

...The...

Educational Messenger

An Exponent of the Theory and Practice of Christian Education

Vol. 1

COLLEGE VIEW, NEB., MAR. 1, 1905

No. 5

WANTED

THE greatest want of the world to-day is the want of men--- men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall.---Education, p. 57.

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

Home Improvement Courses

We are glad for the interest that has been manifested in both the courses since their announcement. It shows that our young people are anxious to study good books and store the mind with those things that will be a help in character building and in a preparation for the Lord's work. The General Culture Course will continue four months from this date, and the Special Training Course will continue six. Let others who have not enrolled do so at once.

M. E. K.

SPECIAL TRAINING COURSE

LESSONS FOR MARCH 1 TO 15

"Our church schools need teachers who have high moral qualities; those who can be trusted; those who are sound in the faith, and who have tact and patience; those who walk with God, and abstain from the very appearance of evil."—Mrs. E. G. White.

"Theory and Practice," pages 1 to 34.

"Outline," pages 1 to 11.

Notes and Suggestions.—If the students give careful attention to the outlines

for study, they will have but little difficulty in understanding the lessons. The suggestions given here are not intended to touch all the important points in the work, but are to be used in connection with the outline lessons.

Read carefully each day the pages indicated for that day's lesson. Then answer the questions asked in the outline, and read the additional references and notes. As far as possible, answer the questions from the text before reading the references, then compare the thought in the text with the reference.

In studying "The Summary of His Life and Teaching," you will observe that Mr. Page had the elements of character essential for a successful career. These elements are an irrepressible desire for some greater good, an indomitable will, strenuous exertion, and untiring perseverance. Can you mention events of his life in which these characteristics are manifest? The following outline will be found helpful in remembering the events of his life:

1810, born at Epping, N. H. Son of a farmer.

Age 16, dangerously ill, spends one year in Hampton Academy.

Age 17, commences teaching public school.

Age 19, opens a private school in Newbury, Mass.

Age 21, becomes associate principal of Newburyport High School.

Age 34, becomes principal of State Normal School, Albany, N. Y.

Age 38, died at Albany, N. Y. Buried at Newburyport, Mass.

Note carefully the quotations from the Spirit of Prophecy and so far as possible memorize the thought and reference in each case so as to be able to turn to them at will. Follow this practice through the entire course.

CHAPTER I—*Spirit of the Teacher*

"I would have my children able at each moment from morning to evening to read on my face and to divine on my lips that my heart is devoted to them; that their happiness and their joys are my happiness and my joys."—*Pestalozzi*.

Besides those mentioned above, the following attributes of character enter into the life of him who is divinely called to teach: (a) insight, (b) sense, (c) sympathy, (d) conscience, (e) courage.

(a) The teacher should be able to read the characters, interpret the actions, and judge the motives of his pupils. He should be able to discern the natural trend of the child's mind and his ability in that direction.

(b) The teacher should be well balanced in judgment, not sensitive but sensible, "not self-willed, not soon angry," for "The angry teacher is apt to outrage all judgment and be both unjust and unwise."

(c) "Sympathy is a kind of sunshine in which everything will grow but sin." The teacher should be able to "put himself in the child's place and to feel with him and for him; to be touched with the feelings of his small infirmities; to look at things from his point of view; to realize his perplexities and difficulties tenderly and patiently; to stand in the center of the child's little world of ideas and interests, motives and ideals, and to be for it a source of illuminating, quickening power."

(d) Of the teacher it ought to be said, "He fears no man; he fears only to do wrong." He should cultivate a sensitive conscience, a strong love for truth and right, and a fear for wrong doing. "He ought to be a man of clear moral ideas, who discerns wrong in all its guises and disguises, who is moved not by passion but by principle, who sets duty before pleasure, who exalts the child's well-being above his own, who hates a lie and turns with loathing from all vice and uncleanness."

(e) "God's will can never be made manifest by cowards." The Lord's instruction is "Fear not nor be dismayed; be strong and of good courage." The teacher should fearlessly assault wrong, stand true to convictions, and resist all influences that threaten the integrity of the soul. "But do not mistake rashness for courage. Rashness is impetuous impulse without judgment; courage is bot-tomed upon conscience and coolness, judgment and will. Rashness relies upon what it can do; courage upon what is right to be done. Rashness blusters like a March wind; courage awes like the stillness of a coming storm. Rashness is the humor of a moment; courage is the enduring bed-rock of character. Rashness is apt to be ridiculous; but courage is always grand."

It is wrong to regard teaching as a stepping stone to some other line of work. So long as this is done our school work will fluctuate according to the character of the teachers which may be "picked up" year by year. We need men and women to make church school teaching their life work with no thought of advancement only in their proficiency in this line. Teachers should recognize that they have received the "teaching gift" which they should carefully develop. In order to do this, they should not only have a good understanding of the subjects taught, but should know the fundamental principles of the science and art of teaching.

"Teachers can be developed; they cannot be manufactured. They can be developed only out of fit material. There are born musicians but it takes years of painful cultivation to put them into full possession of their birthrights. And some are born fit for teaching, but they are not yet fit to teach for all that, until they have acquired the necessary instrumental knowledge and skill."—
Branson. B. E. H.



GENERAL CULTURE COURSE

There will appear in each issue of the *Messenger* a statement of the parts of the books to be read during the two weeks beginning with the date of the issue, and also a few suggestive questions to be used in reviewing what has been read. Read the parts assigned carefully and use the questions to fix in mind the principal points. Read carefully, and look up in the dictionary the words you do not understand. Read also the Bible texts referred to. If you become interested to study further some subject suggested, look it up in some good encyclopedia or other books. At the close of each book we will send out examination questions to all who are taking the work.

The secretary of the young people's work is assisted in the preparation of lessons by a committee comprised of Gertrude Thompson, Prof. E. C. Kellogg, Max Hill, Irma Lewis, and Gladys Shufelt. Be free to ask questions about the work. All letters will receive prompt attention. M. E. K.



"STEPS TO CHRIST"

Reading: Chapters on the "Love of God" and "Repentance."

In late editions of "Steps to Christ" the first chapter is on the love of God. It is full of strength and encouragement and should be read by all who have it. As many do not have this edition we

do not submit any questions on this chapter. We would suggest the marking of the specially impressive passages in the book and committing many of them to memory.

1. What was man's nature in the beginning? and how did he lose this?
2. What is it that shuts the sinner out of heaven?
3. How only can one's carnal nature be changed? Give references.
4. What is it to be born again?
5. What wonderful truth is taught by Jacob's experience as an outcast?
6. How has God bridged the gulf between guilty man and Himself?
7. How much has the Father given for man's salvation?
8. Name five things that are enlisted in behalf of man's redemption.
9. What incentives to loving service has the Father placed before us?
10. What, on the other hand, is given to warn us against the service of Satan?



"IN THE TIGER JUNGLE"

Reading: From the first to the end of chapter III.

Some one, when asked what the preface of a book is, replied, "The part that is never read." This should not be. If a book is worth reading at all, its preface and introduction will be helpful, if no more than explanatory.

1. Why are we especially interested in the Aryans?
2. Which division of the Aryans made the greater advancement, the one which went westward or the one that went south?
3. Name four principal characteristics of the Brahman religion.
4. Why is the present a good time to do missionary work among the people of India?
5. What promise do you think was fulfilled to Dr. Chamberlain in his deal-

ing with the mob, as related on page twenty-six?

6. What lesson do you get from Dr. Chamberlain's prayer for guidance while in the swamps of the Godavery?

7. How do you think such experiences as those given in chapter two appear to the missionary compared with the sacrifice of friends and the comforts of home? Who made the greatest sacrifice for sinful man and how does He regard that sacrifice? Isa. 53:11.

8. What method of Bible study is mentioned in chapter three? Do you think this a good plan? Remember that it is not what we eat, but what we digest, that gives us strength.



"UP FROM SLAVERY"

Reading: Chapters I and II

CHAPTER I

1. What were the conditions and surroundings of our slave boy in early life?

2. What part of his time was given to work?

3. What idea did he have of attending school?

4. What does he say about keeping a trust?

5. What were some of the evils of slavery?

6. What good came from it?

7. What experiences did freedom bring?

CHAPTER II

8. What two things did each slave feel it necessary to do to make sure of freedom?

9. How and where did our boy Booker find a new home?

10. What was his first "book knowledge"?

11. How did he learn to read?

12. What tribute does he pay to his mother?

13. What were some of his experiences respecting school?

14. What was his ever present resolution?

15. What estimate does he place upon individual worth?

HELP WANTED

R. W. PARMELE

In "Testimonies for the Church," Vol. 5, page 553, we read: "I saw that there was a great inefficiency in the bookkeeping in many departments of the cause. Bookkeeping is and ever will be, an important part of the work; and those who have become expert in it are greatly needed in our institutions, and in all branches of the missionary work. It is a work that requires study that it may be done with correctness and dispatch, and without worry and overtaxation; but the training of competent persons for this work has been shamefully neglected."

During the past winter there have been about thirty young people in training in Union College in this important line of work. Some have made excellent progress, and we trust will soon become burden bearers in the cause. In addition to completing the work ordinarily done in business colleges, a very thorough drill in the work of church treasurer has been given, and we are soon to enter upon a drill in such work as comes to Conference and Tract Society treasurers. We believe that Union College should be made a training post for workers in the Third Angel's Message; and while not neglecting such work as would fit students for business life, we are aiming especially at that particular line which will fit them for usefulness in the cause.

There are many of our young people who have a real desire to enter some avenue of usefulness in the Third Angel's Message; but have never been able to determine just what course to pursue. Some remain in this condition until they are lost to the cause forever. It is the special purpose of this article to call the attention of all such to the openings in commercial lines that present themselves in connection with this work.

As our school is drawing near its close,

we have begun to feel about to find out where opportunities would be afforded for our students to immediately put in to practice the training that they have received during the present school year. A letter was addressed to some of our leading brethren, calling their attention to the work that has been accomplished in the school, and in response a large number of encouraging replies were received.

One brother writes: "I need a good stenographer, and that right away. . . . If you have any in mind write me by return mail, for I have to do something immediately." Another says: "We are just now in very great need of three or four good stenographers, and find difficulty filling such places satisfactorily. I have called the attention of the brethren to your letter and stated to them your suggestion that we should look toward Union College for help in these lines. The greatest difficulty is that we are very much in need of help immediately, and can hardly wait until the close of the school year for them." Calls for two other stenographers come from another direction, and still another brother writes: "There certainly is great need of individuals properly trained to enter the business lines of our sanitariums, colleges, etc., and I wish to assure you that if you succeed in turning out some good, efficient young men, there will be no difficulty in finding places for them. In fact, at the present time, I have in mind several openings where young men may be employed at living wages, providing they are sufficiently trained to be relied upon; especially for our Tract Society work." Another writes: "Thanks for yours of January 22, reporting a good, ripening crop of stenographers, bookkeepers, etc. I have already mentioned the matter to some of our brethren in the general offices, and will keep your letter before us so that we may know where to turn in case of need. It may

take a little time for these young workers to find just the right place, but I believe that with the growth of the work and the continual calls for helpers in it, every worker who can keep up his practice and training, and courage and patience will find just the right place." One brother requests a list of the names of all who develop an efficiency in either stenography or bookkeeping. And still another says: "We are looking about for a good stenographer, . . . and will pay good wages to the right person."

I trust this practical illustration of the many openings there are for our young people will be an inspiration to many, and will lead them to devote their powers to the work of the Message.

Union College.

REDEEMING THE TIME

FANNIE BLACK

"Redeeming the time because the days are evil." Eph. 5: 16.

Time! How swiftly it glides by. At the close of the year 1904, how many of us were led to exclaim, "Oh, can it be possible that another year is gone?" And perhaps some of us, as we were reviewing the past, were brought face to face with the fact that many precious hours were simply frittered away, and but very little had been accomplished. As the new year came to us, many resolutions were made. These are all right, my dear friend, but we can never carry them out in our own strength. Without the needed help from above, our time spent is a complete failure. Let us then take as our life's motto the words found in Phil. 4: 13, "I can do all things through Christ which strengtheneth me." We are too weak to carry out one resolution as it should be unless the change that must be wrought in our lives is real.

Let us study together the text which I have chosen. The Lord admonishes us

to be "redeeming the time, because the days are evil." We have been told over and over that we have let much precious time run to waste. The definition for the word "redeem" is to "regain," "to make good by performance." If there is a class living to-day who should be utilizing the time which God has given us, it certainly is the young people and youth of this denomination. We know we have the only true message that will be carried to earth's remotest bounds. We are living in an evil time. Very few even know that Jesus is soon coming.

It has been said that "time is money." We are ready to grant that this axiom is true. "If a man has no regard for the time of other men," wrote Horace Greeley, "why should he have for their money?" What is the difference between stealing one's hours and stealing his money? It should really mean much to us how we are spending our time and the time of others. How many times, especially when in school, do we see this! Having no regard for the time we are wasting ourselves, we do not feel that we are really stealing, not only the time which belongs to God, but others also. Well wrote Oliver Wendell Holmes, in reference to such as these:—
 "Shun such as lounge through afternoons
 and eves,
 And on thy dial write, 'Beware of
 thieves.
 Felon of minutes, never taught to feel
 The worth of treasures which thy fingers steal,
 Pick my left pocket of its silver dime,
 But spare the right,—it holds my golden
 time."

(To be continued.)

RIGHT OF CHOICE—II

I. C. SULTZ

Many in the world to-day are not living, they are merely eking out an existence. Many have no purpose in life, and seem to think that if they exist, that is sufficient.

Dear young people, this life is short. We must not live as do others. We must make a desperate struggle for eternal life, and to save those around us who are going down to ruin. "Fight the good fight of faith, and lay hold on eternal life, whereunto thou art called." I Tim. 6: 12.

Just think of an unprepared soul sinking into eternity every time the clock ticks. Shall we not arouse ourselves and do all we can to rescue some of these souls? Suppose you have a farm rented out to a number of stewards. Then when the fields are ripe, ready for the harvest, they stand by and watch your grain fall to the ground. What would you think of such stewards? I dare say you would discharge the unprofitable stewards as soon as possible. How patiently the Lord has borne with the unprofitable steward. But the time will soon come when the unprofitable steward will be cast into outer darkness where there will be weeping and gnashing of teeth. Dear young people, let us resolve to-day to make our lives profitable in the hands of the Lord.

This, the right of choice, has made all the great men of past ages. They were great in the eyes of the Lord because they chose to be so. They were men who felt the solemn responsibility of an evil world resting upon them. They were men who feared to displease God, and choose not worldly gain or honor, but the humble service of their Master in behalf of their fellowman.

True service can come only from a completely surrendered will. This right places an honor, estimate, and real worth upon service that nothing else possibly can. Shall we not honor our Maker by using this right? Shall we not place the estimate upon this life that God intends we should? The apostle Paul says, "According as he has chosen us in him before the foundation of the world that we should be holy and without blame before him in love....."

For we are his workmanship, created in Christ Jesus unto good works, which God has before ordained, (prepared)." Eph. 4: 2, 10. Then according to the above scripture, we were ordained of God before the foundation of the world to walk in good works which He has made; this is the purpose of God in bringing every intelligent being into the world. But oh how many people have no sense of the value of life, and do not even profess to fulfill the purpose of God in bringing them into the world. How many instead of bettering the world by their short stay in it, only make it worse. But thank the Lord for men in the world to-day who are making their mark for good.

Why are so many of our young people standing idle? Why do so many stick to the farm when there is such a great call for workers? I believe the Lord has people on the farm whom he has called there; and many will stand faithfully at their post of duty until the Lord comes to take them home. But I seriously doubt that the Lord is calling so many of our young people to the farm. Many do not take up the work that God has laid upon them, because they lack courage and faith in God to give them success in that work. To such I would say it is Satan's plan to discourage, but the promises of God are just as sure to you as they were to the pioneers of this message. On the other hand some have too much courage, and are ready to take up any line of work without any preparation for it. They think they are called to some great work, and as they are not privileged to take up that work, they do very little or no work at all. I believe that everyone of God's people is called to the work that lies nearest his door. Though you may be preparing for some special work, that is no excuse for neglecting the work at hand. If everyone would do with his might what his hands find to do, this message would soon be carried to every nation, kindred, tongue, and people.

HARVEY INDUSTRIAL SCHOOL

C. L. KENDALL

This school is situated three miles north-east of Harvey, N. D., on the Cheyenne River. The school is located on a quarter section of land which was donated by the citizens of Harvey. They have also given us \$750 in cash, and notes for \$1200 more.

Our building is 38x40 feet and has three floors, besides the basement, which contains kitchen, dining-room, and boiler room.

The stone basement is laid for a cottage to be erected some feet south of the large school building. This we have covered and are using as a laundry.

Thirty-five has been our largest attendance, and forty would be the largest number we could accommodate without a cottage.

School opened Nov. 3, 1904, and will continue eight months. We have six horses, and a small herd of cattle, among which are eight cows; the cattle were largely donated: also about four dozen hens, which supply us with eggs.

A sweep mill grinds our chop feed, and a small hand mill furnishes us graham flour, from our own macaroni wheat,—wish you could all eat some of our fine bread!

Our building is steam heated (the plant costing \$750), and we have been real comfortable even though we had no double windows.

Our furniture for this year is rather meager, but our motto, "Pay as you go," leads us to get along nicely with home-made furniture largely.

Our students are making progress in the sciences, some showing marked improvement.

Three Bible classes form an interesting part of the work, also a nice class of music pupils.

A large per cent of our students have given their hearts to the Lord, and it is our earnest desire that all may soon be enlisted in this great and worthy cause. We entreat our Lord's blessing and your help and prayers in this needy part of our Lord's vineyard.

The Educational Messenger

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LETTER TO SENATOR BURKETT

"I am sending you by this mail a petition signed by the Faculty and students of Union College against the Sunday bills now before Congress. All of the male signers are twenty-one years of age or over, and all of the female signers are eighteen years or upwards. Seventh-day Adventists believe in religious liberty. They do not want laws made in regard to religion, except what may be sufficient to secure to every man and woman the right to worship God according to the dictates of his own conscience without molestation upon the part of others. If a bill were to be brought before Congress favoring the seventh day of the week as the Sabbath, or requiring men to abstain from labor upon that day, we would be just as earnest in our opposition to such a bill. We believe in rendering to Caesar—the civil government—that which is Caesar's, and to God that which is God's. The observance of the Sabbath is purely an act of worship required of God, and offered to God by His loyal subjects. Those who are truly loyal to Him will not need any law from the state to compel them to obey His commands. Their obedience is spontaneous and joyful, because they love Him. We believe you recognize these great principles, and we trust

whenever these principles are at stake in Congress that you will stand upon the side of religious liberty.

"As an illustration of how religious laws work in other countries, one of our Seventh-day Adventist ministers is now imprisoned in a foreign land with several of his companions. Elder _____ is just as earnest, faithful, conscientious, and harmless a man as the Seventh-day Adventist ministers whom you are acquainted with at Lincoln. He has been engaged for a good many years in preaching the views of our denomination, and has escaped serious persecution until the present time. Now, he is in serious danger; and we have fears, unless the Almighty shall influence the minds of his persecutors, or shall work for him in some other way, that it will go hard with him. His wife is about two days journey from him, as near as she dared get to her husband's place of imprisonment. As Elder _____ is not a citizen of the United States I suppose it will be impossible for you to do anything for his relief, unless it might be you could communicate with the _____ minister at Washington, or, through our representative in _____, with the _____ officials, and get them to understand, through your personal acquaintance with our denomination, that we are perfectly harmless so far as our relation is concerned to the government of any country. We are loyal, law-abiding citizens, everywhere obeying cheerfully the laws of every government, unless those laws should command us to do what God forbids, or not to do what He commands. The idea of Elder _____ being a political insurgent is the height of absurdity to anybody acquainted with him, or with the work of Seventh-day Adventists. If you can see any way in which you can influence the _____ government in this matter you will be doing a good work for the cause of humanity."

OBITUARY

L. A. HOOPES

Thinking perhaps many of the readers of the Messenger are somewhat acquainted with my mother, Mercy K. Hoopes, I take this opportunity to say a word about her death, which occurred at Elliot, Ohio, Feb. 10, 1905, at the home of her daughter, Mrs. P. C. Kennard. The last two weeks of her life she suffered much, was unable to retain anything in her stomach, and thus grew weaker until she died. Her mind was strong until the last.

She was born April 24, 1824 near west Chester, Pa. Her lineage can be traced back in an unbroken line to 1682 to George Smedley, who received a grant of land from William Penn near the city of Philadelphia. Her mother's name was Rebecca King, daughter of Joseph Smedley, who was the son of Thomas Smedley, who was the son of Thomas Smedley, who was the son of George Smedley, who came over from Derbyshire, England in 1682. This was about thirty years after the beginning of the Quaker Church founded by George Fox. About that time there were severe persecutions against all who did not coincide with the state church. In harmony with the course of many other pilgrims, they sought a land of liberty in the new world.

In the pioneer days of Ohio, her father with a large family of children, moved to Athens County. It was here that she gained her first experience in teaching public school. She was married to Isaac Hoopes, Nov. 21, 1847, and reared a family of nine children. In the 70's she was appointed to a position in the Santee Indian school, in the northern part of Nebraska, which place she filled until the Agency was moved to Indian Territory.

She made her home with me for the greater part of the past twenty years. A short time before the last General Con-

ference she went with her daughter to Colby, Washington. She has two married sons residing in the neighborhood of Tacoma and Colby. While there, she accidentally fell, and sustained quite an injury, which, with unfavorable climate, militated against her health. Feeling that it would be better for her to go to another climate, a sister was sent to bring her back to Ohio to live with her daughter, with whom she resided when she died. Although it was necessary to carry her to the train, she seemed to gain strength on her trip eastward and for some weeks afterward.

She was a staunch member of the Friends Church, and belonged to the Half Year's meeting, with headquarters at Lincoln, Nebraska. She was also a firm believer in the seventh-day Sabbath, and had a bright hope that the Lord was soon coming to put an end to the strife and turmoil of these last days. She took great pleasure in the *American Sentinel* and the religious liberty agitation which was carried on by the Adventists a few years ago.

Three brothers, James, Louis, and Joseph King, out of a family of twelve, survive her. At one time she occupied the unique situation of being fourth of five generations alive at one time. She died at the age of eighty years, nine months, and sixteen days, and was laid away to rest in the Westland cemetery, Westland, Ohio, to await the resurrection of the just. She leaves a family of six children: Rebecca K. Woodyard, Sarah A. Ball, Parthena C. Kennard, Isaac L. Hoopes, Amos A. Hoopes, and the writer. A son and two daughters have been laid away to rest. Words of comfort were spoken from I Cor. 5, by the Methodist minister, Reverend Alexander.

"He is a Christian who aims to reach the highest attainments possible for the purpose of doing others good."

CHURCH SCHOOL DISCIPLINE—III

DAN E. HUFFMAN

Many church school teachers have felt a need of authority in matters of discipline; and have labored under the impression that teachers in the public schools are clothed with authority, which they do not have. They have felt handicapped, because certain individuals have assumed to forbid punishment. Public school teachers have abundant authority. The law of the government for which they are teaching stands between them and every hindrance of proper discipline; but, is the state law above the authority of God? Surely no teacher holds credentials of higher authority than the following: "God hath set some in the church, first apostles, secondly prophets, thirdly teachers." I Cor. 12: 28. All the authority of heaven is back of the teacher in every right act. Apostles and prophets do not get their authority from individual members; they do not sacrifice principle to please individuals: neither should teachers.

Our pupils naturally are not much different from other children. As teachers, we have the same problems to deal with as public school teachers have: the same evil tendencies to restrain. If we are to have a higher standard of moral influence, we must have better discipline. Better discipline is not less firm. Except our restraint of evil be more effectual than theirs, our standard will be no higher, our morals no better. Dear fellow teacher, dare we allow evil, corrupting influences to multiply in our schools, thus lowering our standard of purity and order, because some individual patrons "don't believe in using force?"

The following is from an unpublished testimony and explains itself: "If as teachers in the home, the father and mother allow children to take the lines of control into their own hands, they are held responsible for what the chil-

dren might otherwise have been. From babyhood, the child should be taught that the mother is master. Never should the mother allow Satan to arouse or strengthen the disagreeable passions of her child. She should not use the rod if it is possible to avoid doing so. But if milder measures prove insufficient, punishment which will bring the child to its senses, should, in love, be administered. Frequently one correction will be enough for a lifetime to show a child that he does not hold the lines of control.

"This question of discipline should be understood in the school as well as in the home. We should hope that in the school room, there would never be occasion to use the rod. But if, in a school, there are those who stubbornly resist all counsel and entreaty, all prayer and burden of soul in their behalf, then it is necessary to make them understand that they must obey.

"Some teachers do not think it best to urge or enforce obedience. They say it is their duty merely to educate. True it is our duty to educate, but what does the education of children amount to if, when they disregard the principles placed before them, the teacher does not feel that he has a right to exercise authority."—*Talk to church school teachers, Sept. 8, 1901, by Mrs. E. G. White.*

"Finally, my brethren, be strong in the Lord and in the power of his might. Not with eye-service, as man-pleasers, but as the servants of Christ, doing the will of God from the heart." Eph. 6:10, 6. *Thayer, Kan.*

Hjalmer Anderson, a Union College graduate, is in Upsala, Sweden, taking the medical course. He has already completed the preparatory work required in that country. He sends fifty cents for his subscription to the Messenger.

News and Notes

One half of the students at the Harvey Industrial School are of German parentage.

Miss Martha Young, formerly of Union College, is now teaching in Harvey Industrial School.

The Scandinavian literary society rendered a musical program at their regular meeting Monday evening, Feb. 13.

In the General Culture Course, two lines of study are pursued at the same time; the "required" and either of the "electives."

Mrs. C. L. Kendall heartily welcomes the Messenger, but mourns because the "Class Letter of '98" no longer finds her post office.

Another Union College student, F. G. Specht, now stands at the head of the German Department of the Harvey Industrial School.

Eunice Kelly is at her home in Winnipeg, Manitoba, caring for her father, who has recently had a paralytic stroke. She intends sometime to take the nurses' course.

Marvin Beeson and wife are permanently located in Hartland, Wis., where they have purchased property. At present he is engaged in carpenter work. Mrs. Beeson will be remembered as Miss Eloise Fuller.

L. C. Kendall, formerly a Union College student, is Principal and Business Manager of the new industrial school at Harvey. His wife, (nee Maud Oppy) assists him in his many duties.

Since leaving Union College, Minnie McGill has taught two terms of public school in Minnesota, and one of church school in her home city, Winnipeg, Manitoba. She is spending this winter at home.

Clark Evilsisor has entered Union College for the spring term.

Miss Effie Northrup left Monday to take up stenographic duties at Boulder, Colo.

John Fletcher will soon be in the canvassing field again, in Montgomery county, Kansas.

Miss Carrie Segebartt recently made a trip to her home in Kansas on account of the serious illness of her father. He is improved.

James Thompson was called to his home in Wisconsin this week by a telegram stating that his father was not expected to live.

Mr. Frank Port of Bethel, Wis., and Miss Clara Richards were married February 27 at the home of the bride's parents in College View. They left immediately for Bethel, where Mrs. Port will resume her duties as matron of the academy.

Robert Ramsey and his sister Maggie, of Manitoba, are completing their second year in the nurses' course at Battle Creek. Their brother John is canvassing for "Object Lessons" in company with Brother Russell Potter, in the home conference.

Prof. F. W. Field writes from Japan, soon after his return from Korea:—

"It does encourage us so much to know that the home conferences are taking hold so actively in fields beyond their own borders. How else can these countless Oriental millions be reached? We hardly dare think of the great work to be done; it seems so great for the means we have to do with. If anywhere strong faith in this message is needed, it is out among the great masses that have never heard of the true God. So every move in the home field to spread the light in the vast regions beyond is a great encouragement to the lonely toilers in these dark regions."

Mr. Olaf Nerlund was in College View recently on his way from western Nebraska where he has been laboring, to his home in Rock Creek, Minn. He returns home on account of his mother's illness.

Mrs. Pearl Morrison enters immediately upon her duties as superintendent of Young People's work and educational secretary. Eld. C. R. Kite is obliged by the condition of his health to give up this line of work.

There will be a musical entertainment in the Union College chapel, Saturday evening, March 11, the proceeds to go to the College View church school. The quartet is: M. E. Ellis, first tenor; M. H. Serns, second tenor; Arthur Smith, first bass; M. A. Farnsworth, second bass.

"An idler is a watch that wants both hands,
As useless when it goes as when it stands."

—Cowper.

CANVASSING WORK AT UNION COLLEGE

I was asked by the Union Conference President, Elder Russell, to come to Union College at the close of the winter term and lay before the students the importance and need of the canvassing work. This we have done by the help of the Lord to the best of our ability, and surely God has blessed in the efforts put forth. We feel free to say that we see the greatest interest in this line of work that we have ever seen hitherto. This is as it should be. Our work should take on large dimensions; we should lengthen our cords and strengthen our stakes; and we are glad to see this is being done in the Union Conference.

There are quite a number of students

who are going out at the close of this term, and there will no doubt be a much larger number at the close of the spring term, at which time we hope to return and assist in every way possible in this line of work.

We desire to express our thanks to the President and teachers for their kindness and hearty co-operation in the work, and most earnestly pray the blessing of God upon them and this institution, that is may continue to do the work for which it was established by the providence of God; namely, that of educating young men and women for practical work in the advancing of this blessed truth which we hold so dear.

G. PHILLIPS.

THE BEST INCUBATOR

In planning to start the Union College Poultry Department, we have had occasion to make investigation in regard to the best incubator and brooder. Of course this is a very difficult question to decide, but we have decided it to our own satisfaction, and have chosen the "Old Trusty," a hot-water machine, the latest pattern of M. M. Johnson, the well known "incubator man." It is the result of fifteen years of successful experience in the manufacture of incubators and brooders. The prices, too, are reasonable. The 100-egg incubator and the 100-chick brooder, with all tools and fixtures, only \$14.00. For 150-egg machine, \$17.50; 200-egg, \$21.00; 300-egg, \$30.00. These prices pay for both the incubator and the brooder, with directions and fixtures, and prepay the freight to your nearest railroad station. We are using these machines, and have secured the agency. Orders sent to us will promote this new industry at the College. Orders must be accompanied by postoffice or express order or draft. Write for descriptive catalogue. Address Union College Poultry Yards, College View, Neb.

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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Women's Spring Rain Coats

The 1905 raincoat of soft, firm, covert cloth is a trim, smart garment with hardly a trace of relationship to the awkward mackintosh of a few years ago. These are utility wraps as stylish for outing, travel, and general wear as for rainy weather.

The spring styles are somewhat different from those of last season. The sleeves are the new leg-o'-mutton shape and no capes are shown. There are fitted garments with a wide girdle and blouse front, those shirred to fit at the waist, and loose plaited backs with a belt.

An Extra Good Cloak for \$10 comes in light tan, olive tan, and oxford with a faint white pin stripe. Shirred back, box front, belted all around, leg-o'-mutton sleeve with cuff.

A very nobby coat, shirred to fit at the waist in the back, each end of shirring finished with a gilt, colonial buckle, full leg-o'-mutton sleeve tucked at the wrist. Comes in a fine quality of invisibly striped cravenette, tan, olive, and oxford at \$15.

Light Weight Spring Jackets

Our line of covert cloth jackets is now complete. They come in several shades of tan, olive, and brown; lined with satin or taffeta. Collarless or with coat collars. Full leg-o'-mutton or mannish coat sleeves. Generally tight-fitting, but some tourist styles. Strapping and stitching for trimming. So well tailored and shaped they seldom need alteration. Many prices from \$5.00 to \$25.00.

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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—

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