

...The...

# Educational Messenger

An Exponent of the Theory and Practice of Christian Education

Vol. I

COLLEGE VIEW, NEB., FEB. 1, 1905

No. 3

## The Son of God Goes Forth to War

The Son of God goes forth to war,  
A kingly crown to gain;  
His blood-red banner streams afar:  
Who follows in His train.  
Who best can drink his cup of woe,  
Triumphant over pain,  
Who, patient, bears his cross below,  
He follows in His train.

The martyr first, whose eagle eye  
Could pierce beyond the grave,  
Who saw his Master in the sky,  
And called on Him to save:  
Like Him, with pardon on his tongue  
In midst of mortal pain,  
He prayed for them that did the wrong:  
Who follows in his train?

A glorious band, the chosen few  
On whom the Spirit came, [knew,  
Twelve valiant saints, their hope they  
And mocked the cross and flame:  
They met the tyrant's brandished steel,  
The lion's gory mane;  
They bowed their necks the death to feel:  
Who follows in their train?

A noble army, men and boys,  
The matron and the maid,  
Around the Saviour's throne rejoice,  
In robes of white arrayed:  
They climbed the steep ascent of heav'n  
Through peril, toil and pain:  
O God, to us may grace be given  
To follow in their train.—*Selected.*

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

SCHOOL DISCIPLINE. — II

D. E. HUFFMAN

The writer was once a pupil in school. The teacher "ruled(?) by love." She was for months to stop our note writing.

When arraigned before her tendered tribunal, we stoutly denied all charges until proven guilty. Then we confessed meekly, and, with downcountenances, say we were sorry and done so wickedly, and grieved the teacher. We feigned to have forgotten she had loved us to excuse, in our falsehoods. Then, upon assurances that we were forgiven for this we vowed unfailing fidelity for the future time, and promised to help the teacher out (we knew she needed our good influence on the rest of the school. Then, before we were out of sight, we began delivering the notes which were in our pockets while we were confessing. We did not learn the evil; but, on the contrary, she became so popular, in spite of prayer in spite of tears, in spite of the teacher's counsel and our promises that the little ones who could not read or write, asked us to read and write their notes for them.

Finally, to shorten a long story, mother told the secret. She said nothing to the teacher, and but few words to me. I asked no questions, and I told her

no lies. She didn't solicit any of my help in governing her household, for she didn't need it. It wasn't necessary to promise anything for the future; mother was dealing with the present: and, with a twig from that memorable cherry tree, she gracefully combined both the past and future with the momentous present. I was soundly converted on the subject of note-writing. And, strange as it may seem, I voluntarily burned the notes I had on hand, and hadn't the least desire to read or write another. My mother *ruled* by love, and her love was effectual because applied to fit the case.

The wisdom that is from above is *first* pure, then peaceable.

I didn't get mad, because getting mad would not have helped my cause. It was useless to make up a pitiful story, because nobody would sympathize. I was in the wrong, and I knew that the less there was said the better for me. The only way left for me was "do right." I changed my old motto,—"*Keep it unknown,*" for the right one,—"*Keep it undone.*" and all was well.

The Home Improvement Courses commence February 15.

Procure your books for the Home Improvement Courses and write to the proper person at once enrolling your name for the work.

THE SABBATH SCHOOL TEACHER'S  
LIFE AND WORK

MRS. BELLE EMERSON

Sabbath school teachers, in fact all Christian workers, should see to it that their life is in harmony with their profession. The following incident fully confirms this to my mind.

A converted cowboy gave this very sensible idea of a Christian's life: "Lots of folks that would really like to do right, think that servin' the Lord means shoutin' themselves hoarse praisin' His name. Now I'll tell you how I look at that. I'm workin' here for Jim. Now if I'd sit around the house here, tellin' what a good fellow Jim is, and singin' songs to him, I'd be doin' just like what lots of Christians do; but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, and not sufferin' for water and feed, or being off the range and branded by cattle-thieves, then I'm servin' Jim as he wants to be served."

"Such hard work" says one. Yes, it does require hard work to rightly look after the flock, the innocent flock.

But one is not a true teacher who does not aim to succeed, and to succeed means to come in touch with the life of the pupil. To illustrate: One who has visited the glass works told of one of the processes which is, to my mind, a striking illustration of God's great love in coming as man to us. It seems that one man is constantly employed to mould the clay into great pots, into which the mixture of which the glass is made is poured to be heated in the furnace.

The moulding is all done by hand. While watching the workman, he was asked why he did not use some tool. "There is no tool that can do this work," he said, "We've tried any number, but somehow it needs human touch, and it costs—wait a bit and I will show ye."

In a few moments he washed his hands and showed that the palms were blistered and bleeding. "But that must pain you." "Many's the night I lie awake from the pain, but there's no other way

What an illustration of that way by which salvation can alone come to sinners! God himself could use no tool for this strange work of his, but with human touch molds the clay. And at what cost! Let us think of his torn and bleeding flesh, mere emblem of the lacerated heart, and let us be soft and pliable in His hands.

How many so-called Sabbath school teachers are merely tried tools. Is it any wonder that no more children and youth are converted than are?

To become converted they need to come in contact with the heart's touch. O may we hasten to follow our Master's order.

"Go work and pray,"

That was His order yesterday;  
And should I dare to disobey?

"Now His command

Is wholly changed, He bids me stand  
Aside, and watch His working hand

"To-day His will

Is spoken in these words, 'Lie still,  
And shall I not His wish fulfil?"

"Lie still—and pray;"

That is my Lord's command to-day  
And I will do His work His way.

—Anna Temple.

NOTES FROM MISS ROUSE'S  
LECTURE

January 28, 29, Miss Rouse, of England, recently returned from several years' missionary work in India, visited the State University at Lincoln, speaking four times upon foreign missionary work in the interests of the Students Volunteer Movement. We had hoped to secure her for an address to the Union College students, but her stay was so short that she deemed it best to do all of her work at the University. A number of our students and teachers listened to some of her addresses, and pro-



nounced them instructive and inspiring. The following notes from one address were followed by the College stenographer, Miss Myrtie Wheeler:—

Reading: I Cor. 12: 4 to I Cor. 13: 1.

God has brought into existence this large number of Christian students in order that they may supply the great army of workers that are required in the lands in heathen darkness.

Medical missionary work. It prepares the way for all other work. Forty women baptized by the means of the work of the hospital. The medical missionary alone could do but little. She only opens doors and requires scores of other missionaries to follow up. Severe prejudice is broken down by medical missionaries. Medical missionaries do the pioneer work. In point of numbers required they are not nearly so important as other kinds of workers. You require fifty other missionaries to follow every medical missionary.

What forms of missionary work are students required for besides medical work? Language and literature. You are needed in the mission field. There is a great lack of Christian literature. A pile of books eighteen inches high represents all the books in Christian literature that we have at our disposal when we want to build up our faith in one language that is spoken in Bombay. It is better supplied than any other language in India, with three or four exceptions, and there are three hundred different languages in India. One hundred and eight of these languages as yet have no part of the whole Scriptures translated into them, and many of them have only a part. We are needed to write books of devotion, we are needed to translate books into the native languages. No one will ever be appointed as a linguistic missionary. They have to remain in the field for years before they can learn the language enough to write it.

Perhaps the largest amount, as far as

numbers, that is needed by the Christian church to-day is for educational work, and I want to speak of this partly from the woman's point of view. In India we have every form of educational work carried on in America done directly under the missionary societies. There are missionary colleges where men are prepared for the M. S. degree. That is a very good degree and requires the highest preparation. We have five universities and about one hundred thirty colleges. There are high schools under missionary societies, there are normal schools where Christian teachers are trained to teach in the village schools, and there are thousands and thousands of primary schools under the missionary societies scattered up and down the country of India. There are industrial schools of all kinds, and it would be hard to find any kind of work not done in India.

In what lies the importance of these schools? The little boys and girls who come into these schools get the Christian teaching from them and they go back into their homes and tell their parents what they have learned. In the primary schools we need teachers, Christian teachers. Sometimes you have an entire village under your charge. We should go there to train teachers. Trained teachers are needed very badly all over India. Educational missionary work is a work of enormous importance.

Amongst women in India the reason is quite different. Only one out of one hundred women in India can read. And the great majority of girls who get an education beyond a primary education are Christians. We have the key to the whole missionary work in India as far as women are concerned, because we can send out Christian girls if we do our duty by our Christian schools. Only one one hundred and fiftieth of the whole population in India are Christians. We are sorely needed as educational missionaries.

Engineering students are needed to build up various forms of industrial work.

The hardest thing in missionary work is trying to do three or four men's work at once and failing to do it, doing nothing satisfactory because there is too much to be done. It is having to change your work again and again simply because your very important work is not so important as something that has had to go down. That will never be cured until students rise up in hundreds and go out to these fields. There is no lack of work, no lack of opportunity.

The first equipment for foreign missionary service is a spiritual equipment. It is a personal knowledge of Jesus Christ as Lord and Saviour and a vital, personal relationship with Him. Unless we have that, finely trained as we may be, we shall be useless in a missionary field. We must have a gospel to preach; we must know that we ourselves are enlightened with the glad tidings of salvation and power with Jesus Christ. Greater than the need of workers and the need of missionaries is the need of the Lord Jesus Christ Himself. To Christ has been given the kingdoms for His inheritance, and the uttermost parts of the earth for His possession; but although our Lord Jesus Christ has a right to reign over all the world, He does not reign over all the world, because there are many who have never heard of Him.

#### CHURCH SCHOOL NOTES

Personal letters from the teachers reveal the fact that their courage and interest are good. Many have carried a burden of heart for the conversion of their pupils and are now seeing some fruits of their labors. Others may have to wait and labor on trusting in the promise so dear to every teacher—"It may seem that the teaching of God's Word has but little effect upon many minds and hearts; but if their teacher's

work has been wrought in God, some lessons of divine truth will linger in the memory of even the most careless."—*Test. Vol. VI, p. 159.*

Harvey Morley writes from Red Cloud, Nebr., "My school here has been growing in numbers and in spirituality. Beginning with next week we will have fourteen enrolled, two of them being quite well advanced. Some of the scholars have been working with the *Signs* and other papers during the past three months. I am pleased with my work and desire the Lord to give me wisdom to know how to do my duty in this work."

Miss Stella Allred, who is teaching in Sheridan, Wyoming, writes an encouraging letter, which reveals the spirit of the true teacher. She says, "I enjoy my school work very much and am getting along nicely, but my school is not what I want it to be. Only one has been baptized. I do want to see them give their hearts to Jesus. This is my aim. But Satan is working hard. I do want to live and be just what I want my pupils to be, that I may meet them each in the earth made new. Pray for me and my school."

From Windsor, Mo., Miss Abbie St. John writes: "My school is progressing nicely. We are working here with the 'Family Bible Teacher.' I use forty-two sets a week. One of my pupils uses thirty-four sets. Many of my readers are interested, and I expect to begin personal work with some of them in the near future. I was wonderfully blessed during the "week of prayer," and my pupils were also. Two of them united with the church at the close of the week's service, and were baptized. I have ten pupils. Three of them are converted and my prayer is that they may all be before the close of the year. They are doing good Bible work in all grades, and I have enjoyed some heart to heart talks with the children in our Bible lessons. I was formerly a public



school teacher, and so am having an unusual amount of studying to do on my Bible work."

Will not every public school teacher who reads these lines come over and help us in the church school work, and enjoy the blessed experiences which these teachers are having in leading souls to the Saviour?

One of the most interesting features of church school work this winter is the missionary spirit on the part of teachers and pupils. The Lord is using the church schools to prepare a people to close up the gospel work in the earth. In Vol. VI, of the "Testimonies," page 203, we read these words: "When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up. Our church schools are ordained by God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work."

B. E. H.

#### "UP FROM SLAVERY"

In his autobiography, with the above title, Booker T. Washington sketches in a very fascinating way the events of his life from his position as "a slave among slaves" to that of national or even more extended influence. He had an intense desire for an education and struggled against many difficulties to obtain the same. The ideal with him was to be able "to do something to make the world better," and he has succeeded admirably in this worthy purpose, especially in respect to his own race. No one can read the account of his life without being inspired by that noble spirit which it breathes and being made better by the same. E. C. KELLOGG.

#### WHAT THE TEACHERS SAY ABOUT THE SPECIAL TRAINING COURSE

The church school teachers began the study of Page's "Theory and Practice of Teaching" in November, and some very encouraging letters have been received. Abbie St. John, of Missouri, writes: "I enjoy the reading course work, and think it is work that we as teachers need."

Harvey Morley, of Nebraska, in speaking of the reading course says: "I think it a grand thing, I know it has helped me wonderfully. I have studied the outline for the first two months quite thoroughly, but wish to study it more as I get time. I prize the little book of outlines very highly, and when it has been completed I would not care to part with it. I think the references to which you have called my attention in 'Education' and 'C. O. L.' are excellent, and my desire is to comply more fully with these instructions in the future."

The following encouraging letter was received a few days ago from a brother who has had about twenty-five years experience in public school teaching: "Dear Brother: I think it will interest you to hear about the work we are doing here in Colorado. We have 37 pupils enrolled,—22 boys and 15 girls. They represent the first nine grades of school work, and their ages range from 6 to 25. We discarded the Barnes' Readers, and adopted the three readers printed at Berrien Springs. For the upper grades we took the 'Story of Daniel' by Haskell. These books are giving good satisfaction, and have created better interest in lessons generally. There are some more worldly books in this school which we will get rid of as fast as we can.

"Many of the pupils have taken hold of the *Signs* work, and have also given away, loaned, and sold *Watchmans* and *Hausfounds*. About twenty have joined

a canvassers' class which meets one evening each week. They are studying the canvass for such books as 'Coming King,' 'Heralds of the Morning,' 'Christ Our Saviour,' 'Story of Joseph,' and 'Daniel and Revelation.' When school closes in the spring, we intend to have quite a number start out with these books.

"I like my work here exceedingly well, and enjoy teaching this winter better than I have for years. Teaching in the public schools was getting to be quite monotonous; but this work is so entirely different that it seems like a new work altogether. I am beginning to put a new meaning into my school work, and I think this is due to a great extent to the work in our reading course this winter. I never knew that there was so much in 'Old Page' as since I came to compare his writings with some of the writings of our people, and augment them with 'Education,' 'Object Lessons,' and the 'Testimonies,' especially 'Vol. VI.'

"About fifteen per cent are at present in the German department of our school. This with all the other departments of the school gives me plenty of employment, besides keeping up the reading circle work.

"Pray for me that I may be faithful in my work and be the means of bringing souls into His kingdom. I remain,

"Yours for the Master,

"Richard Baker."

P. S. It snowed all last night and some to-day; still we have 31 present to-day. This shows that some are interested in education. R. B."

B. B. H.

"Take your position, teachers, as true educators, and by words and expressions of interest for their souls, pour into the hearts of the students the living stream of redeeming love."—*Testimonies*, Vol. 6, p. 168.

## PERSONAL WORK

MATILDA ERICKSON

Jesus saw the sinner groping in darkness. He pitied humanity. Yes; He did more than that: "He came to seek and save that which was lost." As He walked about on this earth, He learned to the fullest extent "the luxury of doing good." He who could sway the multitude by the words of His mouth taught the woman by the wayside, and touched the fevered brow of Peter's wife's mother. Thus He walked. Such is the index to the governing principle of His life; and, from this principle, may be deduced the hope of man's salvation.

Jesus is the same yesterday, to-day, and forever. To-day the Christian should "walk even as He walked." To-day Jesus seeks to do personal work through personal channels. And it is the duty, as well as privilege, of every Christian to do personal work. But while this is true, is it not equally true that the desire to do personal work is found in every true Christian? Surely, in the life of Him who has been with Jesus, who is with Jesus, and who remaineth with Jesus, will be wrought the "miracles of duty, faithful service, and gentle kindness;" will be found the desire to walk even as Jesus walked; will be seen the Master exemplified in loving service for humanity.

As one seeks to survey the personal efforts of the Saviour, the scope of personal work increases very rapidly. It is diversified in its nature, as are the individuals to whom it is administered. Now it is a smile for the weary; now a comforting word for the discouraged. It is a cooling touch for the fevered brow, a quenching draught for the thirsty. Again, it is to pray with the backslidden; or it is to explore the depths of God's love with the sinner. Can we not say it is "human activity adapting itself to human needs"? or being channels



rough which God's blessings flow to individuals?

Personal work is intimately related to missionary work and all missionary workers. It measures the worker's spiritual growth, and forms the foundation of missionary work. The tall mountains hold forth the admiration of the tourist, while the plains are passed almost without notice; yet it is the plains which yield the food to feed the millions. The broad-sweeping rivers are often praised, while the insignificant little spring trickling down the mountain side, receives but little comment; yet the spring is the source of the broad stream. So personal work may be said to be the plains upon which rest the high-towering missionary efforts. It may be said to be the spring which is the source of all broad, sweeping enterprises.

Can the importance of this kind of missionary work be over-estimated? or its results measured? Surely, when we remember that it was the personal efforts of Jesus that made salvation possible; and when we realize that it is the underlying principle of all missionary enterprises, its importance cannot fail to be magnified. Nor is it lessened, when we ask "Can the extent of the influence of personal work be measured?" For, as the little drop that falls upon the mountain-side finally loses itself in the depth of the ocean, and as "from the cross of Jesus, a wave of tenderness has rolled over all lands," so will the efforts of Christians "extend and widen to the eternal shore."

Truly, personal work is important, and it is a wonderful privilege to engage in it. But as responsibility is compared with privilege the balance does not tilt. The importance of the work makes the manner in which it is done important. Then how much divine guidance the worker needs! how prayerfully he must advance! for, "There are times in the history of many when they are so delicately poised that it depends on how the

first person they meet greets them whether they sink into the darkness of despair or lift their heads to find hope. We never know when a passing mood of ours may decide a soul's destiny." How sad is the failure that the worker's efforts bring! or how glorious is the success which results! For the worker who ever enjoys the personal friendship of Jesus there is success, as he goes,—

"To scatter beside all waters,  
Nor sickens at hopes deferred,  
Who lets no soul by his dumbness  
Be lost for want of a word."

#### THE AMBITION THAT COUNTS

Most young men and most young women are ambitious to succeed in life, but it is only in rare exceptions that this ambition is more than the dreamiest sort of wish, and ambition counts only when it is actually reduced to work. It is the greatest mistake in the world to think that six evenings in the week are necessary for rest and recreation. The very best kind of relaxation is found in a change of work, not in changing from work to play. Of course, there are difficulties in the way of spending one's evenings in study, but most successes in this world are manufactured out of difficulties, and the young man who finds that spending three or four hours a week in study is too great a tax, will meet a tax further along in life which he will never be able to pay.—*Eastman Journal*.

"This time, like all time, is a very good time if we only knew what to do with it."

"There was never a time in my youth, no matter how dark and discouraging the days might be, when one resolve did not continually remain with me, and that was a determination to secure an education at any cost."—*Booker T. Washington*.

## The Educational Messenger

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### UNEMPLOYED HELPERS

A Word with Church Elders and Leaders

M. E. KERN

"Where is the flock that was given thee, thy beautiful flock?" Jer. 13:20.

A gentleman who had a fine flock of sheep was asked how he succeeded so well. He replied, "By taking care of the lambs." There is no more solemn responsibility resting upon you, dear brother, than that of caring for the lambs of the flock.

As those who stand as leaders we will be called to render an account of our ministry. When that solemn question, "Where is the flock that was given thee, thy beautiful flock?" is asked, may we be able to present to the Lord those He has committed to our care, at whatever sacrifice it may cost to make sure work of our ministry.

The Lord has told us that we have neglected our young people. "Very much has been lost to the cause of God by lack of attention to the young."—*Christian Education*, p. 222. Let us see to it that this condition does not longer exist, for "cursed be he that doeth the work of the Lord negligently." Jer. 48:10. When the Lord tells us that much has been lost to His cause by a course of action, it stands us in hand to go to the

root of the matter and learn how to form our neglected duties.

The young people in the church are much like the children in the home; they like to help. It is a thing when a parent ruthlessly puts aside the little one who is anxious to be a helper, and the child instead of finding its pleasure in the companionship of the parent and in the spirit of service turns to questionable pleasures. So in the church we must give the young people something to do and encourage them in it, even though we may think their work of little value. But we should not think that; for by patient efforts and instruction adapted to their needs they may be led to co-operate with the older ones in missionary efforts. The young people have been called into service and it has been shown that they can do—not a little, but much "if properly directed and encouraged." "Let not the youth be ignored, let them share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others."—*Testimonies*, Vol. VI, p. 435.

Not only are the young people to share in the labor, but in the responsibilities of the church work. There are many things even about the Sabbath meetings that the wise elder or leader can share with the young people. Exercises can be arranged in which all can take part; songs can be sung and music led by the young people in many cases. It will create a loyalty to the church, a spirit of comradeship, and new life into the young people, if they are noticed and made to feel that the Lord has entrusted them with talents that can be used to His glory. Like the little boy who was running to the missionary meeting to get there on time because he was "a part of the concert," our young people will feel they have a part to act; that this truth is for them; that our God is their God; and that the soon-coming Saviour is their Saviour.



Is it not possible that as leaders of the old as well as young we have considered our duty done when the instruction has been given? But of all people the youth like to see life in action. If we desire them to be Christians and earnest, enthusiastic workers for the Master, we will have to take the trouble to be that very thing ourselves.

"Let the overseers of the church devise plans whereby young men and women may be trained to put to use their entrusted talents. . . . Let the ministers put to use all their ingenuity in devising plans whereby the younger members of the church may be led to co-operate with them in missionary work." And here is a word that may help us, "But do not imagine that you can arouse their interest merely by preaching a long sermon at the missionary meeting. Plan ways whereby a live interest may be kindled. Let all have a part to act. Train the young to do what is appointed them."

This training of the youth is a very important work. "It is the nicest work ever assumed by men and women to deal with youthful minds." To show ourselves approved for this work we need to study and pray much. No more fitting prayer could ascend from our lips than that God would give us more than human wisdom in understanding our young people and in knowing how to work for them and lead them into active service for Him. Then let it be understood that,—

1. "Very much has been lost to the cause of God by lack of attention to the young."

2. We should "let them share in the labor and responsibility."

3. To successfully deal with young people we must understand the youthful nature, realizing that their thoughts and feelings often differ from ours materially, and that to disregard these feelings altogether is to lose the young people to the cause of God.

4. Young people need to be led into

actual work for the Master and shown how to do it.

5. "We have an army of youth who can do much if properly directed and encouraged."

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## Home Improvement Courses

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### HOME IMPROVEMENT COURSES

#### READING

1. What does the Lord desire each one to have, and why?

"But the end of all things is at hand: be ye therefore of a sound mind, and sober unto prayer." I Peter 4:7, (R. V.)

2. What determines the character of the mind?

"It is a law of the mind, that it will narrow or expand to the dimensions of the things with which it becomes familiar." "The mind occupied with commonplace things only, becomes dwarfed and enfeebled. If never tasked to comprehend grand and far-reaching truths, it after a time loses the power of growth."—*Christian Education*, p. 119; *Education*, p. 124.

3. How are many young people weakening their minds?

"The young are in great danger. Great evil results from their *light reading*." "Those who have indulged the habit of racing through exciting stories, are crippling their mental strength, and disqualifying themselves for vigorous thought and research."—*Testimonies*, Vol. II, p. 236; *C. E.*, p. 186.

4. What special efforts should be made by ministers and workers?

"The special efforts of ministers, and of workers all through our ranks, for this time, should be to turn away the attention of the youth from all exciting stories to the sure word of prophecy."—*Test.*, Vol. V, p. 519.

5. With what purpose only should we read?

"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. III, p. 465.

6. What especially is good reading for the young?

"Lead the youth to see how much there is to learn and to do; how precious are the days of youth as a preparation for the life work. Help them to see what treasures there are in the *Word of God*, in the *book of nature*, and in the *records of noble lives*."—*E.*, p. 248.

7. What class of biography is especially mentioned?

"Study the lives of such men as the apostle Paul and Martin Luther, as Moffat and Livingston and Carey, and the present daily-unfolding history of missionary effort."—*E.*, p. 269.

8. How should such a course of reading be taken up, and who should take part in it?

"Form a home reading circle in which every member of the family shall lay aside the busy cares of the day and unite in study."—*Test.*, Vol. VII, p. 64.

#### HOME IMPROVEMENT COURSES

9. What effort is being made by the Young People's Department of the Central Union Conference to encourage the systematic reading of good books among the youth?

The organization of the Home Improvement Courses.

10. What is the object of these courses?

To help our young people everywhere to persevere in a course of reading and study that will cause their minds to develop and prepare them for the Lord's work.

11. How is this brought about?

By bringing help and careful direction to the young people by means of *The Educational Messenger* and by personal correspondence.

12. What courses are now offered?

Two courses are offered at present, one general in character; that is, general in the style of reading offered, known as the General Culture Course; the other, specific, directed toward a preparation for some special work,

known as the Special Training Course.

13. What is the cost of these courses?

No tuition is charged. Each student must procure the necessary books.

14. Is any record made of those who complete these courses?

Yes, a careful record is kept of each one who enters, and certificates are given to all who satisfactorily complete any course.

15. How will the directions to the students be given?

Each issue of *The Educational Messenger* will contain notes and questions on the Home Improvement Courses. The subscription price of the *Messenger* is fifty cents per year, and the address is College View, Nebraska.

16. Will the *Messenger* contain anything else along the line of good reading?

Yes, suggestions will be made from time to time on the best and most helpful books. Questions that may be asked along these lines will be answered in the Home Improvement columns.

#### THE GENERAL CULTURE COURSE

17. What line of reading is taken up at this time in the General Culture Course?

There are two lines of reading, one required, the other elective; that is, there are two lines besides the required reading, and the student can elect which one to take.

Required books:—

"Steps to Christ," and  
"Mount of Blessing."

Elective books:—

"In the Tiger Jungle," and  
"Princely Men in the Heavenly Kingdom," or  
"Up from Slavery," an autobiography of Booker T. Washington.

18. How long will this course be pursued?

Four months commencing Feb. 15, 1905. "Steps to Christ" will be taken for two months, followed by "Mount of Blessing." "In the Tiger Jungle" will cover two months' work, followed by "Princely Men in the Heavenly Kingdom." "Up from Slavery," will continue through the course.



19. How can one enroll for this course?  
By writing to M. E. Kern, College View, Nebraska.

20. When are examination questions sent out?

At the close of the time allotted to each book.

#### SPECIAL TRAINING COURSE

21. What line is taken up at present in the Special Training Course?

The work of the Christian teacher. The lessons prepared by the Central Union Conference Superintendent of church schools are used. The required books are, Page's "Theory and Practice of Teaching," "Testimonies," Vol. VI, and "Education."

22. How can one enroll for this course?

By writing to B. E. Huffman, College View, Nebraska. He will send you the lessons.

23. How often are examination questions sent out?

Every month.

24. How long does this course continue?

Six months, beginning Feb. 15, 1905.

#### BOOKS

"Steps to Christ," Mrs. E. G. White, paper, 25c; cloth, plain edges, 50c; limp leather, 65c; cloth, gilt edges, 85c.

"Thoughts from the Mount of Blessing," Mrs. E. G. White, cloth, 60c; half calf, \$1.00.

Order of your Tract Society, Pacific Press Publishing Co., 18 W. 5th St., Kansas City, Mo., or Central Union Conference, Young People's Department, College View, Nebraska.

"In the Tiger Jungle," Jacob Chamberlain, for thirty-seven years a missionary in India. \$1.00. Published by Fleming H. Revell.

"Princely Men in the Heavenly Kingdom," Harlan P. Beach, paper 42c; cloth, 59c. Published by Jennings & Pye.

"Up from Slavery," an autobiography of Booker T. Washington. \$1.50. Published by Doubleday, Page & Co.

Order of Central Union Conference, Young People's Department, College View, Nebraska.

"Testimonies for the Church," Vol.

VI, Mrs. E. G. White, cloth, \$1.00, limp leather, \$1.50.

"Education," Mrs. E. G. White, cloth, \$1.25.

Order of your State Tract Society, Pacific Press Publishing Co., 18 W. 5th St., Kansas City, Mo., or B. E. Huffman, College View, Nebraska.

Page's "Theory and Practice of Teaching," Phelps's edition, 75c. Published by A. Flanagan.

Order of B. E. Huffman, College View, Nebraska. M. E. K.

## News and Notes

Tuesday, January 15, the Union College year was half finished.

Miss Anna Thermansen is teaching the church school at Atchison, Kan.

Two Japanese young men, Nobuzo Kawai and Kiyoshi Takahashi, recently entered Union College.

Union College is putting in a small feed mill at the engine house to do the college feed-grinding.

B. F. Carricker, of Bucklin, Mo., was recently called home by the sudden and accidental death of his brother.

Still the snow and cold weather continue. The sleighing, however, is no longer good. While it lasted it was enjoyed by all.

Miss Minnie Wheeler, who has been doing Bible work in Atchison, Kans., is now at the Nebraska Sanitarium for rest and treatment.

In several parts of College View the residents are clubbing together and putting in large cisterns for fire protection. One is already in process of construction.

Of late there have been a large number of absences from classes, due to colds and la grippe. All are recovering and soon will be again in their accustomed places.

Eld. E. T. Russell has recently spent several days in Washington, D. C., attending a council meeting.

Ernest Welch recently arrived in College View, from the home of his parents in western Nebraska. He is working in the office of the *Christian Record*, the paper for the blind.

Prof. M. W. Newton is preparing the slides for a stereopticon lecture on Greece, to be given to the school in the near future. This will be one of the numbers of the Union College lecture course.

Elder Russell spoke in the College View church Sabbath, January 21, on Religious Liberty. He mentioned the Sunday bills now before Congress, urging all to do everything in their power to have the petitions of remonstrance signed and sent in at once.

John Ogden, with his wife and two children, recently visited his brother Frank, at College View. Mr. Ogden was graduated from Union College in 1898, and has lived in Battle Creek, Mich., since that time. His wife was Lola Burman, also a student of Union College.

The young ladies of South Hall conduct a prayer meeting every Wednesday at the time of the regular evening worship. They also have two bands which meet for prayer service every Friday evening. They take this means of obtaining a real experience in true missionary effort for their associates.

Friday evening, January 27, at the regular service for the resident students held in the College chapel, Merton Farnsworth and Clem Benson, members of our Ministers' Training Band, had prepared the program for the evening. The subject, "The Work of the Last Generation, Before and After Probation," was illustrated by a large drawing upon the blackboard. At the close of the discourses all felt the need of a better preparation for the work that confronts us as a people.

Professor Kern's New Testament History classes became so large that it was necessary to separate them into three divisions, the total enrollment being seventy-one.

The regular annual meeting of the Union College Board is called to open February 6. It was thought better to hold the Board meeting thus early, that plans for next year's work may be more efficiently laid and executed.

One day recently we stepped into the lathe shop and found one of our new boys at the wood lathe, turning out too handles that would have done credit to an older and more experienced workman. Many useful articles are made by our boys in the blacksmith, carpenter and lathe shops. The only wonder is that more do not avail themselves of these privileges.

The Union College history classes are contemplating the organization of a society for the study of current history. The tendency is for students to bury themselves in their studies and give little attention to the important events of current history. But the principles learned in the study of history should be constantly applied to the study of present problems, and it is hoped that all the members of these classes will join in this work.

Clayton Whitnack returned January 24 from the East. While there he availed himself of a few weeks' business training under Professor Gardner at Battle Creek. He reports that the Professor is doing well in his commercial school of nearly forty members. Mr. Whitnack met many Union College students, some of whom were Max Smith, Carlos Rozelle, and Walter Jansen, all taking medical work; Misses Rose Barber and Nina Little, now graduate nurses of the Battle Creek Sanitarium; also Miss Ethel Benson, whose home is in Battle Creek.



DECEMBER STUDY—TEST  
QUESTIONS

1. Explain how the teacher may in-  
fuse life and interest into his school.
2. Whom do you consider a well in-  
formed teacher? Which do you think  
requires the higher qualifications, church  
school work or public school work?  
Give a reason for your answer, if pos-  
sible, from the testimonies.
3. If you should be called upon to  
inquire into the general scholarship of  
a candidate for teacher, (a) in what stud-  
ies would you examine him, (b) what  
would you consider the *minimum* of at-  
tainment in each?
4. What can you say of teachers' re-  
sponsibility in language teaching? How  
far-reaching may be the effect of a  
wrong course in this work?
6. What is more important to the  
teacher than good scholarship? What  
are the dangers of teaching without fore-  
thought?
7. What preparation should the teach-  
er make for each day's work? Give  
reference to the Spirit of Prophecy.
8. Explain the "pouring-in" process  
and show how it violates a fundamental  
law of education.
9. Explain the "drawing-out" process  
and its effect upon the pupils. What  
are the results of excessive memory  
work, void of understanding?
10. How far, and how, shall the teach-  
er assist the pupils in the acquisition of  
knowledge? How can the teacher keep  
the children "loving" instead of "loath-  
ing"?
11. What are some of the advantages  
of the "waking-up-mind" over the "pour-  
ing in" process?
12. May recitations be interesting  
without being instructive? Explain.  
What is included in the teaching gift?  
How may it be acquired?

B. E. H.

## "IN THE TIGER JUNGLE"

MAX HILL

A little friend of mine, a boy of nine,  
is reading "In the Tiger Jungle" with  
much interest. After hearing a chapter of  
the book read, another friend, a college  
student, asked to borrow it; he  
wants to read it. Anyone will find it  
interesting; more than that, it will be ab-  
sorbing.

The author of "In the Tiger Jungle,"  
J. Chamberlain, M. D., D. D., spent thir-  
ty-seven years as a missionary in India.  
His efforts have been crowned with won-  
derful success, and the stories he tells  
show what it means to labor in such a  
country. They also show the character  
of a man who would give up home,  
country, and all to carry the gospel to  
those in darkness.

And such experiences! Notice these  
chapter headings selected from the  
twenty-three which comprise the book:  
"In the Tiger Jungle: Does God Hear  
Prayer?" a wonderful account of deliv-  
erance from a water-covered river val-  
ley where tigers roared and threatened  
from every side; an account of an ex-  
perience where God spoke to His ser-  
vants as the holy men of old; "Encoun-  
ter with a Ten-Foot Serpent, and its  
Results;" "The Gospel River of India:  
The Fleet-footed Tract;" "Gospel Preach-  
ing at Hindu Fair;" "Treated With a  
Shower of Stones;" "A Brahman on the  
Bible;" "An Audience of Monkeys," a  
chapter of a curious and interested mon-  
key congregation which gathered to lis-  
ten to the white missionary talk to their  
"big brother;" "The Stick-to-it Mission-  
ary;" "Unhatchable Ink Bottles, or  
Taught by a Hen;" "Winding Up a  
Horse," etc., etc.

These are not dry accounts of travel  
and routine work, but incidents  
which cannot but entertain and in-  
struct. A careful study of the book  
will give a valuable knowledge of  
India, its people, their customs and  
religion.

The opportunity to read and study  
such a book should not be neglected by  
anyone who desires to add to his knowl-  
edge or who desires to develop a love  
for good books.

### The Educational Messenger

☐ All MS intended for publication should reach the office a week before date of issue, and should be sent to the editor, C. C. Lewis, College View, Neb.

☐ Correspondence relating to subscriptions or advertising, should be addressed to M. E. Ellis, College View, Neb.

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College View, - - Nebraska

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## About the Suit Silks

That are to be as popular as ever. Changeable colors, checks and stripes, still predominate. Many are decorated in Jacquered figures so like the background that you get shifting colors. Some dark shades have figures of a velvety black outlined by a thread of color. Plain colors varied by slight embroidered figures are plentiful. *75c to \$1.25 per yard.*

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## About the Chiffon Silk Organdies

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## How to study the Bible



Is a question that perplexes many who sincerely desire to feed upon the Word. The noted Sunday school worker, Amos R. Wells, has this to say in a recent article on—

### Why young people study the Bible so little

"One reason why so little home study is done in preparation for Sunday school lessons is because teachers so seldom give their scholars definite objects for study. The pupils are set down in a labyrinth, and no clew is placed in their hands. They are willing, most of them; but even where there is a will there is not always a way, or at least, a visible one." ¶ To furnish a clew and a systematic guide to a thorough study of the Life of Christ and Acts of the Apostles, has been the aim of the author of—

### "Lessons in New Testament History"

That these lessons are proving to be a help to our young people both in and out of school, is shown by the many words of commendation received, and by the following partial list of—

### Schools using them

Avondale School, Cooranbong, N. S. W., Australia; Keene Industrial Academy, Keene, Texas; Stuart Academy, Stuart, Iowa; Battle Creek Industrial Academy, Battle Creek, Mich.; Fernando College, Fernando, Cal.; Duncombe Hall Missionary College, London, Eng.; Union College, College View, Neb., etc., etc., etc.

### Prices are as follows

Vols. I & II, Life of Christ, (not sold separately), 60c, Vol. III, Apostolic History, 30c; price of the set, 90c. Do not send personal checks. Order of

Union College Press, or M. E. Kern, College View, Neb.

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