

...The...

Educational Messenger

An Exponent of the Theory and Practice of Christian Education

Vol. 1

COLLEGE VIEW, NEB., MAR. 15, 1905

No. 6

The Three Sisters

Madam Virtue and Miss Genius,
With their sister, Reputation,
Traveled once through foreign countries
On a tour of observation.
Ere they started, Genius hinted
That by some unlucky blunder, [doms,
While they journeyed through the king-
They might chance to get asunder.

"And," she said, "it seems but prudent,
Should we break our pleasant tether,
Some device should be suggested
That may bring us three together.
As for me, if from my sisters
I should chance to prove a roamer,
Seek me at the tomb of Shakespeare,
Or before the shrine of Homer."

Virtue said: "If I am missing
And you deem me worth the trouble,
Seek me in the courts of monarchs,
Or the dwellings of the noble,
If among the high and mighty
You shall fail to find me present,
You may meet with better fortune
In the cottage of the peasant."

"Ah," said Reputation, sighing,
"It is easy of discerning,
Each of you may freely wander
With a prospect of returning!
But I pray you, guard me closely;
For, despite your best endeavor,
If you miss me for a moment
I am lost, and lost forever."

—Baltimore Sun.

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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

SPECIAL TRAINING COURSE

LESSONS FOR MARCH 16 TO 31

"Outline," pages 12 to 15.

"Theory and Practice," pages 34 to 62.

CHAPTER II.—*Responsibility of the Teacher.*

"The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. Co-operation with that power is man's greatest need. In all educational effort should not this co-operation be the highest aim?"—*Mrs. E. G. White.*

"A child's nature runs either to weeds or to herbs; therefore we must seasonably water the one and destroy the other."—*Bacon.*

The relative responsibility of parents and teachers is carefully outlined in "Education," pages 275, 276 and, commencing at the bottom of page, 280 to

282. These pages should be read in connection with the study of chapter II.

If the subject of school hygiene were better understood by parents and teachers, we would have more comfortable schoolrooms and desks and more convenient accommodations in many respects. The cause for disease and many evil habits may be traced to the lack of attention to this important question.

CHAPTER III.—*Personal Habits of the Teacher.*

"We have truly learned only what has become habit."

"Habits have more force in forming our characters than our opinions have."
—*Robert Hale.*

"God has been good enough to make it just as easy to form good habits as bad ones, and just as hard to break them."—*G. G. Bond.*

Habits worth cultivating by the teacher are summed up by Prof. C. E. Branson of the Georgia State Normal School as follows:—

"I. Habits of *Prudence*: that is, habits which concern what he owes himself; as, self-care, self-respect, self-culture, self-rule, self-denial, purity, and temperance.

"II. Habits of *Justice*: that is, habits that concern what he owes to others; as, courtesy, deference, kindness, forbearance, patience, benevolence, beneficence, impartiality, fairness, veracity, sincerity,

and honesty. These are the social or co-operative habits.

"III. Habits of *Fortitude*: that is, habits which concern his power to withstand fittingly whatever threatens harm to his nature. His power to bear himself becomingly in the face of prosperity and adversity, success and failure, flattery and condemnation, pain and grief, obstacles and disappointment, ought to settle as soon as possible into habit. Very essential habits are these.

"IV. Habits of *Order*: that is, habits which concern the fitting disposal of himself and his own; as, diligence, industry, accuracy, neatness, regularity, punctuality, system. These are the industrial habits."

At the close of each month's study a list of test questions will be sent to all who have enrolled for this course. The answers should be written and sent to B. E. Huffman, College View, Neb., within one week after the questions are received.

In order that this work may be as profitable as can be, we invite all to be free to write us about any perplexing questions that may arise in your study of this course. B. E. H.



"The love that wins the heart of children is real love, and not its profession. We wear no veil over our hearts in the presence of children. As the electrometer trembles at the presence of the feeblest electric current, so their little hearts are responsive to our most secret feelings and impulses. Love in the heart does not need to be proclaimed. It beams from the eyes, radiates from the face, breathes its benediction in the voice, discloses itself in movement and bearing. Our professions of love must bear the stamp of the heart, or they will not pass at par over the counters of childhood."—*White's School Management.*"

GENERAL CULTURE COURSE

"UP FROM SLAVERY"

Reading: Chapters III and IV

CHAPTER III

1. What resolution did Booker make when he heard of Hampton Institute?
2. What was his training at the home of Mrs. Ruffner?
3. What were his experiences on the way to Hampton?
4. What were his feelings upon reaching the place?
5. What was his college examination?
6. What tribute does he pay to General Armstrong?
7. By what means was he able to attend school?

CHAPTER IV

8. What lesson of happiness did he learn? How?
9. How did he learn to use and love the Bible?
10. What is his opinion of public speaking?
11. What was his experience incident to the death of his mother?
12. What practical lesson did he learn from Miss Mackie?
13. What spirit did he manifest in teaching school?
14. What was the "Ku Klux Klan"?



"STEPS TO CHRIST"

Chapters 2-5 inclusive

REPENTANCE

1. What is true repentance? What mistaken conception of repentance do many have? Give Bible illustration of true sorrow for sin.
2. How much of God's glory and the purity of Christ is needed to lay bare the deformity of human character? Quote the words of Daniel when he beheld the heavenly messenger.
3. What sins are especially offensive to God and in what condition of heart would He have us come to Him?

4. How only can the exceeding sinfulness of sin be estimated?

5. What hindrances to true repentance are mentioned and how may they be overcome?

CONFESSION

6. Memorize Prov. 28:13 and James 5:16. What should be the nature of true confession? Give Bible references.

7. What precious assurance is found in Ps. 34:18? What blessed results follow confession of sin? Memorize I John 1:9.

CONSECRATION

8. How does God's word describe our condition? What error concerning God's government has Satan brought in?

9. What results follow the indwelling of Christ in the soul? Where only can the truest good and greatest joy be found?

10. What precious thought closes this chapter.

FAITH AND ACCEPTANCE

11. How only is the forgiveness and peace of God obtained?

12. Give an illustration of accepting the healing power of God by faith. Quote Mark 11:24.

13. Give references to prove God's tender love and willingness to accept every one who comes to Him.

14. With such words before us can we think of God only as a stern judge?

Memorize the last sentence in this chapter.



"IN THE TIGER JUNGLE"

Reading: Chapters 4 to 9

1. What is the "gospel river"?

2. What six channels are mentioned in chapters 4, 5, and 6, through which the "gospel river in India" is being distributed to those in need of its life-giving waters?

3. The American Bible Society was

established in 1816; the British and Foreign Bible Society, in 1804. Several others were established about this time. Could this not be in part the fulfillment of Dan. 12:4? Was not knowledge thus increased? The Bible is now published in enough languages to reach eleven hundred millions of the people of the earth.

4. What practical lesson can you learn from the chapter on "The Gospel in Song"?

5. Study the messages sent to us through the Spirit of Prophecy regarding the circulation of tracts. What figure has been used to indicate how widely our literature should be distributed?

6. Describe the methods of Doctor Chamberlain in opening the work in new fields.

7. What two methods of work, besides the exclusively evangelical work, have proven of great good to India?

8. What has the Spirit of Prophecy said about the value of medical missionary work?

9. Relate the story of how Doctor Chamberlain commenced his missionary work among the Telugus.

10. Describe the gospel preaching tours in this densely populated country.

11. What gatherings of the people also furnished a good opportunity to preach the gospel?

12. What special instance is given of the eagerness of the people to hear? Make a careful study of the missionary's sermon on this occasion.

NOTE.—We often find in the best books expressions with which we cannot agree. In chapter 4, is the quotation from a Telugu primer, "God is a Spirit. He has no body, no visible form," which is not in harmony with the Bible. Give texts to prove this.



"Facts are the fuel for missionary fires."

"THE YOUNG PEOPLE AND THE CHURCH"

This is the title of one of the most helpful lectures it has been my privilege to read. It was delivered by Woodrow Wilson, LL. D., President of the Princeton University, at a Sunday School Convention at Pittsburg, in October, 1904. It was published in the *Sunday School Times*, and has been reprinted in booklet form. On teaching Christianity in the home, it says:—

"No amount of didactic teaching in a home whose life is not Christian will ever get into the consciousness and life of the children. If you wish your children to be Christians, you must really take the trouble to be Christians yourselves. Those are the only terms upon which the home will work the gracious miracle."

The following is a part of what is said upon how to reach young people. "We are constantly debating and hearing it debated,—How will the church get hold of the young people?.....The things that impress the young person and the old are convictions and earnestness in action that looks like business, and a certain dignity and simplicity that go along with being earnest. You will notice that when a man is going about his business he does not study his gestures, he does not consider his poses, he does not think how he looks when he is sitting at his desk in his chair. There is a directness and simplicity of approach in the thing which shows an utter lack of self-consciousness. He is not thinking about the machinery by which he is acting: he is after the thing.

"When we say, therefore, that the way to get young people to the church is to make the church interesting, I am afraid we too often mean that the way to do is to make it entertaining. Did you ever know the theater to be a successful means of governing conduct?

Did you ever know the most excellent concert, or series of concerts, to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go further than hold for the hour it lasted? If you mean to draw young people by entertainment, you have only one excuse for it, and that is to follow up the entertainment by something that is not entertaining, but which grips the heart like the touch of a hand. I dare say that there is some excuse for alluring persons to a place where good will be done them, but I think it would be a great deal franker not to allure them. I think it would be a good deal better simply to let them understand that that is the place where life is dispensed, and that if they want life they must come to that place."

Many of our workers would find help in the study of this lecture. They can order it of the *Sunday School Times*, Philadelphia, Pa., price 10 cents. A presentation edition bound in fine leather is 50 cents. M. E. K.

EXPERIENCES IN UNION COLLEGE

A LETTER FROM PROF. WASHBURN

The following extracts from a letter received from Prof. H. A. Washburn will be appreciated by a large number of the readers of the *Messenger* who have been associated with him as a student and in the educational work since those student days. Prof. Washburn writes that his health is improving and he hopes to take up active work again in a few months. M. E. K.

Longmont, Colo., Feb. 17, 1905.

It happened that Union College was almost the first place to which I was directed after accepting the present truth. I have always thought that I was providentially guided, and this has become more plain as the years have come and gone. It is my firm belief that this school was the best place in all the world for me at the time I went there, which was during the first years of its

existence. I am confident that I gained an experience there which has held me firm through the experiences of later years, and without which I would probably not have been able to stem the current at times.

I do not know just how it was with other students, but during all the days that I was at Union College, it was very much like the gate of heaven to me. More vivid impressions were never made upon my mind than those which still remain as I think of the chapel exercises, when the voice of God seemed to sound in the reading of the Bible; of the Bible classes, where lessons so precious were constantly learned, and which have come to mind time and again as I have stood before my own Bible classes, and given the same lessons to others, moving the heart and bringing tears to the eye; of the Sabbath social meetings, when the life of faith was so touchingly and plainly set forth in the lessons from the teachers and the relation of experiences of the students; of the organization and work of the Mission Band, and the blessings which came down upon us as we met for study and prayer; and of the opportunities for personal labor for our fellow students, resulting in outpourings of the Holy Spirit and the conversion of many who now fill high and responsible positions in the work. It has ever been my impression that the good done during the early years alone were well worth the entire investment of means in establishing Union College.

It was frequently said that we were then enjoying the happiest days of our life, and this I believed at the time, and for a short time after leaving the school. I dreaded to think of the days of labor in the future, without the joys of the school days, but little realized that the kind of education which was being given to us was only fitting us for a work that would bring far greater joy. If we had not engaged in God's work,

laboring for the salvation of precious souls, we might now say that our happiest days were those in school.

But, happy and profitable as were those days in school, they might have been more happy and profitable than they were. I do not believe in continually bemoaning the mistakes of the past, after we have repented before God, but I have been greatly impressed with the importance of students, always walking with God while in school, recognizing that while there may be work for them in the future, still they will never have a better or more favorable field for Christian labor than while in school. If a student recognizes this, and is laboring in love for Christ among his fellow-students while preparing for usefulness in the future, and God's work in the earth should close while he is so engaged, he will surely receive the "Well done, good and faithful servant."

As a teacher, and with the increased light in regard to education which we now possess, I, as doubtless all others, can see where the work at Union College might have been more profitable. As I say this, I do not mean to reflect upon the work of any of the faithful teachers; for they were doing a noble work,—a work that lives after them,—and we know that in the future we shall look back and see that each one of us might have done better work than we are now doing had we known better. I will speak of one matter, which is about the only one of which I ever think. It is the feature of *industrial education*, which is now being brought into the College, and by arduous efforts. I have many, many times wished that the opportunities which our students now enjoy, in the agriculture and industrial work, could have been ours, with the sense of their importance which we now possess. If I could be a student at Union College over again, with the industrial classes which are now afforded, I would cut short the number of literary

classes, if necessary, and take as many as possible of the industrial classes. I hope the students at Union College have a proper sense of this important part of their education for work in God's cause.

I still love Union College, and pray that God may greatly bless the teachers and managers in their work, and that His spirit may be the daily instructor of every student. Kindly give my love and kindest regards to all the old acquaintances. It looks now a little as though I might go back to my work in the fall. I have been advised by physicians that I should remain in Colorado a year if possible.

REDEEMING THE TIME

FANNIE BLACK

(Continued)

I have in mind several who have not had the opportunity of attending school, who have acquired the very best of an education by simply making the best use of the spare moments which came to them. We can accomplish much in the same way.

Time is short. "We have, as it were, only a moment of time left in which to work." Is it not high time, then, for us to be redeeming the time? In Eccl. 9: 20, the Lord tells us to do with our might what our hands find to do. J. Hudson Taylor, the great missionary who gave his life for China's millions, relates this stirring incident: "While in Ningpo I had made the acquaintance of Mr. John Jones, who with Dr. Parker, represented the Chinese Evangelization Society in that city. Hindered from returning to Swatow, I now decided to join these brethren in Ningpo work, and set out at once upon the journey. On the afternoon of the second day, when already about thirty miles distant from Shanghai, Mr. Jones and I drew near the large and important city of Sung-Kiang, and I spoke of going ashore to preach the gospel to the thronging multitude

that lined the banks and crowded the approaches to the city gates.

"Among the passengers on board the boat was one intelligent man, who, in the course of his travels, had been a good deal abroad, and had even visited England, where he went by the name of Peter. As might be expected, he had heard something of the gospel, but had never experienced its saving power. On the previous evening I had drawn him into earnest converse about his soul's salvation. The man listened with attention, and was even moved to tears, but still no definite result was apparent. I was pleased, therefore, when he asked to be allowed to accompany me and hear me preach.

"I went into the cabin of the boat to prepare tracts and books for distribution on landing with my Chinese friend, when suddenly I was startled by a splash and a cry from without. I sprang on deck and took in the situation at a glance. Peter was gone! The other men were all there on board, looking helplessly at the spot where he had disappeared, but making no effort to save him. A strong wind was carrying the junk rapidly forward in spite of a steady current in the opposite direction, and the low-lying, shrabless shore afforded no land mark to indicate how far we had left the drowning man behind.

"I instantly let down the sail and leaped overboard in the hope of finding him. Unsuccessful, I looked around in agonizing suspense, and saw close to me a fishing-boat with a peculiar drag net furnished with hooks, which I knew would bring him up.

"'Come,' I cried, and hope revived in my heart. 'Come and drag over the spot directly; a man is drowning just here!'

"'Veh bin' (It is inconvenient) was the unfeeling answer.

"'Don't talk of inconvenience!' cried I in an agony; 'A man is drowning, I tell you!'

"'We are busy fishing,' they responded, 'and cannot come.'

"'Never mind your fishing,' I said, 'I will give you more money than many a day's fishing will bring,—only come! Come at once!'

"'How much money will you give us?'

"'We cannot stay to discuss that now! Come, or it will be too late! I will give you five dollars' (Then worth about thirty shillings in English money).

"'We wont do it for that,' replied the man. 'Give us twenty dollars and we will drag.'

"'I do not possess so much. Do come quickly, and I will give you all I have!'

"'How much may that be?'

"'I don't know exactly, about fourteen dollars.'

"At last, but even then slowly enough, the boat was paddled over and the net laid down. Less than a minute sufficed to bring up the body of the missing man. The fishermen were clamorous and indignant because their exorbitant demands were delayed while efforts at resuscitation were being made. But all was in vain—life was extinct.

"To myself this incident was profoundly sad and full of significance, suggesting a far more mournful reality. Were not those fishermen actually guilty of this poor Chinaman's death, in that they had the means of saving him at hand if they would but have used them? Assuredly they were guilty, and yet let us pause ere we pronounce judgment against them lest a greater than Nathan answer, Thou art the man. Is it so hard-hearted, so wicked a thing to neglect to save the body? Of how much sorer punishment then is he worthy who leaves a soul to perish, and Cain-like says, 'Am I my brother's keeper?'... Let us consider who it is that has said, 'If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not, doth not he that pondereth the heart consider it? and He that keepeth

thy soul, doth he not know it? and shall not he render to every man according to his works?'"

Let us as young people, in view of the times in which we are living, go to work with greater earnestness and enthusiasm than we have in the past, "redeeming the time, because the days are evil." Many are dying without hope as a result of our inactivity. O, may we use the precious moments in preparing ourselves for greater usefulness, and in carrying the good news of salvation to those who are sitting in darkness.

"SAVE THE BOYS"

The little paper *Save the Boys* offers to send 25 copies of the journal for 50 cents and the same number of the little leaflets on Tobacco, providing you will sell them at 5 cents for the two, and send the money for more papers and tracts. Address *Save the Boys*, 118 Minnehaha Blvd., Minneapolis, Minn.

Writing of his disappointment in not securing a Bible worker for Belize, British Honduras, last summer, Brother H. C. Goodrich mentions some of the openings for such a worker:—

"Yesterday I stepped into a restaurant for a lunch. The proprietor came and sat down beside me, and began to ask of our belief, and why we were different from others, I asked him if he had ever attended any of our meetings. He said he had not, but had bought our papers, and liked them. I suggested some Bible studies, to which he replied, 'That is just what I want.' He said, 'I'll not promise to be an Advent, as we are strict Wesleyans, but I would like to understand these things.' We had a long talk, during which I tried to impress upon him the sacred character of the Word as a guide for the church.

"We are now selling twenty-five copies of the *Signs* and thirty-five of the *Caribbean Watchman* here, and there are many such people who could be reached by a Bible worker as by no other way."

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BOIL IT DOWN

The Editor rises to thank his contributors for their valuable productions, and to request them to boil down their thoughts. Do not try to tell all you know at once. Give it to us in installments, and let each be complete by itself. Life is short, our paper is too small for serials, and the Editor has a few things he wants to say himself.

THE NEW RUSSIAN PAPER

We have received from Brother Guy Dail of Hamburg, two copies of the new Russian paper, published semi-quarterly. Brother Dail says, "It contains the Sabbath school lessons for the Russian field and is otherwise a missionary paper, as the *Signs*, yet it contains many things for our own people. It is called the *Olive Tree*. It costs forty cents per year. Copies can be ordered of the International Tract Society, Grindelberg 15a, Hamburg." It is a sixteen page paper, about the size of the *Messenger*. The language is wholly unintelligible to us. We notice a few letters which are of the same form as our own, but most of them are entirely different.

If you have Russian friends send for the *Olive Tree* for them. M. E. K.

A TEACHER WANTED

A lady writes to the Editor of the *Messenger* asking what she will have to pay a Seventh-day Adventist teacher for her home school. She says, "Our children are aged thirteen, eleven, and six, and all girls. It may be possible we may have some pupils to board with us, and we will have either an eight or a nine months' term, beginning next September."

This sister lives in Montana. If any would like to correspond with her concerning her home school, the Editor would be glad to furnish the address.

A MORE THOROUGH PREPARATION

There are two extremes that should be avoided; namely, making haste to enter the field without sufficient preparation, and remaining in school year after year for the sake of adding to our store of knowledge. Either extreme should be avoided. It may be that some remain in school too long, but it is equally certain that others receive insufficient preparation. This becomes a matter of life-long regret to them. Here is a case where one who has labored in the ministry for years desires to re-enter school to pursue studies, the need of which has been forced upon his attention by years of experience.

"During the last seven or eight years I have made repeated efforts to spend a few more years in school, but have been hindered from time to time. I would very much like to study Greek and Hebrew and a few other subjects. I have often regretted that I let the brethren persuade me to leave school when I did. In my ministerial work during the past twelve years I have often felt deficient in some respects, and while I have been trying to improve by private study, I still feel the need of more schooling. So I thought I would, if possible, attend Union College some more."

The experience of this brother may

with profit be considered by those, who, with undue haste, urge young men into the work with meager preparation.

QUALIFICATIONS OF THE TEACHER

"The schoolmaster, in common with all persons exercising control for a particular purpose, is a moral teacher or disciplinarian; contributing his part to impress good and evil consequences in connection with conduct. For his own ends, he has to regulate the actions of his pupils, to approve and disapprove of what they do as social beings related to one another and to himself. He enforces and cultivates obedience, punctuality, truthfulness, fair dealing, courteous and considerate behaviour, and whatever else belongs to the school. Whoever is able to maintain the order and discipline necessary to merely intellectual or knowledge teaching, will leave upon the minds of his pupils genuine moral impressions without even proposing that as an end. If the teacher has the consummation of tact that makes the pupils to any degree in love with the work, so as to make them submit with cheerful and willing minds to all the needful restraints and to render them on the whole will-disposed to himself and each other, he is a moral instructor of a high order, whether he means it or not."
—*Bain*.

"Send me, Lord, for I am ready,"
Here and there we hear the cry;
"Let me bear the gospel tidings
To the millions ere they die."
Shall we stay them? Shall we hinder?
Are there Christians here who dare
To hold back a child most precious
Who has heard their dying prayer?

Doctor and Mrs. W. A. George are the happy parents of a new boy, Arthur Ralph, born March 9. Thus the ranks of the medical profession are being filled.

EDUCATION, HOW BROAD?

A. S. CHRISTENSEN

We have five ideals in education; namely, physical, technical, liberal, theoretical, and spiritual. For which do most students seek?

Of course we need a technical education, so as to be able to earn a living. The liberal is indispensable if we would be at home in other lands and places. The physical we need if we would be cheerful and have steady nerves. The theoretical ideal is devotion to truth. We must have this, for it is useful, healthful, and edifying. The spiritual is true love to God, and without this the others are useless.

True education must include all these; for God would have us perfect men and women,—men and women whose minds excel those of the world in clearness, judgment, and strength; men and women whose minds are pure and who can estimate the value of a pure mind; men and women who think and speak only such things as will help uplift their associates, and draw them nearer their Maker.

True education must also include good manners. God would have us genteel and of a kind disposition. We are judged many times by our manners, hence how necessary is it that we should have that kind and gentle way that He had who was our example.

Let us notice sometime, while making a journey in a street car or some other public conveyance, the difference in the way some people steer their ship through life. There are some who push, crowd, and jostle, and show that they regard only their own rights; and there are those, too, who by a gentle word or a slight touch, ("May I trouble you?" or "by your leave,") steer their way quite successfully and leave no trail of just resentment. On the other hand people covet their manners. How many will

copy from their ways, is left in darkness to us.

Example is the surest way of conforming others to our ways; for if they see us practicing what we say, they will soon follow; but if we say with the majority of the world "Do as I say, not as I do," they will surely take little heed of our sayings.

We learn through the eye more than through the ear. Each action leaves a chain of consequences of which we should think before acting or doing a wrong thing. No man's acts die utterly. While his body returns to dust his deeds will bring forth fruit after its kind. How important that we should get complete mastery of ourselves by God's help, so that our life may be a chain of deeds which will ever be a help and may, though unknown to us, be an instrument of making some life happier and of bringing it into the home where all is pure at last.

CHURCH SCHOOL DISCIPLINE - IV

DAN. E. HUFFMAN

"The idea that we must submit to ways of perverse children is a mistake. Elisha, at the very beginning of his work, was mocked and derided by the youth of Bethel. He was a man of great mildness, but the Spirit of God impelled him to pronounce a curse upon those railers. . . . Elisha evinced that he was not to be trifled with by old or young, in his sacred calling. . . . The awful judgment that came upon them, was of God. After this, Elisha had no further trouble in his mission. For fifty years he passed in and out of the gate of Bethel, and went to and fro from city to city, passing through crowds of the worst and rudest of idle, dissolute youth, but no one ever mocked him, or made light of his qualifications as the prophet of the most High. This one instance of terrible severity in the commencement of his career, was sufficient to command

respect through his whole life. Had he allowed the mockery to pass unnoticed, he might have been ridiculed, reviled, and even murdered, by the rabble, and his mission to instruct and save the nation in its great peril, would have been defeated.

"Even kindness must have its limits. Authority must be sustained by a firm severity, or it will be received by many with mockery and contempt. The so-called tenderness, the coaxing and indulgence used towards youth, by parent and guardians, is the worst evil that can come upon them. Firmness, decision, positive requirements are essential in every family."—*Test.*, Vol. V, pp. 44, 45.

It sometimes becomes necessary for the teacher to exercise a "firm severity" which will place her authority above question, above criticism by her pupils, and command their respect for a whole term or even for several years. As in the case of Elisha, one punishment may be sufficient. When it has once become an established fact that even kindness has its limit and that authority will be enforced by severity, counsel and advice will be heeded, prayers will be honored, and the way of righteousness sought instead of shunned.

Thus far we have spoken of discipline for those who disregard counsel and prayers, break their promises, or defy authority. Such pupils must be restrained by a firm hand until they come sufficiently to their senses that other means may be effectual.

It should be remembered, however, that this "firm severity" is not the only effectual means of discipline at the teacher's command. Many schools have run for years with no occasion for its use. Some years since, the writer observed the right and a wrong method of discipline in operation at the same time and dealing with the same difficulty. Two schoolrooms were too near to a prominent street. About the first of November, the travel on this street was

greatly increased and became a source of annoyance to both teachers.

One teacher announced that she would whip every pupil that would venture to look out at passers-by during school hours. She whipped about half of her pupils every day for a week and then resigned. Her pupils had become so defiant during the week that while one pupil was being whipped, a half dozen more would leave their seats and go to the windows.

Another teacher said to her pupils, "We want to solve a practical problem in arithmetic, but first, you may guess how many teams have passed the window during school to-day."

Carl, "Two hundred."

Mark, "One hundred and fifty."

Teacher, "How many would guess at least one hundred? Nearly every hand. Well, we will say one hundred. Now if we spend one-fourth of a minute looking at each one, how much time will we lose in a day?"

Ella, "Twenty-five minutes."

Teacher, "That would be long enough to get that spelling lesson, wouldn't it, *Julius*?"

Julius, "Yes, ma'am."

Teacher, "Twenty-five minutes a day is how much in a week? . . . In a month? . . . In the whole term? . . . Do you think that we can afford to lose so much time in that way? Certainly not. Some of those lessons we are to have to-morrow are among the very best in the book. Don't forget to take the book that you wish to study to-night, home with you, so you may have one lesson prepared to begin with to-morrow. Samuel, remember to get acquainted with that 'mountaineer' in your spelling lesson."

They were excused and after several jolly remarks by different pupils about some points in their respective lessons, and many a "good-bye, teacher," the teacher was left alone. Before school the next morning, every lesson had been reviewed by the teacher, with the view to increasing interest and enthusiasm,

and a definite plan was made how each class would be a means of catching and holding the attention of every pupil in it. Some few pupils were assigned different seats, and in less than three days the difficulty was entirely overcome.

That teacher held the same position for several years with never an occasion to use the rod. For months at a time, not one reproof was needed. Later, the same teacher entered another school, where she whipped ten times in one week, after which all went well again.

News and Notes

Mr. Walter Steele is farming near Preston, Kans.

Miss Jessie Cornforth, of Williams, Neb., is taking treatment at the Nebraska Sanitarium.

Brother W. E. Floding, who is laboring in Samoa, is giving most of his time to circulating the new Samoan book, "Christ Our Saviour." The natives are highly pleased with the book, and as many as have money purchase it. The native pastors use it in preaching. In consideration of the receipt of a free copy, some of the pastors recommend the book to their congregations, and also secure orders for it.

Tuesday evening, February 28, the members of the Faculty and students residing in the village, gave a reception to those in the College Homes. The gymnasium had been tastefully decorated for the occasion, and when the appointed hour arrived was well filled with guests. A short program was given, consisting of a speech of welcome by President Lewis, a select reading by Miss Genevieve Johnson, and a speech by Professor Hoopes. This was interspersed with piano, violin, and vocal solos. A social hour was then enjoyed by all present.

J. C. Anderson is principal of the county high school at Fort Scott, Kans. He has recently joined the Messenger family.

As a result of Brother Robert Caldwell's first week in the canvassing work in Singapore, he sold books to the value of over eighty dollars.

An unpublished testimony, dated Jan. 10, 1904, says: Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message.

We were sorry to lose a few of our students at the beginning of the spring term, and hope they will all return next year for further preparation, and with a determination to remain the whole year through. Among the new students just entered are Mr. C. B. Evilisor of Kansas, Mr. Lawrie of Colorado, Miss Croker of Nebraska, and Miss Wordell of South Dakota.

Over sixty years ago Protestantism was planted in the island of Hayti. Another year has closed, and the claim of Seventh-day Adventists is still open. Will the new year bring us a stronger will to enter this territory?" This is the word from Brother Henry Williams, who has held up the light of truth in Hayti for so many years. How are we responding? Our gifts to missions is our reply to this question.

At the beginning of the spring term a class was formed in photography. Our rooms would accommodate but ten students, and these were readily secured. Professor Newton has charge of this work, as well as the class in electricity. The boys in the latter class have had considerable experience putting in telephones in our village system. They now have in 122 instruments. "Central" is in the Sanitarium building.

Miss Mertie Wheeler, our College stenographer, recently spent a few days at Preston, Kan., where she went to report a debate between Eld. I. F. Thorn of Kansas, and J. H. Lawson (Christian) of Texas. She was assisted by Miss Mabel Barbee.

The Union College Poultry Department exists in embryo, or rather in 104 embryos, to be exact, carefully deposited in an "Old Trusty" incubator. Great issues hang in the balance. Buff Orpington chicks are expected. The result will be duly chronicled.

On Wednesday evening, March 7, Mr. Bart Bray, of Buena Vista, Colo., and Miss Valeda Willson, were united in marriage at the home of the bride's brother in College View, Neb. They will spend a few months farming in Colorado, after which they will enter some branch of the work.

The third lecture of the College course was given the evening of February 25 by Professor Newton. It was illustrated with views taken by himself of the famous ruins in and about Athens. The audience was so well pleased that they voted to request him to give a lecture on the country life in Greece as another number of the regular course.

Dr. John P. D. John, ex-president of DePauw University, after twice being prevented by railroad accident from meeting his engagement at College View, finally succeeded in reaching us Monday evening, March 6. His lecture was fourth in the course, and was one of the most instructive and eloquent. The subject was, "The Worth of a Man." After looking into the big end of the telescope for a time and seeing only the insignificance of man, he turned the instrument about and viewed his greatness as shown by his achievements, his mental powers, and his capacity for a future life.

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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.

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