

...The...

Educational Messenger

An Exponent of the Theory and Practice of Christian Education

Vol. 2

COLLEGE VIEW, NEB., JANUARY 15, 1906

No. 2



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General Articles

THE BIBLE IN COLLEGE WORK

The greatest thing in education is moral character. The basis of moral character is responsibility. Every man is responsible to his fellow-men and to society; and all are responsible to their common Creator. This sense of responsibility to God is recognized in the Constitutions of many of the states, in the judicial oath, and by the overwhelming consensus of public opinion. Therefore whatever tends powerfully to strengthen the sense of moral obligation and responsibility in the human breast is worthy of a large place in education.

The mighty truth of moral responsibility is nowhere else so clearly and forcibly set forth as in the Bible. It is taught therein by precept and illustration. It is assumed from Genesis to Revelation. It exhales from every page of the sacred volume. Hence the Bible, embodying the best instruction and the best illustrations in regard to moral responsibility, should be and is the best text book upon this most important subject.

And since this best book upon this most important subject is, and by the rights of religious liberty ought to be, excluded as a text book from schools supported and conducted by the state, it follows that this book ought to hold a

more prominent place in the private colleges of the land; for these colleges are nearly all of a denominational character. They exist largely to promote the ends of the denominations that establish and support them. These ends they find in the Bible. The Bible should therefore be prominently taught in these colleges. If it is not, if the subjects taught are practically the same as those taught in the schools of the state, the colleges become unnecessary rivals to the schools of the state. The only hope of the denominational colleges to excel the schools of the state lies in teaching well those religious subjects which it is their mission to teach, and which the schools of the state do not profess to teach. If these colleges can not excel in their own field they can not be expected to excel in the field of secular education belonging especially to the schools of the state.

The chief reason why the colleges are not able to teach the Bible more and better is because their energies are largely exhausted in meeting the standard of the state in secular education. When the curriculum regarded as the standard is met by the students, there is little time or place left for religious studies. Like Chaucer's physician, their study is and can be but little on the Bible.

But the Bible is worthy of a higher place in the college course. In the opinion of so eminent a scholar as Professor

Moulton, of Chicago University, speaking particularly of Isaiah, "it may be safely asserted that nowhere else in the literature of the world have so many colossally great ideas been brought together within the limits of a single work."

Continuing the thought, Professor Moulton says: "Even in literary form the world has produced nothing greater than Isaiah. . . . But when we proceed to the matter and thought of Isaiah,—the literary matter quite apart from the theology founded upon it,—how can we explain the neglect of such a masterpiece in our plans of liberal education? It is the boast of England and America that its higher education is religious in its spirit. Why is it, then, that our youth are taught to associate exquisiteness of expression, force of presentation, brilliance of imaginative picturing only with literature in which the prevailing matter and thought is on a low moral plane? Such a paradox is part of the paganism which came in with the Renaissance, and which our higher education is still too conservative to shake off. The friends of literary education, who rebel against the thought of so one-sided culture have a definite issue to contend for—that at least Isaiah and Job should take their place beside Plato and Homer in the curricula of our schools and colleges."

How much more should the friends of Christian as well as literary education join in the plea that the study of great Christian authors like Isaiah, Job, Paul, and Jesus Christ, be granted equal credit in fulfilling the required college standards with the study of Plato, Aristotle, Cicero, and Caesar, eminent pagans though they may have been.

NEBRASKA CHURCH SCHOOLS

The following is a list of the church schools of Nebraska, together with the name of the teacher and the enrolment

of the school. It will be noticed that several of the teachers are former Union College students.

Arabia, 3, Crystal Gilfillan; Arcadia, 18, Hattie Brown; Broken Bow, 15, Walter Rich; Calhoun, 13, Lydia Rishel; College View, 96, Merton Farnsworth, Marie Kinniburgh, Edna Schee; Falls City, 4, Lulu Stump; Gothenburg, 8, Ida Brown; Grand Island, 16, Mrs. Boynton; Hartington, 10, Mae Foote; Lincoln, 18, Marion Crawford; Nebraska City, 10, Retta King; North Loup, 10, Ruth Jones; Omaha, 17, Mrs. Eula Owen; Omaha, 3, Anjina Jensen; Omega, 4, Ada Wolsey; Palisade, 6, Sarah Grobe; Red Cloud, 14, Chas. Lee; Spaulding, 3, Nellie Perrine; Tekamah, 21, Laurence Anderson; Tekamah, 4, Emley Lull; Tryon, 10, Cora M. Carr. Total enrolment, 309.

OUR YOUNG MEN AND WOMEN IN FOREIGN LANDS

M. E. ELLIS

We might fill volumes telling of our young men and women in foreign lands who have gone out as missionaries from Union College,—of the work they are doing, and the trials they are having, and the successes they are attaining. But all of our papers are full of this. So I wish simply to use my topic as a sign-board to point us to a possible way of profiting ourselves by what we know of them.

If it is possible, I want to find the reason why it is that they can send us such cheering reports when they are in trouble, are short of means, are hungry, cold, and in desperate straits of all kinds. What have they got that we lack? Did you ever read a discouraging report from a missionary? I never did. But I've heard and taken active part in lots of faultfinding and complaining about conditions here at home. What is the matter with us anyhow? Why are missionaries so constant to the

cause of Christ, and why are we so inconstant? I have thought of four reasons.

I. *Our missionaries are men and women of consecration.* We don't know what consecration is. We say over and over again in the social meetings, "I consecrate myself anew to God's service," and we don't do it, and don't intend to, because we do not realize what the words mean. Would a person "set apart for a holy use," lightly laugh and jest and talk nonsense, break the Sabbath, disregard prayer and the study of the Word? Would a housewife use priceless china or cut glass dishes to throw potato parings in? We need consecration and need it badly, for the Lord accomplishes much more with consecrated instruments than otherwise, but if our minds or hearts are filled with something else more than with the desire to serve God and further His kingdom on earth, we are not consecrated at all. It is our privilege to consecrate ourselves wholly to God. It is the noblest thing on earth to do. Why do we hesitate?—a thousand reasons spring to answer, but seem of little importance as we hear "If ye have not the spirit of Christ, ye are none of his." Our missionaries have that spirit, and they know best of all that consecration means more than a temporary ruffling of the surface of the emotions of the heart. Being consecrated to their work, dangers, trials, absolute want, do not affect their spirituality, for the Lord has given "to every man his work," and resting in this they know He will also give to every man strength to perform that work, and no more trials than are good for him.

II. *Our missionaries are men and women of prayer.* We are not, particularly so. How many of us spend ten minutes a day in earnest prayer? How many good reports would you hear from a missionary who spent less time in daily prayer than that? How many encour-

aging reports will we have to give if ten minutes a day is the farthest limit of our talk with God? "The whole power of the church of Christ depends on prayer." "Lord, teach us how to pray."

III. *Our missionaries are men and women of power,* as a logical result of the two foregoing reasons. That is why their reports stir our hearts. That is one reason why we wish to emulate them, because it is natural for the human heart to love power. But the power of a consecrated, prayerful, consistent Christian life is within the reach of every one of us. It is not the glamor and adventure of a life in foreign lands that we see, that makes our missionaries seem so wonderful to us; it is wrestling with God in prayer for hours, and a deep study of His words, that we do not see, that makes their lives such a power for good. Oh, that each one of us might realize the possibilities within our grasp. Do not let us flatter ourselves that we are Christians at all if our lives do not show the fruits of righteousness.

IV. *Our missionaries are men and women of work.* Having obtained the power for good by consecration and prayer, they are anxious to use it. Ways innumerable open to them. As they use the power received, more is given them, experience aids them, time increases their ability to do work, their lives are rounded out to a noble fullness in God's work, and their enthusiasm never abates. Why is this so? Simply because they realize that every humble duty should be done as in God's sight, and that His presence and blessing are as necessary in building a house, or making a garden, as in presenting the Word of God to the heathen.

Think of these four points when you think of our workers abroad and let us compare the fruits of our lives, with the fruits of theirs. Then let us look beyond to Christ, who exercised these pow-

ers in their fullness. But let us not stop there,—let us get these principles woven into our own lives.

I close with the words of Mrs. Guinness, who knew from years of work in China, what consecration, prayer, power and work could accomplish for the heathen: "Hearts wholly given to Jesus would lead us to long that His wishes should be gratified, His desires fulfilled. What are those wishes and desires? Let His life, His death, reply: That all should return, repent and live; that the lost should be found; the dead quickened. If, knowing that a thousand millions of our fellow creatures are still lost in heathenism, we make no effort for their enlightenment, how do we show our devoted attachment to Jesus Christ our Lord? What, even of ours, is devoted to Him? Is even a tithe of our time, a tithe of our substance, devoted to Him? No, but you say, 'We give to the cause of missions,' ah, friends, gifts that cost us no personal self-denial are no proofs of devotedness. Devotedness, consecration to Jesus, in a world tenanted by a thousand millions of heathen, means stern labor and toil, means constant self-denial and self-sacrifice, means unwearied well-doing even unto death. Judged by this test, how many faithful, loving and devoted followers has Jesus Christ? Are we of that number?"

MISSIONARY CORRESPONDENCE

WINNIE HUNT

Letter-writing is an art, in that there is a large field for the display of the individual taste, judgment and imagination. Letter-writing is a science in that there are certain fundamental principles which are recognized as the best. The letters of Doctor Johnson, Carlyle and Macaulay are considered some of the best of English Literature.

But to us it means more. The importance of it may be realized to a limited

extent when we remember, that, if these principles which we send into the homes are received we will have the pleasure of rejoicing with these souls through eternity—if rejected, it is but one more lost opportunity for which they must suffer.

It seems almost needless to speak of how a letter should be written—that is materially. We should remember, however, that it is the first impression which is lasting. Have you never received a letter addressed with lead pencil, with the stamp on crooked, and opened to find the lines slanting and misspelled words? How did you feel? We recognize, then, at once that the letters should be neatly and carefully written with ink, in straight lines; and the importance of being careful that the grammar and spelling are correct; and that the envelope should be neatly addressed and stamped. These seem like very small things, but it is the straws—not the hay-stack—that show which way the wind blows.

One of the objects of writing these letters is to draw their attention to the paper and arouse some interest which will cause them to read it. To obtain this we should know as much as possible about the person—their occupation, religion and tastes—and should adapt ourselves to them.

In the contents of the letter is a vast opportunity for the working out of the individuality of the writer, but there are some things which should be made clear although each one does it in a different way.

They should know from whom and why the paper is sent and it should be made especially plain that it is sent free—that they will not be charged with it.

More should be said of its teaching and contents than of the paper and its publishers. So the writer must be acquainted with the current issues. It will thus prove a personal blessing to

him. Attention may be called to particular articles from which personal help has been obtained.

A reply should be invited. It is often well to enclose other reading matter. The first letter should be brief and to the point; later ones should be written more in detail. The letters should be as warm and personal as possible without becoming repulsive or familiar.

It is sometimes asked, How should I begin and close my letter? Among accepted forms are, "Dear Mrs. Smith;" "Mr. A. R. Jones, Rochester, N. Y., Dear Sir;" or "Dear Madam;" and "Yours truly;" "Yours respectfully;" or "Yours with Christian interest."

It has been summed up thus by one: "Missionary letters should be written by those having an earnest missionary spirit, who move under the guidance of this same spirit."

It is true, we receive no reply from far the larger per cent of those to whom we write. Then does it pay? Consider the value of one soul in the sight of God. Nor does all the seed sown spring into immediate growth. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

We are told, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6 Thus it is ours to sow, praying without ceasing.

Dr. Harold Smith, an old student of Union College, is doing dental work at Republican City, Neb.

SPECIAL

We enclose in this MESSENGER, in each paper that goes to a delinquent subscriber, an addressed envelope and a subscription blank. If you receive one, YOUR TIME IS OUT, and you should renew at once, or drop us a card stating that you do not wish the paper. Kindly remember this little matter and attend to it.

THE PUBLISHERS.

THE MINISTRY OF SACRED SONG

(Concluded)

At the age of fifty-four, Lyte found himself doomed to die of consumption, and in sorrow at having to leave his task unfinished, he prayed that at least it might be granted him to write something that would live to the glory of God when he was dead. Then on the last evening that he spent in Brixham, after preaching his farewell sermon, he took his pen, and as the sun was setting over the ships in the harbor, he wrote, "Abide with Me." Next morning he started for the Rivera, and there he died a month later.

"The Wondrous Cross" was written by Isaac Watts, called the father of English hymnody, which is considered by many writers to be the finest hymn in the English language. The four great hymns which are printed in more collections, translated into more tongues, and used in more congregations than any others are, "The Wondrous Cross," "Rock of Ages," "Jesus, Lover of My Soul," and "Coronation." They were all written within the space of one hundred years.

Thirty men, red-eyed and disheveled, lined up before a judge at a San Francisco police court. It was the regular morning crowd of "drunks and disorderlies." Some were old and hardened. Some still hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners

quieted down, a strange thing happened. A strong, clear voice from below began singing,

"Last night I lay a sleeping,
There came a dream so fair."

Last night—it had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,
Beside the temple there,"

The song went on. The judge had paused and made a quiet inquiry. A former member of a famous opera company, known all over the country, was waiting trial for forgery. It was he who was singing in his cell. Meantime the song went on and every man in the line showed emotion. It was impossible to proceed with the business of the court yet the judge gave no order to stop the song. The police sargeant, after an effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax.

"Jerusalem, Jerusalem, sing for the
night is o'er,
Hosanna in the highest, hosanna for-
evermore."

In an ecstasy the last words rang out and then there was silence.

The judge looked into the faces of the men before him. Every man was touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.

Such instances as the last might be multiplied without number, but with one more we will close.

In Macao, China, not far from Hong-Kong, the principal occupation of the inhabitants is gambling. Here on one occasion a traveler found a company of gamblers in a back room on the

upper floor of a hotel. At the table nearest him was an American, about 25 years old, playing with an old man. They had been betting and drinking. While the gray-haired man was shuffling the cards for a new deal, the young man in a swaggering, careless way, sang a verse of Phoebe Carey's beautiful hymn, "One Sweetly Solemn Thought." Hearing the singing several gamblers looked up in surprise. The old man who was dealing the cards, put on a look of melancholy, stopped for a moment, gazed stedfastly at his partner in the game, and dashed the pack upon the floor under the table. Then he said, "Where did you learn that tune? But no matter," he continued, "I've played my last game and that's the end of it." The old man, having won money from the young one, about one hundred dollars, took it out of his pocket, and handing it to the latter said, "Here, Harry, is your money, take it and do good with it, I shall with mine." This song may have been heard at his mother's knee, or in a Sunday school, and may have been the means of saving those gamblers, and of aiding others through their influence toward that better life which alone is worth the living.

Such is the power of sacred song. And if we here on earth, with our ears heavy, as the result of sin; our voices weakened, because in sinful bodies; our music imperfect because we are human—if we, battling with all these circumstances, can sing songs that lead men to Christ, that make our pathway brighter, and cheer our friends along life's way, what will the music be when we hear that grand chorus beyond power of words to describe, of which we are told in Rev. 5: 8-14? It seems to me that heaven will be worth all the effort we have to make to gain it if there was nothing there but the music.

Max T. Smith is taking the last year of his medical course in Philadelphia

YOUNG PEOPLE'S WORK IN LAKE UNION CONFERENCE

As previously announced, the Lake Union Conference appointed and observed December 4 as Young People's Day, and carried out plans very similar to the plans for the same work in the Central Union Conference. The secretary of the Young People's Work in the Lake Union Conference writes:—

"I am receiving many reports from various conferences in the Union which are quite flattering. The young people seem to have been greatly benefitted by the exercises of Young People's Day, and our older people not a little aroused. At the close of services held in one place, the heads of families were called together and it was arranged to raise a fund known as the 'Students' Improvement Fund.' Their plan is to keep one or more students in the Academy who could not otherwise attend. There are different plans followed in different conferences. In one Conference the President asked each church member to take up a collection as a nucleus for educating our worthy poor young people."

"I cannot say that any decided advance movement for our young people is being made in the Lake Union Conference, but I am very much encouraged by the prospects. Our educational people are enthusiastic in the young people's work, and our presidents, without exception, are giving the subject careful study. I think the workers in all branches are becoming more interested than ever before, and when I see the educational people working faithfully and the presidents carefully studying every phase of the question, and know that the rank and file of our workers are awakening to the importance of the young people's work, I feel certain that something will yet be done."

M. E. K.

FROM ELD. D. NETTLETON

Elder Daniel Nettleton sends the following Christian greeting from the Portland Sanitarium, Mt. Tabor, Oregon, where he is engaged as pastor and Bible teacher:—

"God bless you and fill you with all joy and peace in believing. May all that is in Numbers 6:24-26 be yours. May God bless your work in Union College. We have been here in the Portland Sanitarium for three months. I have the same work I had in the Nebraska Sanitarium, as pastor and Bible teacher. We have a good company of fifteen in freshman class. God is blessing us in our Bible work. I am learning to love these dear young people. They are strong, good folk. Our daughter Bessie is doing well. She has had a good Christian experience, and is taking the nurses' course. God is good to us. Bless His name forever. I praise the Lord. Mrs. N. has been quite ill but is better now.

"With kind regards for your family, and fellow teachers and students, I am,
"Yours in Christian love."

SPECIAL TRAINING COURSE

The lessons in part II of the Special Training Course are being printed in the form of a manual for teachers. As stated in the MESSENGER of December 15, the course covers the work of the school year from September to June. The little manual will contain 86 pages and will cost the teachers only ten cents. Order from the Union College Press, College View, Nebr.

Besides the bulletins already mentioned as necessary for the course, the teachers should order the following:—

"Poultry Raising on the Farm," "Eggs and Their Use as Food," "Facts About Milk," "Care of Milk on the Farm," "Souring Milk," which are respectively Farmers' Bulletins Nos. 141, 128, 42, 63, and 29. These bulletins are sent free upon application. Order from Secretary of Agriculture, Washington, D. C.

Subscribe for the MESSENGER.

Or send it to a friend for a year.

CHURCH SCHOOL COLUMN—
HELPFUL HINTS

The object in opening this column in the MESSENGER is to encourage and build up church schools. We want every school teacher, every school officer, and every church member to become interested in this department. We invite you to be free to ask and answer questions, or to relate your own experiences in this work. All questions will receive attention. Those requiring answers too long for our limited space will be answered by letter direct. Questions received will appear in one issue and be answered in another.

To furnish material with which to start this column, we solicit questions and short pointed experiences touching the following:—

- Incentives to Study.
- Order in School.
- Conducting Recitations.
- Results of Church School Work.
- How to Interest the Church in the Work of the School.
- How to Secure Prompt Attendance.
- How to Interest the Younger Pupils
- While the Older Ones are Reciting.
- All communications intended for this column should be sent to B. E. Huffman, College View, Nebraska.

OUR SPANISH PUBLICATIONS

During the last few months, there has been quite an interest manifested by many of our brethren in different places to do missionary work among the Spanish speaking people. This work has created a demand for literature in the Spanish language.

We have the following list of small tracts and pamphlets in Spanish:—

- "Agony of Christ in the Garden"....00½
- "Benefits of Bible Study".....00½
- "Christ Our Righteousness".....00½
- "Coming of the Lord".... .00½

- "Captain of our Salvation".....15
- "Gift of God to Man".....00½
- "Great Commandment".....00½
- "Is the End Near?".....00½
- "Living by Faith".....01
- "Price of our Salvation".....00½
- "Temptation, The".....00½
- "What must I do to be Saved?".....00½

Aside from the above work, we are now printing the "Series of Family Bible Teacher," consisting of twenty-eight numbers, which has been translated by Brother Leland into the Spanish language. This excellent series of Bible readings throws great light upon a number of important Bible truths. Those who have read it in English know what the series contains. It is encouraging to know that this valuable series of Bible studies may now be procured in five languages; namely, English, German, Danish-Norwegian, Swedish, and Spanish.

Each of these series is enclosed in a printed envelope. The English and Spanish sell at 10c. per set, postpaid, while those of the other three languages are 20c. per set.

Order of your Tract Society or the International Publishing Assn., College View, Nebr.

OLD BOOKS FOR SALE

As announced in a recent issue of the MESSENGER, we have some valuable old books for sale to our workers. The quotation made on Neander's History was a typographical error.

- "Bower's History of the Popes" \$10.00
- "Neander's Church History," 10 V. 5.00
- "Rollin's Ancient History" 2.50

M. E. KERN, *Union College Librarian.*

"THE EDUCATIONAL MESSENGER is a very welcome visitor in my home. I consider the news and notes alone worth the price of subscription."—*Wavie D. Tubbs, Stewartville, Minn*

GUIDING PRINCIPLES FOR THE
YOUNGA COMPILATION BY THE YOUNG PEOPLE'S
DEPT' OF THE CENTRAL UNION CONF.

FAITH AND FEELING

Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. Job 13:15.

Confound not faith and feeling together. They are distinct.—*Testimonies, Vol. 1, p. 167.*

Faith is ours to exercise: but joyful feeling and the blessing are God's to give. The grace of God comes to the soul through the channel of living faith, and that faith it is in our power to exercise.—*Early Writings, pp. 61, 62.*

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. I John 1:9.

At times a deep sense of unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ: and trust Him as fully in the darkness as in the light.—*Review and Herald, No. 18, 1881.*

In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. Isa. 30:15.

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to Him for special grace to overcome your peculiar faults.—*Review and Herald, No. 18, 1881.*

Religion must be made the great business of life. Everything else should be subordinate to this. All your powers of soul, body, and spirit, must be engaged

in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us.—*Review and Herald, May 3, 1881.*

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. Phil. 1:6.

We are not to make our feelings a test by which to discern whether we are in or out of favor with God, whether they be what we consider encouraging or not. As soon as one begins to contemplate his feelings, he is on dangerous ground. If he feels joyous, he is confident that he is in a favorable condition; but when a change comes, as it will, for circumstances will be so arranged that feelings of depression will make the heart sad; then he will be naturally led to doubt that God has accepted him. It is not wisdom to look at the emotions, and try to test your spirituality by your feelings. *Do not study yourself;* look away from self to Jesus. While you acknowledge yourself as a sinner, yet you may appropriate Christ as your sin-pardoning Redeemer. Jesus came not to call the righteous, but sinners to repentance. Satan will not be slow in presenting to the repentant soul suggestions and difficulties to weaken faith and destroy courage. He has manifold temptations that he can send trooping into the mind, one in succession of another, but the Christian must not study his emotions, and give way to his feelings, or he will soon entertain the evil guest, doubt, and become entangled in the perplexities of despair. Expel the suggestions of the enemy by contemplating the matchless depth of your Saviour's love.—*Signs, Dec. 3, 1894.*

Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail forevermore? Hath God forgotten to be gracious? Hath he in

anger shut up his tender mercies? And I said, This is my infirmity: but I will remember the years of the right hand of the Most High. Ps. 77:7-10.

It is no sign that Jesus has ceased to love us because we experience doubts and discouragements. Affliction comes to us in the providence of God in order that we may see that Christ is our helper, that in Him is love and consolation. We may receive grace whereby we may be overcomers, and inherit the life that measures with the life of God. We must have an experience so that when affliction comes upon us, we shall not depart from our faith and choose fables.—*Signs, May 7, 1896.*

My brethren, count it all joy when ye fall into divers temptations; knowing this that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the word, this man shall be blessed in his deed. James 1:2-8, 25.

When we go to Him for wisdom or grace, we are not to look to ourselves to see if He has given us a special feeling as an assurance that He has fulfilled His word. Feeling is no criterion. Great evils have resulted when Christians have followed feeling. *Satan can give feelings and impressions, and those who take these as their guides will surely be led astray.*

How do I know that Jesus hears my prayers?—I know it by His promise.

He says He will hear the needy when they cry unto Him and I believe His word. He has never said to the "seed of Jacob, seek ye Me in vain."—*Signs, May 15, 1884.*

Thy word is a lamp unto my feet, and a light unto my path. Ps. 119:105.

At the sound of fervent prayer the host of darkness tremble.—*Signs, No. 44, 1886.*

Faith is the spiritual hand that touches infinity.—*Testimonies, Vol. VI, p. 467.*

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4:6, 7.

It is not a decided evidence that a man or woman is a Christian because he manifests deep emotion when under exciting circumstances. He who is Christ-like has a deep, determined, persevering element in his soul, and yet has a sense of his own weakness, and is not deceived and misled by the devil, and made to trust in himself. He has a knowledge of the Word of God, and knows that he is safe only as he places his hand in the hand of Jesus Christ, and keeps firm hold of Him.—*Review and Herald, No. 38, 1895.*

There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God would have all move calmly, considerately, choosing our words in harmony with the solid truth for this time, which requires to be presented to the mind as free from that which is emotional as possible, while still bearing the intensity and solemnity that it is proper it should bear. We must guard against creating extremes, guard against encouraging those who would either be in the fire or in the water.—*Special Testimony.*

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. Rom. 10:1, 2.

In the renewed heart there will be a fixed principle to obey the will of God, because there is a love for what is just, and good, and holy.—*Testimonies, Vol. II, p. 488.*

Home Improvement Courses

GENERAL CULTURE COURSE

John G. Paton, Missionary to the New Hebrides

LESSON V

FAREWELL SCENES

1. Describe the war counsels, and the resulting truce.
2. How was Mr. Paton saved from being entrapped and killed by Miaki and Nouka?
3. In what way did the native superstition seem to triumph, and how was Mr. Paton's life greatly endangered?
4. By whom was the mission now partly broken up, and in what way were the lives of the missionaries preserved?
5. Describe the flight before the warriors and how wonderfully the lives of the missionaries were preserved.
6. The mission being ruined and friendly Nowar refusing longer to protect the missionaries, what course was decided upon?
7. Describe the fruitless efforts to leave for Mr. Matheison's station by boat.
8. How did they finally go? Describe the perils by the way.
9. While living in peril at Mr. Matheison's station, what evidences of fruit of their work was seen?
10. Note the attempt to burn the mission and the providential salvation of the missionaries.

11. How was the plan to kill them next day frustrated?

12. Describe the rescue and its perils.

13. When and how did Mr. and Mrs. Matheison die?

14. Where did Mr. Paton go from Aneityum and for what purpose?

15. What reason does Mr. Paton assign for being allowed to suffer such perils and defeats during these early years?

OLD TESTAMENT HISTORY

Period of the Dual Kingdom. Division to fall of Samaria.

1. Religious decline. I Kings 11:26-15:8; II Chron. 10-13.

2. King Asa in Judah and the fall of three dynasties in Israel. I Kings 15:8-16:30; II Chron. 14-16.

Note especially Asa's reforms.

3. The House of Omri in Israel and the reign of Jehosaphat in Judah. I Kings 15:24; 16:16-17:1; 18; 20; 21:1; 22; II Kings 1:3; 6:8-7:20; 8:16; 9; 50; II Chron. 17, 18, 20, 22.

Israel is called the "Land of Omri" in Assyrian inscriptions.

4. The great period of oral prophets a. Prophets near close of Solomon's reign. II Chron. 9:29; I Kings 11:29.

b. Minor prophets in Judah. I Kings 12:22-24; II Chron. 11:2-4; 12:5, 7, 15; 9:29; 13:22; 15:1-8; 16:7-10; 19:2, 3; 20:14-17, 34, 37.

c. Minor prophets in Israel. I Kings 11:29-39; 12:15; 14:2-18; 15:29; 22:8-28; II Chron. 9:29; 10:15; 16:1-5, 7, 12; 18:7-27.

d. The work of Elijah. I Kings 17-19; 21:17-29; II Kings 1:3-2:18.

Study especially the work of Elijah. What work of a similar character is to be done in this time? Mal. 4:5, 6.

e. The work of Elisha. I Kings 19:16-21; II Kings 2:2-6; 3:11-19; 4, 5, 6:8-8:15; 19:1-12; 13:14-21.

f. The schools of the prophets. See P. and P., chap. 58.

6. Succeeding contemporaneous history of Israel and Judah. II Kings 8:16-

The Educational Messenger

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Ass't Editors: J. I. Beardslev, Myrtle Wheeler
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17:20; II Chron. 21—28.

This is a very interesting portion of Israel's history. Many lessons may be learned from God's dealings with His erring people.

Make lists of the kings of Israel and Judah, giving length of reign of each, and a list of prophets, noting in whose reign or reigns they worked.

News and Notes

For additional items see third page of cover.

Sister E. D. Jenkins died of pneumonia Sunday morning January 7 at the home of her son, Dr. C. F. Jenkins, of College View. She was also the mother of E. A. Jenkins, who was for a number of years connected with Union College. Sister Jenkins was nearly 89 years old, and had a bright Christian experience. She had committed to memory a large portion of the Bible, and in her closing hours she quoted favorite passages of scripture and sang choice gospel songs.

The College is constructing another thousand barrel storage cistern near the boiler house.

Elder Mattson recently gave a very interesting series of chapel talks on Christian Education.

Mr. Will Nethery, of Sheridan Wyo., recently visited his brother, Tom Nethery, and friends in College View.

Ancil VanSyoc who was a student in Union College in 1900, has with his sister Viva entered upon work in the College.

Samuel Blackfan, who has been away for several months at Ceresco, Neb., has returned to his work in the Nebraska Sanitarium.

Clem Benson took occasion to leave his work at the Nebraska University during the holidays to make a visit to Battle Creek, Mich.

Quite a number of College View people will attend the Central Union Conference to be held in Kansas City, Mo., January 18-29. Among those who expect to attend are, E. T. Russell, A. T. Robinson, R. F. Andrews, B. E. Huffman, C. C. Lewis, Katie Coleman and Mertie Wheeler.

And now its time for you to act if you desire to buy a copy of "Plain Facts." This offer does not always last. It will close February 1. Cloth, \$3.75, now \$1.87; Library, \$4.50, now \$2.25; Half Morocco, \$4.75, now \$2.37. Send money with the order. Address, Union College Book Store, College View, Neb. Mention your express office.

"Now permit me to say that I am deeply interested in the prosperity of the work at Union College. I spent four years there when it first commenced its work. It is an oasis in my Christian experience. My work there was a means to an end. It qualified me for better service, though I did not realize it then as I do now. I highly appreciate what Union College has done for me."

"The schools are all progressing nicely in the Wyoming Mission Field."

We have just learned of the opening of a church school at Montrose, Colo., which carries work as high as the seventh grade.

We would like to call the attention of our readers to our advertisements. Every thing in this line that you see in the MESSENGER is reliable, and we bespeak for our advertisers the patronage of our readers.

The Union College Current History Club, which proved such a profitable organization to the history students last year, has been reorganized and will meet on the first and third Sundays in each month at 5:30 p. m.

Sister Grace Chilson is teaching the church school at Joplin, Mo. Of her work there she writes, "I now have twenty-four pupils enrolled and have been told that two more are coming from a family with whom Sister Cruzan, our Bible worker here, has been holding Bible readings. More of my pupils are from outside families than from those of our faith."

Sabbath, December 30, the Union College Young People's Society considered the Student Volunteer Movement and the Nashville Convention to be held February 28 to March 4. Messrs. Otto J. Graf and J. I. Beardsley, who went to the Toronto Convention four years ago as delegates from Union College, spoke of the history of the Student Volunteer Movement and concerning the Toronto Convention. Miss Simonds, of University Place, spoke also of the Toronto Convention and Mr. E. J. Simonds, Student Secretary of the Y. M. C. A. of Nebraska, spoke especially of the coming Nashville Convention. The program was a very interesting one, deepening the interest of the students in foreign missions. Doubtless Union College will be represented at this great missionary convention.

Miss Nellie Davis has recently been called to act as matron of the Iowa Sanitarium.

There has recently been organized in Union College a Foreign Missionary Band of about thirty members.

E. H. Curtis, who was principal of the College View church school in 1903, 1904 is now living at Whitewater, Colo.

The International Publishing house have disposed of an edition of 18,000 of each of the three foreign papers, of the special number.

The College management is putting another large cistern near the engine house, for the storage of water pumped by the windmills.

The College View Brass Band, to which several of the College boys belong, gave a concert in the public school building Saturday evening, January 6.

The second biennial session of the Central Union Conference convenes in Kansas City, January 18-29, 1906. Professors Lewis and Kern, of the College, are on the list of speakers.

Prof. J. C. Rogers, the first preceptor of Union College, is engaged in Conference work at Seattle, Washington. From Union College Professor Rogers went to Walla Walla College. Here he married and later went with his wife as missionary to South Africa. Here he engaged in teaching and conference work for seven or eight years, his wife teaching during the whole of this time. Returning to this country, they spent one year at Cornell University, New York, where Professor Rogers gave special attention to the study of agriculture and horticulture. Since that time he has been located at Everett, Washington, where he has been carrying on nursery work. We are glad to see him once more engaged exclusively in ministerial and missionary work for the denomination.

Start the new year right by paying up your subscription to the MESSENGER. If you don't want it kindly drop us a card stating the fact.

Christmas eve the residents of the College Home gave a reception to the non-resident student living in the village. The reception room, parlors and corridors of the first floor of South Hall were appropriately and tastefully decorated for the occasion with evergreens and candles. Nearly 200 students, and visiting friends gathered and enjoyed a social hour after which a short informal program was given. Prof. Berthelson told of the observance of the day in Denmark; Professor Anderson, in Sweden and Professor Kunze, in Germany. Agnes Lewis recited the "The Ninety and Nine." The Swedish and German quartets each rendered a selection, and Earnest Johnson, a mandolin solo. One interesting feature was the counting of those present from the various states, Kansas and Nebraska scoring the highest number of votes.

Miss Florence Aul entertained about a score of her friends at her home Thursday evening, December 28.

The Union College Press is working on a "Teacher's Manual on School Gardening and Nature Study Exercises," written by B. E. Huffman. The completed work will be a pamphlet of 86 pages.

Roy Post has been at his home near Logan, Kans., but expects to spend the remainder of the winter doing mission work in Chicago. His sister Anna is at home. She spent some time last fall in canvassing for "Coming King."

Sabbath, December 28, was Sabbath School Convention day in College View. Two sessions were held and several important and timely topics were discussed. The papers read at the convention will appear in a supplement of the *Nebraska Reporter*. One feature of the day was the singing by the children of the lower divisions of the College View Sabbath school.

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MILLER & PAINE

News and Notes

Mrs. J. H. Wheeler is visiting her daughter Mertie.

Miss Belle Wood, niece of Mr. N. B. Emerson, has recently entered the College.

Miss Hattie Daley, who has been visiting at her home for the past few weeks, has returned to her school work.

Sunday evening, 7:30, Jan. 14, a Music Recital was given by the Music Department of Union College. We will give a more extended notice in our next issue.

Miss Ethel Benson, a former student of Union College, has come to the Nebraska Sanitarium to complete the nurses' course, which she began in Battle Creek.

Olive LeFave is canvassing and doing Bible work at Artesian, S. D. Her sister Anna recently returned to their home near Hawarden, Ia., from a year's visit with her sister at Bozeman, Montana.

Mrs. Creager, of Keene, Texas, who was one of our first church school teachers, is visiting relatives in College View. Last Thursday evening she spoke to the young ladies at worship hour in South Hall.

Mrs. Carrie Segebartt-Lude, the former matron of Union College, sends holiday greetings and best wishes to all her old friends, and says, "I think of you all very often. Can scarcely realize it is winter there, as it is harvest time and very warm here."

At the meeting of the young people's society of the College View church, held January 6, the following officers were elected for the next term. For president, M. E. Ellis; vice president, Elsie Andrews; secretary, Edith Rigby; assistant secretary, Melissa Beeson; organist, Wernifred Collins; assistant organist, Anna Erickson.

Katherine Runck, who attended Union College in 1903, has again entered school.

Prof. Parmele has been detained from his classes for a few days because of sickness. We were glad to see him in school again last Friday.

An order has just been received by the College from E. W. Jacobs, of Fontanelle, Ia., for six Buff Orpington cockerels. Mr. Jacobs saw some that the College had shipped to other parties in Iowa, and at once sent in his order for some from the same flock.

The young ladies of Union College met and organized a literary society the past week. The following officers were elected: President, Josephine Schee; Vice-president, Naomi Small; secretary Pearl Jones; assistant secretary, Carrie Peterson; treasurer, Lulu Pease; doorkeeper, Cora Marshall.

Saturday night, January 6, the Young Men's Literary Society held a public session in the large chapel of the College. An interesting program was given to a large audience. It seemed to be necessary, in order to have the best program possible, to have the ladies assist also, and their efforts were much appreciated.

From a letter received a few days ago we take the following interesting paragraph:—

"I am satisfied that our church school work must occupy a higher place than it has yet attained. We need more experienced teachers. The children attending our schools should not come out a grade each year behind the public schools should they? Anciently the children taught in the church schools were ten times wiser than those outside the church schools. Should it not be so to-day? I wish it might be, and I believe it possible for it to be. Of course it will take time and work on the part of the teachers."

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