

...The...

# Educational Messenger

An Exponent of the Theory and Practice of Christian Education

Vol. 2

COLLEGE VIEW, NEB., MAY 1, 1906

No. 9

## If We But Knew



COULD we but draw back the curtains  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives,  
Often we should find it better,  
Purer than we judge we should:  
We should love each other better  
If we only understood.

Could we judge all deeds by motives,  
See the good and bad within,  
Often we should love the sinner  
All the while we loathe the sin.  
Could we know the power working  
To o'erthrow integrity,  
We should judge each other's errors  
With more patient charity.

If we knew the cares and trials,  
Knew the efforts all in vain,  
And the bitter disappointment—  
Understood the loss and gain—  
Would the grim, external roughness  
Seem, I wonder, just the same?  
Should we help where now we hinder?  
Should we pity where we blame?

Ah! we judge each other harshly,  
Knowing not life's hidden force,  
Knowing not the fount of action  
Is less turbid at its source,  
Seeing not amid the evil  
All the golden grains of good.  
O, we'd love each other better  
If we only understood!

—Selected.

C. A. TUCKER  
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## SPECIAL NOTICE

¶ A large per cent of the subscriptions to the MESSENGER expire with this number. You want to renew, of course, and intend to do so, but it is apt to run along from week to week without being done.

¶ If your subscription expires with this number, there will be a blue cross on the wrapper, and a subscription blank and addressed envelope enclosed.

¶ Please sit right down, fill out the blank, and return to us **at once**. By so doing you will save us a big expense for the paper, and relieve those in charge of its circulation, of a lot of work as well.

¶ If it is possible that you do not care to take the paper longer, just drop us a card to that effect, please.

EDUCATIONAL MESSENGER,  
COLLEGE VIEW, NEBRASKA.

"EDITOR STATE JOURNAL: In response to your request that I give the readers of the *Journal* the views of Seventh-day Adventists in regard to the terrible calamity that has fallen upon the metropolis of the Pacific Coast, I would make the following statements:—

"Seventh-day Adventists believe that this is one of a series of calamities that marks the nearness of the second coming of Jesus Christ to the earth. Their belief is based upon such passages of Scripture as that found in Luke 21: 25-28, in which the Saviour himself gives the signs of His second advent. [Here the entire passage was quoted.]

"It will be observed that these signs are of three classes. First, those that are hung out in the heavens before the eyes of the whole world—signs in the sun, and in the moon, and in the stars. These signs have been fulfilled by the remarkable darkening of the sun and moon May 19, 1780, and the meteoric display of Nov. 13, 1833.

"The second class of signs is found in the distress and perplexity of the nations, and forebodings of men as they regard with apprehension the terrible things that are transpiring about them.

"The third class of signs is to be found in the calamities on sea and land which cause the hearts of men to fail with fear as they think of the possibilities of destruction and desolation locked up in the elements which surround them. To this class belong earthquakes and devastating fires, such as

## General Articles

### THE MEANING OF THE EARTH-QUAKE

On the day following the recent earthquake, the editor of the *Nebraska State Journal* telephoned to the editor of the MESSENGER, asking him to give to the readers of the *Journal* the views of Seventh-day Adventists in regard to the earthquake. Accordingly, the following article was prepared, which appeared in the *Journal* of April 20:—

the catastrophe which now appalls the world. Earthquakes are not in themselves to be considered as a sign of Christ's second return, because they have existed to a greater or less extent throughout the history of the world. They were mentioned by the Saviour in Matt. 24:7 as among the signs that should foretell the destruction of Jerusalem, which were in themselves but a type of the greater calamities connected with the end of the world. But since earthquakes have always taken place, the special sign of the second coming of Christ is to be found in their marked frequency, coupled with other disasters on sea and land. Considered in this light, no one can help noting the great disasters that have fallen upon the world during the last year or two, such as the eruptions of Mount Pelee and Mount Vesuvius, and the present disaster in California. 'Not only are tornadoes and storms of that class increasing in violence and frequency, but the earthquake, the tidal wave, and volcanic eruptions are becoming much more frequent, and are often felt nowadays in places where the reeling to and fro of the earth was never known before.' We observe these great upheavals and demonstrations in nature, and the Scriptures tell us what they signify.

"Seventh-day Adventists believe in the literal, personal coming of Jesus Christ the second time to this earth, and that His second coming will be attended by an utter destruction of the present conditions. He will not come in an unseen manner to do a quiet work among men till all shall be brought to acknowledge His sway, but He will come suddenly as the lightning shineth across the sky. His coming will bring to naught the works of mankind, and wicked men themselves will pass away in a universal destruction. They believe literally the warning of Peter contained in verses 3 to 14 of the 3d chapter of his Second Epistle. [The entire passage was quoted.]

"In conclusion, I would say that I have given what Seventh-day Adventists believe to be the meaning of this and other calamities of modern times, and have quoted two or three of the Scriptures upon which their belief is based, without attempting to add anything by argument to the plain meaning of the words of Christ and one of His leading apostles."

#### REASONS WHY STUDENTS SHOULD YIELD CHEERFUL OBEDIENCE TO SCHOOL REGULATIONS

1. Because school regulations are usually moderate, reasonable, and for the best interests of the school and the students themselves.

2. Because every student promises by the act of entering school, and frequently by signing the entrance papers, to observe the regulations of the school; and no student can afford to break his promise.

3. Because the school reposes confidence in its students, placing them upon their honor, assuming, trusting, and believing that, having a high sense of honor, they will govern themselves in harmony with the regulations. Not to do so is a betrayal of confidence.

4. Because if students violate the regulations, they cause some to think, unjustly, that the Faculty have closed their eyes to the acts of certain favored ones.

5. Because the example of violating any regulation encourages others to transgress not only that regulation, but other regulations according to their fancy, thus undermining the very foundations of the school government.

6. Because if students who violate regulations be professed Christians and take active part in religious affairs, they injure their influence and cause others to lose confidence in them by giving just ground for thinking that their religion is emotional and superficial and

not based upon the eternal principles of right and duty.

7. Because any student who purposely violates any regulation injures his own character by blunting his sensibility to right and wrong, by placing himself in a wrong attitude towards law and order, and by searing his conscience in regard to duty.

8. Because disobedience is rebellion, and to rebel against the government of the school is to rebel against God. "The powers that be are ordained of God."

There is no escaping the issue. If students cannot abide by the regulations of a school, they should honorably say so and withdraw. They should not dishonorably remain in school in open or secret transgression of the school laws.

#### THE HOST OF THE KING

Behold we are marching to victory on,  
The host of a conquering king;

Before our vast legions his foes  
shall bow down,

His might and his glory we sing,

Our banner, flung out like a beam of  
the morn,

Bids shadows of evil to flee;

To tell of his love, of his anger to  
warn,

His heralds and soldiers are we.

Secure in his armor and bearing his  
sword,

His faith and his mercy our shield,

Sustained by his spirit and cheered  
by his word,

We fearlessly march to the field,

And as to the victory exulting we  
pass,

No foe that gives battle shall stand;

But those who oppose us shall wither  
as grass

That falls at the harvester's hand.

Then on, comrades, on; neither falter  
nor fail,

Nor faint, though the way may seem  
long;

For we in the name of our God shall  
prevail,

And our lips shout the conqueror's song,  
As we, marching in through the open-

ing gates

Where legions of angels have trod,

In triumph shall pass to the rest that  
awaits

The saved in the city of God.

#### A CALL FROM PERU

The editor of the MESSENGER has recently received a letter from Elder A. G. Daniells, which reads as follows:—

"I have just received a letter from Elder F. L. Perry, who has recently gone from South Dakota to Peru. This is the first communication I have had from Brother Perry since his arrival in his new field of labor. It speaks for itself. I must say that what Brother Perry says appeals forcibly to my heart. Before I had finished reading his letter, it occurred to me that I ought to send you a copy, and ask you if you could not help us in securing some good young couple who would respond to Elder Perry's call. It seems to me that our young men and women who go through our schools in this country could render excellent service in doing the kind of work Brother Perry outlines. And I think that while doing that work they could acquire a good knowledge of the language of the country, and develop into useful workers in other lines. They could take up the book work, Bible work, and some of them could enter the ministry. Perhaps you will feel like reading this letter to our students, and it may be that you will know of some couple that you believe would be able to fill the opening in Peru. I shall be glad to hear from you concerning this. Many doors in all lands are now open to our people, and I pray the Lord to help us enter them speedily."

#### ELDER PERRY'S LETTER

"It has been impressed upon my mind that I should write a few lines to you in regard to our work here, as I know that you are interested in all that pertains to the progress of the work.

"We have been here nearly four months, and are becoming somewhat acquainted with and accustomed to the climate of the country, and the ways of the people. Everything is not just to our liking, but we did not expect, when we came to Peru, to drop into Paradise'

in fact conditions are much more agreeable, in most ways, than we had expected. We have had some rough places, some sickness, etc., but on the whole, feel deeply grateful to God for His guiding hand and watchful care.

"It seems to me that my progress in the language is slow. I knew nothing of it when we came. However, I have begun to conduct the meetings with the little company here, and by writing out the questions by the aid of grammar and dictionary, am giving Bible readings. But the field is so large, and the need, even now, is so great, that it seems as though my tongue must be loosed more rapidly.

"As I have conversed with a number of people in regard to the matter, it has appeared to me that a self-supporting work could be very successfully carried on in Lima.

"There is no English school in Lima. Yet there are a considerable number of English families here who want their children to learn the English, and also do not wish to send them to the Catholic schools. There are also a large number of children, youth, and men, who desire to learn English.

"One man, an employee in the post office, whom I met for the first time today, wanted me very much to teach him English, and promised to come to my Bible readings. He said he had twelve friends, who wanted to do the same.

"I do not feel free to do much of this work, but I believe that a good work could be done, and a strong influence exerted for the truth. I shall present the matter to Elder Spicer, but as you go over the field, you may be able to find the right parties (a man and wife I think best), who would undertake this work.

"We are willing to share our home and living with such ones until a start is made. They should bear diplomas from some reputable school. This will give them a standing here.

"I am much interested in this matter, for I believe it will be a success. Trusting that you will pardon this long letter, and wishing you much of the blessing of God, I am," etc.

Many of the readers of the MESSENGER will remember Elder Perry as one of the old Union College students. We trust that the Spirit of the Lord may move on the hearts of some of our readers who are qualified for the work to go to the assistance of our laborers in this needy field. If any one is interested, please address the editor of the MESSENGER.

### CHANNELS FOR THE VIRTUE

MEADE MAC GUIRE

Many years ago the writer attended a State Fair in the city of Watertown, N. Y. One of the "marvelous attractions" of the fair, among all the other side-shows and fakirs, was the "wonderful electric lady." After paying our dime we passed the magic portals and took our place in the endless line—children, youth, middle-aged and gray-haired. As we passed along, each held out an up-turned palm, and as the lady drew her hand across ours, we felt the thrill of an electric current. Somewhere unknown to us, she was connected with a living battery cell, or many of them, and she was simply a channel or conductor of the current to us.

A more worthy illustration of the same thought is found in the eighth chapter of Luke. A woman—an invalid for twelve years, who had spent all she had upon physicians without relief, came up in the throng and touched the Saviour. "And Jesus said, somebody hath touched me: for I perceive that *virtue* is gone out of me." The woman was healed both soul and body. Jesus Christ was a channel through which the mighty Spirit of God went out to restore the physical and spiritual health of the children of men. Brethren, is

this too much to expect of those who labor for the youth in this age of physical, moral and spiritual disease? "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father." It seems to us that God is waiting with infinite patience for His laborers to so connect with Him that, as they labor and pray for and with the youth, they may be channels through which the "virtue" of God may go out to heal both soul and body. God hasten the day when we shall refuse to be satisfied till we have attained this experience.

Doubtless it has been the observation of all that where a youth has made shipwreck of the Christian life, it has been, in nearly every case, because he has not experienced an absolute and perfect conversion. Working from this standpoint, our first and most earnest efforts are put forth in every instance to lay before the youth the *reality* and *results* of a genuine conversion, in all their simplicity and power.

We take the illustrations of various Bible writers—the "deceitful hearts," the "carnal mind," the "old man," the "flesh, with the lusts and affections thereof," all representing the *mind*, or the functions of the brain, our daily thoughts. This is the *thing*, which, in genuine conversion is crucified and forever put out of the life. We take the "mind of Christ." Christ said, "Thy law is within my heart" (or mind.) In other words, God writes His law in our heart and plants the mind of Christ where our carnal mind had previously held sway, and thus our thoughts run in the same channel with Christ's thoughts, and in harmony with the law of God. We then "reckon ourselves dead to sin," and claim the promise that it "shall not have dominion over us." We can then understand the wonderful words of John, "Whosoever is born of

God doth not commit sin, for his seed remaineth in him: and he cannot sin, for he is born of God." This can be made wonderfully clear and simple, and we have not known it to fail that an earnest study of this lesson creates in the soul an intense longing for this experience. It is a sad fact, however, that scores of those who have been long in the faith, and we fear, even workers, are still saying, "We cannot lay aside everything at once. The little sins we cherish will all disappear by and by." All sins are hateful to God and must render the individual who cherishes them, to a great extent, a non-conductor of that heavenly "virtue" which alone can heal both soul and body.

#### THE FATAL SLEEP

A father took his child out into the field one day, and it being a hot day, he lay down under a tree and at last fell asleep. While he was sleeping the little child wandered away. When he awoke, his first thought was: Where is my child? He looked all around, but could not see it. He shouted at the top of his voice, but all he heard was the echo. Running to a little hill, he looked around, and shouted again; but no response. Then going to a precipice at some distance, he looked down, and there upon the rocks and briers, he saw the mangled form of his loved child. While he was sleeping the child wandered over the precipice.

What a picture of the church of God! How many fathers and mothers are sleeping now, while their children wander over the precipice right into the bottomless pit! Fathers and mothers, where are your children to-day?—Selected.

"The successful angler has more than one sort of tackle, and he who would be a successful fisher of men must be equally wise."—Cressy.

## VOCAL RECITAL

The sixth public concert of the music department was held April 14th in the College chapel. Owing to an accident to the lighting plant, the concert began later than announced. The following program was rendered:—

## PART I

- Mendelssohn, "Behold God the Lord," from "Elijah," Chorus.  
 Tosti, Invans, (serenade), Anna Pierce.  
 Wagner, O du Mein Holder Abendstern, E. C. Eden.  
 Tosti, Good-bye, Vera Wallace.  
 Mendelssohn, "He Watching over Israel," from "Elijah," Chorus.

## PART II

- Gounod, O Divine Redeemer, Misses Crawford and Collins.  
 Schubert, The Wanderer, Wanderers Nachtlied, Hark, Hark! the Lark, Irma Lewis.  
 Faure, Crucifix, (trio with obligato), Misses Crawford, Woods, Collins, Sanborn.  
 Wagner, Hail, Bright Abode, Chorus, accompanied by four pianos, and organ, eighteen hands.

The members of the chorus were arranged as follows: sopranos, 31; altos, 20; tenors, 18; basses, 14; total, 83.

Between the first and second parts a collection, amounting to \$27.54, was taken for the purpose of buying concert music for the department.

## REPORT FROM KALOMO MISSION

W. H. ANDERSON

CHURCH AND SABBATH SCHOOL

We have no organized church. We have six members of the Bulawayo church, and there are twelve of the boys here who have expressed a desire to serve the Lord. We are trying to do the best we can for them in instructing them, so that when they come into the church they may know as fully as it is possible for them to comprehend just what the

step means. We have our church services every Sabbath much the same as they are at the other stations. Our Friday evening prayer and social meeting is attended only by those at the station. You know the natives do not often attend evening meetings unless they can stay all night, and we have not accommodations for that. The attendance from the kraals is very irregular. Sometimes we have as high as sixty at the forenoon service on Sabbath and then we may not have more than five. It depends much on the weather. Here the women attend service more than the men. Very few of the young men are seen.

Our Sabbath school is well attended. Our regular attendance is about forty. Then there are as many visitors many times. We have five regular classes, and when the attendance is large we form more. These are taught by the native boys and girls from the Matabele station.

We take the collection once a month, and thus far our monthly collection has been six to eight shillings. Two weeks ago one of the boys in the school asked what we were doing when we took the collection. This gave an opportunity to explain the matter to them, and they said that they wanted to have a part in it, but did not see how they could, as they had no money and had no opportunity of earning any. I suggested that they donate part of each Friday noon to the cultivation of some land. This was agreed to by all, and we have set apart some ground, half of the proceeds to go to the Sabbath school and half to go to a fund to bear the expense of looking out a new mission to the north.

You see that here as elsewhere we are looking on the fields, and although needy ourselves we are anxious that the truth be pushed to the north when the opportune time comes. I will report as soon as the grain is ripe and we see how much we realize from it.

## THE SCHOOL

The progress in our school has been a marvel to me. Truly the Lord has gone before us and prepared the way and we have found souls anxious to be taught. Our school opened about the middle of September with nine pupils. It has grown till we now have a regular attendance of thirty. We would have had more, but we had to turn them away as we had no food for them. I have asked them to wait until the first of May, and then we will know how much grain we have grown, and how many we will be able to accommodate next year.

Those who are in the school have done good work and have made good progress. Last week our first boy finished his small book and commenced to read in his Bible. It was a day of joy to us here to see the time when we could place the first copy of God's word in the hands of a representative of a people and he be able to read it. As far as I know this is the only boy of this tribe who has learned to read so that he can read the word of God. I have two more who will begin next week, and seven more who will be ready by the first of March. How is that for six months out of heathenism?

Our accommodations are very limited. We have a house twelve by twenty-four feet. It serves as church, schoolhouse, dining room, and bedroom for thirty students. It is the best we can do, as we could get no more grass when we came last year, and we will have to wait until it grows and ripens before we can build any more. I asked one of the boys a few days ago what we would do if any more wanted to come. He said that the floor was not quite full yet, and no one slept on the table, so there was still some room.

We are thankful to the Lord for the way He has blessed us, and we pray that we may be able to help this people to see the truth for this time.

## THE FARM

We had few farm tools and the rains came very late, so we were not able to plant much this year. We have about thirty acres planted, and the present prospect is good for a crop. But you know how uncertain the rains are in this country; here we are sure of nothing until we have it in the bag. We have had to harrow our ground with a thorn bush and do all our cultivating with a hoe. That makes slow work of it, but as we had no money to buy more, we have done the best we could as we are.

I think I mentioned to you before that we have sixteen oxen, and we now have about thirty goats. These are the small Zambesia goat, and they cost us little.

We have had plenty of water in the spring, and hope to irrigate some in the dry season. I have planted over thirty fruit trees and a few fruit trees. We hope to grow some fruit here.

## HEALTH

We have all had some fever this month, but we are all able to be about at present. If I had had the money, I would have sent my family down the country, but it is so very expensive, and we did not have the money to pay car fare. Mother will start for America as soon as her money arrives. I will go with her as far as Bulawayo. If you are in Matebeland at that time, I should like to see you. I want to press home to you the need of Jim in this field, and I ask that you permit Isiboniso's sister to come here. It is very lonely for her alone. I also want to counsel with you in regard to out stations and many other things.

*Kalomo, Africa, Jan. 24, 1906.*

"The college can hardly be expected to repair the mistakes of the home and the teacher to overcome the indifference and the irreligion of the parents."—*W. R. Harper.*

THE RELATION OF THE YOUNG  
PEOPLE'S ORGANIZATION TO  
THE CHURCH\*

In conversation with a minister not long since, he repeated these words, "We've been looking for the time when a decline in spirituality would come among God's people. But that time has come."

What a blessed privilege to be brought in favor with God! What can be more elevating to our minds, more refining, more able to exalt us above the few petty pleasures of this world, than to commune with Him!

Lack of spirituality is a lack of co-operation. Every member of the church should co-operate with every other in working for the Master, seeking for hidden diamonds in the rough, and personally laboring for those who have become discouraged in the Christian warfare; for there is only one object in this warfare, and that is to save souls.

"The youth have faculties that, with proper cultivation, would qualify them for almost any position of trust. In every church we need youth who are working upon the Christian Endeavor plan. Young People's Societies should be established, though there are but few who attend; for in attempting great things for God we should expect great things from Him."

"The Young People's Society should be a place from which the church draws its supplies; the young people should apprentice themselves to the church. In order to be an efficient carpenter, we must first learn the trade; apprentice ourselves, as it were, until the trade is learned; then to be efficient workers for God we must apprentice ourselves to Him until we have learned to do the errand He has for us to do."

As children are the life of the Sabbath-school, so are active young people the

life of the church. As surely as you visit a church that is minus a society, just as surely you see an almost universal indifference among the young people, for the society is only another department of the church. They have never been apprenticed to the church, and therefore they bear no responsibility. They are dying for want of exercise. The errands of missionary work that the Lord desires them to do are being done by the older members of the church.

As we have said, the church and the society should go hand in hand; yet the young need encouragement; for love wins, censure drives.

You have heard of the mother eagle who, when her young are ready to fly, thrusts them from the nest, thus compelling them to act for themselves. When their strength is almost gone, it is the mother eagle who flies under to catch and protect them and prevent them from being dashed to pieces on the rocks below. So it is with the church.

What relation do you bear to your mother? Is not she the one who comforts, encourages, and strengthens you, when you are struggling to overcome some difficulty? Does not the church bear the same relation to the society as the mother to her child?

Then should we not as young people labor with more zeal and earnestness to forward God's cause? Should we not begin at once being more prompt in attending the prayer meetings, and Sabbath-school? Should we not do our part in making the meetings more interesting?

Each member of the society should be made to feel that they have a place in the society, that they should be more faithful, more exacting. When you hear people doubting the worth of the society, you may mark it well that they have not the true spirit, that the society is not being carried on the right way, or

\*Read by Miss May Surber at Thayer, Kans., Nov. 4, 1905.

that too much attention has been given it, and the regular services are being slighted.

God has claims upon us all, and He expects our very best. The expression, "I do not profess to be a Christian" does not destroy that claim. Every opportunity of offered mercy that we slight, every disrespect in any way shown God, only swells the list of sins already added to our names. No book can reveal character so plain as the books of heaven, no tribunal so rigid as the judgment. Are you one of the 34,000 young people of our denomination? Are you trying to obtain a place of the "highest honor" in the world and serve God with a whole heart? Then will you be willing to have the great judge pass the awful sentence upon you, "Départ from me"?

God expects more of us young people than He did of those who were young years ago. He has given us more light, and will continue to do so until He comes. What we are to do is to step out into the light. God will not wait always for us to get ready; He has waited a long time, and if we do not do the work He has for us to do, someone else will do it, and will wear our crown as a reward.

The Third Angel's Message is going to go with lightning like rapidity, and it will go in this generation. That being true, it is necessarily we, the young people, who are to perform an important part of it.

If the 12,000,000 strong and mighty young men in the world can build the Brooklyn bridge, and dig all the ore and smelt it, in three hours, and build the Chinese wall in five days, then the 34,000 young people of the S. D. A. denomination, with the power and love of God, can take the gospel to everyone who has not heard it in a very short time; for "we have an army of youth who can do much if properly trained and directed."

#### A SUGGESTION FOR GEOGRAPHY

In a report from one of our progressive city schools, it is said that Geography is no longer studied wholly in the way it was formerly. There is carried on a system of correspondence or exchange of essays between the pupils in different sections of the country. For instance pupils in Texas will write essays upon the fauna and flora of the country, the methods of work, and upon the various industries and this will be sent to a school in Nebraska, and from these essays the Nebraska pupils will gather definite data as to the conditions in that part of the country, and vice versa. Why is this not a good suggestion for our church schools? Not only could our church school pupils correspond with one another in different sections of our own country, but they could correspond with children of foreign lands who are studying English, and in some cases correspond with the missionaries themselves. This would undoubtedly awaken an interest in geography and in missions as few other things would. The wise teacher will find such devices very helpful in promoting the interest of her pupils. M. E. K.

#### A BIT OF EXPERIENCE IN THE CHURCH SCHOOL WORK

GERTRUDE GRANT

I always enjoy reading the experience of others as they come to me through the MESSENGER, and since I have been teaching I have often wished that we might hear from more of our young people in this way.

Many times, during the past winter, my thoughts have drifted back to the years spent at Union College. I appreciated those days, yet at times I felt that my lot was a hard one; but through it all I worked and prayed that God would fit me for a place in His last work. And now I can exclaim with increased emphasis, "I am so glad I have

been at Union College," for I realize that it was the training and hard experiences which I had while there that has prepared me for the Master's work and helps one while carrying it forward.

I am so glad the Lord put it into my heart to be a church school teacher. I have met some discouraging things but I see no reason for discouragement; for our church schools are gaining ground, and they will continue to do so, for they are a part of the Message, which will go and is going to the world. I feel more determined than ever to go forward in the educational work.

I began teaching last October with an enrolment of ten promising young people, but before the close of the term I had eighteen on roll, several coming from families not of our faith. We enjoyed all our work and I had little trouble in putting into practice most of the principles that I learned while in school, except those of manual training. But knowing that in our schools we must provide some employment for hand as well as brain, I began to plan for an industrial class as soon as we were well started in our school work.

The girls were easily interested in a sewing class. My time was limited and at times I was obliged to turn the class over to the elder girls; but it did my heart good to see the willing, cheerful spirit with which they went to work one day in each week for only a period of twenty or thirty minutes. Before the close of the term a quilt had been pieced and tied, and after considering needs of our institutions we decided to send it to our most needy and worthy home sanitarium.

It was not an easy task to find something for the boys to do, but by giving them odd jobs; viz., chopping wood for a poor widow near by, by putting in window lights, banking the school house, and when there was nothing else and the weather would permit, by sending a part of them to the corn-field to

break stalks for kindling I was able to keep them busy nearly all the year.

I am glad I can say that I found the parents at this place awake to their responsibility and ready to cooperate with the teacher for the salvation of their children. This is as it should be. Satan worked hard with us; but parents, teachers, and pupils who are willing to follow the great Captain will never "know defeat."

School closed March 16, and I am now preparing to spend a short time in the canvassing work before returning home; for I cannot be silent when I see so much to be done and so few to do it.

Before closing I would like to add this one thought, that while I greatly enjoyed my work at Union College, yet my experience in the church school work for the past five months has proven a greater benefit and blessing to me than any one year in my past experience.

May the Spirit of the Lord impress hearts to take up this most important and needy branch of His work.

*Fellsburg, Kansas.*

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## Church School Column

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### ANSWER

6. From the experience of the teacher asking this question, it appears that she has been studying the case in hand and has employed various methods for the purpose of controlling the student. I should say that the situation described is not sufficient reason for the resignation or dismissal of the teacher. The Testimonies say that "If in the school there are those who stubbornly resist all counsel and entreaty, all prayers and burden of soul in their behalf, then it is necessary to make them understand that they must obey." In order to do this it sometimes becomes necessary to employ corporal punishment. This I would recommend then. Expulsion from the school should not be employed until all other means have failed.

## Home Improvement Courses

### SPECIAL TRAINING COURSE

#### PART II

"Teacher's Manual on School Gardening"

#### Chapter 14—May.

School garden—work in.

Lessons illustrated.

Busy work.

Visits to fields, meadows, or woods—  
object of.

Insects—distinguished from other lit-  
tle creatures found about the farm.

How they grow.

Classes of—useful—harmful.

Examples of each class.

Relation to the farm products.

Chapel study.

#### Chapter 15—June.

Special work before vacation.

How to accomplish it.

Definite subjects for study.

Vacation work for parents.

Results.

### A VALUABLE BANK NOTE

PHIL. 4: 19

"My God (the banker's name), shall supply (I promise to pay) all your need (the amount) according to his riches (the capital of the bank) in glory (location of bank). By Jesus Christ" (The cashier's name without which it would be worthless).

"The man who seeks one thing in life,  
and but one,  
May hope to achieve it before life be  
done;  
But he who seeks all things where'er  
he goes  
Only reaps from the hopes which  
around him he sows,  
A harvest of barren regrets."

## The Educational Messenger

Representing the Educational Department of the Central Union Conference of Seventh-day Adventists which embraces its Training College, Intermediate Schools, Church Schools, Sabbath Schools, Sanitariums, Nurses' Training Schools and Young People's Societies

Issued the 1st and 15th of each month by the Central Union Conference

College View, Nebraska

EDITOR C. C. LEWIS  
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Christian Education B. E. Huffman  
Educational News E. C. Kellogg  
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Business Manager, M. E. Ellis

All unsigned articles are by the editors; associate editors sign their initials

TERMS OF SUBSCRIPTION:  
PER YEAR, IN ADVANCE, 50 CTS.

Entered as second-class matter January 4, 1905, at the postoffice in College View, Neb., under Act of Congress of March 3, 1879.

## News and Notes

### COLLEGE VIEW HAPPENINGS

Eld. John Christian, of South Dakota, is in College View.

O. E. Johansen recently left for Omaha. From there he will go to join his wife at Sioux Falls, S. D.

Mr. J. W. Logan, who has had charge of the College blacksmith shop the past year, is moving with his family to California.

Mrs. E. H. Kynett, of Bartow, Florida is visiting her daughters, Mrs. Lydia K. Parmele and Miss Maude Kynett. She is accompanied by her little daughter Ruth.

Elder L. H. Christian, of the class of 1897, was in College View last week attending a meeting of the Danish-Norwegian literature committee. Elder Christian has charge of the Danish-Norwegian work in this country, and is now located at Milwaukee, Wisconsin.

April 11, Albert Anderson and family left College View for their new field of labor in South Dakota. After a short visit with Mrs. Anderson's relatives in western Nebraska, they will make their home at Lead, S. Dak.

John Herboltzheimer and wife spent Sabbath, April 21, in College View. They are on their way to Kobe, Japan, where they will enter upon active work. John is another old Union College student who has decided to give his life for the lost. All his friends join in wishing him and his wife Godspeed in their mission.

## SANITARIUM SIFTINGS

Marie Hough, Olava Westergreen and Carrie George are nursing in Lincoln.

Mr. and Mrs. Frank Vance write us that they have left Ogden, Utah, and will assist in the work at Loma Linda Sanitarium.

Dr. Harold A. Smith, of Republican City, Neb., has been taken down with typhoid fever, so is registered as a patient at the Nebraska Sanitarium.

Dr. H. F. Rand, of Boulder, Colo., is to connect with the St. Helena Sanitarium. Dr. Shively, of Iowa, will take the place made vacant in the Boulder Sanitarium.

Since leaving Union College, Olof Anderson has been working in the Battle Creek Sanitarium. He recently departed to take up work in the Skodsborg, Denmark, Sanitarium.

Fixtures to repair the Nebraska Sanitarium dynamo have now arrived, so the Sanitarium will be able to furnish their own light, which the College has been providing for some time.

Chas. Wilson who has been connected with the Nebraska Sanitarium for the last three and one-half years and graduated in 1904, leaves the first of the month for Bartlesville, I. T. He will have charge of bath room work there.

Miss Janet Huber, graduate of the class of '03, Nebraska Sanitarium, writes us from Honolulu, Hawaii, where she has been nursing the past year. She will continue her work there, for her experience so far has been enjoyable and interesting, she says.

## UNION COLLEGE BREVITIES

Jay Nethery and wife, formerly Miss Ellen Hedgecock, are now holding meetings in New Castle, Wyoming.

Miss Florence VanDorn, of Rodney, Iowa, who was in Union College in 1904, recently called on friends in College View.

G. E. Nord, who was in the College several years ago, is doing missionary work in Brooklyn. His sister Edith is with us this year.

During the recent visit of Elders L. H. Christian and Lewis Johnson to College View, the summer's work for several students in the Danish-Norwegian department was mapped out. Several go from this department to do active work the coming summer.

From communications recently received by some of our students we learn that Prof. L. A. Hoopes and family are prospering in their new home in Australia. All are enjoying good health, especially the Professor. He is teaching in the school in Cooranbong, near which they live in a very pleasant cottage. Ethel and Samuel are studying music at Newcastle.

Wednesday morning, April 17, the College suffered a loss to its poultry yard by fire. Sixty young chicks had been placed with their brooder in the shed east of the College, formerly used by the College tailor for keeping gasoline. Sometime after the nightwatch had concluded his last round, the place was discovered to be on fire, and totally destroyed, including the brood which it contained.

Theodore Weishaar is making a short visit to his home in Turon, Kansas.

Prof. P. E. Berthelsen has been ill for some days and unable to attend to his school duties.

O. A. Lundquist and Florence Barbee were united in marriage, April 19, and have chosen Wakeeney, Kans., as their home.

Harold E. Kellogg, a former Union College student, accompanied by his brother, L. C. Kellogg, recently made a visit to Union College.

We are informed "Uncle Joe" Sutherland left his Kansas home, April 8, for a visit with his son Edward, at Graysville, Tenn. And later it is reported from that place that he is seriously ill.

Word has reached us that the Pacific Press Publishing plant was seriously damaged in the recent earthquake. The machinery was not materially injured, but the building must be torn down and rebuilt.

A letter received from Paul Curtis says: "Please send our MESSENGER to us at Regina, Sask., Canada, instead of Edmonton, Alta. We have been requested to labor in that field for the summer. Are in good health."

Max Hill, of the Commercial class of 1906, is enjoying his work very much as stenographer for the Pacific Press at Mountain View, Calif. Just now he is assisting Elder Tait in the circulation department. He has all the work except advertising, which is handled by Rollin Ferren, a former Union College student. While pleasantly situated, his heart is still in the church school work. The Pacific Press night school serves to keep up his interest in the teaching work; for in this school he teaches two classes in Arithmetic and one in Spelling twice a week. Besides this he gives one pupil lessons in Arithmetic three times a week at the noon hour, and he conducts a temperance class in the village once in two weeks.

The floriculture class are very busily engaged in planting flower seeds.

George Grant and Herman Morris have departed for their homes to spend their vacation.

Prof. E. E. Farnsworth of Trinidad, Colo, has accepted the position of preceptor in Union College the coming year.

"Find a way or make one. Everything is either pusher or pushed. The world always listens to a man with a will in him."

Several students have found it necessary to return to their homes at the close of the school month on account of work on the farm at home.

The Pedagogy and Teacher's Training classes are getting some practical experiences in school gardening. Several large beds of vegetables and flowers are being planted and cared for by them.

Since leaving Union College, Max T. Smith has spent one year in the Nebraska University, two years in Battle Creek, and is now finishing his medical course in a Philadelphia medical school.

J. S. James, General Canvassing Agent for the Northern Union Conference, is spending a few days in College View in the interest of the canvassing work in his field. His talks to the students in the chapel have been appreciated by all. He will probably remain in College View until the time of the canvassers' institute just before the close of school.

Sabbath, April 28th a "Canvassers" program was given by the periodical band of the College Young People's Society. Interesting talks and experiences were given by students, and in addition J. S. James and Elder John Christian, of the Northern Union Conference, and C. L. Benson, Assistant Secretary of young people's work in this union conference—all old Union College students—gave live talks on the canvassing work.



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