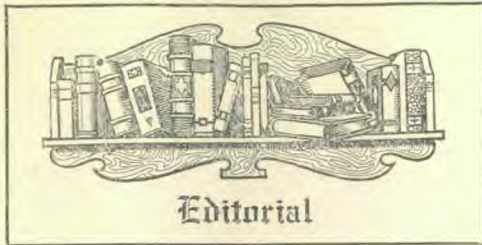


The Educational Messenger

VOL. 5

COLLEGE VIEW, NEBRASKA, APRIL 15, 1909

No. 13



Did you like the MESSENGER in its new form? Do not hesitate to congratulate us on our effort to place before you a pleasing college paper. We believe it is good, although we know it can be better; we are striving continually for improvement. You can help us. Words of sincere congratulation help greatly, so if you feel that we deserve commendation do not fail to give it to us. If the MESSENGER in its new form or substance has displeased you, tell us why, and suggest how we can improve it. We want you to feel that this paper is your own and that the success of it depends on your interest in it.



We are glad to notice the interest that is being revived over gymnasium work for next year. Most of the students get no exercise at all except their domestic work, and that is not always just what might be called "exercise." Everyone's body calls continually for strength, and it can be derived only by exercise. We often see pale students obviously in need of it. Those who take time for it regularly have strong bodies and clear minds. Most of the sickness among students is caused by lack of proper exercise. Of course there is the danger of excessiveness, but well-

planned gymnasium work avoids this. With the ideals of health and temperance in all things which are standard here, we believe gymnasium work could be made successful and highly profitable.



To properly conduct a literary society according to the ideal given us in the testimonies is a problem. The first essential to success is perfect harmony between faculty and students. Each member of both bodies should be interested in the work of the society and try to realize the purpose for which it was organized—to promote literary culture. The purpose should be kept in mind. A higher standard of literary culture should be attained. The productions, oration, debate, extemporaneous speech, or whatever it may be, should be of such a nature as to be of educational value. Then the work could be recognized as a part of school work and credit given for it. Each member would then be willing to bear his share of program work, and would do it more thoroughly. Thoroughness and interest are each creative of the other. During the business part of the meeting, excellent parliamentary drill is afforded, from which, the only benefit to be derived by all, is for all to take part. For two or three to talk back and forth over unimportant details is neither instructive nor interesting. Short, sane speeches should be made. One's powers of conviction and persuasion are strengthened by using them on such occasions to influence the voters to take action for or against such and such a measure. Our Philaethian Literary So-

ciety failed in more than one respect, and, although she had by nature a very strong constitution, in the last few weeks it has been attacked at several points, and finally gave way, death occurring Sunday evening, April fourth, at her home in the college chapel. Notwithstanding the fact that she has been a faithful member of the school for some time, and has added much to the pleasure and profit of the college students, few tears have been shed for the deceased.



The Lord Still Works

Just as we go to press, word comes from Jefferson City, Mo., that Mrs. Lulu Wightman has been offered the privilege of giving her lecture, "The Rise of Religious Liberty in the United States," in the House of Representatives Chamber. Democrats and Republicans united in extending her this invitation.

The significance of this action can hardly be overestimated. Surely the time has come when the servants of the Lord are called upon to testify before the rulers of the land. No one, having his eyes opened by the spirit of God, can fail to see in this, that the time is close at hand when men must choose between the seal of God and the mark of the beast.

We as students in Union College ought to consider carefully the import of these things, and throw aside our lethargy. The work is being finished. If we would have a part in it we must awaken.

R. N. S.



"The world's a comedy to those that think, a tragedy to those who feel."



"An idea planted in a thinker's mind will grow. Thought properly toned brings power."



General Articles

Cheer Up!

W. EARL RENTFRO

Sunshine is the agency through which life is imparted to plants and animals. It has been found, by actual experiment, that plants accustomed to light, do not grow without it, or, at the most, attain only a sickly development. Animals, kept in continual darkness, grow weak, and finally die from the lack of sunshine. Though they have plenty of food and water it is of little or no benefit to them.

Dark, damp, unsanitary places are the breeding centers of microbes, which increase daily at the rate of a million-million times the present human population of the globe, and lie in wait for a favorable moment for attack. Let a bright ray of sunshine strike one of these dark, filthy, spots and the loathsome vermin which inhabit such places will be seen to flee before what to them is sure death. If they find no means of hiding themselves, they perish.

Now, there are microbes, aside from those just mentioned, to be found in the human heart or mind. Hatred, jealousy, self-imposed trials, and self-pity, are the deadliest of heart-eating parasites. A flood of sunshine is necessary to destroy them. Science has demonstrated that joy, hope, happiness, peace, and love are expansive in their influence; that they give strength to the action of the heart, deepen the respiration, aid the digestion, and strengthen the brain; in fact they give new life. Then let us call happiness sunshine, and a smile, the expression of happiness, a sun-beam. Through this sunbeam one's whole sys-

tem will feel the relief from the debilitating influence of the microbes of the mind.

No one can measure the probable influence of a genuine smile or a cheery, encouraging word spoken at the right time. Those with whom we brush shoulders every day in halls and class rooms may be the ones who are suffering most from the effects of these microbes, though outwardly they may appear to be in the best of spirits. By chance, a sincere question as to their welfare or a cheery salutation may change, their trend of thought from the damp, reeking regions of self-pity, doubt, and thoughts of individual struggle, to the broad sunshine of faith and happiness.



Christian Liberty Revealed through the Spirit of Prophecy

CHAS. P. WHITFORD

A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty (now over sixty) years we have, upon the authority of the prophetic word, declared to be impending, are now taking place before our eyes. . . . The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us, of giving the people warning of the danger before them?

"There are many, even of those who are engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action. They do not see that they are striking directly against religious liberty. There are many who have never understood the claims of the Bible Sabbath, and the

false foundation upon which the Sunday institution rests." Vol. V, page 711.

"My brethren, do you realize that your own salvation, as well as the destiny of other souls, depends upon the preparation you now make for the trial before us? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition shall be brought against you? If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticized." Vol. V, page 717.

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained by God.

"In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives." Great Controversy, page 592.

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men.

"In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat." Vol. V, page 81.

"But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel.

"The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor." Vol. V, page 80.

"Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true, will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the oppressor. . . . To stand in defence of truth and righteousness when the majority forsake us; to fight the battles of the Lord when champions are few, this will be the test." Vol. V, page 136. Get Ready! Get Ready!! Get Ready!!!



The problem of getting an audience favorably located in a room that is too large for it, presents some difficulties, but we believe it can be successfully solved through an intelligent co-operation of ushers and audience. In the first place, the usher is placed there to serve you—to find you a seat in an advantageous location without embarrassment to you. He is supposed to understand his business, so, unless you have special reasons for choosing your own

seat, wait for him and follow him to the seat he indicates. It is very humiliating to the usher to lead the way to a seat in a good location and then turn to find his guests comfortably seated on the back row. It is an injustice both to the audience and to the individual who is unfortunately tardy if he finds the back seats, in which he could quietly be seated, already filled and he is compelled to make his way to the front part of the room.



In a chapel address on Monday, given by Elder Raft, who has charge of the work in Scandinavia, we noticed the following figures. There are 13,000,000 people scattered over 13,000 square kilometers of territory. We have eighty-one churches, 2,854 Sabbath-keepers, twenty preachers, eight licentiates, and twenty Bible workers in that field. After telling us how the Sanitarium is opening the way in Denmark and of the progress the work is making in all lines, especially the canvassing work, Eld. Raft told us some of the experiences of the one young man who is working in Iceland. This young man rides a horse and uses a spy-glass to locate the houses. By working hard he is able to make seven calls a day. The people are very hospitable, but poor, and often have so little bedding that it can not be kept clean and free from vermin. The young man uses some sort of powder to protect himself against the pests. The powder is not bad in cold weather but when a man sweats it produces a burning, smarting sensation. Sometimes he has to remove his clothes, roll them into a bundle, and put them on his shoulder, in order to cross streams without getting them wet. And that in Iceland! We canvassers in the Central Union often think we have rough times, but do we?



Let every thought and word be pure.

How Church and State Unite

The duty of the Church is to evangelize every nation, kindred, tongue and people; to educate humanity to Christ; and to exhort them to follow the dictates of conscience in their duties to Christ. The original purpose of state and civil power was to protect men and secure to them their inalienable rights. God did not intend the State to furnish religious dicta. However, history reveals that these institutions have not kept their legitimate places, and we see the Church, weakened by persecutions and apostasy, appealing to the State for aid; and vice versa, the State begging political assistance from the Church.

"From the days of Christ until now, His faithful disciples have excited the hatred and opposition of those who love and follow the ways of sin." "The early Christians were indeed a peculiar people. . . . Though few in numbers . . . they were a terror to evil-doers wherever their character and doctrines were known. Therefore they were hated by the wicked, even as Abel was hated by the ungodly Cain. For the same reason that Cain slew Abel, did those who sought to throw off the restraint of the Holy Spirit put to death God's people." Great Controversy, page 46.

Failing to destroy the church by violence, Satan determined that strategic means should accomplish his object. Accordingly, he caused persecutions to cease, gradually introduced into the church pagan theories and forms of worship, and effected a compromise between the Christians and pagans. Referring to this apostasy, Paul says: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20:29. "The mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." II Thess. 2:7. Some Christians lowered their standard

and apostasized. They laid aside Christ's simplicity for the pomp and pride of the pagans. The pagans in turn assumed a form of righteousness and became members of the church. Even Constantine, the Emperor, was nominally converted. Those who maintained their fidelity to truth and its Author were required to meet Satan and his newly-acquired allies—the paganized Christians and the Christianized pagans—in a conflict which continued for centuries. For a time it seemed that superstition would prevail. Many schisms entered the church, causing contentions over questions of doctrine and discipline. Iniquitous decrees were issued against certain sects. The Bible was destroyed and much church property confiscated. For the "tranquility of the times," and the conciliation of the good will between the emperors and their subjects, a joint edict by Constantine and Licinius was issued from Milan in 313 A. D. This edict annulled their former commands and the Diocletian decrees, granting religious freedom to everyone, and demanding the return of confiscated goods and church buildings to the Christians.

The members of the Roman Catholic Church were not satisfied with this decree. They insisted that the parties whom they termed heretics were not Christians, and could not rightfully enjoy the benefits of this decree. The Roman church had supported Constantine politically, and now demanded his support. Forced by them to render an imperial decision as to who were Christians, in order to retain their favor, he falsely interpreted the decree. In 313, he issued an edict containing this statement: "Whence it is our will that when thou shalt receive this epistle, if any of those things belonging to the Catholic Church of the Christians in the several cities or other places are now possessed by the decurion or any others, these thou shalt

cause immediately to be restored to their churches. Since we have previously determined that whatsoever these same churches before possessed shall be restored to their right. . . ." Thus was made evident that his intentions were not to benefit the whole body of Christians but only the members of the Catholic Church.

Also in the year 313, he gave additional preference to the Catholic Church by exempting the bishop and his associated clergy from the duties of public office.

The factions discriminated against by these edicts appealed to Constantine. In response to these appeals, Neander says: "He convoked an assembly of bishops from all parts of the empire, in order to give a decision for all the Christians under his government. The decrees of these synods were published under the imperial authority, and thus obtained political importance. Only those who adopted them could enjoy all the privileges of Catholic Christians favored by the state; and, in the end, civil penalties were threatened against those who refused to acknowledge them." Neander, Vol. II, page 133; Torrey's Translation, ninth edition.

In Constantine's letters calling these councils, and in writing about their decisions, he made use of the following terms, exalting the Catholic Church and religion: the "holy Catholic Church," "most holy religion," "the most holy Catholic religion," "most holy Catholic Church," and "legitimate and most holy Catholic religion." These councils decided against the so-called heretics, and Constantine also renounced them when they appealed for his decision. Thus they were driven out, and their churches delivered to the Catholic party. This was in the year 323.

A feud at once began among the professed followers of the Prince of Peace.

The Catholics proudly admitted and boasted of their barbarities, claiming they followed the examples of Moses and Elijah. The opposed factions boasted of their martyrs. The Catholic party was given dignity because of imperial favor and alliance. The oppressed, because of their martyrs, were dignified in that they were "worthy of imperial antagonism." The government could not prevent civil violence. It had lost power to keep peace, inasmuch as it was a partisan in the controversy. Constantine had sold himself to the bishops, inasmuch as through their effort he had defeated Licinius and become sole emperor; and could not break with them had he desired to return to the edict of Milan.

The principles of the Edict of Milan seemed just and innocent in themselves; but the papacy was also bound up in this edict, inasmuch as the state had no right to bestow favors upon the church.

Any church departing from the simplicity of the gospel becomes apostate. She loses the Spirit and power of God. If, in order to control the consciences of her members, she obtains power from secular sources, there is a union of church and state, or a papacy is formed, in other words, she is a church controlling the state powers to further her desires.

Thus the papacy was developed which held sway for 1260 years. Truth was cast down, and moral darkness like a pall settled over the earth. But God had a few faithful witnesses who kept the torch of life burning with which to light tapers in other countries to dispel the darkness, and kindle the fires of a great reformation, which was to revolutionize the thoughts and ideals of men, and usher in an era of religious liberty.

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers:
But Error, wounded, writhes in pain,
And dies amid her worshippers."



Educational

Helpful Criticism

Don't condemn a thing simply because you do not like it. It is possible that there is something wrong with you. The other fellow is likely to be as reasonable as you, and before you pass judgment on anything be sure that you have seen that thing from the other fellow's view-point.

These words apply to us as students in Union College. There are some things around here, perhaps, that we do not like. Let us not be too hasty in concluding that, because we do not like them, they are wrong. We do not like certain customs, certain ways of doing things. And because we do not like them we raise a great cry about the management of things. Perhaps, if we would ask ourselves why we do not like these things we would discover that it is merely because we have been used to something different. It may be that the customs we dislike are better than the ones we like. Let's take a reasonable view of the situation. If we have any criticisms to make, let us be sure that they are founded on something more than our personal whims.

We are going to propound a question to you, and we want you to answer it through the educational department of the MESSENGER. We want to know what you would like to see different in Union College. We want this paper to further the interests of the school, and we are sure that if we all pull together, we can make Union College a much better place, even, than it is now.

In our next issue we hope to have a goodly number of letters to publish

dealing with the question, "What would you like to see different in Union College?" This is your chance to show that you are interested in the school and in the MESSENGER. Especially do we desire to hear from former teachers and students of Union. You, who have gone from us, tell us what your riper experience teaches. Do not disappoint us in this. One and all, get busy and make the MESSENGER interesting and profitable.

Address all letters to THE EDUCATIONAL MESSENGER, Educational Department, College View, Nebraska.

R. N. S.



Be a Man

Be a man. Have an opinion of your own. It is better to think one thought of your own initiative than to soak in a thousand from some one else. God made you a man, and you will have to stand or fall according as you yourself meet the problems of life. God compels no one. He does not even ask you to take anything without His giving proof that it is true. He did not ask the race of heavenly intelligences to believe that sin was hurtful, simply because He said it was. The earth is a great laboratory in which God has been demonstrating throughout the ages that the wages of sin is death. In this great experiment God has set His seal of approval on the inductive method of learning. Dogmas and creeds have no place in the school of God. He makes no assertions that He is not ready to demonstrate in His great laboratory. Be a man. Throw aside your preconceived ideas, and with an open mind go into God's science hall and there under His instruction demonstrate for yourself the things that you believe. Don't be satisfied with a mere belief. Know why you believe.

R. N. S.

A Letter from J. I. Beardsley

It is with deep interest that I have watched the progress of the proposed changes in our school paper, the MESSENGER. While I was in school I learned to do a few things outside those covered by my text books, and one of these was to assist with the work of the MESSENGER; and I have found since I left school, that this training has been of great benefit to me. I am glad that so many of the students are to have this privilege, and to meet and overcome some of the obstacles, that I know from experience they will, in maintaining a successful paper.

Remembering how much I used to appreciate hearing from the old students, who had gone out from the school, and reading of their success in the work, I am impressed that perhaps some might be interested to hear of my work since leaving school last May.

I attended the campmeeting in this state in June, and was asked to assist in the educational and young people's work in this conference, and entered at once upon my duties, by making a tour of our churches in the interest of these lines of work, and, as one result, learned a few things not included in the course of study as outlined by Union. The experience has been a good one, and I find that the privileges I enjoyed while in the college are of great assistance to me.

This year we have had eight church schools with as many teachers, and an enrolment of ninety-nine pupils in all the grades up to and including the ninth. These pupils have made good progress, and the patrons have shown their appreciation of the efforts put forth by lengthening the terms in nearly every instance, over that planned for last fall, several of the eight even doubling the length of the term. Some of these schools are now closed and the teachers are taking

up other lines of work till time for our summer school. Three of our teachers—Misses Emma Christensen, Zelma Small, and Geneva Anderson—received their training in Union College. Most of the other teachers received their training in our state academy. Three of the teachers in the academy are also old Union College students. They are Mr. and Mrs. M. J. Low, and Miss Aural Jordan. During the heavy work of the winter term another Union College student, Miss Florence Miller, assisted in the work of the academy. She is our state Sabbath-school secretary. Our campmeeting is planned for June 24th to July 4th, and we are planning to make our educational work a prominent feature of that occasion.

We have about six hundred young people in the conference, many of whom are isolated, and have no opportunity to meet regularly with our people. I have entered into correspondence with these, and enjoy this feature of my work very much. I wish all the MESSENGER readers might read the letters I receive from some of these young people, who are anxious to improve their condition, but who, for financial or other reasons, have not the opportunity to attend one of our schools, or even a Sabbath school. Some of these are making definite plans to enter school next year.

Most of our churches are of small and scattered membership, so that it is difficult to have a regular young people's society in many of them, but some have and are doing well. Miss Jordan is leader of the one at Elk Point. They planned to have a temperance program March 21st, the particulars of which I have not yet received.

Occasionally I get a breeze from the college, and I am glad to hear from the place at any time. Especially have I enjoyed the letters I have received from the South Dakota students. I hope to

have them all for fellow-workers in this state in the near future.

Praying that God's richest blessing may rest upon our paper and its new staff of workers, I am,

Your old U. C. student,

J. I. BEARDSLEY

P. S.—Please send me the MESSENGER for a whole year.



Bible Study in our School

F. M. BURG

We frequently use the term "Christian Education," by which we designate a system of instruction wholly distinct from the educational system commonly recognized in the world. Indeed we may place the former in contrast to the latter. But in what way are the two systems separate and distinct or in contrast? That which is implied in the term Christian as here used answers the question. Is there a difference between light and darkness? Is there a difference between the wisdom which is from above and that of the world? (See 1 Cor. 1:20; 3:19; Jas. 3:17.) Is heaven higher than the earth? (See Ps. 103:11; Isa. 55:9.) Then there is a reason why the system of Christian Education as commonly recognized among Seventh-day Adventists should have been inaugurated and why it should command the deepest interest and also the support of our people everywhere.

Coming direct to the question as implied in the use of the familiar term Christian Education, viz., that of the place which belongs to the Bible in such a system of instruction, it is evident that were it not for the place properly belonging to the Word of God in Christian Education there could be little reason for promulgating this work,—a work which is being built up and prosecuted at an expense of so great amount of time, energy, and money. Says the Psalmist, "The fear of the Lord is the

beginning of wisdom," Ps. 111:10. Hence, viewed from God's standpoint, the highest attainment in intellectual training, which does not recognize the primary relation between the creature and the Creator must be as far from the true wisdom as the earth is far from heaven. (See Isa. 55:9.)

"The fool hath said in his heart there is no God," Ps. 14:1. That only a fool would make such a claim must be true; for a failure to recognize God and his relation to the creature is to bar the way to anything more than finite knowledge, which, compared with the infinite, can be naught else than foolishness. (1 Cor. 3:19.) "He that cometh to God must believe that he is." Heb. 11:6. Faith is the key which unlocks the storehouse of infinite knowledge; and we read that "faith comes by hearing and hearing by the word of God." Rom. 10:17. It must follow then that the Bible instruction in our schools should be given its proper place—second to no other line of work—in the arrangements of the courses of study, and that every student should give a prominent place to Bible work. It follows that a student who gives the study of the Bible no place in his school work, or at best a sort of tacked-on relation to it, is getting only a worldly type of education (even in our college); and that he will be fitted, only for a place in the world, and will perish with the world, which by its wisdom knew not God, and so crucified, the Lord of Glory. Students in the college, are you taking any Bible work? Are you giving your best thought and your most prayerful attention to that which should, first of everything else, have its place in your heart and mind and in your daily experience? Students, all of you, especially you who have allowed the Bible work to be crowded out entirely, or you who may be making this study second to every other line, "think on these things."

Popularity—A disease, which, though not peculiar to students, usually attacks them at some time during their school life. Those most likely to succumb to it are the wealthy or beautiful, but sometimes a hardy variety develops in a poor or even uncomely student. In this case it does no particular harm until the one attacked knows of it. In either case it causes the student to gradually lose interest in his studies. His time is largely, and in acute cases almost wholly, taken up with committee meetings, practising, recitals, debates, clubs, "doings," and the like, so that he begins and drops algebra three successive years, and "simply can't get any sense" out of his English. There is no known remedy, so the disease has to run its course, but it can many times be averted by a preventive known as "Thin Purse."



A World-wide Movement; Its Rise and Progress

(Continued)

INEZ L. HOILAND

The great Second Advent Movement of 1844 is by many thought to have been confined to the northern portion of the United States, with Wm. Miller as its leader. To such it may be a surprise to learn that this revival in America was but a small part of a movement in which the message of the near coming of Christ went, either by the printed page or through the living teacher, to every missionary station and seaport on the earth.

Foremost among those who proclaimed the second advent in America was Wm. Miller, who first published his views in 1831, and soon thereafter began his public lectures. Up to 1840 he labored practically alone, being then joined by Joshua V. Himes, his earnest co-laborer and hearty supporter. About the same time scores of other ministers

joined in proclaiming "The hour of His judgment is come," pointing forward to March 21, 1844, as the time indicated by the prophecy, when their hope should be realized.

Churches of all denominations were thrown open to Miller and his associates and as a result of the mighty revival that swept over the country 250,000 conversions took place in America. The appointed day came, but the Lord did not appear. Many, discouraged and disappointed, joined the ranks of the opposition, but a closer study of the prophecies revealed to those still loyal, a mistake in the computation of the time which properly closed in Oct. 22, of the same year. As the advent believers began to preach this date as the time for the sanctuary (or the earth, as they supposed) to be cleansed, there arose in the churches an unaccountable opposition, which finally resulted in the complete separation of the advent body from the churches. Then followed the second Angel's Message of Rev. 14:8.

The eventful day came at last. It found thousands of devoted believers, anxiously awaiting their Lord. But the the hours passed slowly by, bringing no evidence of the Saviour. Once more the pangs of bitter disappointment pierced the hearts of the believers.

But God had not forgotten his people. The few scattered ones who still clung to the Word as their only hope, were bidden to search still deeper into its truths, this time to see revealed the sanctuary in heaven, with Christ the mediator pleading for His people. And within two months after the passing of the time a message of hope was sent in the form of a vision, revealed to Miss Ellen Harmon, of Portland, Maine, then only a girl of seventeen. This same spirit of prophecy, sent to the little company of believers just when they most needed a hand of union, has now

for sixty-five years been the soul and inspiration of this movement—the guiding light dispelling darkness, and showing forth the true beauty of the promises in God's Word.

The attention of the Adventists as a body was called to the Sabbath early in 1845, when Joseph Bates embraced the doctrine and began to preach the same. With an empty purse and a full heart, he sat down to write a book on the Sabbath, expecting the Lord to furnish the means. In this he was not disappointed. The next year Miss Harmon and others likewise accepted the Sabbath truth and from this time we can properly date the beginning of the Seventh-day Adventists as a denomination.

Aug. 30, 1846, Miss Ellen Harmon was married to Eld. James White, and together they entered upon a work, the present proportions of which might have seemed an utter impossibility. In the midst of the astounding progress of this message we are prone to forget the days of small things,—days of self-sacrifice and hardship so willingly endured for the sake of truth. Such pioneers as Joseph Bates, Elder White and his wife knew what it meant to suffer hunger and cold, pain and want, that money might be saved to further the message. They knew, too, what it meant to toil day and night even to sheer exhaustion, and under physical pain, that the truth so dear to their hearts might be known to others.

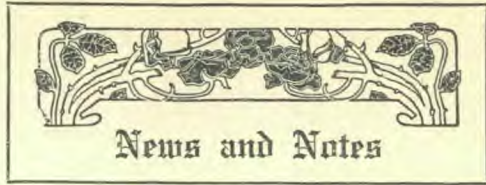
(To be continued)



“Happiness consists not in doing what you like, but in liking what you do.”



Neal Dow said: “No man has a right to do what, if all the world would follow his example, as some are sure to do, would produce more harm than good.”



Eld. J. H. Morrison is making a business trip in Iowa.

B. B. Perkins has returned from his visit at Carson, Iowa.

Mrs. M. W. Glunt returned last week from an extended visit in Kansas City.

Mr. and Mrs. C. N. Harvey are now at the camp-meeting in Central America.

Harry Lopp is working for the Nebraska Building Material Company of Lincoln.

Mrs. T. S. Dock has gone to Wichita, Kans., to join her husband in the sanitarium work at that place.

The Tennis Association of Union College is doing considerable in the way of preparing some new courts.

Prof. E. C. Kellogg and his brother, Harold E. Kellogg, have returned from a few days at Madison, South Dakota.

Miss Elizabeth Segebart, who has been in charge of the Sanitarium laundry for several weeks, has gone to live on her claim at Minatare.

J. H. Larkin has dropped all his school work except the class in Daniel and Revelation. He is preparing to canvass the coming summer.

Mrs. Libbie Collins has spent several days at Hastings in attendance at a meeting of the workers of the Nebraska Conference of Seventh-day Adventists.

The Union Sunday School gave an interesting temperance program at their regular session Sunday afternoon in the public school entertainment hall. Geo. Hornung was elected superintendent to take the place of J. H. Hooper, who is going away.

Miss Ruth Strong has gone to her home at Hankinson, North Dakota.

Mr. Arnold, of the Fidelity Coal Company, called at the college, last Friday.

Mrs. Fulk, of Atlanta, Neb., is visiting her sister, Mrs. Schmaltz, of College View.

Eld. C. H. Miller, of the Nebraska Conference, an old Union College boy, paid us a visit April 8th.

Miss Rose Nelson, of Minden, Nebraska, recently visited her sister, Miss Emma Nelson, at the college.

Miss Lora Clement writes from Washington, D. C., "The MESSENGER came yesterday. We like it. Here is fifty cents in stamps, for my subscription."

Mr. and Mrs. E. C. Boutelle, of Lake Mills, Wis., are here visiting their daughter, Miss Olive Boutelle. They expect to remain in College View some time.

Bro. Miller and wife, who have come to connect with *The Christian Record*, lost nearly all their belongings in the fire which destroyed the Fort Worth, Texas, branch of the Southern Publishing Association.

Mrs. Moses Herrick, who has lived in College View since the early history of the village, died at her home, Wednesday, April 7th. The funeral service was conducted in the College View church by Prof. C. C. Lewis.

The religious liberty band of Union College gave an interesting program on Wednesday and Friday in the college chapel. They carried on a mock trial for violation of the Sunday law. Those taking part were, Howell Brooke, E. C. Waller, A. R. Donaldson, R. E. Hay, Ralph Brown, W. W. Ruble, H. U. Stevens, H. W. Earl, P. A. Field, George McNay, G. E. Loomis, Miss Marie Eden, Miss Mertie A. Wheeler, Miss Mamie Boyd, besides the jurors.

For Sale Cheap.—A good upright piano. B. F. Yeoman, college.

Mr. and Mrs. J. W. Andrews, of Abilene, Kansas, have been visiting in College View.

Roy Swartwout, of Omaha, Nebraska, recently spent a few days with his mother in College View.

Mr. and Mrs. W. J. Gilbert, of Binghamton, N. Y., and Mrs. Field, of Nebraska City, are visiting Mr. and Mrs. D. R. Callahan.

Chas. Wilson, who has been working at the Nebraska Sanitarium, has been called to Mankato, Minn., by the death of his little daughter.

C. F. Wineland will sever his connections with the Sanitarium bakery, April 16th. He expects to spend a month at his home in Missouri before taking up his work with Mr. Marshall in the college carpenter crew.

On Sunday evening, April 11th, the knights of "Bachelors' Castle" entertained about twenty of the ladies of South Hall. Recitations, music and speeches made the time pass quickly, and ten o'clock came much too soon for those present.

J. H. Hooper was given a very pleasant surprise Saturday evening by a large company of friends and neighbors, of whom most are members of the Union Sunday School, of which he has been superintendent for nearly a year. Mr. Hooper plans to spend the summer in Idaho.

Eld. J. M. Rees was struck by a car near the Peace Monument, in Washington, D. C., at 2:45, April 8th. He died that evening at 6:30. Mrs. Rees is in a critical condition at the sanitarium at Takoma Park. Eld. Rees is the father of Prof. D. D. Rees, formerly of Union College but now teaching at Mount Vernon, Ohio.

C. H. Reed is visiting friends in Union College.

Miss Jeanette Hardiman has ordered her MESSENGER sent to Oswego, Kans.

Miss Georgia Ferron was visiting at her home in Council Bluffs the first of the week.

Miss May Pelmulder, of Ulmer, Iowa, is visiting her sister, Miss Anna Pelmulder, at the sanitarium.

Mrs. Erickson and daughter Caroline, mother and sister of Miss Matilda Erickson, will be at the sanitarium for a short time.

Miss Florence Forste, who was called to her home in Carthage, Missouri, by the death of her father, has returned to the college.

The Black brothers, of Essex, Kansas, have sold out and are intending to come to Union College next fall. It is possible that they will enter this spring and will also attend the summer school.

During Prof. Kellogg's absence Ralph Brown has been initiating the Advanced Algebra students into the mysteries of Sturm's Theorem, and the location of roots. The Geometry class has been spending its time on a list of problems.

The Nebraska Wesleyan Glee Club gave an interesting program to a large and appreciative audience in the college chapel Saturday evening, April 10th. They are to be congratulated on their natural ability and excellent training.

E. E. Miles, father of Herbert Miles of Union College, in a private letter writes as follows concerning the bindery which he has conducted for a number of years as an auxiliary industry to South Lancaster Academy: "Our bindery workers and bindery family are doing better this year than ever before, and I think the same can be said of the academy as a whole."

Irvin Blue has just returned from a few days visit at St. Louis, Mo.

Miss Lula Koenig has just returned from a few weeks visit at her home in Council Bluffs, Iowa.

Miss Agnes Krouse, of Onaga, Kans., is visiting Miss Dora Burke at the Sanitarium. Miss Krouse is a former student of the college.

Mrs. J. F. Anderson and family, of Hardington, are at the sanitarium at present and expect to make their future home in College View.

Miss Grace Cady, of Hastings, Nebraska, who has been visiting friends at the Nebraska Sanitarium for a few days, has returned to her home at Mason City, Nebraska.

Prof. E. C. Witzke's brother-in-law, H. P. Hart and wife, of New Mexico, have been visiting at the Professor's home. Mrs. Hart was formerly Sarah Grobe, a student of Union.

"One good turn deserves another." The tennis club cut about sixty bushels of seed potatoes for the farm Monday evening, by way of slight return for the use of the farm teams on the new tennis court.

Mrs. A. E. Shepherd, who was for a long time connected with Union College as preceptress and teacher, and of late preceptress at the Cheyenne River Academy, has gone to the home of her daughter in Wilkesburg, Pa., because of failing health.

The time of the regular morning service at the church Sabbath morning was given to a consideration of the subject of Temperance. Those taking part on the program were Prof. J. G. Lamson, Educational Secretary of the Northern Union Conference; F. R. Rogers, Superintendent of Primary and Mission Schools, Vicksburg, Miss. and C. G. Howell, Daylight, Tenn.

THE EDUCATIONAL MESSENGER

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Arthur G. Melson, '06-'07, has lately been chosen state agent for New Mexico, and is now assisting in an institute at Albuquerque.

We are glad to learn that, according to recent arrangements made by the board, Elds. H. R. Johnson and M. S. Reppe will both be teachers in Union College next year.

James and Ida Johnson, who are working in Elder Hansen's company for the 20,000 Scandinavians of Omaha, spent a few days at their home in College View, on their return from the workers' meeting at Hastings, Nebr.

Mrs. H. W. Hartzell, *nee* Edna Marston, writes from Orange, N. Dak., as follows: "Perhaps you are interested as to my whereabouts. At present I am homesteading with my husband in South Dakota. Next August we expect to go to Washington, D. C., where Mr. Hartzell will continue his medical work in the George Washington University and I will attend the Foreign Missionary Seminary. The Lord has certainly been with us, helping us wonderfully and marvelously answering our prayers. Praise His name."

Harry C. Nelson, '06-'07, '07-'08, is at present one of the preceptors at Keene Academy, Keene, Texas.

Eld. C. F. Stevens, who has been several months on the Pacific Coast, has returned to his home in College View.

Mrs. J. H. Morrison is visiting friends in Iowa. She will continue her visit in Michigan, and then attend the conference at Washington.



To Our Subscribers

Benjamin Franklin said, "Drive thy business or it will drive thee," and that is especially true in respect to the MESSENGER; for if our mailing list does not reach a thousand paid subscriptions we can not meet our expenses, and that means that the students of Union College prove themselves incapable of the task of editing and publishing the MESSENGER. But we will succeed! Let us go at this thing as a business proposition and make it a real success. But the success will not come unless our readers help us valiantly; those of us who are especially interested in the circulation of the paper can not do all that must be done. Our association members are pledged to endeavor to secure five new subscriptions each year, but we want the rest of the readers of the MESSENGER to have a chance to help. To every loyal student of Union College, past or present,—put your shoulder to the wheel and help us! You know of two or three friends of yours who are interested in Union College, or in the principles of Christian education; now the thing for you to do is to help us by sending us a subscription from each of them. By doing that you will benefit the friend as much as you benefit us; for we are determined to make this the best little paper published. "Do it today."

A. R. S.

Prof. B. E. Huffman has returned from Sheridan, Wyo. He reports plans laid for an intermediate school at Sheridan the coming year.

L. L. Lollard of Parker, S. Dak., and C. R. Cushman of Los Angeles, Calif., are among the patients at the Sanitarium. Mr. Cushman's brother is a missionary in Jamaica.

The MESSENGER force is very much obliged to Elder Burg and his carpentry class for the neat little box which they made to be used for MESSENGER contributions. The box is just inside and to the left of the main entrance of the library. Students and teachers of Union College, do not forget it.

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