

# THE EDUCATIONAL MESSENGER

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## The Educational Messenger

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"WHAT shall we have therefore?" "What is there in it?" "What credit will I get?" These are the questions selfish, greedy minds are continually asking when there is any duty to be performed, any opportunity for service offered.

WELL, if you must know, we will tell you that there are some things in it you do not see,—things more valuable to you even, if you could but know, than the sordid rewards you want to see before you will act.

THERE is opportunity in it, opportunity to do good, to serve your fellow men; and the Good Book says, "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."

THERE is character in it. By the way you meet it you show what you are made of. And this is more important to you than any reward you might receive—if you are made of good material. But if your character is built of wood, hay and stubble, an opportunity to exhibit it will do little good, unless it serves to reveal to you the worthlessness of the material with which you are building and leads you to replace such material with gold, silver, and solid rock.

FINALLY, there is reward in it. The man who labors unselfishly for the best interest of his employer will never lack employment, and will always command good wages. The one who asks, "What is there in it?" Who says he will not work unless he can get so much, who drops his tools at the stroke of the clock, will often be without employment, and will not get the

best wages when he has employment, because he is not worth it.

THE law of compensation holds throughout the universe. Honest labor, genuine worth, will receive a just recompense of reward.

THE following bit of advice from a normal school principal to a former pupil seems to us devoid of principle. Evidently the one who gives it looks upon churches as social affairs designed to give standing in the community. We should be ashamed to join a church for such reasons:—

"I think it is a good thing for a young man, especially if he aspires to be principal of schools, to affiliate with one of the regular churches, no matter which one. I also think it a good idea for him to join some of the secret societies,—odd fellows, masons, woodmen, workmen, or some other public organization where he may meet the men of the town."

## The Winter Term at Union College

THE winter term at Union College begins Wednesday, Dec. 2. No one should wait until that time, however, if he can possibly come earlier. We have so many classes that we can usually find profitable work adapted to the needs of each student no matter at what time he enters. But there are a few subjects in which classes begin work, and in these, of course, there is an advantage in entering at the beginning of the winter term. The classes which begin Dec. 2 are the following: bookkeeping, logic, English composition (12th grade), analytic geometry, public speaking, physiology, business correspondence, school management, penmanship, Danish-Norwegian N. T. epistles, and Swedish N. T. epistles.

There is plenty of room for ladies in South Hall, and owing to changes there is room for a few gentlemen in East Hall and College Hall. When these rooms are filled the college will provide good rooms in the village. For further particulars address the president, C. C. Lewis, College View, Nebr.

## Foreign Missionary Work at Home.

MANY are zealous to give for foreign missionary work in distant lands, and this is well. But while we lift up our eyes upon the distant fields, let us not lose sight of the opportunities nigh at hand.



Here, for example, are five Korean boys, or young men, who have been in the United States about a year, and who desire to attend school at Union College the coming year. They know something about our work and are favorably impressed. They have only a little means which they have earned during the summer. We laid their case before the students at chapel exercises recently, and several volunteers offered to teach them in different subjects; hence their tuition is provided for. We shall now try to secure places for them to work for their board, or rooms where they may board themselves.

Speaking of these young men, Prof. Kern writes: "It would really be a grand thing if we could get one or more of these boys converted to the truth and send them back to assist in the work in Korea. A Korean laborer who knows something of America and American ways would be quite a help in the crisis which is just now in progress."

If any of our readers would feel it a privilege to assist us in schooling these boys, let them write to the editor of the MESSENGER, at College View, Nebraska.

### Elder Shultz's Visit

At the close of the Nebraska camp-meeting, Elder H. Shultz came to College View to attend the annual meeting of the International Publishing Association, but remained only two days, as he wished to visit relatives in other places. Before leaving, however, he promised to stop in College View on his return trip.

After spending a few weeks away, he was again with us. On Friday evening, October 2, he spoke for a short time to the German brethren and students who met in the German chapel, on the Origin and Significance of the Lord's Supper and continued his talk at the regular ten o'clock meeting Sabbath forenoon. In the afternoon the ordinances were celebrated and Elder Shultz assisted Elder Grauer in the service. Special meetings were held with the German students each evening until he departed on Thursday. They felt greatly benefited by his words of hope and courage and determined anew to be faithful workers. The annual business meeting of the German church was held on Tuesday evening, and at this time Elder Shultz ordained Brother Philip Glantz to the office of deacon for the German church of this place.

The whole school was much pleased to be privileged to hear a few words from him at the regular chapel hour, Thursday morning. Many good thoughts were placed in the student's minds to stay, the main point in his remarks being that of the burden of this "last closing message" resting upon the shoulders of the young people of to-day; for they must help in finishing the work in this generation.

He said in substance to the students: "You are here to have the teachers help you to develop what is already in you. The principal wisdom comes from

God. Then each one should go to the source of wisdom. Are you doing that? God is able to help you solve every problem. You need more than human wisdom. When you learn that, it will be a wonderful help in school. Those who get hold of the real love of God will prosper in their studies. Moses had the advantage of all the learning of Egypt, but that was not enough. He needed to forsake the throne of Egypt to commence with God in the wilderness. Carry a small Bible in your pocket. Take it out in spare moments and read a few verses. Then close the book and think about what you have read. The time of ease is past. The time of toil and suffering is on. Christ left every one something to do. If you do that work you will be glad to meet Him when He comes."

## General Articles

### A Peep at the Industries of Union College

ALTA WORDELL

(Continued)

#### HYDROTHERAPY

It is indeed inspiring to visit the young women's hydrotherapy class. As I sat in the classroom and listened to the instruction, I was impressed with the practicability of this class. The lesson that day was on the theory of giving packs and rubs. The class was also considering the purchase of thermometers for taking temperature. After class the instructor, Miss Louise Scholz, gave me an outline of the work to be covered this year. The course will continue through the entire year now, whereas in the past it has covered only three months. The first term the theory of giving treatments is taken up. How to determine the treatments needed from the symptoms in a case, what treatments to give in certain cases, and how to give them, how to protect an infectious disease, how to fumigate, how to give the Swedish massage, and a number of other matters of equal interest, will be studied. The enthusiasm of the class pleased me much. This is just the work needed by those who wish to go as missionaries, but cannot spend the time to take a full nurse's course. A treatment room has been provided in South Hall this year, in charge of the hydrotherapy instructor, who is aided by the members of the class. Thus they are able to get much practical experience in giving treatments. The winter and spring terms of class work will be especially devoted to giving treatments.

Dr. A. G. Larson has a similar class for young men. The two classes number 39 members.

#### SEWING AND DRESSMAKING

I very much enjoyed my visit to the sewing and dressmaking classes. A room in South Hall is fitted



up for this work. There are twenty-three enrolled in the two classes. These do not all meet at one time, but on different days. Each member of the sewing class has a "year book" in which she keeps samples of work done. I was given the privilege of looking at one of these. In it I found samples of different kinds of stitches, hemming, matching stripes, darning, patching, felling, etc. I was told by the instructor that the next work to be taken up by the class would be a French hem on damask. The class were already putting the knowledge gained to practical use, by hemming a number of table cloths for South Hall.

Several members of the dressmaking class were present at the time of my visit. Some custom work is being done by this class under the direction of the instructor. The class does not all attend at one hour, but at such times as their help is needed most, or when their other work allows. One young lady at the time of my visit was working on a tailored jacket, others on other garments. The instruction received here is thoroughly practical because experience is gained in work done for actual customers. The classes are conducted by Miss Olive Connelly, of Kansas City, Mo.

#### COOKING AND DOMESTIC SCIENCE

Recently I took a peep at the class in cooking and domestic science. It is composed entirely of girls, although boys have been members of some of the past classes. The girls were making pies the day I visited them. Some made one kind, some another. We all have no doubt felt the ban that has been put on pies because of their unhealthfulness, but I was told by this enthusiastic class that they could be made so as to be perfectly wholesome. The cooking is done in the kitchen of South Hall, under the direction of the matron and cook, and the foods are prepared as they would be in the home. The theory of house-keeping is taught two days in a week. On these days the matron instructs the class in the principles of making and caring for the home, and gives instruction which especially prepares the girls to fill places of trust in our educational institutions.

*(To be Continued)*

### Our Work in Hastings

A. T. ROBINSON

I DESIRE to have a little heart-to-heart talk with you about our work in Hastings. In April 1907, the plan was first suggested of moving our conference headquarters from College View and establishing a new center farther west and nearer the center of the state. This plan was suggested to our churches and met with the unqualified approval of our people throughout the conference.

June 5, 1907, Brother Hahn and the writer staked out the grounds for the conference storehouse and be-

gan the excavating. During the summer and autumn the conference office building was erected, and the writer completed a residence on the lot adjoining. Since that time Brethren Joseph Roy and O. E. Jones have completed houses a few blocks farther east. About the middle of November last, work was begun on the Hastings Sanitarium. In about three weeks this building will be completed, which is pronounced one of the neatest and most substantial buildings in the city.

Through the influence of the Commercial Club and prominent business men of Hastings, we secured the finest location in the city, and the improvements we have made call forth much favorable comment on the part of the press and leading citizens.

A few months before we began building operations here, while Bible work was begun, there was not a Seventh-day Adventist in the city. Our church membership is now fifty. Until one week before the camp-meeting, we packed ourselves into one of the rooms in the basement of the conference building. From forty to fifty is all that can possibly be crowded into these quarters. Week before last over one hundred attended our Sabbath services. We would have been compelled to meet out of doors except for the fact that Elder J. H. Kraft is conducting a tent meeting in the east part of the city, where we will meet for a few weeks.

Recognizing this situation, the Nebraska Conference assembled on the Hastings camp-ground passed the following action:—

*Whereas*, The increasing number of Sabbath-keepers in Hastings demands that a place of worship, and a building for school purposes be provided for at once, and—

*Whereas*, On account of the location of this church at conference headquarters, where frequent general meetings will be held, and where the church will be constantly increasing in size without a doubt, it could hardly be expected that the present members of the Hastings church could alone finance the building of such a building or buildings as would be needed,

*We Recommend*, That our people in the Nebraska Conference look favorably upon the building of a church at this place, and that the conference committee and the executive board of the Hastings church be a committee to take immediate steps towards the erection of such a building to be used for church and school purposes this winter, and that they present such plans and appeals for help to the conference as they shall deem necessary.

Two meetings of the resident members of the conference committee and the Hastings church executive board have been held, and it has been decided to erect a frame church building, 36x60 feet, with a ten-foot basement for Sabbath-school purposes, and in which the church-school can be conducted until the



church becomes strong enough to erect a separate school building outside the city limits.

I desire to draw your kindly attention to some of the reasons which are the basis of an appeal to our people throughout the Nebraska Conference to help us in this our time of need.

FIRST. It was a principle among God's people anciently that when one tribe got into a difficult position all the other tribes came to its assistance.

SECOND. As was recognized by the conference in its action, this is a public center of our work, and the interests of the conference demand a house of worship at this place larger than the present membership of the church demands or could possibly build.

THIRD. It has been so long since an appeal has been made for our people to assist in any local enterprise in the Nebraska Conference that we believe it will be a pleasure for each one—every member of each family—to have some share in this advance move to erect a house for the Lord at our new conference headquarters.

Our aim is to send this letter and pledge blank to every family in the conference. May we not expect at least a small donation from each member of the family? While ready cash will be greatly appreciated, yet money pledged for this enterprise and paid on or before April 1, 1909, can be used to good advantage. Please fill out and return the appended blank to M. E. Ellis, 905 N. California Ave., Hastings, Nebraska, or if you prefer, hand it to your church clerk to be forwarded.

### I Can't

THE I can't boy is about the sickliest, mushiest one of all. He ought to have been baked a few hours longer. He has a very aggravated case of curvature of the spine; that is, his spine is always curving backward in a desperate attempt to find the soft side of a Morris chair. What he needs is a change of diet. He ought to be boarded for about a week with a board, say one inch thick, three inches wide and three feet long. This kind of diet thoroughly clears the system of all microbes antagonistic to progress, and so wonderfully stimulates the memory that "I can" stands big in the vocabulary of the person treated.

Of course, a great many boys are not wholly responsible for their attitude toward things that should be done.

As a boy, the parents thought little Johnny was about the sweetest, brightest bunch of loveliness that ever came down the pike—and that is the ideal way to look upon one's child, because that kind of phosphate sprinkled liberally upon him is what makes him grow and wax strong—but they made an awful mistake when they decided that "tootsey wootsey" was too cute to ever help himself. There is nothing, if you will permit the paradoxical expression, so lovingly, cruel as doing for a child what he could and should

do for himself, thus instilling into his mind and action the deadening "I can't." An inheritance like that is infinitely worse than a legacy of a poor farm covered to the third rail in the fence with a never sleeping mortgage.

However, a person can change this attitude into one of irresistible positiveness, and it is imperative that he do so if he wishes to be successful and enjoy that which is the birthright of every individual—a happy and useful existence.

The boy who has been helped into the "I can't" condition and who goes forth into the world without making a change, will find that people are still willing to help him—down the front steps.

The young man who expects pay for what he cannot do, or thinks he cannot do (it amounts to the same thing—inaction) is attempting to work the bunco game; he is a non-producer and is trying to get something for nothing.

"I can't" anchors one to incompetence. If you feel that you must give expression to your temporary inability to do a thing say, "I am not able to do it now." That means that you are going to spit on your hands and get a jiu jitsu hold on it later.

"I can't" is an expression of the weakness finite. "I can" is rooted in the infinite which sustains your true self, and if you will persistently hold to that mental attitude, all seeming obstacles will fade away as quickly as an ice cream soda before a thirsty boy in June.

It will take some little time and will-power to eradicate a habit of thought, expression and action that has become so much a part of your life, but you can do it, and experience the exquisite thrill of knowing that you are a factor in increasing your own and the world's happiness.—E. D. Snow in *The Business Educator*.

### The Bible

THIS book contains: the mind of God, the state of man, the way of salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions immutable. Read it to be wise, believe it to be safe, practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here paradise is restored, heaven is opened, and the gates of hell disclosed.

Christ is the grand Spirit, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.—Rev. W. M. Anderson.



## Brief Story of Five Good and Five Evil Women

MRS. M. H. MOORE

(Concluded)

To turn from these lovely characters to consider those that are the reverse is such a shock to our moral sense that we are thankful that the Lord has allowed so few to be recorded in Holy Writ. Since the womanly nature in perfection is or should be the perfection of Christian graces, so the same nature perverted sinks so low, becomes so abhorrent, that God can find no fitter symbol of sin, or an apostate church, than a wicked woman.

If we name Jezebel, that devotee of Baal, who ruled her husband and led the whole kingdom of Israel into idolatry, we name a character that has stood for perverted womanhood through all the centuries.

Ambitions of power, stained with blood, steeped in licentious idolatry, she hesitated at no deed of violence to accomplish her purposes. Her violent and revolting death seems but an act of justice, for in the portion of Jezreel shall the dogs lick blood of Jezebel and even the sins of her husband were laid to her charge, for it is said of him that he "sold himself to work for wickedness, whom Jezebel his wife stirred up." What a contrast to those holy women of old whose deeds follow the apostle's injunction to provoke to love and good works.

When Nehemiah sought to restore and reform Jerusalem, among his enemies we find the prophetess Noadiah—a false prophetess who sought to put him in fear who spoke not the word of God, but prophesied out of her own heart, as Ezekiel said. Contrast this false prophetess with Deborah, the honored and noble judge of Israel, and see which should be our example.

The princess of Egypt, the daughter of Pharaoh, not mentioned by name, who led King Solomon's heart astray after strange gods, is a perfect contrast to the sweet Ruth, who left her false gods and took Jehovah to be her God forever. If the fair Egyptian had only cast in her lot with the true worshipers of God, King Solomon might have remained true and ten tribes would not have left their allegiance.

The remaining portraits in our gallery of unholy women are Athaliah, who seized the kingdom of Judah and reigned a brief period, and Herodias, infamous and blood stained.

Athaliah, a daughter of Ahab, followed the precedent set her by Jezebel, and used blood, murder and intrigue to clear her way by preserving the life of one whom she sought to slay, and when his purposes were ripe, her wicked life went out in blood and violence, without one to mourn for her.

The story of Herodias is too well known to need repeating here, and the portrait is too repulsive to be looked upon except as a warning against the indulgence of lust and passion. The granddaughter of Herod the Great, who slew the babes of Bethlehem,

and sister of Herod Agrippa, who slew James and arrogated divine honors to himself, in her case an evil heredity had its fullest development.

The only use we can make of such a character is to place it as a contrast or a foil to set off the beauty and loveliness of the character of that princess of the royal house of David whose portrait we have already studied, the pure and beautiful virgin Mary, royal in her motherhood of Immanuel.

"By beholding we become changed," so let us study the beautiful characters and emulate their virtues. As the ancient Greeks surrounded their expected mothers with the most exquisite works of art, and thus produced the perfection of physical beauty, so let us study the perfection of characters shown in the Word of God until our sons and daughters are corner stones polished after the similitude of a palace and as living stones are built into a temple of God.

## Wu Ting Fang's Rules of Life

FIRST—I have given up my breakfast, taking two meals a day, lunch and dinner.

SECOND—Abstain from all flesh food. My diet is rice, or, when I go out to dinner, whole wheat bread, fresh vegetables, nuts and fruits.

THIRD—To avoid coffee, cocoa, tea, liquors, condiments, and all rich foods.

FOURTH—I have given up salt also, because it is found that salt makes one's bones stiff.

FIFTH—I masticate every mouthful of food thoroughly.

SIXTH—I don't drink at meals, but between meals, or one hour after meals.

SEVENTH—I practise deep breathing.

EIGHTH—I take moderate exercise.

—American Health.

## A Hero

ORREL L. GRAHAM

A HERO has been defined as "a man of distinguished valor or enterprise in danger, or fortitude in suffering." Heroism is the exhibition of an extraordinary degree of courage, firmness, or calmness, on occasions where others' courage and self control fail them. The time of crisis does not develop the hero, but it is then that the qualities which make a true hero are brought to view. When David went out to fight with Goliath, the courage and calmness which he manifested were the result of his previous training and of his connection with God. A person may take great risk of life for the sake of the worldly honor he will receive, while he will shrink from doing right if he is ridiculed. This is not heroism. He is a hero who will stand for the right in face of privation and death, who will stick to principle although all others are opposed to him. This is the kind of heroism that will stand the test. It is for this and this alone that the final reward will be given.



## Ordinance No.

AN ORDINANCE granting certain rights and privileges to the Nebraska Telephone Company, its successors and assigns, regulating the erection of poles and wires and protecting same in the Village of College View.

BE IT ORDAINED by the Chairman and Board of Trustees of the Village of College View:

SECTION 1. That the Nebraska Telephone Company, its successors and assigns be and hereby are granted right of way for the erection and maintenance of poles and wires and all the appurtenances thereto, for the purpose of transacting a general telephone and telegraph business through, over and upon the streets, alleys and public grounds of the Village of College View, provided that said Company shall at all times, when requested by the proper authorities, permit their poles and fixtures to be used for the purpose of placing and maintaining thereon, free of charge, any wires which may be necessary for the use of the police and fire departments of the Village of College View, and further provided that such poles and wires shall be erected so as not to interfere with ordinary travel through such streets and alleys.

SECTION 2. Whenever it shall be necessary for any person to move along or across any of said streets or alleys any vehicle or structure of such height or size as to interfere with any poles or wires so erected, the company using and operating such poles and wires shall, upon receiving twenty-four hours' notice served in writing upon their agent or manager at Lincoln, Nebraska, and upon receiving payment of the actual cost thereof, temporarily remove such poles and wires from such place as must necessarily be crossed by such vehicle or structure, and provided that this section shall not be construed to apply to circus or other parades upon the public streets or alleys.

SECTION 3. Any person who shall interfere with, cut, injure, remove, break or destroy any of the poles, wires, fixtures, instruments or other property of the said telephone company or its successors, shall be deemed guilty of a misdemeanor and on conviction thereof shall be fined in any sum not less than ten dollars nor more than one hundred dollars; and any person who shall paste, tack, or fasten on the poles or fixtures of said company, any sign, poster, advertisement or banner, shall be fined in any sum not less than five dollars nor more than fifty dollars.

SECTION 4. This ordinance shall take effect and be in force from and after its passage, approval and publication according to law.

Passed Nov. 3, 1908.

Approved Nov. 3, 1908.

G. W. SHAVER, Chairman.  
D. J. WEISS, Village Clerk.

## NOVELTY WORKS

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## Rest in the Lord

Ps. 37:7.

EMMA N. ANDERSON

LORD, let me rest in Thee  
In the springtime of my life  
When the bud of youth is blooming,  
And the spirit knows no strife.

In life's noontide let me linger  
By the cross of Calvary,  
May Thy presence then grow dearer  
While through faith I cling to thee.

When the eve of life is dawning  
And my locks are snowy white,  
Still uphold me by thy presence,  
As I dwell in thee, the light.

If the grave shall be my dwelling,  
And the spot shall lonely seem,  
Make it holy by thy presence,  
Let me rest in thee serene.

## C. E. MEANS

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### Church Directory.

PASTOR.—C. R. Kite.

ELDERS.—R. F. Andrews, J. S. Hart, F. F. Byington, Aug. Anderson.

DEACONS.—J. E. Kirk, District 1; J. J. Ames, Dist. 2; Wm. Asp, Dist. 3; D. K. Oxley, Dist. 4; J. A. Graham, Dist. 5; H. M. Spear, Dist. 6; Geo. Hoffman, Dist. 7; Scandinavian; C. A. Thorp and S. Sorenson.

DEACONESSES.—Mrs. J. E. Kirk, Dist. 1; Mrs. J. H. Allen, Dist. 2; Mrs. Alice Hart, Dist. 3; Mrs. E. A. Jenkins, Dist. 4; Mrs. J. A. Graham, Dist. 5; Mrs. Laura D. Kellogg, Dist. 6; Mary George, Dist. 7; Scandinavian, Mrs. C. A. Thorp, and Mrs. S. Sorenson.

CLERK, LIBRARIAN AND TREASURER.—Mrs. Libbie Collins.

ORGANIST.—Winnifred Collins.

CHORISTERS.—D. L. Crouse.

RELIGIOUS LIBERTY SECRETARY.—W. B. Schultz

TEMPERANCE DEPT. SEC.—Mrs. Alice Hart.

SABBATH SCHOOL SUPT.—F. F. Byington.

MISSIONARY VOLUNTEER PRES.—Alfred Adson.

JUNIOR DEPT. LEADER.—C. L. Benson.

CHAIRMAN CHURCH SCHOOL BOARD.—B. E. Huffman.

### German Church.

ELDER.—G. A. Grauer.

DEACON.—Frank Fast.

LIBRARIAN.—Rudolf Shopbach.

CLERK.—A. Schmidt.

STOP AND THINK; are you doing as Jesus would do when you go to the post office on the Sabbath? Is your example right?

We are glad to say that the College View church is planning to do its part in the Thanksgiving ingathering week. It is planned that every one will do something to make the plan a success.

The Sabbath morning service was well attended. Eld. H. R. Johnson gave an excellent discourse from the text, John 1: 4. The one impressive thought was that we should be putting away sin and putting on the Christ life.

YOUNG PEOPLE, ATTENTION. Have you enrolled for the reading course? It will be so helpful that you cannot afford to miss it. Speak to the pastor or Sr. Collins about it and they will see that you are properly enrolled. DON'T DELAY.

It is gratifying to know that our brethren are responding so well in the matter of paying the church expense. It takes quite a large sum to keep things running and it is hoped that any who have not yet paid the amount will do so at once either to the deacon in their district or to the church treasurer, Sr. Collins.

The church was almost entirely filled last Sabbath by an attentive audience of both young and old. Sr. Ida Pilquist, a missionary lately returned from China, spoke for about an hour on the home life among the Chinese. She was dressed in the national costume of the Chinese and began her talk by singing a song in that language. It is hard for the women of America to realize the terrible conditions prevalent in heathen lands. How thankful we ought to be for Christ and for Christianity which has made our lot such a happy one.

A new pump is being installed at the college power house.

OSCAR McNAY is visiting his mother and brother in College View.

MRS. H. E. MEYER has returned from a visit to different points in Kansas.

MRS. E. J. EMERSON of Kansas City, Mo., is visiting her son, N. B. Emerson, at the college.

MR. AND MRS. M. B. JENKINS announce the birth of a daughter, Bonetta Winifred, October 30.

MR. AND MRS. N. B. EMERSON have returned from a two weeks' visit at their old home in Topeka, Kansas.

JAMES JOHNSON, who is laboring in Omaha this year, spent a few days at his home in College View this week.

MRS. M. M. HARE, formerly Miss Hannah Kleinmeyer, of Stuart, Iowa, visited friends in College View last Sabbath and Sunday.

CUSH SPARKS, who has charge of the Nebraska Tract Society at Hastings, Nebraska, is spending a few days in College View in the interests of the conference work.

THE Adelpian Literary Society met October 3 and completed its organization. The following officers were elected: Alfred Peterson, president; Stella Bungor, secretary; Edith White, assistant secretary and treasurer; Chester Orr, sergeant-at-arms.

MRS. STEELE, who has an orphan's home in Chatanooga, Tenn., addressed the students in chapel Thursday morning. She was accompanied by two little orphan boys who sang songs, repeated scriptures, and other things for the benefit of the students.

In a letter, Miss Clara Krassin says, "I am enjoying home life to the fullest extent. Home seems sweeter after having been gone so long. But I often think of 'Old Union,' and really long to be there. I am planning quite strongly on being with you after Christmas if you still have room for me. I am taking music and harmony and find my time fully occupied."

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

## News and Notes.

MISS CELIA TICHENOR is at Plateau, New Mexico.

MRS. WM. DYMOND and daughter, Miss Maud, left last week for California.

F. H. BERGMAN spent Sabbath and Sunday at his home in St. Joseph, Mo.

MISS LENA HUNT is preceptress and teacher in Stuart Academy, Stuart, Iowa.

ELDER E. T. RUSSELL has returned from Kansas and will spend a few days in College View.

D. E. WELSH of Topeka, Kansas, is visiting at the home of his parents in College View.

MISS OLIVE PEARSON has entered upon the Nurses' course at the Wichita, Kansas, Sanitarium.

MR. HERBERT CAMPBELL of Berrien Springs, Mich., called on friends in College View last week.

MISS HATTIE BEARDSLEY is having a vacation in her school at Tekamah, Nebr., and is visiting at her home in College View.

MR. AND MRS. A. O. LUNDQUIST, of Barryton, Kansas, are expecting to enter Union College at the beginning of the winter term.

ALBERT GOUDE and C. L. Harvey have arrived in College View from the harvest fields of North Dakota, and have taken up work in the college.

MISS GENEVA ANDERSON is teaching a church-school at Bowdle, So. Dak. The school began November 12, and is held in a building which has been purchased by the church at that place.

MRS. MARY REED, of South Omaha, Nebraska, accompanied by her granddaughter, Miss Blanche Reed, has been visiting relatives in College View. Miss Reed was a student in Union College last year.

MISS NETTIE HARDIMAN, educational and young people's secretary of the North Missouri Conference, sends the following list of those who are teaching in the North Missouri Conference: Miss Phebe Stedman, St. Joseph; Miss Eloda Messimer, Hamilton; Miss Della Best, Gentry; Prof. T. J. Roach, Goldsberry; Miss Mary Allen, Goldsberry. She also asks that the MESSENGER be sent to Miss Myrtle Strobel, 813 Osage Avenue, Kansas City, Kansas.

MISS AGNES LEWIS is attending the State Teachers' Association and visiting at her home in College View.

MR. and MRS. WM. NETHERY are visiting at the home of their son, Tom, in College View. They are just returning from Watford, England, where they have been for several months, visiting their sons, Robert and Jay.

F. M. RASMUSSEN climbed to the top of a barn and canvassed a man who was painting the roof. The man said he did not want the book, but Brother Rasmussen held on with his canvass, and soon had his name on his order-book.

SALESMEN wanted to introduce our New Commercial and Statistical State Chart for office and general use. The work is congenial and profitable, the earnings being according to your ability. A thorough training is given before the work is started. Rand, McNally & Co., Chicago, Ill. 02

J. E. SHIVELY of Woodburn, Iowa, says: "To be sure I more than enjoy the MESSENGER, and do not want to miss a single number. I often think of 'Old Union College,' and the things I learned while there will always be dear to me. I never will forget the good instruction I received."

THE Swedish work in Des Moines is in a very encouraging condition. Seven persons have been baptized since the tent meetings began in the summer. Elder Rosenwold is working hard, but is unable to answer all the calls that come to him for help from the people of that tongue.—Northern Union Reeper.

THE following decision of the Supreme Court of Nebraska will be of interest to all who are watching developments in regard to restrictions of religious liberty in this country. "The Supreme Court upholds the refusal of the District Court of Douglas county to grant writs of habeas corpus to John Ryan, an Omaha cigar dealer, and Jacob Caldwell, an Omaha barber, for keeping open on Sunday. This means state wide enforcement of the Sunday law which calls for the closing of all business."

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