

...The...

Educational Messenger

An Exponent of the Theory and Practice of Christian Education

Vol. I

COLLEGE VIEW, NEB., APR. 1, 1905

No. 7

The Man

I honor him who, with a crust of bread,
Surveys the highest firmament of hope,
Who yet can lift his wo-benighted head
And scorn the depths where kings in folly grope;
Who, in his rags, aspires to honor's shrine
And worships there in silence with his soul,
Who still can say, "The fruits of life are mine."
Though Time and Tide efface his every goal;
I honor him.

I honor him, who, in the field of strife,
Attains the halo of a sinless brow,
Whose thoughts go Godward from the moil of life,
The while his hand is fettered to the plow—
Who, from the furrow of the common herd,
Hath fixed his eye upon the astral plain—
Whose soul is like the spirit of the bird,
Whose heart is void of bitterness and pain;
I honor him.

I honor him, who, with no gift of gold
Can bribe the favor of untoward Fate,
Whose honor, truth, and manhood are not sold
To gain the key of Fortune's magic gate—
Who stands alone, above, apart, away
From all the masses that would mock his aim;
Who only fears his Maker, and the Day
When God shall view the glory and the shame;
I honor him.

I honor him, whate'er his lot may be,
Who lives the part by destiny assigned,
Who does his given duty, spirit free,
With callous hand, brave soul, and stainless mind;
Who still can sing when all around him weep,
Who still can love when all but God betray,
And who, in death, goes smiling to his sleep
With sweet conviction of the Coming Day;
I honor him.

—T. Shelley Sutton.

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Home Improvement Courses

GENERAL CULTURE COURSE

"UP FROM SLAVERY"

Reading: Chapters V to VII

CHAPTER V

1. What erroneous idea did most of the colored people have concerning an education?

2. What conditions prevailed among teachers and preachers?

3. How did Booker feel in regard to the Reconstruction policy?

4. What does he think will be the final solution of the political and of the race problem?

5. What does he say of the school at Washington?

6. In what favorable terms does he speak of country districts?

CHAPTER VI

7. What inducement did he have to enter politics? Why did he refuse?

8. What address did he make at Hampton?

9. Why was he called there as a teacher?

10. What was his experience with the Indians?

11. What incident in the life of Hon. Frederick Douglass is mentioned? In that of George Washington?

12. What is said of the color line?

13. What was "The Plucky Class"?

CHAPTER VII

14. Why was he called to Tuskegee?

15. What is the "Black Belt"?

16. What conditions did he find at Tuskegee and in the surrounding country?

"STEPS TO CHRIST"

THE TEST OF DISCIPLESHIP

"They that know God will be humble, they that know themselves cannot be proud."—*John Flavel*.

1. Through what agency is the soul brought into learning with God, and how is the work accomplished?

2. How is character revealed?

3. Give the fruits of the Spirit and name at least seven wonderful changes that may take place in the heart.

4. What are the two particular errors to guard against?

5. Give the conditions of eternal life and show why it cannot be given on anything short of this.

6. Note the difference between true

faith and mere belief. Give, in the words of the author, a definition of faith.

7. Of what is it an evidence when we come to realize our own imperfections?

GROWING UP IN CHRIST

8. To what is the change of heart compared? How utterly helpless is man in producing even physical life?

9. How shall we grow? Give three illustrations. What four illustrations are given to show what Christ is to us, and what examples are used to show our relation to Him?

10. How are we to abide in Christ? Give five quotations on this point.

11. Quote Paul concerning his experience of Christ's indwelling. What alone can break the connection between our souls and God?

12. Give a Bible character that, by trust and faith, was refashioned after the divine Pattern. What was Christ's parting assurance?

13. What must be the key note of our asking?

14. What was Jesus' prayer for us?

THE WORK AND THE LIFE

15. What is the joy of the Father, Son and the angels? What then should be the delight of His followers?

16. What is the effect of working for others on one's self? How are we brought into sympathy with Christ?

17. How only can we grow in grace? What is the mission of the church of Christ? Where may we often find our work?

18. What excuse do some give for not being in the service of Christ? Is it always conscious effort that helps others most?

A KNOWLEDGE OF GOD

19. In what four ways does God speak to us? (See first sentence in the chapter on "Privilege of Prayer.") What

is one of the ways mentioned in this chapter?

20. What would be the effect of a belief that God cares for everything? Quote I Cor. 2:9.

21. Who can best appreciate nature? Name three other ways God has of speaking to us.

22. To what is God's word likened? What is the result of having Christ's perfection?

23. For whom was the Bible written? How does the Bible rank from a literary and educational standpoint?

24. How should God's word be studied? Give an illustration of one who sought for light in this way.

25. How must God esteem the human race, since He gave His Son to die for them, and appoints His Spirit to be man's teacher and continual guide?

"IN THE TIGER JUNGLE"

Reading: Chapters 10 to 14

1. How are missionaries sometimes treated in heathen countries?

2. What was the effect of quiet bravery on the part of the missionaries who were stoned by the crowd in the street? Name Bible characters who have had like experiences.

3. Give some results of medical work among the natives of India. What do these results show that we as a people should do?

4. Describe the building of the village cathedral and the use made of it.

5. Note how worldly men and governments are moved by true missionary service to help in the Lord's work.

6. Why do not all classes of the people of India live in the same villages? What is the effect when they are converted?

7. Is Dr. Chamberlain's prayer for men and money being answered? Read the report in the *Review* of Feb. 2, 1905, page

5, entitled "Rejoicing in India." Not only in India, but in every part of the world, workers are needed to tell sinners the story of redeeming love.

8. How strong are the caste customs of India?

9. What effort was made by Dr. Chamberlain to reach the educated non-Christians of the village of Madanapalle?

10. How was it necessary to proceed in securing a site for the reading room?

11. How were their efforts received when once they secured a foothold?

12. What remarkable testimony as to the character of the missionaries and the Bible was given by a Brahman at one of the lectures in the reading room?

13. If an idolatrous Brahman admired the Bible so much how should we who have known it all our lives regard it? Do we?

dren and youth to feel that they are required of God to be missionaries. Young men and women are to come forth from our Sabbath schools and colleges to be missionaries for God."—*Test. on S. S. Work p. 33.* Notice that this work is to begin in the Sabbath schools. It has been said that the mind of a child is as impressionable as wax and as firm to retain the impression received as marble. Oh that our Sabbath school teachers and officers would comprehend this as they should, and that they would realize that with them as surely as with the church school teacher, rests the responsibility of inspiring the hearts of the children and youth in their care to give their means, their prayers, and finally *themselves* to this glorious work. Do not allow the children and youth in your Sabbath school to think that they must wait until they are grown and go away to obtain an education before they attempt to take any part in the Lord's work. They will never have so good an opportunity as they are having from Sabbath to Sabbath in their own little home church. Those who learn to be soul winners in their home Sabbath schools will be successful foreign missionaries.

"When a youth is converted, do not leave him in idleness,— give him something to do in the vineyard of the Master. According to his ability let him be employed. . . . Let us co-operate with the Lord in every line, and set in operation every means whereby the powers of those connected with the school may be developed for usefulness." *Ib., p. 51.*

As in the physical so in the spiritual, life means activity. It is for the leaders in our Sabbath school to direct this activity in right lines, for the little folks must taught *now* to work. Do not expect too much of them at first. A child of twelve or fourteen may not be able to superintend a Sabbath school or conduct review, but it does not follow that he is incapable of taking any part in the work.

General Articles

OUR SABBATH SCHOOLS AS MISSIONARY TRAINING SCHOOLS

EFFIE G. NORTHRUP

Not long ago the teacher of a class of small children in one of our Sabbath schools was trying to impress the minds of the children with the thought that each one has a part to act in carrying this last message to the world, when one little girl said: "Oh, that's Eld.——'s work. He travels around and tells the people about it." "What are *you* going to do?" the teacher asked. With a careless toss of her head, she replied, "I'm going to stay at home with mama." A child's way of expressing it perhaps, but how many grown children say by their actions, "It is the minister's work to tell the world of the soon-coming Saviour; I will stay at home and enjoy myself."

"We must patiently educate the chil-

"According to his ability" let him be employed." With a few suggestions and a little kindly interest and encouragement perhaps the most timid could be taught to act as secretary in some of our smaller schools. The Lord has told us that the same officers should not be chosen over and over again, but that the school should have the benefit of fresh talent, and that as many as possible may gain an experience in these different lines. If the secretary's work is too difficult, some may be trained to sing,—a little special music making a pleasant variation in the regular routine work of the Sabbath school,—taking care always to have them feel that they are singing not for entertainment, but for the Lord. In various ways they can be encouraged to help in interesting missionary exercises, perhaps sometimes using the review period for this work. This will result in keeping in hearts of the children a live interest in the progress of the message in other lands. We can not too often obey the command of our Saviour,—*"Lift up your eyes and look on the fields; for they are white already to harvest."*

In some of our schools it has been successful to allow the different members of the youth's class in turn to teach the class under the direction of the regular teacher. This gives confidence, and also insures a careful preparation of the lesson. Of course mistakes will be made by the beginners, but we must all *"learn to do by doing,"* and if those who are more experienced in the work would not continue to shoulder all the burdens, new life and energy and ideas would be brought into the school. Thus the developing and training of untried talent will bring about a twofold blessing,—it will prove of untold value in arousing and keeping alive the interest among the members in the regular work of the Sabbath school; it will train the youth to be soul winners, for the Lord has told us that our Sabbath

school should be one of the greatest instrumentalities and the most effectual in bringing souls to Christ; and thus would be accomplished the great purpose of our Sabbath schools,—to train the children and youth *"to be missionaries for God."*

MEETING IN EASTERN POLYNESIA

G. F. JONES

On the island of Raiatea, and up one of its lovely valleys hidden between high, picturesque mountains, and on the bank of a crystal mountain torrent, fed by many high cascades not far distant—a fit place, indeed, to remind us of God's righteousness, which is like the great mountains—was the place chosen for our conference of the Eastern Polynesian mission.

Here is the school farm which Brother Cady has begun with Sister Nelson as teacher. One of our considerations was that this ideal spot should be a missionary training home for native laborers, and it seemed to us no better place could be found for such a work.

All our discussions were directed to the one supreme end of speedily carrying the message to all places in this generation, and God witnessed His approval of the meeting by blessing us abundantly with His Holy Spirit. It was felt by us to be the best we had ever attended.

Brother Gates gave us most opportune lessons. The first Sabbath we met together, a tender feeling of repentance and weeping came upon us all. It was remarked by an old resident that Raiatea had never seen such a meeting. The same tender Spirit was present all through, and a hearty praise meeting closed the conference. The following Sabbath, five young people were baptized, one of whom was a little native boy from our Raratonga school, and whom we left at Raiatea with Sister Nelson. We then separated to our respective fields of labor, feeling thankful for the spiritual blessings we received, and with strength renewed to *"press the battle to the gate."*

RIGHT OF CHOICE—III

I. C. SULTZ

Many of our young people have not made the light received, a part of their lives, and are therefore on the fence not knowing which way to jump. Did you ever stop to think who built the fence? It was Satan and he wants you to sit there. Why are some of our young people advancing more rapidly than others? It is because they are applying daily to their lives, the light revealed. Why was Judas' life a failure? Did he not sit daily at the feet of the same great Teacher as the others? His life was a failure because he did not choose to make those lessons a part of his life. Let us not do as did Judas. Let us choose to-day to appropriate the light God has given us, that those who are in darkness may reap the benefit, and we at last will reap the reward laid up for all the faithful.

The duty of God's people is quite well defined in the following:—

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning for me. When I say unto the wicked, Thou shalt surely die; and thou gavest him no warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Eccl. 3:17, 18.

The Psalmist says of the faithful watchman, "And he shall be like a tree planted by the river of water, that bringeth forth his fruit in his season, his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:3.

The time allotted to this work is fast drawing to a close, and dear young people. I exhort you to lay aside all cheap talk, frivolity of all kind, and lay hold upon some definite work. Work till you see results; and cease not till the work is finished. Why not

choose to do this work while you are at this most important period of life? At this point the admonition of the prophet John is good: "I have written unto you... young men, because you are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14. I see no reason why this will not apply to young women as well.

Do not live without an aim, a definite purpose in life for doing good.

In order to make life a success, the thoughts must be steadily fixed upon the object of life, and not left to wander off and be occupied with unimportant things, or to be satisfied with idle musing, which is the fruit of shunning responsibility. Castle building depraves the mind.

"Take up present duty. Do it with a will, with all the heart. You should resolve to do something which will require an effort of the mental as well as the physical powers."—*Vol. II, p. 429.*

"Young men and young women, gather a stock of knowledge. Do not wait until some human examination pronounces you competent to work, but go out into the highways and hedges, and begin work for God. Use wisely the knowledge you have. Exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others peace and light, and truth, and the many other rich blessings of heaven."—*Vol. VII, p. 281.*

There is no line of work in which it is possible for the youth to receive greater benefit. All who engage in ministry are God's helping hand; they are co-workers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work through their hands. And the human workers, co-operating with the heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this?

Blessed thought, to think that we can be agents through whom angels can speak.

I will close my appeal by asking you to read again the first text. May the Spirit of the Lord impress upon the minds of our young people the importance of fully making this choice while it is yet day, for the night comes when no man can work.

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"THOSE WHO ARE IN BONDS"

We are exhorted by the apostle to remember "those who are in bonds, as being in bonds with them." The readers of the Messenger will recall former articles in regard to our brethren who are imprisoned for preaching the gospel in a foreign land, and they will be anxious to receive further information in regard to the experience of these brethren. The following quotation from the mother of a student who has been mentioned in former articles gives the latest information we have in regard to the situation. Let us not forget the closing request, "Papa desires the prayers of the brethren everywhere with fasting."

"I will write a few things about papa. Now they have imprisoned another brother from Ourfa. This makes five of them in there. And another brother in Haleb is imprisoned. They are being tried now. In one of the trials papa has spoken about 'All power is given to me, go and preach.' Matt. 28:18. For they had been asking him why after that religion being forbidden he continues in preaching. The last time when called for trial he has spoken about 'the hour of his judgment is come,' and about many other truths, an hour and a half.

Many other persons besides the judges were present. He says that it was an excellent preaching, and thinks it worth to stay there five years. In the trial he has not finished all about his subject. He says in his next trial he is going to continue his sermon. He will be called again to-day or to-morrow. He writes that all his talks are written down by a clerk, word by word, and another clerk is taking down all the given reference. All these testimonies must be given, but one must not think it an easy task. The Lord is directing him. If we bribe them it is necessary 10 pounds. There is hope that they will be left free. But they don't want to do that, they don't think that is right. What do the brethren think about this? Papa desires the prayers of the brethren everywhere with fasting."

OUR ANNUAL OFFERING

More than thirty-three thousand dollars, as a result of the annual offering to missions, have been received at the general office this far this year. This exceeds the amount ever received during the same period from any previous offering.

MORAL AND INTELLECTUAL BENEFITS OF MANUAL TRAINING

The following admirable statement of the advantages of manual training is taken from William Jones's "Talks to Teachers on Psychology and to Students on Some of Life's Ideals":—

When we turn to modern pedagogics we see how enormously the field of reactive conduct has been extended by the introduction of all those methods of concrete object teaching which are the glory of our contemporary schools. Verbal recitations, useful as they are, are insufficient. The pupil's words may be right, but the conceptions corresponding

to them are often direfully wrong. In a modern school, therefore, they form only a small part of what the pupil is required to do. He must keep note-books, make drawings, plans, and maps, take measurements, enter the laboratory and perform experiments, consult authorities, and write essays. He must do in his fashion what is often laughed at by outsiders when it appears in prospectuses under the title of 'original work' but what is really the only possible training for the doing of the original work thereafter. The most colossal improvement which recent years have seen in secondary education lies in the introduction of manual training schools; not because they will give us a people more handy and practical for domestic life and better skilled in the trades, but because they will give us better citizens of an entirely different intellectual fibre. Laboratory work and shop work engender a habit of observation, a knowledge of the difference between accuracy and vagueness, and an insight into Nature's complexity and into the inadequacy of all abstract verbal accounts of the real phenomena, which once wrought into the mind, remain there as lifelong possessions. They confer precision; because if you are *doing* a thing, you must do it definitely right or definitely wrong. They give honesty; for when you express yourself by making things, and not by using words, it becomes impossible to dissimulate your vagueness or ignorance by ambiguity. They beget a habit of self-reliance; they keep the interest and attention always cheerfully engaged, and reduce the teacher's disciplinary functions to a minimum.

Of the various systems of manual training, so far as woodwork is concerned, the Swedish Sloyd system, if I have an opinion in such matters, seems to me by far the best, psychologically considered. Manual training methods, fortunately, are being slowly but surely introduced into all our large cities.

But there is still an immense distance to traverse before they shall have gained the extension which they are destined ultimately to possess.

TAKE TIME TO PRAY

We shall make a great mistake if we rush to our work in the morning without taking time to kneel before our heavenly Father and ask Him for strength and wisdom for the day's duties. It may seem that we are gaining time, but in reality we shall lose it. If we could realize that we are dependent upon Him for all that we have, for the strength with which to perform] our work, for the knowledge and wisdom necessary for our duties, and for the time itself in which to perform them, we would not be so ready to enter upon the day without asking for His help.

"Remember that prayer is the source of your strength. A worker cannot gain success while he hurries through his prayers, and rushes away to look after something that he fears may be neglected or forgotten. He gives only a few hurried thoughts to God; he does not take time to think, to pray, to wait upon the Lord for a renewal of physical and spiritual strength. He soon becomes weary. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contact with Christ.

"Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord."

A CHAPEL TALK

I have been requested to make a few remarks this morning with reference to the subject of applause at the lectures and entertainments given in the College chapel. To some, at least, it seems that this chapel, consecrated to the service of God, and not to secular work, is scarcely the proper place for such ap-

plause as the world gives to its speakers. When we consider the nature of this school, and the object for which it was established, the applause seems to take away from the sacredness that should mark the spirit of all our exercises. I have been deeply impressed by the thoughts expressed in the remarks and in the prayer this morning about the sacredness of the work we are trying to do. It is not a secular work. We have not come to this school as to a worldly school. The great object of the establishment of this school is the preparation of laborers for the cause of God. And it is not simply to prepare workers to carry the gospel in general, but it is that they may carry the last message of mercy to the world. We profess to believe, and the most of us do believe I am sure, that the end of all things is at hand; hence it would seem as if all that we do or say ought to be in keeping with this thought. But if the spirit which accompanies applause takes possession of us, is there not danger of its driving the sense of the importance and sacredness of the College from our hearts?

Again, from the standpoint of the influence of applause upon those who are applauded, there are a few thoughts to which we ought to give consideration. We know how it is in the world. There are many who live upon applause. They do not regard themselves as having accomplished success unless they receive applause. Does not this of necessity stimulate them to seek for applause rather than for truth? Is there not that constant temptation to do something to win the applause of the audience rather than to present the truth? And what is it that usually brings applause from an audience? You will at once answer, those things which are of a humorous or a ludicrous nature. Knowing this, if people form the habit of receiving applause, and get into their hearts that nervous stimulation which comes to

those who live upon applause, is there not begotten a spirit which leads them, instead of choosing serious, earnest subjects, to choose those subjects which they know will bring applause from an audience? When a young man or a young woman, in a literary society or in school exercises, is appointed to present something to the audience, there is naturally a desire to make a good impression; and if he once gets the taste of working for applause, is there not danger that he will select something of a nature to bring forth applause, that is, something of a light, trivial character or humorous nature?

But there is another consideration to which we ought to give careful attention, and that is the fact that the applause is not always well chosen. No doubt you have heard applause given at times when it was utterly out of place, when some sentiment had been uttered almost as sacred as a prayer. Yet the audience burst forth into applause. Perhaps they were applauding, not the sentiment, but the manner of its rendering. Again, they may have been applauding the sentiment. This is becoming common, even in religious meetings, such as Y. M. C. A. addresses and religious conventions. It sometimes occurs in the midst of a sermon. But it seems strangely out of place. It smacks of a political gathering. Indeed it has been true in recent times, that a prayer for the success of the party holding a convention has been utterly drowned by the cheers of the audience, so far have men forgotten propriety and reverence. When an audience gets into the habit of applauding, they want to applaud everything, even the most sacred pieces.

I mention some of these reasons that our students may educate themselves to express their appreciation of a production by thoughtful attention and respectful conduct, rather than by noisy demonstration.

News and Notes

H. H. Weishaar has entered upon married life, and is following the occupation of farming near Turon, Kan.

Brother Richard Baker, of Kansas, is conducting a church school at Hygiene, Colo. Several of his students are finishing the eighth grade, and hope to enter Union College next fall. At his request, examination questions suitable for students who wish to enter the Academic Department of the College have been forwarded to him to be used for closing examination work in the school.

We are pleased to receive two numbers of the *Caribbean Watchman*, a paper published in the interest of present truth at Port of Spain, Trinidad, and edited by brother Geo. F. Enoch. The paper has about the same sized page as the *Review and Herald*. It has a neat cover, is well printed and well gotten up in every way. Brother Enoch desires cuts of the College and Sanitarium to be used in his paper to give their readers a just idea of the nature and extent of our work in the home field. We understand that the *Watchman* has a subscription list of of seven thousand.

We were pleased to receive a visit from Elder L. Nathan Braddock, of Kansas, a Baptist minister who has recently decided to obey the Lord in regard to the observance of the Sabbath. Elder Braddock spent Friday and Sabbath visiting the school and attending services in the College and in the church. He expressed himself as much pleased with all that he saw and heard and returned to his home with the expectation of making arrangements to bring his family to College View that he may spend a year in the study of present truth before he takes up his work as a minister of the Seventh-day Adventist denomination.

The graduating class of '05 numbers nearly a score. They hold their class meetings every week, also a prayer meeting every Wednesday at the regular hour of prayer and social service set apart by the whole school. Definite plans for graduation week have not yet been perfected.

Sabbath, March 25, was a good day for the church at College View. Besides the regular services in the church and College, special baptismal service was held at the church at three o'clock. All other meetings were taken up on account of this service. After a discourse by Elder Nettleton on the subject of baptism, twelve candidates followed the Saviour in this solemn ordinance; all but two of these were students; one was a nurse from the Sanitarium, and the other a case of re-baptism. We believe that this is only the beginning of a much greater work which will yet be manifested before the close of the school year.

It is hoped that there will be another addition to our list of agricultural schools this spring in Colorado. Land has been donated on the eastern slope somewhere in the vicinity of Longmont. A collection will be taken soon in all the churches of Colorado for this enterprise. It is not intended to build a costly establishment, only fifteen hundred dollars is called for at the outset. There is some talk of beginning the school in tents this spring. It is desirable to set out several acres to strawberries. Otherwise the work would be delayed for a year, but it is believed that the students can live in tents until January. There is plenty of work upon the surrounding farms for thirty or forty students during the summer. They could work in the forenoon and study in the afternoon and evening. This plan may not materialize, but we think it will be a good one, and see no reason why our brethren in Colorado should not move forward in faith, trusting in God to open the way before them, inasmuch as they are striving to follow His instructions. After their strawberries are set, the work of the summer is largely over, then, under the direction of a competent carpenter, the young men can erect their building for use in the winter.

The subject of study during this term in the Advanced Literature class is "Bible Literature," using "Moulton's Literary Forms of the Bible" as a text.

A recent issue of the *Montrose (Colo.) Press* contains an article by E. R. Hartman on the origin, growth, and work of the Montrose Sanitarium conducted by the Hartman family.

W. B. Shultz has purchased property in College View for a permanent home, or at least until his daughters have completed their education. He is working in the College bakery.

Misses Anna Patskowski and Laura Neuman, are making a brief visit among College View friends while on their way home from their church school work in South Dakota.

Louise Stirman is studying music at the Johnson School of Music in Minneapolis, her home city. She has also been connected with the Sabbath school work in that place since leaving Union College.

Geo. Skinner and Paul Curtis, with their wives, have been transferred from Washington, D. C. to Canada; the former to Montreal, and the latter to Alberta. They were sent to Washington by the Iowa Conference last summer.

Eld. R. D. Quinn, a former student both of Union College and Battle Creek, is conducting revival services in the College View church. He addressed the students at chapel exercise on Friday morning, March 31. Since leaving school he has spent two years in Australia.

The chapel hour on March 24 was taken up by a number of students. Mr. Reeder gave a short talk on "Opposition to the Truth," a synopsis of which will appear in our next issue. Mr. Lee followed with "Examples of Opposition to the Truth." Miss Carrie Daniels read an article from the *Review* on "The World-wide Work." The exercises closed with a solo by Prof. Serns.

Mrs. Black and sons of Kansas, are to have the management of the rug factory in the future. Mrs. Black is an old time weaver, and is planning aggressive work. Any having old carpets to dispose of, or wishing to have rugs made, will do well to correspond with the College factory.

Christian Rasmussen, a former student at Union College, and later a nurse at the Battle Creek Sanitarium, is doing missionary work among the Scandinavians in Chicago, and attending the Bible school conducted by Eld. L. H. Christian. Since leaving Union College he has taken unto himself a wife. He hopes to come West soon and spend another year with us.

In the Commercial Department the bookkeepers are doing practice work in Conference and Tract Society work, and the phonography students are receiving drill along the same lines by lending assistance to the bookkeepers. Some of the stenographers who began last Fall, now write one hundred words per minute. As this is these time in Union College the typewriters are in demand for copying these articles.

The College Chorus of sixty voices will render the oratorio, "Nativity," by H. J. Stewart, Saturday evening, April 8, in the College chapel. All are welcome. The last of the series of the College Lecture Course will be given in about a month, and will consist of a musical lecture-recital. Great pains and care are being taken to make this the culminating musical event of the year. One number will consist of Wagner's "Spinning Song" from "Flying Dutchman," rendered by the ladies chorus of forty voices. During the last month of school there will be a series of twelve afternoon piano recitals, given at the College by piano students; also an evening piano recital by a musical graduate. The program will appear later. Plans are being laid for giving a strong course in music next year, and for the formation of a permanent choral organization.

Frank Ogden, our head baker, has purchased property near the College, for a home.

Harley Stevens recently returned from Oklahoma, where he has been teaching the past winter. He expects to spend the next two years in Union College.

Ruth Breeden and Grace Mitchel have completed their respective schools and are now at home. Miss Mitchel has had quite a siege of pneumonia, but is recovering.

Recently, our English chapel received additional decoration in a nice collection of blooming plants, contributed by the floriculture class. They were admired by all and certainly repaid their care takers for the labor expended. "Flowers are God's thoughts in bloom."

Probably before our readers receive the next Messenger, the chorus class will have rendered the oratorio, "The Nativity", upon which they have been working since they gave "Queen Esther" earlier in the year. Prof. Serns has also organized a male chorus which is doing good work.

The College has shelled its last year's corn crop, and 3013 bushels was the result. This year about one hundred acres will be under cultivation, as follows: Twelve acres in potatoes; ten acres in broom corn; eight acres in alfalfa, and forty-five acres in corn, besides garden, sweet corn and the orchards. The orchards are receiving careful attention.

On Tuesday evening, the twenty-first instant, Mr. J. M. Fletcher of College View, and Miss Minnie Wheeler of Ottawa, Kans., were united in marriage at the home of Elder L. F. Trubey in Lawrence, Kans. John is well known at the College as a student, but better known as a successful canvasser. The bride is also a canvasser and Bible worker. Though making College View their home, they expect to continue their work in Kansas.

Miss Ethel Jones is nursing near Falls City, Nebraska.

Miss Verna Garner is doing private nursing at her home, Valley, Nebraska.

In a letter from Eld. E. W. Farnsworth he says that it has been decided by the British Union Conference that he should close up his work at Portsmouth in a short time, after which he will visit Ireland, Scotland, Wales, and North England, and set sail for New York the last of April to attend the meeting of the General Conference.

Though regretting the loss of several students, called away at the beginning of the term by home duties, those remaining in the Scandinavian Department still continue aggressive missionary work. They hold their missionary meetings on Sabbath afternoon. They are taking a club of papers in their own languages, are mailing them and following up the work with correspondence. Recently a large package of papers was sent to Greenland, from which they hope to hear good reports. One of the Scandinavian students thinks of entering that field. The Department holds a social meeting every Friday evening, and has a regular meeting of its Literary Society every Monday evening.

From Cuba Brother J. M. Clark writes: "It is going to be far more difficult to give the message to Cuba because of the delay. Every year increases the difficulty. While the sea-breezes, good drainage, and sanitation in the cities have helped to make this a very healthful island, the enormous use of tobacco by both sexes from early life, the fried foods, and strong drinks, make sickness much more common among the Cubans than among the Americans.

"While the majority of the people are Catholics, few attend church or care very much about religious matters. There are good openings for schools and sanitariums. Many hundreds continue to come."

Writing from Kingston, Jamaica, in December, Brother J. B. Beckner reported that the Port Antonio church had been dedicated the month before, and that they hoped to dedicate two other churches soon. That would bring the number up to six churches that were completed during the year. Brother Beckner says "The brethren who have done the work have truly made sacrifices."

A missionary society was organized March 8, by the Sanitarium helpers at their last monthly meeting, and the following officers elected: Miss Meda Kerr, president; Miss Ethel Ames, vice president; Miss Agnes Krouse, secretary; Miss Lillian Farrar, assistant secretary, Mr. Elgie Clark, librarian. Several copies of the *Signs of the Times* have been ordered and the society will work mainly with the patients and continue to do so after they leave.

IOWA INDUSTRIAL ACADEMY NOTES

M. J. HARDIMAN

Enrollment 65.

Eld. E. G. Olsen, financial agent for the Academy, has visited us often, inspiring courage and earnestness.

Miss Grace O'Neill taught a class in scientific cooking during the winter term. A very nice Sunday dinner was served by the class.

As Eld. Daniells made his tour through Iowa, we were favored at Stuart, in hearing him speak twice at the Academy, and twice at the church.

Prof. Bralliar has been invited to prepare a paper for the meeting of the National Seedmen's Association, which convenes at the Thousand Isles in June.

"The Industrial Academy sold \$150 worth of tomatoes to a Des Moines grocery house Monday, and 165 sacks of sweet corn to the Iowa Seed Co. Wednesday."—*Stuart Herald*.

Eld. B. E. Huffman is spending a few days with us, and planning for the summer school.

Prof. E. A. Sutherland recently told us of the southern work, its needs and opportunities. Several of our number have a desire to go south and help the oppressed "up from slavery."

Professor Beach returned this week from the Des Moines Sanitarium, where he had an operation performed. Mrs. Beach, who has been under treatment there for the past two months, accompanied him home.

The Botany class have prepared a hot bed for early plants and flowers, and selected a spot in which to grow every common native plant of Iowa. They advertise all the hardy perennial seeds for sale this fall at reasonable prices.

At the annual Board meeting the present Faculty was invited by unanimous vote to remain next year. Dr. Colloran and Elders Beard and Bergesen, members of the Board, gave practical discourses upon true education, the training of hand and brain.

At the opening of the spring term we were forced to part with some of our students. While new faces are coming in, we can never forget the pleasant associations of the winter, with those who have gone, and we long for the time when there'll be "no more good-byes."

"How shall we spend our Saturday nights"? is an important question if not a real problem in our schools. At the Academy we have had a variety of recreation upon these evenings. Old-fashioned spelling schools, ciphering matches, geographical exercises, apple parings, taffy pulls and sleighrides have been interspersed with literary and musical programs and lectures. On no such occasions have games been played. Descriptions of Alaska, Yellowstone Park, California, crossing the Atlantic, etc., have been given by teachers and friends of the institution.

The Educational Messenger

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

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