents and children met in the auditorium for the celebration of the ordinances. There was a good attendance and the sweet spirit of the Master was felt in our midst.

A LIVE interest was manifested in the mother's meeting held in the north vestry Tuesday afternoon. The president read an article selected from Mrs. S. M. I. Henry's book entitled "The Mother's Office." Mrs. Moore read an essay on "The Duty of Fathers and Mothers toward Their Children during Church Service." Mrs. Cummings' paper on "The Training of a Child until it is Two-and-one-half Years Old," was deferred until the next meeting, which will be Tuesday afternoon, Oct. 27.

"I AM glad I do not have to know the future. I am glad I do not understand things. It is such a restful experience to be able to leave all in God's hands."

WE are wondering why it would not be well to have a fathers' meeting once in a while as well as for the mothers'. We are living in the most corrupt age this world has ever seen and if our children are saved with us it will be because we, as parents, have been in earnest in this matter.

SABBATH was missionary day for our church. The entire morning service was a study of the reports from our Missionaries. Our hearts are cheered to hear how God is opening the way before them. We shall pray that God will sustain them in their trials and give them precious souls as the fruit of their labors. And let us also do our part in a financial way.

THE program at the young people's meeting last Sabbath was on the subject of "The Talents." After the reading of the parable by L. W. Cobb, three intensely interesting papers were read by Dick, Gertrude Burghart, Arthur C. Miss and Eugene Rowell, on "Five Talents," "Two Talents" and "One Talent," respectively, showing how our talents grow by use and diminish by disuse.

FRIDAY evening Elder Kite met with the young men's band in the north vestry. His talk was based upon the question, "What does God expect of me this year?" He referred to the time of a great naval battle when the commander signaled to his men this message, "England expects every man to do his duty." It inspired courage and a feeling of responsibility and a great victory followed. So to-day what is the message from our Commander to each of us? And what shall be the response?

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Entered at the post office in College View, Neb., as second class matter under act of Congress of March 3, 1879.

News and Notes.

MABELLE McMORAN is at Loma Linda taking the special gospel workers' course.

JOHN B. NICOLA is teaching a church-school at Onaway, Mich., and is enjoying his work.

MISS ELLEN LINDHOLM, after a vacation of several weeks, has taken up work at the Sanitarium.

MR. AND MRS. WM. McCABE have returned from Maywood, Neb., and taken up work at the Sanitarium.

MISS LOUISE TUCKER has gone to Nebraska City, Nebr., where she has been called to teach a church-school.

MISS ANNA OLSON has returned from Beresford, South Dak., where she was called to attend the funeral of her sister.

MISS AGNES LEWIS, who is teaching near Fremont, Nebr., this year, spent Sabbath and Sunday at her home in College View.

MRS. M. B. BUNNELL, of Mason City, Nebr., has been visiting her daughters, Gretchen and Norma, who are attending Union College this year.

MR. AND MRS. B. M. CURTIS have returned from Iola, Kan., where they went to attend the celebration of the fiftieth anniversary of M. Curtis' parents.

THE German department has the largest enrolment it has had for the past six years, having at the present time sixty-six students, and new ones are coming in daily.

P. P. WILCOX, of Minatare, Nebr., formerly the College blacksmith, recently underwent a surgical operation in Lincoln. He is improving and will soon return to his home at Minatare.

"The enclosed fifty cents is for a renewal of the MESSENGER. Thank you for continuing to send it after my time had expired. It is a much prized paper."—Mrs. J. T. Spriggs, Keokuk, Iowa.

ABRAHAM F. RIFFEL and Miss Hanna Hansen were united in marriage at the home of Mr. Riffel's parents in Carrier, Okla., October 4. They will stop a few days in College View on their way to visit Mrs. Riffel's parents in North Dakota, after which they will make their home in Oklahoma.

OREN C. DURHAM is doing the drayage for the college this year.

EUGENE CHRISTENSEN of Dodge Center Minn., who had been planning to attend Union College, has finally decided to teach church-school at Brainerd, Minn. His school was to begin October 10.

ZISKA HEILMA is working at Amethyst, Colo., on a reservoir survey which is being promoted by the Traveler's Insurance Company. He is enjoying Colorado climate and scenery to his heart's content.

"A dollar in the head is worth five in the pocket and you might say fifty on the back, because that in the pocket will get out, and that on the back will wear off, but that in the head grows sharper by constant use."

MRS. M. E. KERN and little daughter Geneva are visiting Professor Kern's parents and friends in College View. Mrs. Kern was called to Minnesota by the illness of her mother and is now returning to Washington, D. C.

A very quiet wedding took place on Monday, Aug. 31, at the home of Elder George M. Alway, in Pueblo, when Mr. Bruce H. Shaw of Pueblo and Miss Helen A. Nelson of Plainview, Nebr., were united in the holy bonds of matrimony, Elder Alway officiating. Mr. and Mrs. Shaw will make their home in Pueblo for the present, and are assisting in the tent-meeting now being conducted in that place. Their many friends extend congratulations.—*Echoes From The Field.*

J. F. SIMON writes from Harvey, No. Dakota: "Our school opened to-day. Seventeen were present at the opening exercises. More are coming this week. We are looking forward to a successful school year. The Spirit of God was present at the opening as Eld. C. J. Kunkel and Prof. N. W. Lawrence laid before the students the purpose of the school and the principles of Christian education. We have a bright class of students here and we pray and labor that each one may find his or her place in closing God's work in the earth."

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