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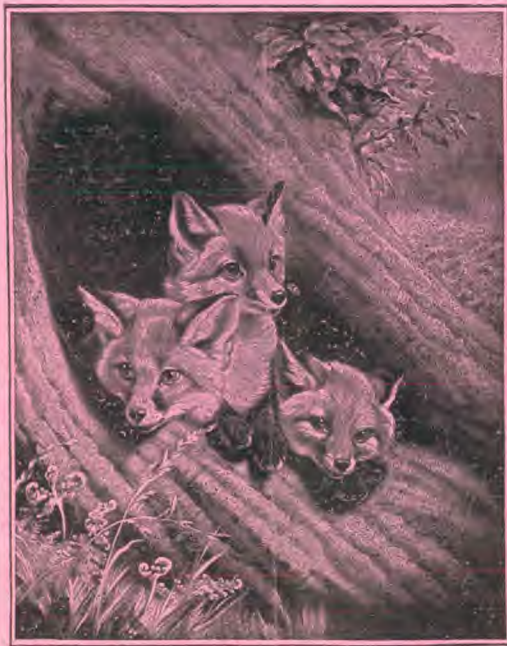
# Educational Messenger

*An Exponent of the Theory and Practice of Christian Education*

Vol. 2

COLLEGE VIEW, NEB., AUGUST 15, 1906

No. 16



"The Little Foxes"

"The work that centuries might have done,  
Must crowd the hour of setting sun."

## ALL READY FOR USE

The Educational Convention recently held voted to inaugurate a great Missionary Educational Movement, and among other ways suggested that this be done "By promoting a general, thorough, and continuous study of home and foreign missions. . . . By encouraging school boards to provide suitable literature on missions for use in their schools."

Nothing better could be prepared for meeting these very ends than the recent book by Mrs. A. E. Ellis—

## THE MISSIONARY IDEA

This is a 250 page book, printed on heavy paper, and bound in cloth. There is not a page in the book, the reading of which will not fan to a living flame the sparks of missionary fire in your heart. It is manifestly a book for the times and meets the greatest need of our denomination to day—more of the missionary spirit.

Write the publishers to day for free sample pages, and descriptive circulars, or send them 75 cents and receive a copy postpaid.

## UNION COLLEGE PRESS

College View, Nebraska

...The...

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## ON BENDED KNEE

H. A. PEEBLES

On bended knee when rising day  
Pictures our morning thoughts in gold,  
And smiling on us lights our way,  
And makes us bold.

On bended knee at noon's high tide,  
While still our manhood says, "Be  
strong,"  
Or yet the shadows that will glide  
Do make it long.

On bended knee when twilight falls,  
In quiet rest at Jesus' feet;  
To find and love, 'spite myriad calls,  
God's mercy-seat.

And bending thus, be it our prayer  
That when our twilights ended be,  
Our God may find His children there,  
On bended knee.

*La Ceiba, Spanish Honduras, C. A.*

## General Articles

### \*THE TRAINING OF OUR CHILDREN AND YOUTH IN THE HOME

MRS. C. C. LEWIS

It is a great responsibility to occupy the time in the closing hours of this Convention, and it requires no small amount of courage to write on a subject

\* Read before the General Conference Educational Convention, held at College View, Nebr., June 29 to July 10, 1906.

that has been written and spoken upon since the days of Solomon.

In every great controversy, there are certain objective points to be gained, and the leader who succeeds in taking these points has largely turned the conflict in his favor. We are in the great controversy between Christ and Satan; and in the struggle to rescue our children and youth from Satan's control, there are certain objective points for us to consider.

There are two periods of time brought to view in our topic, childhood and youth; the period of childhood, which covers the first twelve years of life, and the period of youth, which covers the next eight or ten years, and which brings the individual to the full stature of manhood and womanhood. If we can, by the blessing of God, hold the confidence of our children for the first twelve years, we have taken a long step in advance and greatly increased our hope of success in the second period. God said of Abraham, Gen. 18:19, "I know him, that he will command his children and his household after him, and they shall keep the ways of the Lord, to do justice and judgment." Abraham did not wait until the habits of his children were formed before he trained them in the ways of the Lord. He trained his servants also, those who were born in his house. Solomon says,

"Train up a child in the way he should go, and when he is old he will not depart from it." We have heard much said the past few days about "teaching" children and youth, but training begins long before there can be any teaching. Some one has said that teaching is causing another to know. Teaching gives knowledge. Training gives skill. Teaching fills the mind. Training shapes the habits. We teach a child the meaning of words. We train him in habits of study that he may learn the meaning of other words. Thus we see that training and teaching must go hand in hand, but let us be sure to begin the training in time. Hinsdale in his book, "Jesus as a Teacher," says: "Jewish education began with the mother, still it was the father who was bound to teach his son."

Sometimes we wonder why so many of our children and youth give up the faith and go into the world. While it is true that even in the best homes because of inherited tendencies or because of worldly associations children drift away from the faith, yet usually it is because the early home training was neglected. I verily believe if this people had kept humble and lived up to the light God gave us years ago in the training of our children, there would not be so many young men and women lost to the cause of the Third Angel's Message. As we look over the last thirty years and see how many children of our people have drifted away from this blessed truth, it should cause us to seriously ask ourselves what is the trouble. Have the promises of God failed?—Nay verily. Deut. 6:24 says, "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always." He further says, "It shall be our righteousness, if we observe to do all these commandments before the Lord our God."

The trouble very largely is in the early home training. Most people wait too long before they begin to train

their children. They confuse the terms teaching and training. The training must begin long before the teaching is possible. Educators tell us, and the Spirit of Prophecy tells us, that the little child in its mother's arms should be trained in habits of self-control. It should be taught to expect its food, its bath and its nap at regular periods. This will make it easy to obey in the future.

Perhaps there is no class of people so abused and so injudiciously treated as little children, and yet there is no class so petted and indulged. When the little one comes into the home, it requires most of the family to attend to its small wants; and every time it cries, it is trotted and rocked and tossed about. If it is at night, the lamp is lit; it enjoys the light; the next night it cries again; the light is turned on. It requires but a few nights until the habit is formed. By much the same process is formed the habit in regard to eating. The child is fed every time it cries; soon it cries every time it is fed, and so we have two habits formed before the parents realize the child is old enough to understand. A little reflection, however, will teach us that the child does not have to reason to learn these things; for by the law of association, these first lessons are learned in the same way as similar lessons are learned by the dumb animals. This should teach parents the value of early training. In "Education," page 290, we read: "Whatever it is found impossible to change, the mind learns to adapt itself to." Therefore parents should observe regularity and firmness in all the daily exercises of the children. In this way the mind of the child gradually comes to operate in harmony with the will of the parents. Professor Bain, in his "Education as a Science," tells us that the brain grows with great rapidity up to seven years of age. The increase is much slower from seven to fourteen. This quiet time at home is the parent's

opportunity. This is not a time for formal education, but for observation, for experiment, a time for the parents by wise sympathetic assistance to lead the child to understand its relation to them, to other members of the family, and to the loving heavenly Father.

Our children should be taught reverence. The first step in teaching reverence is to teach respect to parents, to old people, and to superiors and assistants. Let the idea of God be early impressed on the young mind. The heavenly Father supplies air, the sunshine, and the rain, without which we could not have food or anything to sustain life. "In him we live and move and have our being." As the children see that every good thing they receive from their parents comes from God, they are led to love Him. Milton says, "True education is to know God aright, and out of that knowledge, to love Him, to imitate Him, and to be like Him."

If we train our children to trust us by always dealing truthfully with them, and seek to avoid conflicts, it will be easy for them to obey. We should make it easy to follow our leading in early years, and gradually they will form the habit of loving obedience; but if we fail in this, conflicts will arise between the will of the parent and the will of the child. If so, let us not be too arbitrary. Instruct, reason, counsel, and if we must command, let us do it kindly and with tenderness. But we should secure obedience.

We are told that character and the Word of God are the only things that will remain in the destruction of the last day. Actions repeated become habit, and these early years should be spent in forming such habits as will result in a pure, strong character.

We should respect the rights of our children. Many a parent who regards his word to his neighbor as good as his note will thoughtlessly break his promise to his little child, to whom he stands

as the representative of God. The object of all our training is to form a symmetrical character. When God placed Adam and Eve in the garden, He gave them employment. One of the evils of Sodom was abundance of idleness. Therefore we should see to it that our children are taught to work. It is perhaps the strongest element in character building that children be taught useful labor. We should take time and patience to teach them to do things suited to their age and strength. It is natural for children to want to do things. They are always interested in creating things with their own hands. If we will give them the time and assistance necessary, we will bind them to us by bonds not easily broken. It is an injustice to children to deprive them of the joy that comes from useful occupation.

We give our children food, clothing, presents, money, and everything that we have but ourselves. Nothing can take the place in the child's life of the personal companionship of the parents. It was Froebel who said, "Come, let us live with our children." If we would enter into their joys, their sorrows, and their childish difficulties; if we would by wise counsel and quiet talks in the twilight hour make them our companions, we would fortify them against the many evils that await the feet of childhood as they pass over the threshold to manhood and womanhood.

"Like the swell of some sweet tune,  
Morning rises into noon;  
May glides onward into June."

So gradually does nature do her work that we have not realized the great changes that have taken place in our children, till we find ourselves leaving the meadowland of childhood, where the daisies and sweet violets have blossomed at our feet. We have passed them by and they are gone. We are now entering the unknown forest of manhood and womanhood. To the youthful feet there are many pitfalls,

many alluring paths that promise joy and happiness, but which soon end in disappointed hopes and blighted prospects. This is the transition period, when the little girl becomes self-conscious and embarrassed, and the boys are awkward and inclined to be restless. Their hands and feet seem to be always in the way. If we have held our children in loving companionship until now, we are prepared for the new trials that await us.

I want to relate two stories which you will recognize as being true to life.

Johnnie was a careless, good-hearted boy, full of life and spirit, loving everything else that had life, but with no special love for "doing chores."

One bright spring morning he discovered a new colt in the pasture, and greatly desired it for his own. His father told him he would give it to him if he would do the chores without being told. "Honest?" cried Johnnie. "Honest. If you will do this, we will say that you have earned him, and he shall be yours."

It took many months to show to the family that Johnnie was faithfully keeping his part of the contract. The boy and the colt were loving companions. Prince soon learned to come to a certain place at the pasture fence to await the coming of his little master, who always had a bit of sugar or an apple hidden away in his jacket pocket. The story is too long to go into the details; but who can estimate the value of this experience upon the boy's character? For years he was faithful to his horse, and to his father. He daily performed the duties that were laid upon him, and carried his share of the responsibility. But a dark day came. Let us blush for shame for the father, who who could so cruelly blight the hopes and future of his child. Johnnie came home from school one day. He was now about thirteen years old. He went to the usual place to find Prince, but he

was not there. He called him, but he came not at his call. Seeing his father at work near the barn, he asked him why Prince should behave in this strange manner. He was coolly told that a horse dealer had been there, and Prince was sold.

"Sold!" cried the boy in astonishment.

"Why, yes, sold, of course."

"I never intended to sell Prince. Why—he—was part of—the family. I can't have him sold."

"Well, he is sold and gone."

Johnnie stood for a moment dumb with astonishment, and then, forgetting he was talking to his father, said, "I'd like to know what right you had to sell him. He was mine!" Then followed a rebellion in which the big man was victor for the time.

Johnnie went about his chores, but the elasticity was gone out of his step, and the joy out of his heart. He went off muttering to himself, "If he'd done that to anyone else, he'd 'a' been a horse thief. He is a horse thief!"

From that time on, John had no respect for his father's religion, and family prayers were a mockery to him. He did what work he was compelled to do, but soon ran away from home, and never saw his parents again.

This is no fairy tale, but forcibly illustrates how many parents deal with their children. I believe this is one great reason why there is so little confidence between some parents and their children.

But there is a better way, as the following story will show:—

A certain business firm was known as John Smith & Co. When asked who his partner was, John Smith said his little boy was his only partner. The boy was a bright, manly little fellow. He was devoted to his parents, and did his share of the family duties with the air of one who had an interest in the firm. His father was asked how this very desirable condition was brought

about. He said: "I determined from the first that he should be associated with everything in my life. I decided to tell him everything about my business that he could understand. I soon saw I better tell him everything, and let him indicate what he did not understand. Of course his share is a boy's share. He makes his own little investments, and he is just as much a partner in the business as if he were thirty years old.

"He takes and brings the mail; he opens the letters and we read them together, then he files them. The business is not 'mine,' but 'ours.'

"Ever since he left our room and went to sleep in his own room, I have put him to bed myself. We have our Scripture verses and prayer together. We are going through Proverbs now verse by verse. We have just finished the study of Romans. He and mama are going through the gospel of John in the morning. I have my work to do for him that my wife cannot do unless I was called away. Then she could carry the whole work beautifully."

"What do you intend to make of him?"

"A Christian business man, unless perhaps the Lord should call him to preach the gospel."

"And this is the wicked town you told me of?"

"Yes; but we believe that if we honestly do our part, God will do His, and between us all, we shall get a good true man out of this small beginning."

We can all see the desirableness of the plan of John Smith in training his son. We need better fathers. While it is true that an unworthy father cannot prevent a Christian mother from doing her duty to her children, yet the child that grows up without the strong, pure influence of the father, has lost much out of his life.

To sum up the points: Begin early; train the babe in its mother's arms. Let us be what we want our children to

be. Let us live the true simple life. Give the children tasks to do, burdens to bear, and treat them as the younger members of the Lord's family. Let us take them into full partnership in the affairs of life, and then when the battle is all over, and the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads, we can say, "Here am I, and the children whom Thou hast given me."

#### THE PLEASURE AND BENEFIT OF GOOD READING

E. C. ROWELL

It has been said that, other than a living man, there is nothing more wonderful than a book. Sometimes I almost think that the book is the more wonderful of the two. Comparing them, we find that they resemble each other in some points, while in many others they are different.

First, they are alike in that their outward appearance is no indication of their merit or character. A book containing the richest gems of thought may have a plain and unattractive binding, while one that is nothing more than a collection of garbage may be made showy and elegant to catch the eye of a possible purchaser. So with men. We see some going about in canvas and cowhide, that, when we open them, we find to contain a mine of knowledge and truth, of virtue and power, of sympathy, faith and love. Others we see in all the adornment of person and polish of manner which the tailor and the instructor can give them, whom we find, upon opening, to be nothing but a cheap and trashy assortment of things that are weak, vile, and low, untrustworthy and untrue. The only safe way with books and men is to open them before you make a bargain.

Books are square. This is a point of difference between them and the majority of men. Books keep still till they are

opened, when they are ready to give information to the one who is earnestly seeking for truth, though they tell but little to the one who opens them through idle curiosity. Some men make a great fluttering of leaves and turn loose page after page of idle talk upon the slightest pretext, but when you seek for information they contain none. You can buy a book, but you cannot make it say anything more or less than its maker intended it should. You can buy a man, though not a good one, and have him say just what you want him to, though it may be contrary to his Maker's will.

Our knowledge and love of books, and the good we get from them, is a matter of cultivation. It requires mental and spiritual development to rise up to the level of a good book; but the reading of it will lift us up to a realization of its own beauty and excellence, and to an appreciation of what is good and beautiful in other things. But assuming that we have developed a refined taste, let us look at some of the pleasures and benefits to be derived from good reading.

In the first place, a book is a companion, good or evil, as the case may be; and a good book is the condensed personality of a refined, noble, educated person. To read such a book is to have the friendship and acquaintance of a pure and gifted mind; nay, more than that, in reading a good book we see the inmost soul of the author, and come under the influence of the best that is in him, while in our personal friends the evil must be taken with the good. Reading from a good author is like conversing with him when all affectation of manner and self-consciousness of person and feeling is removed from both him and us. What other pleasure do we know that is so refining and so enjoyable as sitting by the fireside in the glow of the evening lamp, and reading some pure sweet tale of human life?

But pleasure and enjoyment are only the smaller benefits that we get from

good reading. Greater than all these, there is the broadening of mind and deepening of the sympathies, the refining of character, and the uplifting of soul. Go to the text-book of the sage, and enjoy there the gleanings gathered by master minds through ages of research on the land, in sea and sky. See there the gems of knowledge and the pearls of truth which great men have found after years of seeking, and thrown, as it were, at your feet. Read in history the story of nations. See the struggle between good and evil, and how men have reached upward to the light from ignorance and hatred and warfare, and see behind the curtain the guiding hand of God. Be inspired and strengthened by the story of heroes and martyrs whose lives have sealed their allegiance to their cause and their faith; read a story of life among the lowly, the great host of toilers who bear a burden of oppression and poverty and wrong, and have your heart and soul drawn out to those who labor and weep, till you get a better understanding of the brotherhood of man. Read of the men who have stood firm for principle against all odds, who have resisted every temptation of evil, and fearlessly declared themselves for God and the truth, and you will have your character strengthened and developed for good. Read the lines of the poet in whose work God has revealed some of His own beauty, and as that flood of song, drawn from the fountains of purity and truth, sweeps over your soul, you will have every emotion refined and exalted, every wrong passion softened and subdued, every noble impulse strengthened and will see in the most common things the touch of the hand divine.

And then, when all things else have failed you, when hopes have perished and friends have gone, and you are lonely and discouraged and weary, turn to the Book of books and read:—

"Come unto me, all ye that labor and



are heavy laden, and I will give you rest."

"The Lord is my shepherd: I shall not want."

"Persecuted, but not forsaken; cast down, but not destroyed."

Truly there is nothing else in all the world which gives us such refined and elevated pleasure, as good reading, and nothing else can so round out and fill in our characters; can so add to our happiness, sustain us in sorrow, and teach us to look forward to that glad time when we shall see Him as He is, as the earnest reading of the things which God has caused to be written in His Word.

Oh then, let us prize good reading, and strive to be lifted up by what we read, choosing only that which is noble and pure, for we have no more right to pervert this blessing than we have to put to a wrong use the other gifts of God, which, perfect and holy in themselves, may yet be made to serve an evil end. Be as careful in your selection of books as you are in your choice of friends; for truly in both books and friendship, an All-wise Father has given us that which, if properly used, will best fit us for a place in the kingdom of heaven.

#### THE BOYS' STAIRWAY AT SOUTH HALL

A correspondent asks us to send reasons why the stairway at the east end of South Hall is being erected, its probable cost, and the good we expect to get out of it. He would also like to know how much has been appropriated to insure a steady water supply for the College and Home, and what progress is being made to accomplish the same.

Since these questions are of general interest, we take this occasion of answering them through the MESSENGER.

The stairway is being erected because at their last annual meeting the Board of Trustees, consisting of E. T. Russell, J. H. Morrison, C. C. Lewis, P. E. Berthel-

sen, N. B. Emerson, L. F. Starr, G. F. Watson, R. C. Porter, H. M. Stewart, A. T. Robinson, and J. H. Wheeler, unanimously voted to have it erected.

The reason which caused the Union College Board to have the stairway built was that Union College might in this respect be placed on a par with other respectable colleges of the world, who consider it entirely improper and out of place to have ladies and gentlemen associated as they have been in the South Hall of Union College. At the women's building of the State University in Lincoln, I am informed that gentlemen are not allowed above the first floor, where the reception room and parlors are located. Probably it would be impossible to find among the colleges of the world an institution where the ladies and gentlemen not only room in the same building, but where gentlemen have to pass through two floors occupied by ladies in order to reach their own floor. Such conditions may exist somewhere in the world, but we have never known of them, and we doubt very much if they could be found elsewhere. It was not designed originally that ladies and gentlemen should occupy South Hall together. The gentlemen roomed in the building now used by the Nebraska Sanitarium. There are parents, and we have met them in our experience, who simply would not allow their daughters to come to Union College when they learned the fact that ladies and gentlemen roomed in the same building. On general principles they regard it as an improper plan, and would refuse to patronize the institution on these grounds alone.

In reply to the question as to what good we expect to get out of it, we would say that we believe there will be two results which we would regard as good.

1. It will do away with the too common and too familiar association of ladies and gentlemen in passing up and

down stairs together constantly, day after day, week after week, month after month, and may avoid some embarrassing conditions which have in the past grown out of this too familiar association.

2. This plan will avoid the noise and confusion which seems to be unavoidable when seventy-five or eighty boys are passing up and down stairs within the building. The noise of this travel will now be entirely outside the building.

The contract price of the stairway is a little less than five hundred dollars. It had been the plan of the Board to erect an addition to the north wing of the building sufficient to accommodate the gentlemen without having them room over the ladies' floors, but this building would cost eight or ten thousand dollars, and it would leave the third and fourth floors of the present building unoccupied. The Board did not wish to incur this large expense unless it became absolutely necessary. Another plan was talked of; namely, that of erecting a more elaborate stairway at the end of the north wing. This was expected to cost over a thousand dollars. But it was finally decided to finish off rooms in the attic of the main College building at a cost of about fifteen hundred dollars, and then to erect the present stairway at a cost of five hundred dollars. Thus the present plan saves from six to eight thousand dollars over what the plan would have cost which had almost been decided upon by the Board.

There has been nothing appropriated to improve the water supply since the building of the large cistern last winter. It is the belief of the management that the present plan will furnish an abundance of water. We have water enough and have now cistern capacity enough to store it. The only uncertainty in our system is that while wind is quite a certain quantity in this country, it is

not absolutely certain. If, after the present plan has been thoroughly tested, it does not prove adequate to supply our needs, some other plan, like the use of a gasoline motor, or other power, will be added to help in pumping the water.

#### MUSIC IN OUR SCHOOLS

A resolution in regard to music was introduced just before the close of the recent Educational Convention, and in the press of business was passed without comment or explanation. It was so general that no one could see any objection to it, and it sounded so good and loyal that all were in favor of it. A careful examination, however, sets one to guessing what it means and how to apply it. Of course music not in harmony with the spirit of our work should not be used. What is such music? If reference be made to instruments, what instruments are intended? Surely any "grade of music which does not and can not tend to the increase of spirituality on the part of either students or teachers" should not have a place in our schools. What "grade" of music is meant? Does "grade" refer to difficulty? Probably not; it doubtless means class or kind. But each one is left to answer the question from his own standpoint according to his own convictions.

There are three general classes of music. First "ragtime" music and sentimental songs. This is the popular, giddy music of the day, sung without thought or taste, and banged without mercy on the instrument. It corresponds to the sensational in literature. Probably all would agree in ruling this class of music out of our schools and our homes.

Secondly, sacred music and gospel hymns. This corresponds to the sacred in literature. All will want to retain this class. We need to exercise caution however; for much which is neither music nor poetry has crept into the religious songs of the present age. It should be weeded out.

Thirdly, classical music. This does not pertain to the history, literature, or art of the ancient Greeks and Romans. That is the meaning of the word "classical" in language and art, but not in music. The Greeks and Romans gave the world no music worth preserving. In music, "classical" means "conforming to a high ideal, chaste, pure; composed by the great masters." It is the music which, on account of its beauty of melody and sweetness or sublimity of harmony, has endured, while other music has been forgotten. It has come to us principally from the German, Italian, and Jewish peoples. Much of it is sacred. Many of our hymns are snatches from its compositions. It embraces home, folk, and patriotic songs, and songs of courage and friendship which have soothed and cheered the hearts of millions. Some might wish to discard such music because of its name,—classical,—or because their ear has not been trained to appreciate or enjoy it. Others would retain it, especially for the training of music teachers, just as teachers of English think it wise for their pupils to study the great masters of English as well as sacred literature. Studying classical music is like studying the writings of the great poets. Perhaps some do not like poetry. Would it be best for them to deny the study of poetry to those who do like it? Perhaps they would even themselves be benefitted if they would cultivate a taste for poetry,

When the course of study for music teachers was before the Convention, one speaker said he had observed at camp meetings that many players who had received such musical training could not play hymns well. Asked where they got their training, he could not tell, but said they were called fine players. Probably worldly teachers neglect sacred music, keeping their pupils on popular and classical music; hence their failure to play hymns well, not being

accustomed to hymn playing. It may be that teachers in our own schools have made the same mistake. A judicious blending of the sacred and the classical is best in the judgment of the writer. He has had opportunity to observe the effect of this plan in three representative schools of the denomination, and he feels justified in giving it his endorsement. Care should be taken, however, not to let the piano and classical music crowd out the organ and sacred music. On this point, Prof. B. R. Shryock, director of the School of Music, Union College, says, "All piano pupils should study the organ. It gives the smooth, legato style which is so difficult to acquire on the piano. A pianist is a poor one who cannot play the organ beautifully. The denomination needs ten organists to one pianist. All Seventh-day Adventist young people should play the organ well enough for services." The enrolment of organ pupils has risen from six to fifty during the two years of his leadership.

The MESSENGER is in full sympathy with the resolution passed by the Educational Convention, believing it to be in harmony with the judicious use of both sacred and classical music, and understanding it to exclude the popular, sensational, and so-called "ragtime" music of the present time.

#### THAYER, KANSAS

It was my privilege to attend a Sabbath School Convention in Thayer, Sabbath, Aug. 4. Invitations were sent to the surrounding churches, but on account of a rainy day there were few of these present. Several came about five miles, and one family came twelve miles. In the smaller churches there is a personal interest taken in the work which is an inspiration to one.

In the forenoon session the "Value and Object of the Sabbath School Convention," and the importance of the

Sabbath school work under different topics were discussed. Many helpful thoughts were brought out. In the afternoon session the "Ideal Teacher and Pupil" were discussed, and "How to Gain a More thorough Preparation of the Lesson in Our Sabbath School" was studied with several other subjects.

Here, again, I was glad for the training received in Union College. Just before the meeting closed, the Superintendent asked me to take charge of the Question Box. Of course questions puzzling the workers there had been sent in. By looking to Him who has promised wisdom to him who asks, we had a very interesting and profitable discussion of the practical side of the Sabbath school.

The children and young people took an active part in the meetings, rendering several recitations and songs. It is in hearty co-operation that our strength lies.

I am sure all felt repaid for the effort put forth, and the school will be better for having held the Convention, although there were only about fifty present, and most of them were from their own school.

W. H.

### JUNIOR WORK

E. J. WILBURN

"But Jesus said, Suffer little children, to come unto me: and forbid them not for of such is the kingdom of heaven." Matt. 19:14.

I fear that the work among the children of our denomination has been neglected in the past. In Joel 2:16 it says, "Gather the people, sanctify the congregation, assemble the elders, gather the children," etc. This statement was made for us at this time. We certainly need to gather the children and train them for service in the Master's vineyard. We should recognize the children as younger members of the Lord's family, and treat them as such.

If we could in some way hold our children, and train them as workers while they are young and their minds susceptible to receive everything we wish to give them, we would not have so much trouble to hold them in the truth and the work when they are older. "Train up a child in the way he should go, and when he is old he will not depart from it." It does not say take a child or send a child to Sabbath school every Sabbath and then let him go during the week, that when he goes away from home out into the world and sows his wild oats he will come back into the truth. I am afraid many have looked upon it in that way, but this is a sad mistake. When a twining vine begins to put forth its tendrils, we at once fix something for it to twine around and grow upon. If we let it go a little too long before doing this, it is very hard to get it trained as we wish. So it is with a little child. If we would have our children to be missionaries when they are grown, let us begin by giving them missionary work when they are little. If we wish them to be faithful in paying tithes and offerings when they are grown, let us see that they have something to pay tithes and offerings from while young, and teach them to be faithful in the little things.

We like to see our young people, and older ones, faithful in reporting their work for the encouragement of others. Why not teach them to do missionary work and report it at their missionary meetings before they get so old? As we want them to prepare for usefulness in the work, why not form Junior Bands for service where they will be taught to feel an especial responsibility in the matter, and to do whatever they are called on to do? They should be taught to pray and to testify for Jesus, and do personal work for others of their own age. These Bands should be in charge of one or two older persons. Perhaps some father or mother whose heart God

has tendered and prepared for the work. A secretary may be chosen from the older children, and under guidance of the leader learn how to do her work faithfully and well.

We feel very sad to see so many of the very flower of our youth going to the world. Something is surely wrong with the way we have been working. Let us "repent and do the first works."

"As the children sang in the temple courts, 'Hosanna. Blessed is he that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because they will be hedged up."—*Test.*, Vol. 6, pp. 202, 203. God has given us a part in helping to prepare children for this work. Let us not forget the work God has given us to do.

#### ♦ MUSIC, WHAT IS IT AND WHY IS IT?

Music is a form of expression—a form of expression that has its grandest use when used in worship, but is common to all the different phases of life. The most expressive form of music is song, for in song definite words are wedded to the music. But melody without any words, or with meaningless words, can be a means of expression.

Folk-songs of different countries have arisen at times, which expressed the feelings of the people at that time, but some of these had words which were practically meaningless or were foreign to the origin of their rise.

For example, during the Civil War, the soldiers of a Massachusetts regiment adopted as their "yell" a southern hymn tune. Clothing this with jesting words about one of their comrades, whose

name was John Brown, they sang it in a body at different cities as they went to the front. In a short time it became national property, and the words came to be applied to John Brown, of Harper's Ferry. Melody alone, in its rhythm, in its combination of tones, is expressive of feeling. Their war-cry was martial and melodious and expressed their feelings at that time regardless of the silly words.

Such folk-songs as are spontaneous and expressive of the sentiment of their time or similar times are music. They come forth, as it were, without being sought for. Such is the origin of the German choral, the fountain head of all Protestant church music. They sprang into life during the Reformation and later and are as full of vitality and strength to-day as they were hundreds of years ago.

The thoughts and words we express in worship are sober, dignified, and thoughtful. If the same are to be expressed in a musical way the same is true, dignified, sober harmony and rhythm is used.

When the two are joined in worship such should be the case. How untruthful it would be to sing the words of "Nearer, My God, to Thee," to a melody similar to "Yankee Doodle." The words breathing a different spirit than the music, would in this case make the expression untrue. I do not see how we could mean the words we uttered. \* \* \*

(To be Continued)

#### IMPORTANCE OF WORKING FOR THE YOUNG

Every year, young men and women are coming upon the stage of action, taking up the duties of life. While their minds are active is the opportune time to impress upon them the correct teachings of the Scriptures. We find many organizations engaged in this work because they realize that the young man

of to-day is the leader of the community, law-maker, and business man of to-morrow; the young woman of to-day is the moulder of minds for to-morrow. To secure their interest before they settle down to the ordinary cares of life is an end which we should labor to accomplish in every community.

When a person is converted, it is his first ambition to give the message to others, and to fit himself for that work by going to school if necessary, in order to accomplish the God-given desire. He is in the spring of life, and what is taken up is with energy. The apostle says of such: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." If our labor for this class of people has ceased, surely it should be renewed.

Should we allow our energies to slacken the least in giving the message? The circumstances in our community may be discouraging, but work for the young people should never cease. A jewel may be found here and there which will repay us many times for our labors. It is said of Dr. Judson, who went to Burmah nearly one hundred years ago, that he labored for fourteen years before he saw his first native convert. But that convert was a young man who immediately began to fit himself for the same work that Dr. Judson was doing, and the gospel was brought during the ministry of this one man to thousands of people.—*Pacific Union Recorder*.

#### "TREASURE THOUGHTS"

It has been said that "he who casts a rich thought into the mind of a friend is giving as the angels give." It would be well for our young people to spend their spare moments storing their minds with beautiful thoughts, that they may beautify their lives and that they may have something to give to others. An Iowa worker speaks especially of the

help that the little booklet "Treasure Thoughts" has been to her in working among the Christian Endeavor young people. There are still a few at this office, and the price is ten cents.

M. E. K.

#### REPORT OF THE YOUNG PEOPLE'S SOCIETIES OF THE COLORADO CONFERENCE

QUARTER ENDING MARCH 31, 1906.

No. of Societies, 22.

Present membership, 421.

##### REPORT OF WORK DONE

Missionary letters written.....	97
Missionary letters received.....	50
Missionary visits.....	115
Bible readings and cottag. meetings.....	162
Subs. for periodicals.....	149
Papers sold.....	1636
Papers given away.....	1060
Books sold.....	34
Books loaned.....	32
Pages tracts given away.....	22840
Hours of Christian help work.....	284
Persons supplied with food.....	6
Offerings for home mission work.	\$20.63
Offerings for foreign mission work.	127.91

This is a very incomplete report. Reports from ten societies out of the twenty-two.

#### THE GERMAN DEPARTMENT OF UNION COLLEGE

Recently a brother expressed disappointment because the German Department of Union College was not turning out more laborers. He did not feel to blame the College, but seemed to think there was a failure somewhere.

I told him I had been in charge of the school but two years and could not at the moment give facts about those who had attended the school in former years. At present we have a fine class of German students, who will make workers if allowed to stay in school a year or two longer.

This conversation set me to thinking. I turned to the last calendar of Union College, which contains the names of all graduates of the institution, and I found that twelve persons had completed the German course. Of these, seven are now engaged in the ministry, two are teachers in our denominational schools, and one is a tract society secretary. I do not know what the other two are doing.

This seems to me very encouraging—that out of twelve graduates, ten are actively engaged in the cause. It is a strong argument for our people to keep their youth in the College long enough to finish the course of study.

There are other students, perhaps many of them, who have attended the College for one or more years, and are now laboring in some department of the cause. We have no record of such students; hence, I would be glad to have them write me as soon as they read this article, telling when and how long they were in school, and where and in what capacity they are now laboring.

Address, C. C. LEWIS, President Union College, College View, Neb.

#### HELP FOR THE NASHVILLE SANITARIUM

The Nashville Sanitarium and Training School for Missionary Nurses is now locating in its permanent home, after several years of living in rented buildings where it has carried on its work under very difficult conditions. The securing of a home has been made possible by the co-operation of the General Conference brethren and the help that will be given by our people throughout the field.

There are a number of ways to assist this enterprise. Now is a good season in which to put up some canned fruit, dried fruit, or other articles of provision that can be shipped. A supply of bedding will be greatly needed and much appreciated. Good use can be made of

worn sheets or other articles that may be utilized for bandages or cleaning cloths.

Any assistance that may be given in these or other lines will be greatly appreciated in this institution where means are scarce but where work is plentiful. Those who cannot send provisions or goods might help in prepaying freight.

Address: Nashville Sanitarium,  
Nashville, Tennessee.

#### PROPHETIC AND LAW CHARTS

The Southern Missionary Society publishes two charts; one illustrating the prophetic symbols of Daniel and John, the other containing the law of God as given on Mount Sinai.

These charts are 20x29 inches in size, printed in beautiful colors on a fine quality of cloth-lined paper, making them attractive, legible, and durable. They are particularly desirable for the home, and a set should be owned by every family and hung in a convenient place for reference and study.

These charts will be sent to any address in the postal union for 50c each or \$1.00 a set.

Address Southern Missionary Society,  
North Station, Nashville, Tenn.

#### GENERAL CULTURE COURSE

*John G. Paton, Missionary to the New Hebrides.*

##### HISTORICAL NOTE

1. Briefly sketch the history of the New Hebrides.

##### THE GOSPEL IN THE NEW HEBRIDES

2. Explain the divisions, races, and languages, of the South Sea Islands.

3. Locate the New Hebrides.

4. Explain the native hatred for the French.

5. Sketch the missionary efforts and martyrdoms of the New Hebrides.

6. Give the results of the work.

7. What now is the great need?

ROUND THE WORLD FOR JESUS

8. How was Mr. Paton's time spent from 1886-1902?

9. What two things does he especially mention as having been accomplished through his work?

10. What was the occasion of Mr. Paton's being sent to the United States?

11. Note the incidents of the journey from Australia to Toronto, Canada.

12. Describe Mr. Paton's work at church conferences and among the churches in Canada and the United States. What can you say of the strenuousness of it?

13. What impostor had been working among the churches of the new world, and what was done with him?

14. On what mission did Mr. Paton go to Washington, and with what result?

15. What is Mr. Paton's custom in regard to his observance of what he believes to be the Lord's day?

THE HOME LANDS AND THE ISLANDS

16. What great change had taken place in England since Mr. Paton's last visit?

17. Describe the raising of the maintenance fund of the *Day Spring*, and other funds.

18. What were Mr. Paton's reasons for insisting on a mission ship?

19. Describe the building of the mission ship, its work and loss.

20. Locate on a map the various stations mentioned in this last chapter.

21. Describe the plan of work in the New Hebrides.

22. What is Mr. Paton's closing desire?

23. What is your estimate of his life?

24. What benefit has this book been to you?

NOTE.—Those desiring a brief examination on the contents of this book should make the request of M. E. Kern, College View, Nebraska.

## The Educational Messenger

Representing the Educational Department of the Central Union Conference of Seventh-day Adventists which embraces its Training College, Intermediate Schools, Church Schools, Sabbath Schools, Sanitariums, Nurses' Training Schools and Young People's Societies.

Issued the 1st and 15th of each month by the Central Union Conference

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## News and Notes

New brick walks are being put in between South Hall and the church.

Merlin Lee Neff is the name of the little stranger that came July 20 to live with Mr. and Mrs. Elmer L. Neff, of San Antonio, Texas.

Several improvements are being made in South Hall, preparatory to the opening of school. New bath tubs are being placed on all the floors, with a shower over each one.

Elva A. Green, who spent three years in Union College, is now working at the Paradise Valley Sanitarium, National City, Calif., as bookkeeper and stenographer. She enjoys her work there very much.

H. E. Reeder is engaged in tent work at Parsons, Kansas. He writes that nine persons have taken their stand for the truth, and others are deeply stirred as a result of the work thus far. He is assisting Elder Lair.



Mrs. E. H. Huntley is assisting her husband in tent meetings at Egeland, S. D.

Elsie Baer, was recently married to Mr. Salem McCully, of Sheridan, Wyo.

Henry Willers has returned from New Mexico and is now in College View.

Winnie Hunt is in Kansas working in the interest of the young people and Union College.

Wm. Eden recently called on friends in College View. He expects to return to school this fall.

Maude Barnes was recently married to Tom Sproll, of Eldorado, Kansas, where they make their home.

Altie Wardell is canvassing at Beatrice, Nebr., and expects to be able to secure a scholarship for next year.

Prof. and Mrs. H. A. Morrison have returned from a trip to Yellowstone Park. They report a very pleasant time.

Prof. C. C. Lewis expects to attend the Missouri and Kansas camp meetings in the interests of Union College.

Louise Mathwig, who attended Union College in 1902 and 1903, is now assisting in tent meetings at Bayard, Neb.

Gertie Grant spent some time canvassing after finishing her church school. She attended the summer school at College View.

S. C. Mathiesen and Walter Schmaltz are on their farms in North Dakota. They expect to teach in North Dakota this winter.

Cards are out announcing the wedding of Mr. Cush Sparks and Miss Anna Erickson, which will take place in College View, Wednesday, Aug. 15.

Mrs. N. B. Emerson is visiting the home of her parents in Oklahoma. She will return in time to get the Home ready for the students when school opens.

Prof. M. E. Kern is attending camp meetings in Missouri and Kansas.

Prof. E. C. Kellogg is now on his farm in New Mexico. He will return before school opens September 11.

From the *Iowa Bulletin* we learn that Henry Pelmulder and Miss Ethel Shaw were recently married in Des Moines, Iowa.

J. S. James, who had charge of the canvassers' institute last spring, spent a few days in College View after the Aurora, Neb., camp meeting.

#### FROM MOUNTAIN VIEW, CAL.

Warren Dayton is one of the Pacific Press progressive pressmen, whose work goes on in spite of the fire.

Elmer Johnson had a new linotype in operation in an improvised shelter before the smoke of the old Press cleared away.

Fred Reinke was until the Pacific Press fire connected with that institution. He will probably take up work again as soon as the Press is rebuilt.

J. Rollin Ferren, who has been visiting at Sheridan, Wyoming, the past two months, has been called back to Mountain View on account of the burning of the Press.

The Nelson brothers spent a few days with Mr. and Mrs. J. L. Stansbury, of Mountain View, California, recently, one day on the camp ground in Oakland, and a day or two viewing the ruins of San Francisco.

Max Hill reports meeting Mrs. Leer, nee Lydia Krause, on the camp ground at Oakland, accompanied by her husband and little son. All look well and happy. Their home is at Lodi, Calif. He also met Mrs. J. L. Jones, a former student of Union, and her husband. Their home is in Oakland.

Cush Sparks is in town.

Orrel Graham is visiting relatives in Iowa.

Prof. P. E. Berthelsen is in College View at present.

Laurence Weeks spent Sabbath, Aug. 11, in College View. He expects to return to school this fall.

J. P. Anderson is visiting friends in College View. He sails from Vancouver, Aug. 20, for China.

Mrs. Shultz and daughter are again at home after a period of visiting with relatives. Mrs. Shultz's mother returned with her.

Miss Millie Rogers, of Iowa, who is to assist in History classes the coming year; recently spent a few days in College View, planning her year's work.

Mrs. Glunt recently visited in College View. Her home is now in Kansas City, Mo., where, with Mr. Glunt and Winnie, she is conducting a good health cafe.

Emma Mourer is at her home near Aurora, Neb. She may not be able to be in school this year, but we hope she may be happily disappointed in her prospects.

Prof. J. Wallenkampf is holding a successful series of tent meetings in Worcester, Mass. He will soon be joined by his family who have been visiting in the old country.

Twenty-five of the Swedish workers now in the field have been students of Union College. The prospects are for an increased attendance in this department the coming year.

Arthur Smith writes from Pitkin, Colo., that he wants the MESSENGER. He is enjoying himself in the gold mines, and expects to return to Union College, at the opening of school.

Prof. August Anderson has returned to College View, after laboring since the close of school in the tent meetings in Omaha, and attending camp meeting. He reports a successful summer's work.

Miss Winifred M. Peebles is visiting friends out of town.

Mrs. C. C. Lewis expects to visit relatives in Kansas next week.

Lena and Harry Hunt are in New Mexico, on account of Harry's health.

Mrs. A. T. Robinson has resumed her position as Bible teacher in the Nebraska Sanitarium.

Eld. M. D. Mattson has just returned from the Fremont camp meeting. He reports a good meeting.

Professor Kern is attending the camp meetings in Kansas, Missouri, and Colorado. Mrs. Kern is visiting relatives.

Dr. Orville Rockwell, a graduate of Ann Arbor, has become a member of the Nebraska Sanitarium staff and is giving valuable assistance.

Among the old students who are to return to College this fall, are;—Ethel Collie, Matilda Erickson, Lillian McBride, T. C. Nethery, E. R. Johnson, and Arthur Dick.

#### EDITORIAL CORRESPONDENCE

I reached the Missouri camp-ground Wednesday, Aug. 8, just in time to attend a canvassers' meeting where some of our Union College students were relating their experiences. They were all of good courage, and said they had learned the most valuable and precious lessons of their lives. Nor had they been lacking in financial success. C. E. Eden had worked about six weeks, and had taken orders to the value of \$146. 25; Erma Fisher, four weeks, \$204. 00; W. J. Eden, six weeks, \$245. 75; Mrs. Bella, six weeks, \$325. 80; A. L. Kienhoff, eight weeks, \$387. 50; Catherine Paulsen, seven weeks, \$400. 00; G. W. Kienhoff, nine weeks, \$446. 25; Etta Oppy, eight weeks, \$778. 00; Max Trummer, fourteen weeks, \$1014. 00. The prospect is good for every one to win a scholarship. What is the use of our young people's saying they are too poor to go to College?

C. C. LEWIS

WANTED.—Teacher for Scandinavian church school in Chicago. For particulars address Miss G. Pearl Hallock, 324 Dearborn St., Chicago, Ill.



## Addresses for Young People

A collection of thirteen addresses, given at different times during a twenty-eight years' experience in connection with the educational work of the Seventh-day Adventist people

Pres. Chas. C. Lewis, of Union College [Send for sample pages](#)

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