

...The...

Educational Messenger

An Exponent of the Theory and Practice of Christian Education

Vol. 2

COLLEGE VIEW, NEB., SEPT. 1, 1906

No. 17



After the Harvest

"The work that centuries might have done,
Must crowd the hour of setting sun."

ALL READY FOR USE

The Educational Convention recently held voted to inaugurate a great Missionary Educational Movement, and among other ways suggested that this be done "By promoting a general, thorough, and continuous study of home and foreign missions. . . . By encouraging school boards to provide suitable literature on missions for use in their schools."

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UNION COLLEGE PRESS

College View, Nebraska

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General Articles

*HISTORICAL SKETCH OF EDUCATIONAL WORK OF SEVENTH-DAY ADVENTISTS

Most of the early converts to this cause were Adventists who had been disappointed in the great 1844 movement under William Miller. When the time passed and the great disappointment was experienced, they fell out by the way; but the more earnest, devoted, and pious people began to look to the prophecies for special light to help them to understand the disappointment. They embraced the Sabbath and kindred questions. They bore a great cross, and they were very unpopular. Some took their children out of the public schools, as they still thought that the Lord's coming must be very near. They did not like the influences prevailing in the public schools; and Adventism was so unpopular that the children were often ridiculed and things made very uncomfortable for them. But after a few years had passed and they had begun to see the great need of education, they

again sent their children to school or arranged to teach them at home.

At a very early date, about 1857 or '58, a sister by the name of Louise M. Morton taught the first church school in Battle Creek, in the little church building erected on Cass street, a few feet south of Elder S. H. Lane's brick flat. She had all of the children in the then small Battle Creek church. She taught a good school, charging twenty-five cents a week per scholar as remuneration. This sister had a liberal education and was a magazine writer. She did not remain long in Battle Creek, and when she left, the education of the children ceased for a time. But later, early in the 60's, a sister taught a select school a while in a kitchen in a house near the present colored church on Van Buren Street. Not over a dozen children attended this school. Still later, J. F. Byington taught a large parish school for the Seventh-day Adventist children in the church above mentioned, which was built by our people, and used by them for divine worship.

When the Health Institute was started in 1886, Professor G. H. Bell, with health broken down, came there for treatment, a teacher from the schools of the world. He received help, both physical and spiritual, but especially spiritual help, and became an earnest believer in the truths of Seventh-day Adventists.

*Read before Educational Convention, College View, Nebr., June 29—July 10, 1906.

This naturally drew his sympathies away from the public schools, and he began to see the importance of education among our own people. Brother and Sister White and other leading laborers saw the necessity of some provision for the rising generation, and encouraged him to establish a private school in Battle Creek. Professor Bell's school started small, in a building belonging to the *Review and Herald*, away down toward the Kalamazoo River. Quite a number of those prominent in the cause began their education under his instruction. The two sons of Brother White, Dr. Kellogg, and others who have become workers among us, attended this school.

The school grew, and in a few years it became evident that increased facilities must be provided. As the great mass of those who had preached strongly against the Advent movement were college-bred men, who used their educational advantages to do everything they could against the truth, there was a prejudice among many of the old believers against college education. Their minds were intensely religious, and the need of education was not so apparent to them, as the Lord's coming was so soon expected. But after a period of years had passed, the more thoughtful ones began to study the subject of education, and to see the need of their children's having its advantages. But there was not, by any means, a general desire to provide the facilities for education, such as we have seen since the college work was started in Battle Creek. That introduced a very prominent feature of our work, which has been constantly developed by our people ever since.

The principal cause leading to the founding of Battle Creek College was the great need felt by the intelligent members of the denomination as they saw their children going to the world in spite of their home training because

of the influences brought to bear upon them in the public schools and in the higher institutions of learning. In many instances, efforts were made to turn away our young people, and as they saw openings where they could make money, as young people will even before they leave school, they were thus caught out from under the influences of godly parents, and were swallowed up in the great maelstrom of pleasure seeking, pride, and worldliness. Love of the cause of God, and faithfulness in proclaiming the message to the world were the leading truths that actuated our people in starting the educational work. It was indeed a work of self-preservation. If the old hands died off, whence were the new workers to come, unless from our own families, brought up in the truth?

At the eleventh meeting of the General Conference, beginning March 11, 1873, the following resolutions were adopted:—

"RESOLVED, That we regard it as the imperative duty of Seventh-day Adventists to take immediate steps for the formation of an Educational Society and the establishment of a denominational school.

"RESOLVED, That while steps should be taken to secure a good moral influence in the community where the school shall be located, as a safeguard to its best interests, some provision should also be made to guard the community (as well as the school) against evil influences which may be imported in the persons of unsanctified and ungovernable pupils; and we therefore recommend that those who have charge of the school shall require a certificate, from proper sources, that the applicants for admission are persons suitable to be received into the school, and that whenever their course is detrimental to the school or the community, they shall be promptly discharged."—*Review and Herald*, March 18, 1873

From the passing of the foregoing resolutions, the subject of the establishment of the proposed school received a great deal of attention in the *Review and Herald*, and also at the camp meetings of our people. The following short article entitled "Our Proposed School," from the pen of Elder J. N. Andrews, appeared in the *Review*, April 1, 1873, and will give a clear idea of the motives and principles which were uppermost in the minds of our leading workers as causes leading to the founding of our first college, and ultimately to the development of our educational system as it is now:—

"It was the judgment of the General Conference that a school should be established to aid those who desire to prepare themselves for usefulness in the cause of God. It is very evident that such a place of instruction is greatly needed. It is not enough that those who offer themselves to become laborers in the work of the ministry be men of piety. This is indeed indispensable, but it is also necessary that those who teach others should have knowledge to impart. 'Moreover,' says Solomon, 'because the preacher was wise, he still taught the people knowledge.' We do not desire the knowledge that puffeth up. Let others seek after that which shall inflate them with pride, and that shall enable them to walk in vain show. We desire none of these things.

"But men cannot teach the present truth without understanding many important facts in Biblical knowledge, in history, and in science. We have not time to give them what is technically called a finished education. But we can give important instruction in divine truth, in science, in historical knowledge, and in the languages, sufficient at least to put the keys of knowledge in the student's hands, and to put him in the way of making further progress....

"The calls that come from every quar-

ter, from men speaking other languages, must be answered by us. We cannot do this in our present circumstances. But we can do it if the Lord bless our efforts in the establishment of our proposed school. We have delayed this effort too long. The time past cannot be recalled, but the time remaining can be improved. Let no man stand back to criticise and find fault. We want the united action of all the friends of this cause."

At the time of this conference, Elder White and other leading brethren whose health had been impaired by overwork, felt that they must break in some new men, and accordingly Elder George I. Butler, of Iowa, and Elder S. N. Haskell, of New England, were chosen as leading members of the General Conference Committee, Elder Butler as president. Their first important work was to raise money for the Battle Creek College. It was not an easy task to perform, because our people had not been instructed in regard to the necessity of a college education, if not averse to having a college; but Elders Butler and Haskell had the work upon their hands, were thoroughly in harmony with the move, and believed that the time had fully come for a new departure on the subject of education. Hence, during the first year of their term, beginning with March, 1873, they attended every camp meeting held in connection with the cause. It fell largely to the lot of Elder Butler to introduce the subject and canvass it as thoroughly as possible, showing the necessity of such an institution, proclaiming the fact, already apparent, that most of our young people were being lost to the cause of God by going to other schools, especially high schools. By the influences of these schools, their minds were turned away from the channel of truth; hence valuable ability was lost from the cause, and went into various pursuits of the world. Some very able and talented men who ought by

rights to have been leaders in the Seventh-day Adventist denomination had gone into other fields of labor. This was a patent and a sad fact, and it was used to the best of his ability to make our people see the necessity of having an educational institution under our own religious auspices, where the truth would be preached and proclaimed to such souls as we have described, and many of them saved to the work. It was a laborious effort, but God helped Brother Butler and Brother Haskell in raising the funds that built Battle Creek College. Some \$52,000 was raised that season, and a tide was set running in the denomination that has never since ebbed. A different order of things was brought in, and it is not too much to say that most of the leading men to-day who are filling important positions in the cause were qualified for their work in the college thus established.

In response to the opening of Battle Creek College, students came from the Atlantic and Pacific coasts, from Minnesota on the north, and from Texas on the south, to enjoy the advantages which had never before been offered in the denomination; and for a number of years Battle Creek College had a large enrolment of students, many of whom had the purpose of preparing themselves to become laborers in the cause of God. But for every one that came, scores were left behind equally as needy and equally as desirous of obtaining an education, but unable to meet the cost of so long a journey. It was inevitable that the same causes which operated in the founding of Battle Creek College should eventually call into existence other institutions of like character in different parts of the field. Accordingly, eight years after the opening of Battle Creek College, Healdsburg College was established in California, and South Lancaster Academy in Massachusetts, the former opening its doors April 11, 1832, and the latter April 19, of the

same year. For a time these schools, to a considerable extent, met the needs of the denomination; but five years later an urgent call came from the Minnesota Conference, which led to the establishment of the Minnesota Conference School in 1888. This school continued three years in the basement of the Seventh-day Adventist church in Minneapolis. It was attended by over one hundred young men and women eager to gain an education. The basement of the church not being suitable for such a school, steps were taken by the Minnesota, Wisconsin, and South Dakota Conferences toward the establishment of a union school for the three conferences.

A preliminary meeting was held at Owatonna, Minnesota, in May, 1890, attended by representatives from the three conferences before mentioned, together with the Educational Secretary of the denomination. At this meeting the needs of the Northwestern field were considered. It was unanimously decided that a central school ought to be built, and it was recommended that another meeting be held in the following July to be attended by delegates from the three conferences, having power to act in the selection of a site and the establishment of a school. This meeting was never held. Before the appointed time arrived the idea had grown until it embraced nine conferences of the Mississippi valley, and the establishment of Union College was the result, its opening being held in the fall of 1891. The next four years witnessed a large growth in the founding of similar schools throughout the denomination. In 1892, Walla Walla College was established in the northwestern part of the United States, and Claremont Union College in South Africa. In 1893, Mt. Vernon Academy in Ohio, and Graysville Academy in Tennessee, opened their doors. In 1894, Keene Academy in Texas, and Huntsville Academy in

Alabama, were established; and about the same time came the training school at Avondale, Australia. It seems to have been in the providence of God to have these schools of a higher grade to be established first in different parts of the world, that they might serve as training centers for teachers and workers who should take charge of the more universal system of schools which was to follow in a few years.

(To be continued)

GET INTO LINE

I once stood before the Washington monument, that colossal finger of stone pointing up into the very sky; but of more absorbing interest to me than the immensity of this monument to the greatness of the past, was the study of the people who crowded its base. The whole throng was moved with a single desire, and that was to enjoy the great expanse of vision which could only be had by reaching the top of this monument. This end could be achieved in two ways. One was to patiently and laboriously plod up the hundreds of steps that led to the top. The other was to take the elevator which would rapidly and easily lift the visitor to the very pinnacle. Naturally everybody chose the elevator route. But this was not so easy as it sounds; because of the hundreds of people already in waiting and who had formed a line reaching around the entire side of the monument and far beyond. The forty people nearest the elevator door would be taken. The rest must wait and slowly move up in turn to the place nearest the door.

The spirit with which the different visitors met this obstacle was a good index to their character. As I waited I watched. One young man rushed up, and regardless of the line, marched straight to the entrance. "You will have to take your place in the line," said the guard. The visitor looked down the

long line, which did not appear to be moving. "How long will it take?" said he. "Perhaps an hour, maybe two," said the guard carelessly. "But I am in a hurry and cannot possibly spend so much time," said the visitor edging up toward the line nearest the door. But the guard was relentless. "Go to the end of the line," said he, and he meant it. Slowly the visitor started for the rear. In the meantime twenty or thirty more had arrived and, taking in the situation, had gone directly into line; so that he was now just so much farther away. He finally got into line and after what seemed an intolerable waiting, the line had moved by almost imperceptible advances until he could see the door. But there is still waiting ahead and nervously looking at his watch, he sees the afternoon is going. His impatience gets the better of him. He decides that if he ever reaches the top of that monument he must do it in some other way. He leaves the line and tries the guard at the door once more. This time with the purpose of persuading the guard by his importunity, or by money considerations if necessary, to allow him to enter the next car load. But the guard is no respecter of persons, and apparently money is no temptation. When the young man, frustrated in his attempts, at last thinks to return to his place in the line, he finds the gap has closed in and refuses to open to him. His attempts to enter only calls the guard who coolly explains that, having lost his place, his only chance now is to again go to the farthest end of the line. The young man grows angry. He storms and fumes at the guard, at the unjust arrangement, at the very government that is responsible. But all this does not disturb the guard and only makes the crowd smile as the move up another step. The young man is certainly to be pitied in his confusion and distress. He cannot go back to the end and start all over again, and he cannot go away without

visiting the top of the monument. At last in sullen despair, he starts to climb the steps. Half an hour later as we are returning from the top, we see our unfortunate friend slowly descending after having climbed about one-third of the way. He had given up the attempt.

This incident has an application to the life of every young man and woman. They all wish to rise in life—to reach the pinnacle of success, and it is a worthy ambition. Education and training is the elevator which is to lift them up. But to obtain an education of either the head or the hand, means long years of waiting and work. There is no short cut. The guard is unmoved by pleadings. He is indifferent to wealth or rank. There is but one way; that is to get into the line that is advancing toward an education. How many view the length of the line and declare they cannot spend so much time in waiting! How many spend enough time waiting, waiting about the gate for an easier way, or in complaining at fate for making it so hard, to have started at the very end and have worked up. How many who are well started drop out of the line and lose their place because the line does not seem to move fast enough! Many turn away in despair, while others endeavor to retrieve their mistakes by trying to climb to the top without the needed education and training.

Young man, young woman, are you in the elevator line? Are you working toward an education? I see a young man doing some menial labor which may be well enough in itself but there is nothing beyond it. It leads nowhere. The young man gains nothing in skill or education from it or by means of it. Another is doing something no less menial, but it is in the line of events that is moving. By study or by manual training he keeps his place in the line and is prepared to move up when the time comes. Young friend, it matters not how long the line may be; how many years of

pushing and waiting there are ahead, there is but one thing to do. Get into line as soon as possible. It matters not how handicapped you may be by poverty or circumstances, how slowly you appear to be moving. You are better off so long as you are in the line of education than the man on the outside of the line who appears to enjoy more freedom at present but who can never hope to rise because he is not in the line that leads to the elevator.

My appeal to every young person is to determine to advance by getting an education or a training of some kind. Study the work you are doing to-day. What does it offer for to-morrow and future years? If it does not give a training or provide a means for a training that will prepare you to advance, you cannot afford to continue it at any price. Best of all try to enter a school or college regularly. If you do not have the means, then find a place where you can attend school in connection with your work. Your progress may be slow, but you are in line. The young man or young woman at work in a shop or in a kitchen may master one or two studies at a time, which in time will fit him or her to enter college or a training school for some of the higher professions. A young lady unable to complete a college course may become a trained nurse or a secretary or enter one of the many other places which offer opportunity for continuous advancement. A young man who cannot take a degree in college, may still work his way into one of the mechanical arts where increased experience with diligent study will be a continuous promise of advancement. The demand in the Lord's work, as in the work of the world, is for trained workers. There is always a call and an opportunity for a mind and a hand that is trained to think and do. The youth who improves every opportunity of the present, no matter how small it may be, will in a few years from now find him-

self far up the line toward the gateway of success. Begin now. Get into line. When once there let nothing tempt you to step out.—C. C. Nicola, in "The Medical Missionary."

THE OPENING OF UNION COLLEGE.

The fall term at Union College begins Wednesday, Sept. 12. Students should if possible be present a day or two before in order to be settled, ready for the opening. Rooms should be engaged in advance, of the Preceptress, Mrs. C. C. Lewis, College View, Nebr. Strangers should bring testimonials that they meet the requirements under "Who admitted," page 12 of the calendar.

Good crops and general prosperity, increased interest at the camp meetings, and an extensive and favorable correspondence,—all indicate a large attendance. Let those who have been halting in their purpose, now decide to come. If you put it off, you may never get the education you need for life's duties. Thousands regret their neglect to obtain a good education. Nobody is sorry for a single month spent in school. Remember that we offer regular preparatory, academic, and college courses, also ministerial, normal, commercial and medical preparatory courses. German, Danish, and Swedish departments. Conservatory of music. Catalogue of information free on request. Correspondence invited. Address the President, C. C. Lewis, College View, Nebr.

MUSIC, WHAT IT IS AND WHY IT IS

(Continued)

How often we have heard different ones say when listening to a piece of music, "It has no tune." A piece of music without melody or tune would be a piece of music *minus the music*. Good melody is one of the most important essentials of music.

But this melody which is so necessary

does not always need to be of the type that would appeal to many listeners. Many people do not recognize the melody in a Schubert song, a place of all places where melody in its purest and truest form is bubbling over continually. These same persons would find no melody in the grandest of our hymn-tunes. In fact they might not find melody until they came across the type that partakes of the qualities of the dance tune; strong unbalanced rhythm, lively, gay and with a liberal dose of sixteenth and thirty-second notes.

Good melody is expressive, sometimes tender, sometimes happy, in short, expressive of all the different shades of feeling common to music.

The truest and purest style of melody is the sustained, the soulful; that which touches our feelings in the most tender way, that which appeals to us, not by its sensuous charm, but by that something which cannot be defined but which can be felt.

Anyone can pass safe judgment on a piece of music (after hearing it a sufficient number of times if it be elaborate or above the musical understanding of the listener) by answering the questions, "Does it give more than mere aural pleasure? Does its melody, harmony and rhythm appeal to our feelings instead of our sense of feeling alone?"

All the masterpieces in music have stood this test. They have that something within them which is *simply music* in its truest meaning. Such music unfolds more of its inner beauties at each hearing. It may not at first show its full beauty, but by repeated hearing it will unfold more and more.

In contrast to good music there is the light, sensuous, sweet-pretty music which allures by its noise or its strong rhythmic tune which is deficient in good melody and harmony. This class attracts at first sight, but we tire of it at repeated hearings. Hence the entire output of popular music changes every year or

two. This distinction has applied to good music vs. popular music as far back as we have any definite knowledge of music as an art.

One thing (thing that we should remember is that we are apt to think what we have heard repeatedly, that which by long usage has become dear to us, is the very best. And we sometimes regard anything new as bad or not so good, when if we asked ourselves why we would be compelled to say because it was new.

This reminds us of the early musical efforts in our own country. The early New Englanders opposed every effort to improve their crude Psalm-singing. One of their arguments against an attempt at improving was, "It is a new way, not as melodious as the old way," when the improvement itself was the old way. They had sung the hymn tunes so carelessly that they had lost their original form. Each one sang on his individual pitch, each one beginning and ending according to his own taste. They were trying to sing with "expression." It is not known whether they had "Singing Evangelists" to help them into such a condition of musical chaos; it is very likely they did have. It was said a listener could not tell what they were trying to sing, yet they thought a change would be sacrilegious.

This same principle is found to-day where the old hymns, the new ones of worth, and the best of the entire collection are neglected; the congregation singing a few of the hymns but more of the light songs until they look with ill-favor on any others which might be new to them. Also many of the hymns were sung so badly out of time that they could hardly be recognized. All will agree that we should use the best hymns, but there is great difference in opinion over what is best. Good poetry, full of deep meaning, of stately meter, wedded to music of like character is far more fitting for divine worship than the op-

posite type. If singing in divine worship was regarded less as a form and more as a worship itself, congregations would be more choice in their use of hymns and songs, and when we regard it this way we will sing more earnestly and carefully, with the spirit and with the understanding. When we do this we will want the best, nothing else will satisfy us.

THE GENERAL CULTURE COURSE

"As a man thinketh so is he." The books we read have a tremendous effect upon our thinking and upon our characters. The mind is the best possession we have and we should use the greatest care in its use. "The young are in great danger. Great evil results from their light reading."—*Test., Vol. 2, p. 236.* "If you should read with the one object in view to improve the mind, and should read only as much as the mind can comprehend and digest, and would patiently persevere in such a course of reading, good results would be accomplished."—*Test., Vol. 3, p. 465.* And we have been directed especially to the "treasures in the Word of God, in the records of noble lives."—*Education, p. 269.*

The General Culture Course of reading for our young people has been instituted by the Central Union Conference Young People's Society for the purpose of helping young people in the choice of good reading and to assist them in reading to a definite purpose.

The course this year will consist of three books, to be read in the order named, "Life of Elder Joseph Bates," "Life Sketches of James White and Mrs. Ellen G. White," and "The Great Second Advent Movement," by Elder J. N. Loughborough. The cost of these books will be 35 cts., \$1.25 and \$1.50 respectively. "An investment in knowledge," said Franklin, "pays the best interest."

The outline of the course will commence in the Oct. 1st. issue of the Edu-

CATIONAL MESSENGER, (50 cts. per year) and will continue eight months.

All who desire to take up the course should send in their names for enrollment at once to this office. The MESSENGER and the books desired can be ordered at the same time. No tuition for the work is charged.

At the close of each book, examinations will be sent out and all who do satisfactory work in reading the three books will be granted a certificate by this Society.

Our success, we are often told, depends on our improvement of opportunities. Here is an opportunity to gain some interesting and useful information, and to become better grounded in the Third Angel's Message. What do you think Jesus and the angels are most interested in today? Is it not the progress of this Message,—the finishing of the mystery of God? Here is an opportunity, young people. Do not let it slip. Address Central Union Conf. Y. P. S. S. D. A., College View, Nebr.

Eld. John Isaac is to teach German the coming year at Walla Walla College.

There is promise of a large attendance at Union College this fall, judging from the correspondence and the inquiries at camp meetings. Surely all our young people should arouse themselves to the needs of this present time and gain a preparation for service in God's cause.

The Union College Press is working busily on the revised edition of Prof. Kern's "Studies in Gospel History." This will be forty-five lessons on the life of Christ, arranged for written answers. The book will contain about 350 pages, will be bound in cloth, printed on calendered paper, and illustrated with reproductions of about twenty famous paintings of events in Christ's life. The price of the book is seventy-five cents, postpaid. Order of the Union College Press, College View, Nebr.

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

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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 opens September 11, 1906.

Mr. Otto John, of Mexico City, Mexico, arrived last week to attend college and work in the printing office.

Dr. W. A. George and wife have gone to the Coast, to attend the Medical Convention which is being held there.

C. S. Foss has been asked to accept the position as head nurse at the Sanitarium in Peoria, Ill., so will leave for that place this week.

Mr. E. R. Morlan who has been assisting with the Sanitarium work this summer, leaves the first of September for his home at Stuart, Iowa, to continue his school work.

Miss Mamie Koenig, who was compelled to give up her nurses' course at the Des Moines Sanitarium on account of the illness of her mother, is now registered at the Nebraska Sanitarium, having brought her mother here for treatment.

Lottie and Gertie Talmadge are spending their vacation at Alexander, Nebr.

Miss Kate French is nursing in Beatrice, Nebr., and Miss Carrie George in Lincoln.

J. C. Anderson is to act as principal of schools at Lorraine, Kansas, this coming school year.

Miss Nellie Jenkins has been called to her home at Cambridge, Nebr, because of the illness of her sister.

F. B. Juhl, who has been acting as engineer for Union College for some time, has gone to Lincoln, N. D.

L. C. Christofferson and wife were at the Kansas camp meeting. They had charge of the Sanitarium tent on the grounds.

Chas. Skinner, head nurse of the Gents' Bath at the Nebraska Sanitarium, visited this week, with his father at Newton, Ia., and also spent a day at the Des Moines Sanitarium. III

Misses Roberta and Elsie Andrews are looking after their landed interests in New Mexico. Gordon Andrews recently went to the same place with a carload of stock and things.

R. T. Baer writes from Belle Fourche, S. D., that they are having good results from the series of tent meetings being held there. Some have already begun to keep the Sabbath, and the workers hope to raise up a church there.

Mr. Cush Sparks and Miss Anna Erickson were married in College View, Aug 15, and left the same day for Colorado. Their baggage followed them the next day, and their friends, the printers, saw to it that it was properly labeled.

Carrie Wilson, of Woodburn, Ia., in sending her subscription to the MESSENGER says: "Since leaving Union College I have been teaching public school. It is a great pleasure to think of the time spent in College, and to find so many familiar names in your news items.

Mrs. C. C. Lewis recently spent a few days with relatives in Kansas.

Miss Winifred M. Peebles is taking a little vacation at Ames, Nebr.

Clarence Allen recently returned from a trip to Western Nebraska.

N. B. Emerson, Business Manager of the College, recently spent a few days in Topeka.

Vincent Thomas has arrived in College View and will attend College here this winter.

J. A. Westermeyer was at the Kansas camp meeting. He expects to be in Union College again next year.

We have received the sad news that Prof. and Mrs. B. J. Wilkinson, of Washington, D. C., buried their little one a few days ago.

Miss Lizzie Segebartt was in College View for a few days recently en route for her claim near Minatare., Nebr., where she is to have a house built.

Some new desks and office fixtures in the commercial department of the College make it possible to carry on the actual business forms in banking, etc., this year.

M. B. Jenkins had the misfortune to fall from a building on which he was working. The staging broke, and he dropped to the ground about twenty feet below. After several days spent in bed he is able to be about. No bones were broken.

The College View Young People's Society has spent a profitable summer. A young ladies' band of personal workers, numbering twenty-three, and a young gentlemen's band, numbering fifteen have held weekly meetings through the summer months. The Sabbath afternoon meetings have been carefully planned for and a good attendance shows a good degree of interest. Several lines of missionary work have been carried on and more are being developed.

Prof. M. E. Kern went to Elk Point, S. Dak., last week.

Clem Benson attended the Boulder camp meeting last week.

Prof. and Mrs. M. D. Mattson have just returned from the Beatrice camp meeting.

Miss Olive Boutelle has lately arrived at South Hall. She expects to remain to attend school.

Elder A. R. Ogden was elected vice president of the Kansas Conference at the recent camp meeting.

A. S. Bringle and wife were at the Kansas camp meeting. Bro. Bringle is a minister in that conference.

Miss Ethel Benson writes us from Battle Creek, Mich., that on account of the illness of her mother, she will not be able to return for some time yet to resume her course in the Nebraska Sanitarium.

Miss Emile Lull was called home two weeks ago because of the sudden death of her father. She had planned to teach church school this coming year, but will return to the Nebraska Sanitarium and act as matron of the ladies' bath room.

Dr. Max T. Smith, a member of the class of '02, graduated this spring from the Jefferson Medical College of Philadelphia. He secured an early appointment in the German Hospital of Philadelphia, and will return to that city soon to commence his hospital term.

"The Story of the Convention" tells of the doings of the late Educational Convention held at College View, Nebr. It contains the courses of study outlined, lists of textbooks recommended, and much other valuable matter for all interested in the education of our children and young people. Send ten cents to the Union College Press, College View, Nebr., and a copy will be sent to you postpaid.

Bruce Shaw is working in Denver, Colo.

Miss Beatrice Baharian is visiting Miss Matilda Erickson at Harlan, Iowa.

Miss Opal Carner left for her home at Iola, Kansas, for a few weeks' vacation.

Miss Della Potter, of the International, is taking a vacation at her old home in Minnesota.

Miss Frankie Stout, of Bird City, Kansas, arrived recently, to take up the nurses' course.

Miss Maggie Ogden is now working in the Wichita Sanitarium, where she will complete her course.

Gertie Grant, Callie Brown, and many other familiar Union College students, were at the Kansas camp meeting.

Miss Mary Anderson is visiting at Wolbach, Nebraska, after which she will connect with the work at Omaha.

Miss Lou Trease has resumed her duties at the Nebraska Sanitarium, after a short visit to the Missouri camp meeting.

Miss Aural Jordan, of Sutherland, Ia., writes: "I am glad there are only a few days more till I will be back at Old Union."

Mrs. M. E. Kern writes from Minnesota, where she is visiting, that about four students will return to College with her.

Will Nelson spent some time in South Dakota lately, visiting his old home. He has left College View for his work in Walla Walla, Wash.

Mrs. Ura Spring is with her husband, Elder L. A. Spring, at Loveland, Colo. Miss Ruth Knudson is doing Bible work in the same company.

Frank and George Nelson returned Aug. 14 from an extended visit in California. George continues his work as typesetter at the International Publishing House.

Is there a cross on the wrapper of your paper? If so, please renew your subscription.

Lora G. Smith is spending her vacation at home. She expects to return to Union College this fall.

Eld. C. R. Kite has been chosen as principal of the College View church school for the coming year. School begins Monday, Sept. 10.

"Addresses for Young People," by Prof. C. C. Lewis is an excellent book to put in church school libraries. \$1.00 postpaid. Order of the Union College Press.

YOUNG PEOPLE'S WORK AT THE MISSOURI CAMP MEETINGS

"It is more blessed to give than to receive." We have planned this year that our young people shall not only receive a blessing at our camp meetings, but

shall go home better prepared to engage in the Lord's work. In Missouri, three meetings were held for the special consideration of the young people's work, besides a general meeting for all in which the importance of the young people's work was considered. Reports were given by young people concerning the progress of the work and the conditions of the young people in all the churches and companies represented at the camp meeting. Miss Nora Hough, the educational secretary, is taking hold of this work vigorously for the youth in Missouri, and I feel sure a good work has begun there for our young people. "We have an army of youth to-day who can do much, if properly directed and encouraged."

There is a great missionary movement on our hands, and the energy and enthusiasm of our young people should be focused upon it.

M. E. K.

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