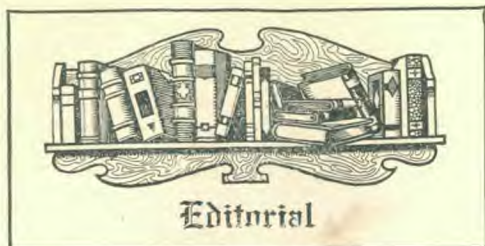


The Educational Messenger

VOL. 5

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No. 22



Is It Worth While?

No one cares to know where I am, or what I am doing. How do you know? Many of the students of years past might imagine this, when asked to contribute something of interest to the MESSENGER columns. How we wait for its arrival, and how eagerly we search for the items of interest concerning our fellow-students! We are all the same in this respect. Let us therefore assist in making our new's number of interest to those who have attended Union College in the years gone by. Do not forget that post card, nor the date—Sept. 16th.

G. A. N.



There are thousands so extravagant in their ideas of contentment, as to imagine that it must consist in having everything in this world turn out the way they wish—that they are to sit down in happiness, and feel themselves so at ease at all points, as to desire nothing better and nothing more. I own there are instances of some who seem to pass through the world as if all their paths had been strewn with rosebuds of delight—but a little experience will convince us, 'tis a fatal expectation to go upon. We are born to trouble; and, we may depend upon it, whilst we live in this world we shall have it, though with intermissions—that is, in whatever state we are, we shall find a mixture of good and evil; and therefore the

true way to contentment is to know how to receive these certain vicissitudes of life—the returns of good and evil, so as neither to be exalted by the one, nor overthrown by the other; but to bear ourselves towards everything which happens with such ease and indifference of mind, as to hazard as little as may be. This is the true temperate climate fitted for us by nature, and in which every wise man would wish to live.—*Young People.*



When We Are Believed In

No man can overcome the terrible odds of thinking no one believes in him. When any man reaches that depth, he is gone. Therefore God gives us friends, whose confidence in us is our greatest human resource; and He gives us the still greater privilege of being friends, and of saving and strengthening others by showing them our confidence in them. And, as a surer resource than any human friendship at its best can be, He gives us the saving friendship of His own Son. It has been said that the power of Christian religion is the truth that there is some one who believes in *you*. No matter what our pasts have been, no matter how atrophied, even annihilated, our spiritual powers may seem to be through abuse and disuse, nor how hopeless seems the outlook for our mastery of ourselves and our failures, we know that Christ not only has the power to overcome our past, but has unlimited confidence in our willingness to let Him do this for us. That is the good news that has replaced death with life for many a soul who had thought that he was beyond any one's ever again believing in him.—*S. S. T.*



General Articles

On Singleness of Purpose

"If thine eye be single, thy whole body shall be full of light." Matt. 6: 22.

Seems life a labyrinth? Thou hast a clue,
A golden thread, to guide thee through its
maze;

My child, remember now and all the days,
My will the chief thing is to keep in view.
Pray for a single purpose, strong and true,
To seek My glory, and tell out My praise.

All other motives lend a flickering blaze;
No other lamp shall light thee safely through.

The world will call thee "narrow." Have no
fear;

It is a narrow path which thou must tread.
Lift up thine eyes, and pause to look ahead,
And mark the footsteps Jesus left when here,
His motive perfect in its singleness,
Joined to a wealth of love and tenderness.

—Edith E. Trustea.



A Needed Improvement for Union College

The Nebraskan needs no introduction to Nebraska mud. He knows what that means. It would seem, however, that familiarity with our mud has bred contempt for it and almost positive neglect of its proper disposal in Union College. Any one at all observant has noticed how muddy the floors, hallway, and stairs of the building become on and after a rainy day. Hundreds of feet track the mud in. The janitors are given much more to do, and they complain that the students are careless. It is not to be doubted that many are careless, and many also rubberless, yet the whole blame does not lie there. If the College would provide up-to-date foot-scrapers, an improvement could be expected at once. True, there are foot-scrapers now, and they are used, too. But no argument is needed to convince the candid

user of said scrapers that the name "foot-scraper" does not of necessity include the idea of best service being given. Nay verily, hence the complaint. Let real mud-scrapers be provided before the beginning of the next school year.



Anticipation

ARTHUR C. CHRISTENSON

As the rapidly passing days bring the opening of the school year at old Union nearer, a feeling of delight and pleasure mingled with anxiety creeps over one. The thought of again meeting the many friends and schoolmates, who have been separated since the last school year causes a longing for the event; yet with it comes a responsibility, perhaps dreaded because of the hard work, surrounded at times with many seemingly insurmountable obstacles. However, school days, as a rule, are usually welcome after a vacation of several months. They are no doubt the happiest days of one's life; yet, how little the average student realizes the importance of improving each opportunity as it comes. So much depends upon this, that perhaps no other period of a life time is fraught with so much importance; for the use of school time will, to a greater or less, degree determine the success of after life.

The close of school, a few months ago, sounded the note which meant the separation of friends and schoolmates while they went to their various homes or elsewhere. Some went to work on the farm; others enlisted in the army of canvassers; many entered the tent work; and all these lines, with many others, have been pursued with earnest effort.

Vacation will soon be past; the summer's work will have been accomplished; and eager eyes will turn toward old Union anxiously awaiting the time for the opening of school again. It is the sense of duty that prompts the true stu-

dent to cheerfully give up the pleasant surroundings and associations of home to engage in nine long months of study, year after year, for the sole purpose of becoming better fitted for the carrying forth of the heralds of a soon coming Savior.



The Golden Rule

LESTA F. SEAWARD

What does the Golden Rule mean to you? Can you imagine yourself as you were before you had learned to trust in Christ? Have you forgotten the thrill of joy that you experienced when first you came to the realization that Jesus is soon coming? Do you remember that when you first learned to know Christ and believe in His speedy return, you were seized with a strong desire to teach others the great message? Supposing that now you are not a Christian and that you are ignorant of the soon coming of Christ. Do you not think that the greatest thing a friend could do for you would be to teach you the message? Whether you were concerned or not it would be your friend's duty to make careful, prayerful effort to interest you in this most important of all subjects. This is what you would have others do for you.

Now the command is to do unto others as you would that they should do unto you. If you were in South America or Africa, ignorant of the truth, would it not be the duty of those who do know, to cross the seas, if necessary, to teach you? In the light of the Golden Rule, it is our duty to herald the gospel of the kingdom, to the world. Moreover, since the field is the world, some must go to the uttermost ends of the earth; but the particular place in which you shall work you must decide yourself, guided by the Spirit. If your own home town or your own home circle

is your field, you can still find opportunities to teach the message in your daily conversation, and, if possible, by more or less time devoted specially to missionary lines. Supposing you do not know the truth. Can you imagine any one living in your community or even in your very home without making every effort to bring you to a knowledge of Christ and of His coming? "All things whatsoever ye would that men should do to you, do ye even so to them."



Failure Not a Disgrace

What an unfortunate thing that the idea should be dinned into the ear of youth everywhere that it is a disgrace to fail—that is, to fail to make money, to accumulate property.

It is not a disgrace to fail; but it is a disgrace not to do one's level best to succeed. "Not failure, but low aim, is crime."

Multitudes of poor people to-day who are not known outside of their own communities are really great successes when measured by all that makes true greatness—their heroic endeavors, their brave battle for years with obstacles, playing a losing game with heroism. Their great patience and wonderful self-control under the criticism of those who do not understand them are evidences that they have succeeded. The possession of a noble character is the greatest evidence in the world that one has succeeded.

On the other hand, if a man has attained a fortune, but has left his manhood on the way to it; if he has bartered his good name in the process of getting it, he is still a failure, no matter how much money he may have accumulated.

A clean record is the greatest kind of success. And how few men who make big fortunes manage to save their good name, to keep their record clean!

The more possession of money may be

no evidence whatever that a man has succeeded. If he can not control himself; if his aims are low and vulgar; if he is greedy and grasping and selfish; if he takes advantage of others; if he robs others of opportunity; if he has used them as stepping stones upon which to climb to his fortune, he is a failure measured by all that constitutes a real man—real values that are worth while.
—*Success Magazine*.



Be Courageous

W. EARL RENTFRO

The failure of any man to be marked among the successful, may be invariably attributed to a lack of that fundamental principle of all success—courage, or to use a strictly American term, "stick-to-it-iveness." The shores of fortune are strewn with the bleaching wrecks of men of ability, but with whom courage was a latent faculty. They have, therefore, perished while those more resolute but less capable have succeeded in making the harbor. One of the saddest things in life is to see a man who might have been a power, bend meekly before what he chooses to call "the iron hand of fate" and allow himself to be moulded by his environment instead of shaping his environment so that he could better make use of the talents given him by the all-wise Creator.

The human race might easily be divided into two classes—those who push ahead and do things and those who sit around and yawningly inquire, "why it wasn't done the other way." The main difference between these two classes is that the former had courage to push out in spite of discouragements, to learn by experience, while the other chose to let courage lie dormant, live a parasitic life with nothing for his struggling neighbor but derision and worthless advice.

Those who know anything of pros-

pecting for precious metals, are aware of the immense amount of courage and energy required to carry on the work. The prospector will work for years on a hopeless proposition, knowing that in nine chances out of ten it will be a failure, but he always carries in his heart the hope that some day he will make a stake. Several years ago a poor Mexican miner in search of gold sank a shaft into the side of a rough hill near a small village in the Chehuhuan province. His relatives advised and cautioned but he had courage. His work advanced slowly. When reduced almost to starvation, his reward came—wealth far beyond his expectation. In a few years he was the richest man in Mexico. The scoffers began digging for wealth, many found it; but not until the courageous Mexican had first obtained results.

We might also look over the life-story of Demosthenes, the greatest orator of antiquity. He was the son of a sword-maker, and was an orphan at the age of seven. His money was squandered by his guardian, making it impossible for him to obtain more than the most common education. Besides he was undersized, misshapen, and sickly. The boys of his town called him nicknames which were suggested by his stammering speech and awkward appearance. One day he chanced to hear the great Callistratus deliver an oration, and he was fired with the ambition to become an orator. He applied to a physical trainer, receiving training in swimming, breathing, running, and wrestling as a result; he then began to eat and think rightly; his constitution became stronger and his awkwardness disappeared. He became a lawyer and successfully prosecuted the parties that had squandered his inheritance. He also attempted to address the public, but made a failure because of his impediment of speech. Though laughed at, he was not discouraged. He cured

his stammering and became one of the deepest thinkers and greatest orators of the age. In his sixty-one orations that have come down to this generation, he stands boldly forth as an exponent of truth, liberty, and right living.

Thus we might take one after another of those who stand pre-eminent before the world, and we would derive this same moral from the life of each—Be courageous.



Health

Health is, indeed, so necessary to all the duties as well as pleasures of life, that the crime of squandering it is equal to the folly; and he that for a short gratification brings weakness and diseases upon himself, and for the pleasure of a few years passed in the tumults of diversion and clamours of merriment, condemns the maturer and more experienced part of his life to the chamber and the couch, may be justly reproached, not only as a spendthrift of his happiness, but as a robber of the public; as a wretch that has voluntarily disqualified himself for the business of his station, and refused that part which Providence assigns him in the general task of human nature.—*Samuel Johnson.*



When Building Character

No one can do his best work for those who lack confidence in him. Therefore we shall never draw out from anyone the best possibilities that are there while we have, or show that we have, lack of confidence in that one. Human nature is chilled and stunted by distrust; it is aroused, inspired, and developed by expressed trust and confidence. Jesus Himself, with all the powers of heaven at His disposal, was so subject to this universal law of hindrance and help that when He was among people who, because of unbelief, "took no stock" in Him, He

"could there do no mighty work." We ought not to expect those for whose growth and efficiency we feel any responsibility to show themselves superior to the limitations that the Son of God recognized. It will not help our children, or other members of our family, or fellow-workers in home or shop or office, to be so often reminded by us of their shortcomings that they will feel that we have little confidence in anything save their ability to fail. It will put strength and power into their hearts and lives to be reminded by us of our genuine admiration for the things that they do well. Character-building, like all other structures, is carried on by building upon what is already there, not upon what is lacking.—*Selected.*



A Letter from Canada

A personal letter from E. Russell Potter (class of 1900), at Painted Rock Island, Lake of the Woods, Ontario, contains the following:—

"Just now Elder Young (President of the Manitoba Conference) and I are visiting a company of Indians who are camping on this island picking blueberries. We went down to visit them on their home island, but found them all away. We saw their homes, and I took some pictures. Later we came over here and are visiting them while we are waiting for another boat to come along.

"Though they are pagans, we are made welcome, given the only tent they have which is six by eight feet. We secured some bread and butter and condensed milk from the boat we came on, and by getting some berries, we are faring well. For dinner to-day they are making us some "bannock"—simply cold water and white flour and baking powder, baked in front of a coal fire.

"I thought I had seen the mosquitoes very bad in Manitoba, but here they are

still worse. The Indians all have mosquito netting over their beds, and they gave us one for our bed, so we got along quite well, although we are not yet used to sleeping on the ground with only one blanket under and our coats over us. We are expecting a boat along to-day.

"We are very thankful for the privilege to meet this poor people and study how we can help them most. We have had several talks with the chief and the leading men of the band. There are thirty children of school age on the Reserve, and just across a channel on another island are ten half-breed children, and all of these children and old people are without a school or mission of any kind. We find they are anxious to have a school for the children, but they do not want the "kids baptized" as they say. We explained that we did not baptize any children unless they were old enough to ask for it, and if any of the older ones as well as the younger ones did ask for it, we could not refuse. So they said they would help all they could."



Opening of Union College

To give the canvassers more time for their delivery the opening of Union College has been placed two weeks later than usual. Registration will begin Tuesday, Sept. 28th, and will continue until Sunday, Oct. 3d. During this time no registration fee will be charged. Students may enter later on payment of a registration fee of \$1.00; but it is a great disadvantage to enter later. Come early and have plenty time for classification. Tuition and room rent begin Sept. 29th, and will be no less for late entrance until Oct. 11th. Rooms are fast being taken. They will be reserved without charge until Oct. 1, but no longer unless request is accompanied by one month's tuition and home expenses—\$10.00. Write at once to C. C. Lewis, President, College View, Nebr.



Educational

Leaves from Students' Note-books

"BLESSED BE DRUDGERY"

"I do not want to study to-day. It makes me angry to think of books and never ending lessons. I want to go to my room and just write letters and think. I have not had time to indulge myself in one minute of homesickness yet, and I think it would feel good just to cry." I heard a girl say this a few days ago. A few minutes later I saw her in the library, her head buried in her hands and her eyes fastened to a geometry. The plaintive expression in the eyes had given way to a determined one about the lips. Not a shadow of lonesomeness was there, and I could not but think of a certain quotation, "Blessed be drudgery."

AN ORCHARD

My uncle's country apple orchard is so sweet and clean that it rests the tired eyes of those who travel the road beside which it lies. Sometimes it also "rests" the hunger of boys, not always small ones, who pass by it. Looked at from any direction, the trees extend in long straight rows, whose branches meet in a leafy archway, beneath which is a cool fragrant avenue of grass. This avenue makes one decide, if he has not already done so, that God's out-of-doors was made for man to live in. The limbs of the trees seem to have had in mind, while they were growing, the boys and the girls who like to curl up in their twists and turns, with a book, and the apples within easy reach. They must have thought also of the children who like to make hobby horses out of the bent limbs. "Jonathan" would have loved the trees in this orchard.

THE VALUE OF A WORD.

I wonder sometimes if we realize what power there is in words. One winter when I was a big boy, a revival meeting was being conducted in the city where I lived. I attended a few of the services and became somewhat interested, although I showed or tried to show indifference. One night a friend much older than myself invited me to go to church with him. I refused with a show of considerable irritation. He did not urge me to go but simply said, "Remember that the sort of boy you are now, will largely determine the sort of man you will be." Those words rang in my ears all that night. I could not sleep. Next morning I arose early and went to my mother and asked if there was any hope for me. Her words gave me courage and I determined that from that hour I would be a Christian. Whenever I am tempted to waver from that decision, those words still ring in my ears, "Remember that the sort of boy you are now will largely determine the sort of man you will be."

WHY STUDY HISTORY

The question, "Why should we study history?" is one of importance to every Adventist young person, because it is only in the light of history that we study the prophecies, whose importance is better understood when we realize that they have revealed to us the soon coming of Christ, and that they make our faith what it is—the culmination of all the light that has ever been or ever will be given to man. We must study history to understand the prophecies.

Then again, we must study history before we can have clear judgment in the affairs of nations to-day. History repeats itself. If the leaders of the French government before and at the time of the French revolution had been versed in the principles of history, they might have averted much of the horror

that accompanied that worst of civil wars.

But even for those persons who are not interested in prophecies nor governmental affairs, a study of history is imperative that one may understand aright the principles of life.



The Training of the Teacher

MRS. C. C. LEWIS

It was Martin Luther, who said if he could not be a preacher he would be a teacher; and I say a preacher who is not a teacher is falling far short of his privilege, and a teacher who is only a preacher has missed his calling. It is a great thing to be a teacher to take the responsibility of dealing with the mind. But it becomes more solemn and important when that person is a teacher of religious truths. It is needless to say the Sabbath-school teacher should be a Christian. That is an axiom, a self-evident truth. He must know the power of God over sin in his own life before he can show that power to others. His own heart must be warm with the Savior's love for souls, before he can exert the winning influence that overcomes all obstacles and leads the erring ones back to the fold.

Some one has told us that teachers are born and not made, but if we had no teachers only such as are born surely many children and youth would go untaught.

Dr. Braunbaugh, in his excellent book "The Making of a Teacher," says: "We have many excellent teachers in our public schools because they have been trained to teach in some of our many excellent training-schools. We shall accomplish equally important advances in our Sunday-school teaching when we accept this truth and act upon it." He further says the number of born teachers is not large.

Then by prayer and study the teacher must prepare himself for his sacred work. No amount of book learning along general lines can take the place of that heavenly conversation with the Father that knits the human heart to the divine. "Acquaint now thyself with Him," is the divine command. The Sabbath-school teacher must study, not as the little boy gathered huckleberries. The little boy came to his mother with his pail full to the brim expecting her commendation, but was chagrined to have her show him he had gathered green berries, some ripe ones, green leaves, and stems. In a similar way many people run hither and thither seeking any item they can find to fill in the time of the recitation. The teacher should have a systematic plan, a definite aim to accomplish. The recitation has at least two objects in view: first, to find out what the pupil knows; and second, to wisely lead him on to new and more fruitful fields of thought. He must store his mind with the facts of the lesson, with the people, the places, the dates, etc; and having all this he is poorly prepared to present the lesson to others, unless he knows something about mind growth, and especially the mind growth of this particular class; not only so, but the need of each individual member of his class. Unless a teacher has this intelligent view, he may dwarf the mind rather than develope it. The primary teacher who holds five toothpicks before the eyes of her pupil to develope the idea of the number five, has employed a sound pedagogical principle, but if she continues to hold the five objects before that pupil day after day, there will be no more mind growth, but the opposite. Just here I am reminded of the city missionary who had been accustomed to all the modern helps for teaching and who was sent into a new field where there were no facilities, but her

adaptability to the situation showed the wisdom of the board that chose her for that particular field. She began to study her Sunday-school lesson Monday morning. She procured a common grape basket and an old jack-knife as she studied day by day. She looked for objects with which to illustrate her lesson, different points needed different illustrations. Every available object that she found during the whole week went into that grape basket, a stick, a stone, a stem, a string, materials hard or soft, black or white, if it could be utilized to impress a truth in the lesson it went into the basket so that the next Sunday morning as she stood before her class she had plenty of objects with which to bring home to the active minds the sacred truths of God's word.

Whose example think you was she following? Was it the method of Comenius, of Fenlon, Mathew Arnold, or Horace Mann? Ah yes, she had learned something from the world's great teachers, but she had evidently studied under the Master Teacher, that teacher whose purpose it was to ever lead the mind of man from the inanimate things of earth to the eternal things of God.

Every teacher has difficulties to meet but we can only mention one or two of the most common. No teacher's preparation is complete until he is prepared to meet the difficulties which may arise such as tardiness, inattention, and disorder. Why should pupils in the Sabbath-school in the house of worship be allowed to conduct themselves in a manner that would not be tolerated in the secular school in the common schoolhouse? No matter how good the thoughts are, nor how pedagogically correct the method of presentation, no teaching can be done unless the teacher has the attention of the class and no class can give attention if disorder is allowed.

It was Mathew Arnold who said, "Con-

duct is three-fourths of life." It is therefore of the greatest moment that pupils be led to control themselves or if this is impossible that they must be assisted by some agency outside of themselves.

Knowledge is power we are told, hence it is necessary for the teacher to have broad and definite understanding. Children and youth have profound respect for the man or woman who knows things. We should not expect our pupils to drink from the stagnant pools of information which we stored up several years ago, it may be, but we should always have fresh facts, and new ways of telling old ones. No veneering of pretended knowledge can deceive them; they demand of us truth, sincerity, and a genuine sympathy for them in the struggles of life. One writer on the subject of pupil control, says, "We teach more by what we are than by what we know. No other equipment is comparable to personal worth. The teacher whose own conduct is regulated by the high qualities of an ideal Christian life will by the force of his own personality, best aid his pupils to regulate their conduct by the same exalted standards." Some other difficulties a teacher sometimes has to meet are lack of clearness and a misunderstanding of words. H. Clay Trumbul tells a story of a boy's experience in a Sunday-school. The teacher was telling the story of how Christ would separate the sheep from the goats, so that the sheep were on the right hand and the goats on the left, the boy did not get a clear understanding of the story, and said for a long time he was not sure whether he was a sheep or a goat. The experience of another scholar illustrates a different difficulty. He became confused in reference to the meaning of the two words, "cemetery" and "seminary," so he never was quite sure which one to use. He finally overcame the trouble by simply saying graveyard

and boarding-school. These two cases show the need of teachers studying simplicity, and of explaining new words in the lesson.

As teachers we may have every other preparation, but if we do not have an unselfish love for our pupils we will have small returns for our labors. We must love the unlovable because they need us most. We must love the absent one enough to give up the social call if need be so we can visit him. May we love them as Jesus loved us, then we, like him, will see the travail of our souls, and be satisfied.



Industrial Work

GLENN C. GEORGE

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth; . . . and the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath."

Over twenty years ago, the Seventh-day Adventist people received instruction through the spirit of prophecy to establish industrial schools. For some reason the people were very slow in starting such schools. Even at the present day only a beginning has been made. While the denomination was waiting, men of the world began to see the importance of industrial education and at once began to agitate the subject. Now almost every state university in the country has a large well-equipped industrial department. Local school boards are beginning to see the importance of this branch of education, and a high school is not considered fully up-to-date now unless it has a manual training department. It is hoped that the grade

schools will soon follow until there is not a school in the land, whether it be intermediate, high school or college, where manual training is not given.

The advantages of such a system are numerous. Nine students out of every ten, after leaving school, will follow some line of manual labor. Why then not lay the foundation of their after work, while they are in school? Some one may suggest that inasmuch as it is not known what trade the student will follow, time given to such training in school would be a loss. Suppose the same objection would be raised to branches now commonly taught in school. The answer would come back, "Mathematics will not hurt a student even though he teach a language." Neither will knowledge of other work hurt a student, even though he farm. If anything, the trades are more closely related to each other than the literary branches. Other advantages are, the rest manual training furnishes the students, by giving a change of work, and the will power and self-reliance it develops.

There is another phase of the subject that should be of special interest to Adventists. The object of our schools is to train missionaries. The great majority of foreign missionaries find it necessary to teach improved methods of labor as well as to teach the gospel. Often the practical teaching precedes and even opens a way for the spiritual. This makes it imperative that missionaries be skilled in hand labor.

There is another consideration. The great majority of Adventists who are not engaged directly in missionary work, are farmers or artisans. Because of the inconvenience caused by their belief, Seventh-day Adventists are shut out of many lines of work, and in some localities they are even shut out of the trades. The time will come, no doubt, when only Adventist artisans of superior skill

and ability will be able to hold their positions. How important it is then that our students who are not training for direct work in the message, be encouraged to become skillful workmen, and be given every advantage which will aid them in receiving a thorough industrial training. Adventists who will be able, on account of their skill, to keep their positions in spite of their religion, will be strong witnesses in their neighborhoods for the truth. They will have the advantage of being highly respected, and men will come to learn of them.

Supposing that the instruction received through the Spirit of Prophecy had been immediately followed, and that every man who had been educated in an Adventist school, yet not engaged directly in missionary work, were the leading farmer in the county where he lived, that he were considered an authority by his neighbors upon animal husbandry, dairying, or horticulture, as the case might be. He would advertise himself by driving the finest horses, keeping the best cows, and harvesting the largest crops in the neighborhood. He would be a practical leader, a highly esteemed citizen and a blessing to his acquaintances. Men would come from afar to learn his methods and to seek his council. What an advantage such a position would give him in teaching the truth. God wants his people to be the head. Why not then encourage students, yes, train them while yet in school, to be masters and leaders? The strongest witnesses the truth has are people who are showing by their every day work that Adventism makes men. Let every student be prepared to be a witness for Christ in the neighborhood where he lives, by being a master in his trade or profession. Then will be fulfilled the words, "Thou shall be above only, and thou shall not be beneath."



Waiting

Are you waiting, idly waiting
For the Master to return,
While in indolence and pleasure
His unfinished work you spurn?

Waiting, only idly waiting,
While vast millions grope in night,
And your candle burns but dimly
In a land of gospel light?

Waiting with your golden treasure
Stored so carefully away?
Can it buy one soul's salvation
In God's awful judgment-day?

For the "latter rain" art waiting?
See the showers are falling fast,
And the gospel fields are ripening—
Soon the harvest will be past.

Will you stand before your Master
With no sheaves your arms to fill?
When He comes, O, will He find you
Waiting, idly waiting still?

He alone who sows in sorrow,
He alone who sows in tears,
To the harvest feast is welcomed
When our coming Lord appears.

—Ella M. Robinson.



Sermonette No. 5

F. M. BURG

Text: "What is truth?" John 18:38.

This question is answered in the plainest manner in John 17:17, "Thy word is truth." The great Author of the word of truth can not lie; and when He made promise to save sinners by His grace, He confirmed His promise by an oath. Heb. 6:13-18. We can therefore depend with perfect assurance upon the word of God.

The wise man enjoins us to "buy the truth and sell it not." Prov. 23:23. Truth is worth the price required to ob-

tain it. The merchant, seeking for goodly pearls, sold all he had that he might buy the priceless treasure. Matt. 13:45, 46. Those who come into possession of the truth and keep it will receive the Master's welcome into the city. Isa. 26:1, 2. On the other hand those who do not love the truth and who accept a lie in its stead will finally come under everlasting condemnation. 2 Thess. 2:9-12.

Now again the question, "What is truth?" As already seen, God's word is truth. And be assured that there is no ambiguity about His word. "Ye shall know the truth, and the truth shall make you free." John 8:32. "If any man will do His will he shall know of the doctrine." John 7:17.

"The truth," and "present truth," are very familiar expressions among Seventh-day Adventists. What do they mean to us? By them we mean the Third Angel's Message and all that is included in it. Embraced in this comprehensive term as we use it are the following prominent and important truths: Jesus is coming soon, even in this generation, Matt. 24:32-34; the hour of His judgment is come, Rev. 14:6, 7; Dan. 8:14; the law of God is of perpetual obligation, and His remnant people will be found keeping its precepts, including the Sabbath, Matt. 5:17-19; Rev. 14:12; 12:17; the Spirit of Prophecy is a characteristic feature of the message of "truth" now due to the world, Rev. 12:17; 19:10. And limited space will not permit more than a mention of The Sleep of the Dead, The Destruction of the Wicked, The New Earth, Baptism, Tithing, etc.

All of these make up the great system that we have been wont to call "the truth." They are just as certainly the truth as that God's word is true. And the minister of God to-day can preach these things with just as much assur-

ance and with the same authority that marked Paul's preaching of the gospel. Gal. 1: 6-9.

Our safety against being led into error and into darkness is in our staying close to the truth and standing so uncompromisingly in its defense that we can not hear the serpent's insinuations against it. Eve's first dangerous step was in leaving the side of her husband and loitering near the forbidden tree. She thus placed herself where the enemy could speak to her. See "Patriarchs and Prophets," pp. 54, 55. We all know the sad sequel to her mistake.

When any one, even though he be a member of the church (for there are those among us who are not of us), asks you to listen to his suggestions of doubt concerning these great truths, you can know that it is time to flee as you would from the hiss of a serpent.

In conclusion I reiterate the warning, Don't take the first step, which is to allow your fervor and zeal for the truth to slack, that will surely bring you near enough to the forbidden tree for you to hear the enemy's voice. Remember that he is the "father of lies". John 8: 44. Also remember Eve's mistake.



Consecration

The daily life of the Christian is a life of surrender. There will be a giving up of self and selfish plans—a laying of all at the feet of Jesus.

We do not know the way we should go. We do not know what lies before us. We have not wisdom or discernment to choose what is best, and to discard that which is of least worth among the many things forced on our attention as we go through the day. By choosing our own way, and withholding from God a surrender of self, we lose much time, and overlook valuable opportunities of doing good to others and of building up our own characters.

If we are too busy to cultivate the acquaintance and friendship of Christ by communion with Him in meditation and prayer, our lives will be filled with fretfulness, anxiety, fear, and care. This is not God's will. "My meditation of Him shall be sweet: I will be glad in the Lord," says the Psalmist.

We do not know the beautiful things He would tell us—the things that would make us strong, and our lives bright and helpful and a song of praise and gladness in spite of the trials and cares He lets come—if we only had the wisdom to stop and listen; and this wisdom He will give if we only will let Him begin the day for us, and go through it with us.

Many the temptations that would be ward off by the angel at our side—temptations that are "more than we are able to bear;" many the cares that would be lifted; rich and refreshing the sweetness that would come into our lives instead of the bitterness, if we would only let God rule our days.

In the words of another: "Consecrate yourself to God in the morning, make this your very first work. . . . Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be moulded more and more after the life of Christ"—*Florence Ketring Harper*.



The Best Love Story

Love is the greatest power in the world, and it is natural that love stories should have a strong fascination, but it is a pity that many spend time on second, third, or even tenth-rate love stories instead of reading the best. What the mind is filled with inevitably influences the life and shapes the character. No one, then, can afford to read anything less than the best.

There is one Author whose love stories

are safe. They are standard, and cheap enough to be within the reach of all. No harm has ever resulted from reading them. No false ideas of life, no ruined happiness, can be laid at their door. If you wish to read love stories, read these. They abound in adventure, passion, exciting situations, hair-breadth escapes. The Author's works are in one series, and centre toward one Hero, though there are a multitude of lesser characters whose histories are only second in interest to His. The Hero loves as no man ever loved, and at a tremendous cost and suffering rescues His peerless bride from the clutches of her enemies. The account ends in the approved fashion, with the heartless villains all destroyed, and the bride and groom, their sufferings past, united in a beautiful home to live happily ever afterward. In fact, all the elements of the most enchanting love story are embodied in this one, and one of the best features is that the Book will bear unlimited re-reading, while at each perusal new charms appear. It can not be too highly recommended.

A few specimen quotations will give an idea of the merit of the Book: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Greater love hath no man than this, that a man lay down his life for his friends." "Herein is love, not that we loved God, but that He loved us, and sent His son to be the propitiation for our sins." "Who can separate us from the love of Christ?" "Know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."—*Alice M. Goodwin.*



Folks who never do any more than they get paid for, never get paid for any more than they do.—*Hubbard.*



News and Notes

Bertha Lewis is visiting Melissa Beeson in Arcadia, Nebr.

Miss Alta Wordell passed through College View this week on her way to deliver her books.

Peter Mathiesen is assisting Eld. H. M. J. Richards in a tent meeting being held at Monte Vista, Colo.

Miss Elvina Jensen passed through College View last week on her way to Harvey, S. Dak., where she is to be a stenographer.

Marie Brimer is living in Seattle, Wash., with her parents. She is taking a vacation at present, visiting a friend near Lake Washington.

Dr. H. W. Vollmer and wife (formerly Miss Rose Barber) are located at Portland, Ore., where Dr. Vollmer is house physician at the Sanitarium.

Miss Minnie Wilson, who was in Union College in '06-'07, is spending the summer in the "black" country about forty miles west of New Castle, Wyo.

I have been canvassing at McCook, Nebr., this summer and have had splendid success. I have earned my scholarship and expect to attend old Union again next year. Myrtle Jacobson.

On the evening of August 31st, the young people at South Hall held a surprise gathering in honor of Mrs. Whittemore. They presented her with a hand-made autograph album containing their names.

For eight weeks we have been holding tent meetings at Valentine, Nebr. Sabbath, August 14th, we had baptism and organized a little church of fourteen members. The Lord has blessed us and to Him be all the glory. It is my plan to attend Union again this year. Irwin F. Blue.

Repairing has begun at the College. Frank Peterson is doing mason work.

Mrs. Fred Juhl is rapidly recovering from a successful operation for appendicitis.

Mrs. Whittemore made a visit to her mother's home in Schuyler, Nebr., not long ago.

Miss Louise Wyss is in Denver at present. She will attend the camp-meeting at Boulder, Colo.

The item concerning Mrs. B. M. Emerson in the last MESSENGER should have read Kansas City, Mo., instead of Winfield, Kans.

Mrs. Fred C. Nelson returned Friday, after a two weeks visit to various parts of Iowa. Mrs. Nelson attended the graduation exercises of the Sanitarium at Des Moines, Iowa.

Elmer C. Blue writes the MESSENGER the following from Meadow Grove, Nebr., "The people are seeking light. The attendance is excellent most of the time, and the people come to the tent all times of the day to ask questions in regard to their souls' salvation. The afternoon Bible study is well attended also. We are encouraged to see the earnestness of this people, and feel assured that God has some honest souls here who will obey His Word. Greetings to the MESSENGER family."

Prof. Dan E. Huffman is engaged in Bible work in Lincoln. He visits from house to house distributing literature all day and holds a Bible reading at night. The next day the same program is repeated in another part of the city and so on throughout the week. By the assistance of some of the consecrated students this work will be kept up during the College year. Here is an opportunity for genuine missionary activity which many of our students should enter at the opening of college. Those especially interested in this line of work for the coming year should correspond with Prof. D. E. Huffman, College View, Nebr.

Eld. W. C. White was in College View, last week.

Miss Alma Graf is spending her vacation with her parents in New Mexico.

Miss Mamie Boyd is stenographer at the Boulder Sanitarium.

Mrs. Geo. A. Nelson has returned from a two weeks visit with her parents at Superior, Nebr.

Miss Sarah Peck is entertaining Miss Graham, one of Sister White's helpers; and Miss McDonald, a nurse from Tasmania, this week. They are on their way to California.

Mr. and Mrs. J. L. Jones, of Keene, Texas, arrived in College View last week. Mrs. Jones will be our matron the coming year. They tell us that Central Texas has had three rains in the last ten months.

A card from Denver tells of the pleasant trip Alma and Lulu Hiatt are having with their parents through the southwest, including Salt Lake City and many other interesting places.

The school of which Prof. E. E. Farnsworth is Principal, in Colorado, has on its faculty page several familiar names. Among them are: Mary Miles, preceptress; Harry Westphal, teacher; and Bertha Hill, stenographer.

On the evening of September 25th, Mr. G. C. George and Miss Winifred Collins were quietly married at the bride's home in College View. Eld. F. M. Burg officiated, and about forty friends witnessed the event. The bride and groom are both well known as Union College students, and also as workers in the Young People's Society. Mr. George is a member of the class of '09; and Mrs. George graduated in '07. The hearty good wishes and prayers of a host of friends go before, and follow them to their new home in Hastings, where Mrs. George will teach in the intermediate school. Mr. George is Educational Secretary of Nebraska.

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Miss Mary Miles visited a few days in College View a short time ago. She was on her way to deliver her books.

Blanch Canfield and Mamie Dunbar are among the old students who have secured rooms at Union for the coming year.

Miss Olive Boutelle is having a two weeks' vacation from office work, visiting at her old home, Lake Mills Wisconsin.

Miss Daisy Shaver left College View lately to visit her brothers and sisters in Iowa. She attended the Nevada camp-meeting.

Professor Stevens and Vincent Thomas are in Hastings helping "build camp." Their instruments of labor are respectively, the sledge hammer and the cook stove.

Their are a good many unpaid pledges to the Rogers' Fund at present. Is yours one of the number? The Society is small now, and is in danger of running seriously behind.

On a postal card from El Paso, Texas, Professor Caviness writes: "To-morrow I cross this bridge over into Mexico. I am going home, where I have not been for three years! But I shall be glad to see Union again soon."

News comes to us from Minnesota in a letter from Bessie Christensen who attended the summer school. "I am enjoying the green hills and cool breezes again. Last week my sister Emma was married here. Brother Ruble officiated, and Lilla and Clara Krassin were among the guests."

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