

...The...

Educational Messenger

An Exponent of the Theory and Practice of Christian Education

Vol. 3

COLLEGE VIEW, NEB., JAN. 1, 1907

No. 1

Are All The Children In?

Are all the children in? The night is falling,
And storm clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The bird hies to her nest;
The thunder crashes; wilder grows the tempest,
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone;
Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the streets.
O, 'at last it biteth like a serpent'
Poisoned are stolen sweets.
O mothers guard the feet of inexperience,
Too prone to wander in the paths of sin!
O, shut the door of love against temptation!
Are all the children in?

Are all the children in? The night is falling,
The night of death is hastening on apace;
The Lord is calling, "Enter thou my chamber,
And tarry there a space."
And when He comes, the King in all His glory,
Who died the shameful death our hearts to win,
O, may the gates of heaven shut about us,
With all the children in!



THE MISSIONARY IDEA

"The Missionary Idea," by Mrs. A. E. Ellis, is the most comprehensive, the most practical, and the most suggestive missionary manual that has ever been put out by our people. It should be in the hands of every field secretary, and no young people's society should think of being without it. It deals with leadership and the various plans of society work.— From a paper on "Helpful Literature for Field Secretaries," by C. L. Benson, Ass't Sec. Young People's Work in Central Union Conference.

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COLLEGE VIEW, NEBRASKA

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Vol. 5

COLLEGE VIEW, NEB., JAN. 1, 1907

No. 1

Young People's Work

A WORD OF EXPLANATION TO
OUR READERS

It has been thought best to give the readers of the MESSENGER the benefit of some of the good things enjoyed by the state secretaries of the Central Union Conference at their council held in College View from Nov. 29, to Dec. 3, 1906. It was with this thought in mind that we omitted the issue for December 15, and are sending out this large double number for Jan. 1, 1907.

All young people's workers, church and Sabbath school officers, conference workers, and all lay members of our churches, young and old, who love the young people and desire to see them benefitted and kept for the Master's use, will find much material in this number to inspire their courage, renew their zeal, give them new suggestions for onward movements, and greater hope in the final outcome and glorious consummation of the work.

All of the articles in the "Young People's Work" department of this paper, are papers or talks given during the council.

* *

THE CONDITIONS AND NEEDS OF
OUR YOUNG PEOPLE

M. E. KERN

We live in an age throbbing with problems; we are connected with a movement which has many great problems, but it seems to me the greatest of all is the problem of our young people. The young people of to-day are the prophecy of what shall be to-morrow. Their training, the ideals which they adopt, and the spirit which they imbibe will determine the mold of this message in the future.

The day is coming when there is to be a revival of the love of God and a consecration to this message in our homes. Young and old will organize for service in the church, and from these consecrated homes and live churches there will pass to the mission fields, most all of them through our training schools, an army of devoted youth bearing the glad tidings of a soon coming Saviour. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon coming Saviour

might be carried to the whole world."—
"Education," p. 271.

I do not consider that our young people are inferior in capabilities to the young people of the world. Our people come from the stable, middle class of society and are those who have principles of right so thoroughly fixed that they have stepped out into an unpopular cause. Our young people, guided by the principles of healthful living and Christian education, shall take their places beside the youthful workers of our day and with clear minds and pure hearts, will show themselves strong in behalf of the last great reformatory movement. Filled with the spirit of Joseph and Daniel, our youth, under the guidance of the Spirit of God, aided by the experience of older ones, will follow the triumphs of this closing message to the uttermost parts of the world in this generation. So while I turn to the darker side of the picture, I do so with this expression of hope and courage in the future of our young people.

A lethargy has settled over many of our people. There is a great tendency on the part of our youth to leave this truth. Fathers and mothers mourn over their straying children; the strong young people are conspicuous by their absence from the churches. In many churches, we are told that more young people have grown up and left the truth within the last ten years than the number of new members who have been brought into the truth. In one conference we learn that 95 per cent of the church members are above thirty years of age. This, I am sure, is not the case everywhere. I do not believe it is true in our own union conference, but we know that the conditions are not what they should be. One thing I believe we need to do is to gather accurate statistics of the conditions. These will be the means of awakening an interest in our young people. I am satisfied that our people do not realize the situation.

THE HOME

First of all conditions, and underlying all, are the conditions in the home. There is a lack of real spirituality and a deep, abiding interest in God's work. The home is the foundation of the state. It is the foundation of the church. There is a lack of family and private devotion. The energies of many homes are centered on the work of simply making a living, rather than in making lives worth living. With such conditions, it is not to be wondered at that young people are losing their hold upon the truth. The young people's work must reach the home.

LACK OF INTEREST IN THE CHURCH

Another condition is that of a lack of interest in the church and its work. Is not this frequently due to a lack of interest in the young people on the part of leaders in the church, and a failure on their part to appreciate the special needs of young people? The young have been neglected, and have not been led to feel that they have a part to act, which the Lord is expecting of them. Burdens have not been rolled upon their shoulders, and when sometimes work is attempted for them, it is by those who have grown out of sympathy with youthful feelings. Not all who have tried to help young people have realized that reproach is not a virtue. Young people, especially those in the adolescent period, are up and down a great deal. Their ideals are in the sky one day and down the next, and it does not take very much reproach to blight their Christian experience. This condition has been strengthened by a lack of plans whereby every young person may have a part to act in the church work. The home where every child has a part to act is usually a home where there is love for father and mother; but the home where the children have no special duties is a home where there is discontent and dissatisfaction. What is it that makes a mother

love the child so much? Not what the child has done for her, but what she has done for the child. It is not what the church does for the young people so much that makes them love the church and the Lord, but it is what the young people are led to do for the church. Children want to help, and yet it is a very easy thing for parents and elders of churches to push them aside because of their inexperience.

IGNORANCE OF THE BIBLE

Wilbur F. Crafts once said, "There are 30,000 Seventh-day Adventists in the United States and every man, woman and child is a preacher." There are twice that number now, or more, but the conditions, I fear, are not so nearly true as then. There is great lack of knowledge of the reasons for our faith. Our church schools are doing much to remedy these conditions, but there are those in our churches who cannot be reached by these schools. and of our youth it is true, I believe, that with all our intermediate and training schools, we are not reaching more than one in five directly.

IDEALS AND AMBITION

There is also a lack of high ideals, due especially to a lack of a knowledge of God's Word, and with this a lack of ambition. There seems to be a class of young people who, knowing from the prophecies that the end is near, and yet with the heart not touched with the power of the message, have no ambition to take hold and use their energies in worldly enterprises; and not seeing in this soul saving message room for the play of all the ambitions and energy they have, they settle back into a kind of listless indifference: and the young person without ambition is the deadest kind of a dead person.

We are told in the Spirit of Prophecy that we should not bid the youth to be less aspiring. There should be a change of thought in regard to this. There are

two kinds of ambition. Someone has said, "Ambition is like fire and water, it is a good servant but a poor master." We want to turn the restless energies of youth into channels that will flow into streams of blessing to the world.

EDUCATION

These conditions that I have mentioned, especially the last, lead to a lack of interest in education. In this respect there are perhaps three classes of our young people. There are those who have entirely given up the truth and have turned their ambitions toward the world, and are seeking their education and preparation for their work in the world. There are those who are seeking avenues of usefulness in this message and are finding their places in our schools to obtain a Christian education. Then there is that other class whose ambitions seem to be dead.

Another condition is a tendency to read trashy literature with which the world is flooded to-day. I am persuaded that the things our young people are reading are not known to all of us. This course leads to impurity of thought. This is the result of a lack of ambition, a lack of high ideals, and a lack of interest in God's work.

YOUNG PEOPLE'S DAY—HOW SHALL WE MAKE THE MOST OF IT?

NORA HOUGH

When the early Dutch people came over to America, they found a desirable country in southeastern New York. Here they landed and began building homes for themselves. A sufficient number settled about Long Island Sound to form a village. Thence, a few years later the people from the surrounding country came for the transaction of business of various kinds. One wide road, the main street of the town, over which the farmers hauled their produce

to market, has become the Broadway of to-day. Another convenient passage way chanced to be along the side of a natural bank or wall. That is the Wall Street of to-day. A narrow path winding around the side of a hill to a spring, whence the daughters of these sturdy Dutchmen carried the clear sparkling water for the family use, has been named Maiden's Lane.

Little attention was given to the arrangement of these streets. They happened so. A little thought *then* might have produced a city very different from the great New York City of the present time. But, how much do you think it would cost to change those streets now?—millions of dollars and untold labor and trouble.

Is it not likewise possible that a little more thought and wise planning, a little more earnest endeavor on the part of parents and teachers, might have saved many who have gone from us, and placed our youth in a position very different from that in which they are found to-day? Let the words of the servant of the Lord answer the question. "Altogether too little attention has been given our children and youth. The older members of the church have not looked upon them with tenderness and sympathy desiring that they might be advanced in the divine life. And the children have, therefore, failed to develop in the Christian life as they should have done." In our efforts to help our youth we are woefully behind our duty. We have had great light; but we lack in zeal and earnestness and have not fervency of spirit proportionate to the privileges we enjoy.

The appointment of Young People's Day, January 26, 1907, is one link in the chain of effort now being made to redeem the time, to retrieve past failures, and to place our youth in the place where God would have them. How appropriate it is that one day out of the three hundred sixty-five should be de-

voted to the interests of our young people. This occasion will doubtless add its mite toward the preparation of "the army of youth among us who can do much if properly trained and encouraged."

HOW SHALL WE REACH, ENLIST,
AND HOLD OUR YOUNG PEOPLE
IN THE SERVICE OF
GOD—Education

B. E. HUFFMAN

It has been said that in order to train up a child well, you should begin two hundred years before he is born. This no doubt is a good doctrine, but for lack of time we cannot hope to make it practical at this late day. The present generation of children and youth are the ones who shall witness the close of the reign of sin and the triumph of the cross of Christ. Therefore, the question before us is a very important and practical one. We cannot go back two hundred years to begin educating our children and youth. We must meet them where they are. We must get near to them and squarely in front of them, and with a good full look in the face, be able to read quickly their ambitious and desires, and to know how to take hold to help them either to realize their ideals or change them, as may be best.

Every child and every youth holds dear to himself characters either real or imaginary which he regards as ideals worthy of imitation. These ideals have more to do with forming the characters and determining the destinies of our young people than many have supposed. Therefore the importance of our youth forming right ideals. Fortunate that boy or girl who early forms noble and worthy ideals; fortunate those who have wise parents and teachers to choose for them and help them to choose as their ideals of a happy and useful life those

who have been the greatest benefactors of their fellow men. Such youth will develop into faithful workers. But we must recognize the fact that often youthful ambitions and desires are as changeable as the wind. This is because their conclusions are often formed without due consideration or experience, then when stronger influences come from other directions, they are swayed before them. "Every association we form, however limited, exerts some influence upon us. The extent to which we yield to that influence will be determined by the degree of intimacy, the constancy of the intercourse, and our love and veneration for the one with whom we associate. Thus by acquaintance and association with Christ, we may become like Him, the one faultless Example."—*Test.*, Vol. V, pp. 221, 222.

How many times we hear people say, "If I had known then what I know now, I would have done differently." Yes, they were turned from the true ideal life to the false because of a lack of knowledge. A proper education would have saved them many a disappointment and many a sorrow. It would have saved many a youth to the work of God, who, through discouragement, has given it up. I would not disparage the work of the Holy Spirit in training workers, for many times men ignorant of literature, philosophy, and science, have, through the power and influence of the Holy Spirit, done a great work in bringing souls to Christ; but it is only as they have gotten a view of the life of Christ, made Him their ideal, and learned how to be like Him in character and in work, that they were able to meet with success. Their usefulness, however, was in many ways limited because of a lack of education. But any amount of education one may possess, if it does not exalt Christ as man's ideal, if it does not make the Bible the foundation of every act of life, if it is not consecrated and filled with the Holy Spirit, will

wholly unfit him for any place in the work of God.

"True education means more than the perusal of a certain course of study. It means more than a preparation for the life that now is. . . . It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—*"Education,"* p. 13.

This is Christian education. It requires just this to reach and enlist our young people in the service of God. How shall we provide such an education and reach our young people with it, is a question not easily answered.

We cannot force our young people to enter the work of God. They must be lead to choose this work as their ideal of a happy and useful life. They must be made to feel that the call for service means them. Then they will willingly place themselves in preparation and work faithfully for it. They will strive hardest for that which they prize most highly. How, then, can we influence them to make this choice?

ASSOCIATES

"It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry."—*"Education,"* p. 269. "If you find access to the hearts of men bearing almost every stamp of character, you must heed the injunction of the apostle to be courteous. Love will do what argument will fail to accomplish. Love is power."—*"Gospel Workers,"* p. 395.

READING

Most young people love to read if they have something interesting to read. It is alarming how the minds of our young people have been poisoned by trashy reading. "Many of our youth God has endowed with superior capabilities. He has given them the very best of talents, but their powers have been enervated

ed, their minds confused and enfeebled; and for years they have made no growth in grace and in the knowledge of the reasons of our faith, because they have gratified a taste for story reading. They have as much difficulty to control the appetite for such superficial reading as the drunkard has to control his appetite for strong drink. These might today be connected with our publishing houses and be efficient workers to keep books, prepare copy for the press, or to read proof; but their talents have been perverted until they are mental dyspeptics, and consequently are unfitted for a responsible position anywhere. The imagination is diseased. They live an unreal life. They are unfitted for the practical duties of life; and that which is the most sad and discouraging is, they have lost all relish for solid reading."—*Test., Vol. V.*

"Instead of dwelling on the exploits of the Alexanders and Napoleons of history, let the pupils study the lives of such men as the Apostle Paul and Martin Luther, as Moffatt and Livingston, and Carey, and the present, daily unfolding history of missionary effort."—*"Education," p. 369.*

If we would hold them in the work of God, we must give heed to these things. "As he thinketh in his heart, so is he." Their minds will be of the same character as that upon which they are fed. By beholding they become changed; therefore, let us give them books which exalt Christ and His work as man's true ideal.

OUR SCHOOLS

Our schools from the primary school to the college are established for the express purpose of helping our children and youth to form true ideals and prepare for the work of God. The first step necessary in order to get our young people into the work of God, is to develop in them *faith* in God.

The next step is a *preparation* for their life work. Those who go out as teachers of others "should possess well

balanced symmetrical characters. They should be refined in manner, neat in dress, careful in all their habits; and they should have that true Christian courtesy that wins confidence and respect."—*"Spec. Test. on Ed.," p. 48.*

"It is a shame that many link ignorance with humility." "Ignorance will not increase the humility or spirituality of any professed follower of Christ. The truths of the Divine Word can best be appreciated by an intellectual Christian."—*"Christian Education," pp. 53, 23.*

The teachers in our schools must keep ever before the minds of their students the whitening harvest field and the need of workers. There is not much difficulty to get our young people who desire to enter the work into school. We must plan to give them such a preparation while in school as will give them success when they enter the work. We must not turn them out too soon, lest for lack of knowledge they employ wrong methods of work and when for the time they should be teachers, they have need that another teach them which be the first principles of the oracles of God. "The truths of the Divine Word can best be appreciated by intellectual Christians."

How shall we hold our young people? The education of our young people does not end when they leave school. The treatment they receive from the older conference workers does much either to encourage or discourage them, to hold them or to cause them to give up the work. I refer to their relation to the conference, the plans for their work, personal influence of the workers, and the financial support they receive.

"Those who are advanced in holiness do not at once give credit to every evil rumor; because they are conscious that human frailty makes men but too prone to relate evil, and to slip with the tongue."—*Thomas a Kempis.*

YOUNG MEN IN THE WORLD'S WORK

C. C. LEWIS

"Some things," says Geikie, "God gives often; some he gives only once. The seasons return again and again and the flowers change with the months, but youth comes twice to none. While we have it we think little of it, but we never cease to look back to it fondly when it is gone."

Youth is the springtime of life, the season of bursting buds, the promise time of fruitful harvests. The heart is buoyant. Hope mounts upward with untiring wing. The faith of Youth is set to the future, and she leaps with light-hearted joyousness into the race of life. Perfect health is hers, untiring energy courses through her veins, a boundless enthusiasm urges her forward, she longs to get to her place in the world's work, and can hardly wait for needful preparation. What wonder if we find the youth prominent in the world's work of the past.

Doctor Geikie in his book "Entering on Life" and Dr. Gunsaulus in "Young Men in History" have compiled lists of the great deeds of young men. From these lists, with a reclassification, we obtain the following:—

IN WAR.—Alexander mounted the throne at twenty, and at twenty had crossed the Hellespont and saved Europe from becoming Asiatic. At the same age, Bismark was captain of the King's Cavalry, Scipio had commanded the armies of Rome, and Santa Anna had expelled the Royalists from Vera Cruz. At twenty-six Mark Antony was the hero of Rome. At twenty-five Napoleon had conquered Italy and at twenty-eight had revolutionized Europe. At twenty-eight Arminius had liberated Germany and Cromwell had begun his work. Cortes was only thirty when he conquered Mexico.

Turning to the field of STATESMANSHIP.—Alexander Hamilton commanded the attention of his country at sev-

enteen. George Washington was major at nineteen. At twenty Wallace had made assault against the arbitrary dominance of Edward I. William Wilberforce was in Parliament at twenty-one. At twenty-two, King Alfred began one of the most magnificent reigns which England has ever seen, exceeded only by that of Queen Victoria, who ascended the throne as a mere girl. At twenty-nine, Lord John Russell was a reformer in Parliament.

IN THE REALM OF SCIENCE.—George Stephenson at nineteen was carrying in his brain an improved steam engine, and Galileo was awake to the secret of the vibrations of the bronze lamp of the Pisa Cathedral. Newton had completed many of his great discoveries, and laid the foundation of all, before he was twenty-five.

MUSIC.—At seventeen Mozart had entranced the courts of Germany. At nineteen Bach was organist at Armstadt. Weber was producing Symphonies at twenty. At twenty-one Beethoven had added a great name to music. Rossini at twenty-two had excited an enthusiasm unequalled in the world of music. At twenty-three Richard Wagner carried with him the music of Lohengrin.

LITERATURE.—Milton was the author of "Comus" at twenty-nine. At twenty-eight Wordsworth was joint author with Coleridge. At twenty-five Southey had burned more verses than he published during life. Coleridge had written "The Ancient Mariner." Aeschylus was the greatest tragic poet of Greece. At nineteen Bryant had written "Thanatopsis." At seventeen Washington Irving delighted the readers of the *Morning Chronicle*. At fifteen Victor Hugo presented a poem to the Academy. Franklin at twenty-six wrote the "Wisdom of Poor Richard."

ART.—At seventeen Michael Angelo had room in the palace of Lorenzo de Medici. Turner was a member of the Royal Academy at 26. At thirty Reynolds was the greatest portrait painter in England.

De Vici had said at thirty, "I will undertake any work in sculpture, in marble, in bronze, or in terra cotta—likewise in in painting I can do as well as any man, be he who he may."

ORATORY.—Robert South's eloquence at twenty-nine had moved British Royalty. At twenty-seven Daniel O'Connor had begun his career as an agitator. At twenty-four Rutledge was the orator for the Colonies. At twenty-three Emmet had thrilled Ireland with pathetic patriotism. At sixteen Bossuet dazzled all who heard him with his eloquence.

RELIGION.—At eighteen Charles Spurgeon was pastor of a congregation. Zwingle had read the New Testament so well as to doubt the authority of the church. At twenty Robert Hall had an enthusiastic audience. Savonarola was robed with a splendid name at twenty-two. At the same age Richelieu was a bishop and Sir Phillip Sidney had been sent to complete the alliance of Protestantism. At twenty-three Whitefield was preaching in the Tower Chapel at London. At twenty-five Huss had become a flaming sword for truth, and Roger Williams had aroused the intolerance of New England. Luther had won Germany to the Reformation at thirty-five. Wesley and Whitefield had begun the great revival of the last century while still students at Oxford. Melancthon was keenly defending Luther, and had gained the Greek chair at Wittenburg when he was twenty-one. Calvin published the "Institutes" at twenty-six.

Let us look for a moment at a few well-known illustrations of youthful zeal and ability taken from the Scriptures.

At seventeen Joseph had gained the hatred of his brethren by faithfully bearing report of their evil deeds to his father. For this they sold him as a slave into Egypt. He was only thirty years of age when he "stood before Pharaoh king of Egypt and took upon his

shoulders the burden of a great empire at a crisis in the history of the nation. Even then he had passed through two experiences in both of which he had won his way to positions of honor and trust by the sheer force of his managing ability and the unswerving integrity of his character. In the household of Potiphar the captain of the King's guard he was a prosperous young man. The Lord was with him, and made all that he did to prosper in his hand. His master recognized his honesty and placed all that he had in his care. In the hour of his prosperity, temptation's opportunity, there came like a rushing torrent that fierce assault of passionate desire which often sweeps youthful virtue from her moorings. But the tempest beat in vain against the bulwarks of his integrity, and brought from him that superb remonstrance, "How can I do this great wickedness and sin against God."

When yielding to temptation would have concealed from mortal eye his wrong and would have confined him in an exalted position, he resisted, as seeing Him who is invisible, and went to prison for his virtue. Here the same principles of righteousness brought him again into prominence, and it was not long until the keeper of the prison committed into Joseph's hand the keeping of all the prisoners, trusting him implicitly because the Lord was with him and made everything he did to prosper. Thus it appears that beginning at eighteen years of age, passing through a preparatory experience of two stages,—first, the wise management of the household and private property of a high official of the kingdom, and then the satisfactory discharge of a difficult public trust which involved the handling of men of varied and dangerous character—Joseph came to the kingdom at the early age of thirty years, an illustrious example of youthful ability and integrity.

In a time of political anarchy and religious apostasy when there "was no

king in Israel and every man did that which was right in his own eyes," when the word of the Lord was rarely known, and there was no open vision, Samuel was called of God at the age of twelve years, according to Josephus, and later, though still evidently at an early age, was established as a prophet of the Lord and a judge of Israel.

David, when called of the Lord, and anointed as the prospective king of Israel, was so young as to be left unnoticed in the field with the sheep when the sons of Jesse were summoned to the sacrifice at which the chosen of the Lord was to be anointed; and after years of varied and trying experience was only thirty years of age when he entered upon his reign.

When Daniel was taken as a captive to Babylon, he was of the same age as Joseph when he was sold into Egypt. After three years of training in the royal college, he was found to be ten times better than the native counsellors of the king, and almost immediately entered, at about twenty years of age, upon a career as prime minister which lasted nearly seventy years and witnessed the downfall of kings and the passing of the empire,—a career unblemished by any taint of corruption, against which his enemies, moved with envy, could find no fault, being obliged to admit, "We shall not be able to find any fault against this Daniel except we find it against him concerning the law of his God."

Coming to New Testament times, when the stoners of the first Christian martyr laid aside their outer garments, that they might not be impeded in their accursed work, they entrusted their clothes to the keeping of a young man whose name was Saul, who "breathing out threatenings and slaughter against the disciples of the Lord," albeit, ignorantly through unbelief, was destined after his conversion a few months later to become the foremost apostle of the

faith which he sought to destroy from off the face of the earth.

Timothy was Paul's most trusted helper. He calls him his "beloved son," his "workfellow," his "own son in the faith," "faithful in the Lord," etc. He says there was no other man so dear to him as Timothy, who would naturally care for the churches. All others sought their own rather than the things of Jesus Christ. In proof of these assertions he appeals to the knowledge which the Philippian church has of the fact that as a son with the father, so Timothy had served with him in the gospel. Timothy had been a careful student of the Scriptures from a child. When Paul wrote, "Let no man despise thy youth," Timothy was from thirty-five to forty years old,—an age decidedly early for so responsible an office as that of bishop, having many churches with elders under him. He is exhorted to be such a model of the Christian graces that no one will feel like questioning his authority on the score of his youth. It was twelve years before this, or when Timothy was about twenty-three or twenty-five years of age, that Paul found him at Lystra, and, beholding in him a kindred spirit, a man faithful in the Lord and well reported of by the brethren, prevailed upon him to join him in a companionship of service which lasted until sundered by death.

Not to be tedious, let us close this list of Scriptural illustrations by noting the fact that Jesus Christ Himself, the Author and Finisher of the faith of millions of men and women, comprising the most enlightened nations of the earth, was concerned about being about His heavenly Father's business even as early as at twelve years of age. Then follows a period of diligent preparation and quiet waiting, during which He was subject unto His parents, working diligently with His father at the carpenter's trade, and increasing in wisdom

and stature and in favor with God and man until the traditional age of thirty years arrived, when He could lawfully enter upon the duties of the priesthood. Behold Him then rising from Jordan's wave, "out of that hour of consecration," His youthful face aglow with the splendor of God as He enters upon a work which is to be finished before He is thirty-four years of age, but which is destined to produce in the world's work mightier results for righteousness and the salvation of mankind than all other agencies combined.

These illustrations teach us what is confirmed by observation, that "by far the greater number of those who have served the Lord as prophets, preachers, or pastors of His flock, have been nourished up for such service from early years, though they knew it not. Some of them went first to other callings. John Chrysostom was at the bar; Ambrose in the civil service, rising to be prefect of Liguria; Cyprian was a teacher of rhetoric, Melancthon, a professor of Greek. Moses himself grew up a scholar and a soldier, and no one who saw him in the court of Egypt could have guessed his future career. But in such cases God guided His servants in youth through paths of knowledge and experience which were of utmost value to them when they formed at last their real life work in His name. . . . The great majority of God's servants in the gospel have grown up with religious sentiments and desires from their very childhood."—*Pulpit Commentary*.

What lessons may we learn from these examples that will be profitable and inspiring to us under our present circumstances in our own work? We have listened to the verdict of history that in all departments of human effort youth bears a prominent part. The same fact may be observed at the present time. Look where you will, you will find the burden of the world's work resting upon young shoulders. But what interest

have we who are here to-night in these facts? To be sure we are not indifferent to the material and intellectual work of the world going on about us. We are interested in it as a means of supplying man's temporal needs. But in and through and about this work of the world, which for the most part is performed without reference to God, we know that the Almighty has been carrying forward a work of grace and salvation, and that this work, so far as this world is concerned, is drawing to a close although its results are eternal. All the work of the world, upon which men look with so much pride, is about to pass away; but the word of the Lord and he that does the will of God abideth forever. The work now which absorbs all our interest and energies is the word of God for the world. The world is rushing madly on to its final doom, crying peace and safety and prosperity, while sudden destruction is stealing upon them as a thief in the night. But we, brethren, are not in darkness that that day should overtake us as a thief. To us has been given the knowledge of the immanent coming of the Son of God, with the attendant passing away of the heavens with a great noise, and the burning up of the earth and its works. And upon us with this knowledge has been placed the responsibility of carrying the message of warning and salvation to every kindred, nation, tongue, and people. And this message is rising. It is going with leaps and bounds into every corner of the earth. In the language of Isaiah it is "breaking forth" into new regions in all parts of the earth. What is the greatest need of the hour? It is for young men and young women of educated ability and unswerving integrity who will consecrate their lives to the work of carrying this gospel of the kingdom into all the world as a witness to all nations. To such soldiers does the Captain of our salvation confidently look to bear the banner of the

cross into the thickest of the fight in this closing battle of the great controversy between the powers of darkness and the forces of light. Educated and consecrated young men and women for our foreign work is the great need of the hour. With what clearness is this need set forth in "Testimony," No. 33.

"Efforts must be made to fit young men for the work. They must come to the front, to lift burdens and responsibilities. Those who are now young must become strong men. They must be able to plan and give counsel. The word of God abiding in them, will make them pure, and will fill them with faith, hope, courage, and devotion. The work is now greatly retarded because men are carrying responsibilities for which they are unfitted. Shall this great want continue and increase? Shall these great responsibilities drop from the hands of old, experienced workers, into the hands of those unable to manage them? Are we not neglecting a very important work by failing to educate and train our youth to fill positions of trust?"

The reasons why young people are especially adapted to the foreign work, are given in the following quotations from *Gospel Workers*, pp. 294, 295.

"It may in some cases be necessary that young men learn foreign languages. This they can do with most success by associating with the people, at the same time devoting a portion of each day to studying the language. This should be done, however, only as a necessary step preparatory to educating such as are found in the missionary fields themselves, and who with proper training can become workers. It is essential that those be urged into service who can speak in their mother tongue to the people of different nations. It is a great undertaking for a man of middle age to learn a foreign language; and with all his efforts it will be next to impossible for him to speak it so readily and correct-

ly as to render him an efficient laborer."

"But the church may inquire whether young men can be trusted with the grave responsibilities involved in establishing and superintending a foreign mission. I answer, God designed that they should be so trained in our colleges and by association in labor with men of experience, that they would be prepared for departments of usefulness in this cause. We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God. Providence thrust these experienced fathers into trying, responsible positions at an early age, when neither physical nor intellectual powers were fully developed. The magnitude of the trust committed to them aroused their energies, and their active labor in the work aided both mental and physical development.

"Young men are wanted. God calls them to missionary fields. Being comparatively free from care and responsibilities, they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family. Furthermore, young men can more readily adapt themselves to new climates and new society, and can better endure inconveniences and hardships. By tact and perseverance, they can reach the people where they are."

Unto you, then, the youth of this denomination, who have been taught the Holy Scriptures in our homes and Sabbath schools and have known the truth for these last days from your childhood, unto you comes the call of God for service, even as it came to Isaiah when a young man about twenty years of age. Unto you also, with the vision of the King, the Lord of hosts, will come the shrinking from publicity and responsibility, and to your lips, as his, will rise

the cry, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." But unto you, again, as unto him, may there come the seraphim from the presence of the Lord bearing to your lips a live coal from off the altar, symbol of the purging away of your sins; and may this consciousness of sins forgiven inspire in your heart a divine confidence and a holy zeal, which shall enable you, when the call of Jehovah comes to your heart, "Whom shall I send? and who will go for us?" to respond with modesty but with full assurance in the power of God to help you carry out your determination, "Here am I; send me!"

SOCIAL NEEDS AND HOW TO SUPPLY THEM

MRS. M. E. ELLIS

As a people we need to understand the value of the social element of our natures, as we try to reach, enlist and hold the young people in the service of God. As has been said, (the work in social lines may stop when everyone appreciates all the good in everyone else; when everyone knows everyone else; when the last quarrel between Christians has been lost in love; when the last sensitive plant has ceased to be over-touchy; when the last wall flower has withered because the last wall is pulled down; when the last frown has been smoothed from the face of Christians; and when people become really interested in each other as Christians.

Our people work too hard without allowing time for sociability. How seldom time is found to plan and enjoy a trip in the country, or a social day with neighbors and friends in a nice grove, or by the side of a body of water where the scenery of nature can be appreciated. If from a sense of duty parents take the time for such a day with their children,

their minds are so filled with their work that they are unresponsive to the happenings or the beauties around, and is it any wonder that they are soon considered dull company and the young people desire to plan their own pleasures? Such days or evenings should be free from care and perplexity, and all should learn the spontaneity of childhood. Parents should become children with their children, making everything go as pleasantly as possible.

But such days are a rare thing among us and so is any other planned recreation and the young people naturally look to those who do give study to this line, and friends are formed among the class with whom they associate in doing so. Is it not true in this line also that in their generation the children of the world are wiser than the children of light?

When people associate together their interests become mutual, therefore the responsibility of the social need rests heavily upon *Christian young people*, because there is an opportunity for them to become acquainted with one another and also in non-Christian young people, become interested in one another and all strive together for nobler ideals, and, by standing together, stem the tide of worldliness.

How much more readily we learn to appreciate the motive that prompts a deed when we associate socially than we do by associating in a more formal gathering, like a church service. "There is so much bad in the best of us, and so much good in the worst of us" that it takes more than a formal acquaintance to appreciate all the good in anyone. And—

"When we know the cares and trials,
Know the efforts all in vain,
See the bitter disappointments,
Understand the loss and gain,
The grim, external roughness
Doesn't look to us the same,
And we'll help where now we hinder,
And we'll pity where we blame."

All this the social association should teach us, and when we *understand*, how quickly and easily quarrels are dissolved in love, and the cold, formal greeting changes to friendly recognition.

As friendship increases by contact, sympathy is awakened and the over-sensitive ones feel that they are wanted, and are a part of the company and gradually lose their sensitiveness, for they are the very ones who are apt to feel what we are, rather than what we try to act, and as the real social spirit—which is the Spirit of Christ—prevails, they are wanted because they are one of the number if for no other reason, and because they are being loved and sought after with genuine Christian interest.

We can get used to anything, so it is possible to learn to feel at ease in a crowd. Social times should be so planned as to take in every one and see that special attention is given to the diffident and friendless. If this is done we will soon find the "wall-flowers" disappearing, for no one enjoys prominence in that line.

But successful social times are not thought up and executed on the spur of the moment, and if ideal social times are to exist it will mean study, work, and prayer and the use of all available talent for the good of others, and then people will be interested in one another, not as gossips or critics, but as to their happiness both temporal and spiritual.

Then again, there is need of associating with others and mingling in companies that we may have the peculiarities and oddities of our natures worn away, and to learn self-control, for every association in life calls for the exercise of self-control, forbearance, and sympathy. All should be so trained that even the silent influence of their personality will tend to win and draw others to them, then will they be better prepared to win souls to Christ.

To accomplish these results definite work must be done along this line, and

the vital point is to have one or more working to reach a definite standard or ideal which is in harmony with common sense and our denominational belief. In other words, education along social lines *en masse* is a failure—it has to be a growth backed by the energy and untiring efforts of the few who comprise the backbone of the social body in any company. And the one who will by patient effort and personal work, find the person in each company endowed with the intelligence and power to win and lead others, and will set before them the general needs in a social line as explained in the Bible and Testimonies, and help study out the problems that locally confront each society in a different way, is the one who has practically solved the social problem in his territory. It is a matter of personal work on the part of the state leader, and of education on the part of local leaders. It is a work in which prayer is as great a factor as in anything else, for I do not believe social gatherings can ever be a success in leading to Christ unless they are prayed over beforehand and conducted in such a way that the heart can at any moment be lifted to God in prayer for the success of the exercises.

There are certain rules that hold good for any social event. It should be such as to promote health and restfulness, instead of fatiguing the system. The exercises engaged in should not only be innocent, but also instructive in some real tangible way, or they should be such as to inspire a greater love for the noble and beautiful, and should impart moral and spiritual vigor. They should be conducted with healthy restraint and discipline, they should be carefully planned and prayed about beforehand, and should cost little money but much thought. They should be such as would tend to destroy any feeling of caste that may exist.

There are, on the other hand, some

kinds of social gatherings that should never be held,—those unplanned for where amusement must be found in common chit-chat and gossip; those that encourage a passion for dress and show; those that unfit for the ordinary duties of life; those where the sports and games lead to frivolity; those that banish Christ from the mind; those upon which the blessing of God can not in confidence be asked; those whose climax is something to eat; those that cannot be told from parties carried on by the world; those that consist essentially in "pairing off;" those where poor people will not feel at home, or bashful folks not enjoy themselves.

If these principles are adhered to, and the instruction of Paul borne in mind, "let your moderation be known to all men," the evils of sociability will be obviated.

PREPARATION FOR THE ORGANIZATION OF A YOUNG PEOPLE'S SOCIETY

MRS. BELLE EMERSON

An organization in the fullest sense must deal with material capable of being organized. Preparation for the organization, then, strikes vitally at the individual. First, each must have an aim. The one great aim for the organization of Seventh-day Adventist young people is the "Advent Message to all the world in this generation."

But very few know what the Advent Message really is. Very few have any definite knowledge of the work to be done, and many know little of our own missionary operations in the regions beyond. Ignorance begets indifference. There are hundreds, yea, thousands, of Seventh-day Adventist young people posing themselves as members of this great organization, without using the means available to them for development. They have never honestly tried to find plans for overcoming difficulties,

by consulting others or by reflection. We find no promise for such. Nothing that influences character should be regarded as trifling or unimportant. But there are those, even among those who are placed as leaders, who do not see any use in being "so particular about trifles." But I believe that all should be taught that truth demands exactness in the most minute details.

"In the elder days of art
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

"Let us do our work as well,
Both the unseen and the seen;
Make the house where God may dwell
Beautiful, entire, and clean."

No one will continue long to be honest in great things if he is not honest in small things. Young people can develop individuality and strengthen character only in one way; namely, by self activity, the full meaning of which includes the suggestion as well as the execution of duty. His motive should, as far as possible be principle, not feeling. And he can learn these principles only by acting them. The ultimate aim of all disciplinarian agencies is to make each individual self-controlling in directing his own activities to true and noble purposes. The process of discipline has its beginning in external restraint and guidance. It should end in independent power. For discipline aims at the removal of bad habits and the substitution of good ones, especially those of order, regularity, and obedience. But so long as discipline has to be exercised by power outside the individual, he cannot be in a condition to do his best work. He acts under restraint. His force is negative, not positive. He is to a greater or less degree out of harmony with law. A person must be in one of three conditions in regard to law; resistance, passive submission, or active cooperation.

We all know it is true that a conscious violation of law saps the founda-

tion of character. Discipline is the greatest problem among us. Mere members, fine teaching, elegant equipment count for nothing. If the society is an undisciplined mass, the burden of discipline is primarily upon the leader. Some may give up the task, but if others do get tired and quit, push on the harder. The real saints persevere. We read in Volume VI that "Thousands of hearts can be reached in the most simple humble way."

The youth who aim to labor in the Master's vineyard must be as apprentices. Therefore, such methods can be learned from the Great Teacher that will have a sanctifying influence. If I was blindfolded in many young people's societies, I could tell the depth of their actual individual experience by their activity or inactivity in the meetings. Young people must work out their own salvation. Have as many as possible take part in the program. This not only gives variety, but each one who takes part will at least remember that which he himself prepared for the meeting.

"Let no man despise thy youth, but be thou an example of the believers—in word, in conversation, in charity, in spirit, in faith, in purity."

SOCIETY PROGRAMS

M. A. FARNSWORTH

After the organization has been completed, the next question that confronts a society is, "What shall we do at our meetings? What shall we have for a program that will be interesting and profitable to each one?" This is a question that needs our careful attention.

Many who attend the meetings are not converted, therefore it is necessary to arrange the programs so as to be suitable for both classes—Christians and non-Christians. The only aim and object of all our societies should be the conversion of souls; first in our own churches, second among our neighbors and friends,

and thirdly in foreign lands. Seeing that this is so, all the programs should be arranged with this object in view.

Every year we lose nearly as many young people from our ranks as we gain converts from the outside world. This work must not be allowed to go on. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them. Wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land and pity his people. Yea, the Lord will answer and say with his people, I will no more make you a reproach among the heathen." Joel 2: 15, 16.

We are told in these verses that we should gather the children. In what better way can we gather them than through our societies? This brings us back to our first question, "What shall we have for programs?" To have an ideal young people's meeting, there must be an ideal preparation. Such meetings do not simply happen, but they are the result of hard work and earnest prayerful planning. Every number on the program should be planned with a definite object in view. We should learn to aim at something and not waste ammunition in shooting at random. It is said that but one bullet in a thousand hits the enemy, and but one in ten thousand proves fatal. There is the same waste in young people's meetings, because we do not aim at anything definite. Many times articles are written and read merely to fill up time, and of course the shot, if there was any shot in the gun, such being usually loaded with

powder to make a noise, went wild and hit nothing.

The ideal program must not be too long. An hour should be the limit, unless it be a special occasion. Papers and talks should be strictly limited in time, otherwise some one who has a large supply of powder on hand will exceedingly weary the rest and the intended result of the whole meeting will be lost.

As our work is a missionary work, we should make this the prominent feature in our programs. Let some be entirely of this nature, taking up the study of some country. Assign topics to different members to study upon for the next meeting. In the majority of cases it will be more interesting to have these topics given in the form of a talk rather than written, as good readers are very rare, and an article thoroughly studied and told, is more effective than when poorly read.

The lessons now found in the *Youth's Instructor* will be found excellent for this form of program, and we would urge upon all to use these as far as possible so that we may all be working to the same definite end.

A MISSIONARY JOURNEY

If we are studying Japan, let one start from home describing the journey to the seaport where he would take the steamer, telling what states he would pass through, the large cities, and other things of interest seen on the way.

2. The journey across the sea; what route, what steamship line; countries passed; kinds of people seen; where did you finally land?

3. Describe the people, climate, modes of travel, government, scenery, etc.

4. Write a letter to your home society, describing your surroundings, your home, food, and clothes.

5. Describe the religious conditions and tell what seems to be the prospect for missionary work.

6. What does it cost to support a

missionary there? Is this race of people mentioned in the Bible? Whose descendants are they?

7. Our work in this field.

If desired this program may be subdivided so as to have a large number take part. Try to interest every member by giving him something to do. A soldier with nothing to do would soon be unfit to enter a battle.

A very interesting and instructive program may be arranged by assigning to each member of the society a missionary. Then in response to roll call, each one gives the name of his missionary, and items of interest about him and his work.

Two very important features of every program should be prayer and music. We do not have enough earnest praying in our meetings. When we begin by earnestly praying for something, our interest will be aroused in that for which we pray, and we will be ready to do all that lies in our power to help answer our own prayers. If we would get a real missionary spirit hold of us and learn to pray for something definite, we would begin to see great results of our prayers. It was said of Gossner that during his life he "prayed open both hearts and pocketbooks, prayed up the walls of a hospital, and prayed mission stations into being." If these are the results of one man's prayers, what might be the result if a whole society united in praying for something definite?

The music should be very carefully selected, in order to have the songs appropriate for the subject under consideration. Special numbers in the way of solos, duets, and quartets suitable for the occasion should be arranged for, but most of the music should be by the congregation, as that is one way in which each one can take part in the exercises.

A live, wide awake society will be able to vary their programs in many ways. Above all things, do not allow

the programs to get into a rut, for then they will soon become lifeless and lose their power for doing good in the conversion of young people.

POSSIBILITIES BEFORE OUR YOUNG PEOPLE

O. J. GRAF

Never before in earth's history has young blood flowed so freely in all the arteries of man's activity as to-day. Go where you will, young shoulders are bearing heavy burdens. The world fairly throbs with the beat of youthful hearts. Comparatively young men have always, or almost always, led the way in reformatory movements. Youth seems to be especially adapted to meet the needs of changing situations. It was this I think that Emerson referred to when he said, that "Every youth that comes into the world is a rebel against the established order of things." Young people are more willing to leave the old beaten paths than those who have long traveled in them.

It was a youthful generation who finally entered the land of promise, after forty years of wanderings in the wilderness. A mere boy did for Egypt what three generations of patriarchs had failed to do.

Egypt was at the height of her glory, the nations looked to her for light and instruction. In this center of influence, God wished to establish His standard of truth and righteousness. Abraham was entrusted with the sacred mission. He went to Egypt, but he had been there only a short time when he deceived the king, telling him that Sarah was not his wife but his sister. The king learned the truth of the matter, and Abraham's influence was forever ruined. He could do nothing for Egypt, and a whole generation of Egypt's sons and daughters went down to dark and hopeless graves.

Then came Isaac, but he, much like his father, deceived the king at Gerar, say-

ing Rebekah was not his wife. He could not be entrusted with the sacred mission of giving God's light and truth to Egypt. I do not speak disparagingly of these men. They were servants of God. Abraham was the "father of the faithful." It gives me courage to know that God accepted their service, even though they did make mistakes.

Then came Jacob, and he, though he later prevailed with God and became Israel, was a trickster from the beginning. His mother had taught him to deceive his father, and he dealt deceitfully with his father-in-law. He could not well represent God in that great, enlightened nation. Egypt must linger in darkness until the captive youth of seventeen summers came to Potiphar's house. Joseph by his unswerving integrity and allegiance to virtue, showed the right way and brought to them a knowledge of the true God. Not only that, but he so won favor for his people that they were permitted to develop into the nation to whom should be entrusted the oracles of God.

Youth is not a barrier to success. Indeed there are no barriers to real success. Absolutely none. Circumstances become opportunities when we "press with determination in the right direction." But say what you will about grit, pluck, perseverance, and stick-to-it-iveness, the fact remains, that achievement demands opportunity. There are possibilities and there are impossibilities. There are times of opportunity and times not so opportune.

When I was leaving high school the principal of the school advised me to study and enter the field of electric engineering, because, said he, it is a field of great possibilities. Not because the men who enter it are so talented, but because electricity is bound to be the power of the future. John Fiske, who, in speaking of the well worn theories of philosophy, said "all the great thoughts have been think," meaning

thereby, I judge, that philosophy was not a great field of opportunity. Carlyle said, "When the man and the opportunity meet, then look out for events." Saul might never have become Paul had he lived a generation earlier than he did. Gideon would perhaps have threshed out his few measures of wheat beside the wine press that day undisturbed and we would never have heard his name had not the Mideonites encamped against Israel; but Gideon was ready to do his duty when God made duty plain. Luther did not make the Reformation. The Reformation made Luther, and God made the Reformation. But Luther stood ready to enter when the waters were troubled.

God calls for a reformation to-day, and He has said that its successful accomplishment depends upon the young people of this denomination. He has also said that this generation shall not pass until all be done. This means that God is about to accomplish a great and mighty work in the earth. It means that there are possibilities unparalleled in earth's history within the reach of all who will work for God. Never before was there such a demand and such opportunity for great and noble deeds as now. We are entering on times that will develop men like Paul and Daniel and Moses, but let us remember that long before Moses led Israel out of Egypt, before he stretched out the rod and parted the waters of the Red Sea, before he smote the rock and brought forth gushing waters,—I say, long before all these great experiences, he, as a youthful and ambitious young man "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt." Success means sacrifice. Opportunity and possibility mean responsibility. This message is the greatest thing in the

world to-day. The Lord is more interested in it than in all the rest of the world together. We must get God's view point of things—be interested in the things that He is interested in.

It is true that the world does not pay much attention to the great work we are doing in the world, but we cannot always depend on what the world knows and thinks of a thing. Had you stood in the Forum in Rome on the day that Christ was born and overheard the conversation of the senators and the common people as you mingled with them, you would not have heard them speaking of that great event that had just taken place in Judea. They knew nothing of the child in the manger at Bethlehem. Had you stood in the same place a third of a century later on the day that Christ was crucified and heard the conversation of the passersby, you would not have heard them speaking of the great and mighty deeds of the Son of man. And perhaps if you had asked them about it, they would have said, "Yes, we heard something about the young fanatic that is turning the heads of the Jews, but it does not amount to anything, it will all blow over in a little while." Yet thirty years after that, Paul preached the gospel within the very walls of Rome and sounded the death knell of the old pagan religion. When God lays bare His mighty arm, things get done, something is accomplished.

But one may say, Aren't you as a denomination having rather a stormy time? Haven't many bright lights gone out from among you and turned against you? Aren't you really having a pretty stormy time of it? Yes, we are having a stormy time, but that is no occasion for alarm or discouragement. I rather think that Noah and his family had a pretty stormy time, when the windows of heaven were opened and the storm beat down upon them with ever-increasing fury, and I imagine I see men and women hesita-

ting as they choose a place of safety. They look upon the ark—it pitches and rolls and the waves dash over it, and they think that it is rather unsafe. Then they turn to the hills near by—they tower high above the flood, there seems to be something substantial about them, and they climb to their summits for safety. Many a young man or woman of this denomination, when he looks upon the trials, perplexities, the hardships the privations and the storms connected with the work of this denomination in the giving of the message, turns from it. They turn to the world and think they see something more substantial, more permanent, greater opportunity for rising in the world, and they are climbing toward the peaks of worldly ambition. But the flood rose high above the highest hills, and everything was submerged. The ark, after a safe but stormy voyage, rested on Mount Ararat. I thank God that the ark of safety is still open, and that all who will may enter.

"Then let the hurricane roar,
It will the sooner be o'er;
We will weather the blast,
And we'll land at last,
Safe on the evergreen shore."

This is the opportunity before our young people.

QUALIFICATIONS OF SOCIETY LEADERS AND HOW SHALL WE EDUCATE LEADERS FOR LOCAL SOCIETIES

E. E. FARNSWORTH

Among all the perplexing problems which cluster about our young people's work, the question of wise leadership stands out very prominently. Upon the leader largely depends the success of the work of the society. Consciously or unconsciously the leader molds those under him after his own character. If he is of a forceful nature, they think as he thinks; they see as he sees; they act as he acts; they go where he goes.

What a man is to himself, that he is to others. I am not fully in sympathy with the old time statement that "Leaders are born, and not made." Anyone who becomes conscious of the work to be done, if possessed with only ordinary ability, can by earnest application and a connection with divine power become a leader of recognized ability.

Qualifications for leadership may be considered under various sub-divisions. First, natural ability. How easily we are dazzled by what we term natural ability. With everyone of us there is a tendency to fall down and worship physical or mental supremacy. Natural talent to lead and direct, if not consecrated, may, and in most cases will, end disastrously when applied to the Lord's work. But when this ability is fully consecrated, it should have much weight in the selection. The life of any society or organization depends largely upon the inventive genius, the resourceful ability, of those who have it in charge. If one is dependent upon the pre-arranged program for the success of a meeting, he may be disappointed, as those to whom parts may have been assigned may fail to appear. This is where one's leadership is tested.

When God would use Moses to deliver the Israelites out of bondage, and he plead his inability, God said, "What is that in thy hand?" and Moses answered, "A rod." It was a simple thing, yet God took that same insignificant rod and made it the instrument through which He wrought miracles and deliverance, and finally it was laid up as a memorial before the Lord on account of its usefulness. So God is able to take our small abilities and, through consecration to His service, accomplish a great work.

This leads us to the consideration of the next qualification—consecration. With no exception, this should be the one greatest consideration, not the one thing alone; for one might be thorough-

ly consecrated and yet be totally unfit for a place like that; but no matter how many other qualifications he might possess, if he lacks this, he should never be placed in charge of a society. Consecration means devotion; thoroughly given to; set aside for a given purpose; and when one is thus set aside for use in God's service, that work becomes his work; for God's interests are his interests. He will be willing to spend and be spent if only he can assist someone in getting nearer to his Master.

Now let me bring in another qualification, and this brings in the tender side of his character. He must be one who loves sinners. I do not mean to love simply those who are good and who love him, but one who really loves sinners. "There are many more who are loved into the kingdom of heaven than are urged into it," and, we might say, are criticized into it.

As before stated, the leader is the one who molds those who are under him. It takes the grace of God to work in a Christlike manner for those who are naturally unattractive or who manifest not the least interest. Did you ever try to love some one who was unloveable? Did you ever try to help some one who was repulsive? Did you ever put your arms around the most wayward of the flock and for Christ's sake love him and sacrifice your time and money and patience over and over again, and do it with kindly tenderness, even though your heart ached with evident failure? Jesus was the great example of the loving leader and we should follow Him closely. The leader should be willing to work. Sometimes the work will go very hard and he will have to take off his coat and do earnest, faithful pulling. He should have executive ability. Some are valuable in producing plans, but God's work also demands those who can carry them into execution. He should be one whom the young people love. If what has already been said of

him is true, they will love him, but it sometimes happens that some good people have no tact in dealing with younger minds and often when seemingly trying hard to do them good are really repulsive to them. Dealing with youthful minds is an intricate science. It is like molding an object from plaster of paris. For a time the material seems passive and may be molded into almost any desired shape, but after it hardens, all the opportunities to form and fashion it are gone. What wisdom, what care, what earnestness, what master touch is needed lest the work be marred in our hands!

In my boyhood days we often went into the woods to cut out fishing poles. We had our ideal in mind as to what a perfect pole was, and when we failed to find it we got the best one we could find. One day, when a party of fishermen came to our place, some with bamboo rods and patent reels and bait, I picked up a crooked, cast-away pole, and standing beside them caught the largest salmon trout the river had yielded in many years.

One who may be fitted to lead a company one place may not be able to lead successfully somewhere else. But I believe we can hunt around and find some one who can serve in that capacity and if we cannot find one who seems ideal, take the one who comes nearest to it, as others had to do when choosing us for the responsible positions we now occupy.

THE NEED OF A LIBRARY IN EVERY CHURCH

MRS. C. C. LEWIS

The need of a library in every church is apparent. Addison has said, "Reading is to the mind what exercise is to the body." Dr. Johnson has said, "The foundation of knowledge must be laid in reading." Everybody reads, — the school boy and girl, young men and

young women, old men and middle aged—everybody reads something and for some purpose, whether it be for amusement, or for the acquisition of knowledge.

One of the most potent factors in the foreign missionary work has been the printing press. But it is also potent for evil. Although the names of Anthony Comstock, and others who have worked for the repression of bad literature are not enrolled as missionaries, they have nevertheless done a work for God. For as surely as the physical nature is sustained by the food we eat, so is the mental and spiritual life fed by the books we read.

One needs only to examine the public library in any city to realize how many parents have failed to cultivate as they should the taste for good reading in their homes. In Volume I, p. 135, we read, "Parents would better burn the idle tales of the day, and the novels that come to their houses. It would be a mercy to their children. Encourage the reading of these story books, and it is like enchantment. It bewilders and poisons the mind."

On page 504 of the same volume we read, "One of the greatest reasons why you have so little disposition to draw near to God by prayer is, you have unfitted yourselves for this sacred work by reading fascinating stories, which have excited the imagination and aroused unholy desires."

It is simply impossible to estimate the evil done our youth by the reading of light and vicious literature. We think a man who takes the life of a fellow mortal a dangerous character, and we at once confine him behind prison bars, while the author of a bad book goes free. The murderer has robbed one soul of this mortal life. His deed is terrible, but of short duration. The author's work is silent and slow and even after his bones are crumbling in the dust, his poisoned arrows of thought are doing their dead-

ly work. Lives are weak and inefficient and souls are lost to all eternity.

Surely there is force in the fable of the author and the robber. The fable runs in this way. Two sinners, a robber and an author were sent to judgment. They each appeared at the same time to receive his sentence. The robber had lived on the highway as an outcast, and extracted large sums of money from the passersby, and finally died on the gallows. The author had lived amid the congratulations of his friends and died covered over with glory. But in his books like the Siren Song, sweet voiced and low, ran the subtle thread of false principles, and the doubtful thread of skepticism and infidelity. The sentence was at once pronounced, and the robber was cast into such a burning fiery furnace that even the halls of the imperial mansion crackled. The author's sentence seemed to be less severe, and only a little flame was kindled under his furnace. Many centuries after, long after the fires of the robber had died out, a fury appeared at the author's furnace and he reproached her and said he thought his sentence was too severe, to which she replied, "Dost thou compare thyself to the robber? His crime is as nothing compared to thine. The poison of thy writings not only does not weaken, but, spreading abroad, it becomes more malignant as the years roll by. How much evil have thy books yet to bring upon the world!" And slamming down the cover of the furnace, the fury departed.

While it is interesting and helpful to look at the value of reading in character building in general, we must limit ourselves in the consideration of the subject of our own young people. They are the ones who are to carry the message of a soon coming Saviour to all the world in this generation. Hence, it is important that they be encouraged to not only read good literature but also such books as will inspire them to give

their lives to save the lost. H. Clay Trumbull says, "The keeping of bad books away from the youth is only one part of the work in cultivating the taste in reading." Good books must be looked up and when they are put into the hands of the children and young people let it be with such words of commendation that will create a desire to know their contents.

We cannot overestimate the importance of this matter. Books are like friends, we become a part of everyone we meet. "As a man thinketh in his heart, so is he." How important, then, that we place before our young people such reading as will inspire them to holy living.

It is easy to turn the minds of young people to the right kind of reading. It may be by a little conversation on some historical event in the geography lesson. It was by reading the story of the lost colony of Eric the Red that Hans Egede, the Moravian, was led to give his life to the spread of the gospel in Greenland.

"It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy, and the spirit of sacrifice for the suffering millions in the regions beyond, let them become acquainted with these lands and their people." If we want our young people to become missionaries, we must set them thinking along the lines of human needs and activities. We must call their attention to what noble souls have done in all ages.

God speaks to hearts through the printed page. It was through reading the lives of missionaries that many of our own day have been led to the heathen world. In the *Missionary Review of the World* of June 1905, we read, "The 'Life of Brainerd' sent Henry Martin and Samuel Marsden to the field. William Carey was aroused to see the condition of the heathen world by the reading of 'Cook's Voyages,' and Fuller's tract con-

vinced him of the duty of Christians to give them the gospel. The 'Memoirs of William Burns,' turned John Kenneth McKenzie toward China. The call of Dr. John Scudder of India, came through reading the 'Claims of Six Millions,' and although it caused him to give up a growing practice in a large city, and disappoint his young wife with their firstborn in her arms, and who was looking forward to a quiet home in their native land, yet none of these things could drown the call of God that kept ringing in his soul, and he said, 'Lord, I go, since Thou hast commanded to preach the gospel to every creature.'"

When we once see the value of good reading and feel the need of some means to lift our young people out of their present indifferent and inefficient condition, we will soon find the money to start libraries. Some feel that the greatest need of missions is more money, but every soul who knows the power of God knows it is not so much more money that is needed, but more consecration on the part of the men and women who believe in missions. It is so with every good work. If men and women who are God's agents really desire to do something to benefit mankind, God supplies the means. What we need to put libraries in every church, is men and women in every church who see in this a means of educating our young people for a place in the closing message.

Brethren and sisters, let us neither fail nor be discouraged, but let us recognize the value of good literature in the training of the youth; and let us not rest until there is started in every church of our people a library of the cleanest and best books the country affords. Let us put into these libraries our own denominational books, the lives of missionaries, and a good missionary magazine; and we will start a stream of influence that will finally empty into the River of Life.

HELPFUL LITERATURE FOR FIELD SECRETARIES

C. L. BENSON

"Study to show thyself approved unto God, a workman that needeth not to be ashamed," was the admonition given by the great apostle. It is just as applicable to-day, as it was when it was written.

The busy secretary absorbed with the many interests demanding his attention and time, finds little leisure to sit down and plan comprehensively for the different lines of work throughout his state. If he could but have before him a few suggestions from the experience of those who have been successful in carrying on similar enterprises, to enlist the young people and keep them at work, he might accomplish much more.

To be an aggressive secretary, a systematic accumulation of workable material is an absolute necessity. No secretary can afford to be without a small, well-selected workable library.

The Bible is the secretary's book of books. The "sword of the Spirit" should be his weapon for causing the youth to surrender to the cause of Christ. The Bible is the book for the young people, and its greatest story is the story of a young man. Associated with the Bible should be the wonderful revelation of the Spirit of Prophecy, especially Volume VI, "Education," and "Steps to Christ."

The object of this paper will be to suggest five lines of books that the writer has found beneficial in the young people's work. First, books dealing with the history and methods of young people's work, as carried out in different denominations and associations. Second, books on personal work. Third, books on character building. Fourth, mission study books. The Spirit of Prophecy says, "Let the youth study the lives of Paul, Martin Luther, Moffat, Livingston, and Carey, and the present-

day unfolding of missionary effort," Fifth, inspirational books, that appeal to the manhood in the fellow and arouse to action, by means of concrete illustrations of how others have contended with almost insurmountable obstacles and where, when they could not go through them, they climbed over.

Let us study the books separately, beginning with the books bearing directly on young people's work, apart from the Bible and the Spirit of Prophecy.

"The Missionary Idea," by Mrs. A. E.

Ellis, is the most comprehensive, the most practical, and the most suggestive missionary manual that has ever been put out by our people. It should be in the hands of every field secretary, and no young people's society should think of being without it. It deals with leadership, and the various plans of society work,

"Missionary Methods," by J. E. Adams, is a little book intended for leaders who have a profound conviction that the church should be a missionary church. It has been edited from the material developed by the Educational Department of the Student Volunteer Movement for foreign missions. In addition to valuable suggestions, it contains numerous charts and diagrams that make it especially helpful.

A work, that gives the *information* and *opinions* that have been gathered from successful leaders of young men from all denominations, in all sections of the United States is, "The Church and Young Men," by F. G. Cressey. This work gives the purpose, history and methods of the different agencies engaged in working for young men.

"Young People and World Evangelization," by Franklin Goucher, shows that while the *call* to evangelize the world is general enough to include all classes, yet the young people have a *special* relation to it. Enterprises carried on by young people, together with statistics and concrete examples are furnished.

An address delivered by Woodrow Wilson, President of Princeton University, entitled "The Young People and the Church" reveals how we mold young people to be like ourselves. It advocates presenting the unveiled face of Jesus to draw young people to the fold.

"Young Men in History," by Gunsaulus, vividly points out the model young man of all ages and shows that, "wherever in history we mark a great movement of humanity we commonly detect a young man at its head or at its heart." Concrete examples are furnished.

A work that treats of Williams' College haystack prayer meeting from which American foreign missionary movements originated is taken up in the "Missionary Pathfinder" by Thos. C. Richards. This work is really a biography of Samuel J. Mills, the backbone of the haystack meeting and of the developments from that event. It is an exceptionally inspiring book on young people's work.

"Cut Gems" is a work that will be a great help to every field secretary.

One writer has said, "To evangelize the world in this generation it must be a day by day, an hour by hour collision of souls." Believing with Henry Ward Beecher that more good is accomplished, "where one man is the minister, and one man is the congregation," we will consider some excellent works on this subject.

"Individual Work for Individuals," by Henry Clay Trumbull. The truth and force in this work is that God's chosen way of winning souls is by one individual leading another.

"The Passion for Souls," by Edwin Forrest Hallenbeck, was written with a hope that it might be able to kindle a Great Passion in some heart that is slumbering as to its responsibility for souls.

A good little book on consecration has been written by Frances Ridley Havergal, entitled, "Kept for the Master's Use." The gist of of the book is expressed in,—

"Keep my life that it may be,
Consecrated, Lord, to Thee."

"Studies for Personal Workers," by Howard Agnew Johnson, is a series of studies which attempt a general survey of the subject of personal work on the part of every Christian. The studies are arranged with a view of a weekly meeting for a class of personal workers.

"Christ Among Men," by James McConaughy is a selection of Christ's interviews, which teach the importance of personal work.

A work that I appreciate very much is S. M. Sayford's "Personal Work." This work is dedicated to Edward R. Garves, a traveling man who by his tactful personal efforts brought the author, who was then a business man and quite intemperate, to Jesus. The author shows the authority for personal work, also the qualifications a personal worker must possess, and gives some very practical methods of doing this work.

Mr. George Herbert says:—

"Pitch thy behaviour low, thy projects
high,
So shall you humble and magnanimous be,
Sink not in spirit; who aimeth at the sky
Shoots higher much than he that aims
close by.

One of the highest objects to be aimed at is the possession of a spotless character. "Each is to aim just as high as the union of divine and human power makes it possible to attain," because "higher than the highest human thought can reach, is God's ideal for His people."

As in the other lines considered, so in this the Bible and productions of the Spirit of Prophecy come first, but other books are: "Quiet Talks on Power," by S. D. Gordon, which says, "There is one inlet in the life—anybody's life—any kind of power; just one inlet, the Holy Spirit. He is power." There are five outlets of power: through the lips, through our service, through our money, through our life, and through prayer.

Mr. Gordon's "Quiet Talks on Service,"

show in a masterly way that personal contact with Jesus begun and continued always leads to a personal contact with other men ever after.

J. R. Miller has written an excellent work entitled, "Week Day Religion." Its aim is to help young Christians to take their knowledge of Jesus out from under a bushel and get it into their daily lives of toil, temptation and care.

"What Is Worth While," by Anna Robertson Brown, emphasizes the reality of life, what it means, and how to get hold of it. As Ruskin says, "God gives us always strength enough; and sense enough for everything He wants us to do." Therefore, if we fail, the fault lies in ourselves.

"How? When? Where?" is another "Worth While" series by Miller. It deals with the question of "How, when, where is one to begin a Christian life?" The answer is given in a clear, attractive, satisfying manner.

A little work by the same author that I appreciate very much is, "Summer's Gathering for Winter's Need." The work is a concrete conception of the following words of Mr. Miller: "We ought to begin in early youth to gather beautiful things into our life—gentle thoughts, noble influences, and enriching friendships. Then we shall have a treasure house from which to draw in the days when work is hard, when sorrow comes, when the resources of gladness fail."

"The Pastor and Modern Missions" by John R. Mott, President of the Student Volunteers, is a "plea for leadership in world evangelization." This book seeks to set forth the situation existing in the non-Christian world, which confronts Christendom, and indicates methods whereby the pastors may arouse their churches to shoulder their responsibility.

The Forward Mission Study Courses are:—

"The Price of Africa," by S. Earl Taylor, a biographical sketch of Living-

ston, Good, M. Mackay, and Cox. "Sunrise in the Sunrise Kingdom," by John H. DeForest. "Into all the World," by Amos R. Wells, a general survey of missions. "Princely Men in the Heavenly Kingdom," a biographical work by Beach. "Child Life in Mission Lands," a course of study for juniors, by Ralph Diffendorfer. "Heroes of the Cross in America," a home-mission biographical production, by Don O. Shelton.

These books are the official text-books for mission study classes in the United Society of Christian Endeavor and in the Epworth League. These books are adapted to the work of young people's societies.

"Via Christi," "A study of Missions before Carey," by Louise Manning Hodgkins. "Lux Christi," "A Study of Missions in India," by Caroline Atwater Mason. "Rex Christus," "A study of Missions in China," by Rev. Arthur H. Smith. "Dux Christus," "Study of Missions in Japan," by W. E. Griffiths.

This is a series gotten out for a system of united study among all the women's foreign missionary societies in the world.

The fifth line for our consideration is Inspirational books, apart from the Bible and our own publications.

"All are architects of fate,
Working in these walls of time.
Our to-days and yesterdays
Are the blocks with which we build."

These words remind us of Orison Swett Marden's books, "Architects of Fate, or Rising in the World," and "Pushing to the Front, or Success under Difficulties." These books are an inspiration to character building and worthy attainment in every youth who has any manhood to appeal to, whether he has any friendship or capital other than a determination to get on in the world. He shows the need of man-timber, clear grit, and an unwavering aim. The volumes abound in concrete illustrations, "which have pith, point, and purpose,"

and will be an inspiration and help to every leader.

"Turning Points in Successful Careers," W. M. Thayer. "The chance of a life time comes to every man," it is said; and it is undoubtedly true. The favorable opportunity presents itself; and the observant and aspiring behold, seize, and improve it, while the indifferent and shiftless let it slip and therefore fail. This work treats of the turning points in fifty lives among which are the lives of such notable characters as Daniel Webster, Lincoln, Clay, Field, Grant, Livingston, and Franklin.

HOW CAN THE MESSENGER BE
IMPROVED AND MADE MORE
EFFICIENT AS AN ORGAN
OF THE YOUNG PEOPLE'S WORK

M. E. ELLIS

A noted cartoonist said he often met artists just outside editors' doors with their portfolios under their arms, carrying out their own ideas. It is barely possible that these ideas on improving the MESSENGER may be carried out in the same way and no other, but I hope some of them may be received with favor.

I want to consider the question under three headings: (1) the size and object of the MESSENGER; (2) the kind of articles wanted in general; (3) the ways in which the state secretaries can help us make the paper a success.

SIZE AND OBJECT OF THE MESSENGER

The MESSENGER contains sixteen pages of reading matter, and the pages are 6x9 inches. These pages generally carry about 10,000 words. In other words the entire paper has about as many words in it as there would be in an ordinary sermon, and the object of the paper as stated in the prospectus published just above the news notes in every issue, is to be an exponent of Christian education, and represent all of the public in-

stitutions in the Central Union Conferences, and also the Young People's Societies.

THE KIND OF ARTICLES WANTED IN GENERAL

When we consider the limited space in which we want to say a whole lot about Young People's Work, Church School Work, Good Reading, have a few general articles, a page of good editorials, and several scores of news items, it will be perceived that what goes into the paper must be condensed like Dean Swift's report of a sermon that occupied an hour and a half in delivery. The theme was "Man is born to trouble." His report, which really contained the whole thing, was as follows:

"This subject my hearers, is naturally divisible into four heads,

1. Man's entrance into the world.
2. Man's progress through the world.
3. His exit from the world.
4. Practical reflections from what may be said.

First, then, Man's ingress in life is naked, is bare,
Second, His progress through life is trouble and care,
Third, His egress from it is to no one knows where, but,
Fourth, Doing well here, he will do well there."

It has been said that a man who can make two stalks of corn grow where one grew before is a philanthropist, and we can also put in this class the man who makes two thoughts grow in the same place where one grew before, and this can generally be done by a careful manipulation of the King's English. It is a favorite expression of mine that "Speech was given us to conceal our thoughts," I've forgotten where I borrowed it, and many persons both used and unused to writing for publication cover up their ideas, or lack of them, with a landslide of words that often so completely obliterates the real thought of the article that no definite impression is left on the mind by its reading. That is the kind of articles we don't want.

The MESSENGER goes to a class of people who think, and who are capable of thinking, and the kind of articles we do want is the kind that stimulates thought about Christian education, and the young people's work, and that show our readers how to select and assimilate what they need in their work from the great avalanche of literature, that is being launched upon us continually.

HOW THE STATE SECRETARIES CAN HELP US

1. By writing such articles regularly.
2. By helping to create a sentiment in favor of the MESSENGER. THE MESSENGER is in an imminent peril of official death every time the Central Union Conference and College Boards meet, because it doesn't pay expenses. It would take at least 2,000 paying subscribers to put it on a paying basis, and we have at present about 700. It takes time to work anything up to a successful issue, especially if the issue happens to be a paper, but if all really believe the paper to be a necessity in our field, and a good medium of publicity for the Central Union Conference institutions, and we let our feelings be known, the paper will probably live to a good old age, and the fact will be recognized that the MESSENGER account on the ledger page doesn't show just how much good the paper is doing, or exactly how much its influence affects the general advance of the work in this Union Conference, and while we are creating a favorable sentiment for the paper we will help to keep it alive until it develops into the educational journal of the denomination, which is the one great object I think we should be aiming towards, because that would give us the broadest field of usefulness.
3. If you find those who have subscribed who are not receiving the paper regularly let us know about it. We are always more than glad to make such things right, and to supply back numbers that have been missed, but if they

are not spoken of the subscriber often gets disgruntled, and when his time is out quits, thinking he has been shabbily treated, and laying the blame all on the publishers. This is no fancy. We have scores of letters that read thus between the lines, and some read that way very forcibly on the lines.

4. Most anybody, especially every student here in College, will subscribe for the paper if you do a little personal work with him. State secretaries could help out nobly in this way, and by helping to raise clubs of the paper in societies.

5. Send us news. If somebody is succeeding in doing something somewhere, let somebody know it. If anyone is successfully solving a local problem tell us how they do it. Give us short reports of definite work. Send us quarterly reports of the work in your conference. If you send us any long prosy article about seven pages short, it is quite apt to be filed for ready reference in the waste basket; but live things, things that will stimulate thought and action go on the "live hook" every time, and we can use lots of them. Help us to make the MESSENGER a trade journal in soul saving that no leader can do without.

6. Remember we are always glad to furnish sample copies, and would be pleased to receive lists of names for sample copies from the secretaries any time.

7. Remember the MESSENGER in your prayers. If it is not worth praying for, it is not worth publishing. It is not a money making scheme. Lots of hard work goes into the paper that nothing is ever realized on in a financial way, simply because we hope that the influence of these 700 bright, spicy papers, going into as many homes twice a month, may be a factor that will be blessed of God in keeping up an interest in young people's work.

NOTE OF EXPLANATION—Owing to an oversight in making up the pages for the press, the latter half of Miss Hough's article beginning on page 3 was omitted. It is inserted here.

YOUNG PEOPLE'S DAY—HOW SHALL WE MAKE THE MOST OF IT?

The plans for the day will be considered under four heads:—

1. The direct object of the day.
2. The program.
3. Material for the program.
4. How to make the occasion a success.

The purpose in appointing a Young People's Day is four-fold. It is designed to arouse interest and enthusiasm in all our young people in the work God has given them to do. To educate all our people on this important subject and create a general interest in young people's work. To assist in unifying the work throughout the field. And to focus the interest of all our young people to a definite object in the foreign field by a general contribution to some mission to be suggested by the General Conference Committee. The field chosen is that of Egypt, Turkey, and Palestine, known as the Levant Mission field. These are very interesting countries to us because of their connection with sacred history and prophecy.

Arrangements have been made by the General Conference Sabbath School Department to keep this matter thoroughly before our people by publishing articles in both the *Review* and *Instructor* relating to it, likewise matter on the subjects the young people are expected to prepare. Up to date information with reference to the Levant Mission Field will be given in these papers, and both readings and program will appear in the Young People's Day issue of the *Youth's Instructor*.

It is needless to say that much is hoped for as a direct result of the Young

People's Day service. In order to meet the minds of the committee, and what is of greater importance please the Lord, in making it a success throughout the Central Union Conference, it will be necessary for the state secretaries to cooperate with the General Conference Sabbath School Department in carrying out the plan in general and to enter as heartily into any special plans which our Central Union Conference officers may have in mind.

Work of correspondence with the local churches of the several conferences should begin at once. The secretary of each state should write to every church in his conference, whether there are young people or not, and the program can be carried out even though there may be no young people. The members can pray for the youth of the denomination and the success of their work. In every case where there is a suitable young person, the letter should be addressed to him. Where a young people's society exists, the leader is the proper person to whom to send the letter. The superintendent of the Sabbath school or the elder of the church will do it he is interested in young people and young people's work. This letter should call attention to Young People's Day and encourage its observance. Also suggest that they watch for articles in the papers on the subjects to be considered. After the publication of the program in a special number of the *Instructor*, a second letter, also a brief notice in the state paper is doubtless advisable. This may mean much work, but "there is no excellence without great labor."

One feature of the program requires the special attention of each state secretary,—the letter which he is to send to each church in his conference. The letter covers two important points,—"Object of young people's societies" and "What societies may accomplish." Time for thought, study, and earnest prayer must be taken if these letters are worth

reading, and if they accomplish the desired result. In order that this may be the case, begin the preparation for the letter early.

Most important of all, let each of us earnestly pray for the success of the day's exercises, not simply that the parts of the program may be well rendered, but that the interest of our young people may grow and develop that the message of Malachi may soon meet its fulfilment and that the energy and talents of this great army of youth may be enlisted in the Lord's work.

Let it be remembered that the perils of these last days do not consist alone in earthquakes, fire, floods, storms, and not even in the terrible crimes that are making the records of the present day. Our great danger lies in the possibility of neglect of duty, indifference to the best interests of the work, and in mistakes which may result in the loss of souls.

THE GENERAL CULTURE COURSE:
HOW CAN WE CO-OPERATE IN
MAKING IT A PERMANENT
FEATURE IN OUR WORK, AND
A GREAT BLESSING TO OUR
YOUNG PEOPLE?

M. E. KERN

"But the end of all things is at hand, be ye therefore of a sound mind, and sober unto prayer." I Pet. 4:7, R. V.

"It is a law of the mind, that it will narrow or expand to the dimensions of the thing with which it becomes familiar."—*Christian Education*, p. 719.

We have before us a great work to turn the attention of the youth from the exciting stories, and frivolous hurtful literature with which the world is flooded. (See Test., Vol. V, p. 519.) Like the choice of friends, the selection of books is a serious duty, and our young people need guidance, such as many of them do not get at home, even

though their parents may be Christian people.

The advantages of the reading course I will briefly sum up as follows:—

1. It will encourage our young people to read to a purpose.

2. It will encourage the reading of good and uplifting books, and focus the minds of our young people on our message and work.

3. It will lead to self-improvement, and make those who take it better able to help and bless others.

4. It will raise the ideals of our young people and make them more careful in choosing companions.

5. It will create and hold an interest in education. Some who, because of disappointment, have to remain out of school for a time, will by this means hold to the idea of intellectual progress, and will get into the school and into the work.

6. It will help our young people to discern between good and poor books. Oh! that our youth could realize the preciousness of time and mind, and read only the best things. "Read not the times," said Thoreau; "read the eternities."

7. It will give our secretaries an excuse for writing to and keeping in touch with our young people—a very important matter.

How shall we co-operate in making the reading course a permanent feature of our work and a great blessing to our young people? Decide that it shall be so and act accordingly. We are living in an age of the printing press, the post office, and rural delivery. All parts of the civilized world are in touch with each other. The individual is being emphasized to-day as never before. The government expends large sums to bring the pioneer on the remote frontier into close communication with the rest of the world. The college and the university are being carried into the homes of the isolated ones by means of corres-

pondeuce. If we would hold our young people we must manifest some of the same activity and wisdom in reaching the individual through different avenues as is manifested by men of the world whose motives are less exalted than ours.

I know of no better way to reach many of our young people and accomplish the results mentioned above than to constantly make a positive effort by means of the General Culture Course. If we will keep "at it, all at it, and always at it," we shall, with the blessing of God, make it a grand success and a powerful factor in enlisting and holding our youth in the cause of God. I suggest:—

1. That we continue the present plan of work by publishing the outlines in the MESSENGER.

2. That a reading course board be constituted, which shall select books for the course and conduct it.

3. That the work be planned two years ahead if possible.

4. That a leaflet be prepared setting forth the importance of this work, giving something of what has been done, plans for the future, and testimonials from our ministers and others on the value of the work.

5. That the state secretaries seek to promote this work by frequent reference to it in their state papers, in their correspondence and work among the churches.

6. That the EDUCATIONAL MESSENGER be put into the homes of all our people as far as possible, that the young people may be able to follow the course, and that live matter on the subject of good reading be kept in the MESSENGER, as an aid in developing our young people along these lines.

7. That the Union Conference office furnish the state secretaries with lists of those who have enrolled from time to time, that there may be perfect co-operation in working up enrollment.

THE MORNING WATCH

M. E. KERN

Salvation from sin is a miracle. The work of influencing others to yield the heart to God is a superhuman work. We may profess salvation and go through the form of working for the salvation of others; but unless the insulation of sin is broken from our hearts, unless we have a vital connection with God, our own profession is a sham, and the current of God's love cannot flow through us to others. As food, breath, and exercise are essential to physical life, so the study of God's word, prayer, and working for others, are daily essential to *spiritual life*. This we must do, and teach others if we would revive in our youth spiritual life.

"Lord, teach us to pray!" When we have been taught how to pray, we shall have learned how to live. It was John's custom to teach His followers how to pray, and I believe we have a duty in teaching our young people how to pray, and in urging systematic prayer. Their success in Christian living and in working for others depends upon it. As has been truly said, the Christian is like a diver going down into the sea. We are in a world where conditions press about our lives. We are in this world for work, yet not of it in fellowship. Our life is hid with Christ, and comes from above, and the connection must not be broken. The life of Christ in this world is the eternal emphasis of the truth that there is no spiritual life apart from God.

We who have this message to give must be a people of prayer. The warning has been given in view of this time, "Take heed lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, lest that day come upon you unawares." Luke 21:34. We need to take heed to the admonition, "Be still, and know that I am God." And, as Paul has

taught us, I believe we need to emphasize more than we have that we must "study to be quiet." The world with its noise and clamor will drown the still small voice unless we take time to listen to it.

Calvin, we are told, prepared for the work of God by study, meditation, and prayer. Our young people will prepare in the same way. The omission of either one of the three is a mistake.

What has come to be called the "morning watch" is to my mind a most excellent thing. "Watch and pray." What is more fitting than that the first half hour of every day should be spent in communion with God. Alone with God before we go forth to meet the world and its temptations. O! how often we fail to prevail with men because we fail to prevail first with God. It is the freshest hour for the mind, and the quiet conditions of the early morning are favorable to such communion. There is much advantage, too, in having a definite plan. If we conscientiously form the habit of early morning prayer and Bible study, we make certain of a devotional period, and do not leave it to circumstances.

I believe we should urge this upon our young people and go further in providing some helps to remembrance. How many times we have broken such promises to ourselves and to God! I believe we should publish a prayer cycle to put into the hands of our young people, giving a regular line of daily Bible study and suggesting definite objects of prayer.

John R. Mott has this to say on the objects of the morning watch:—

"It is not simply to enable me to say that I have observed it. It is not to satisfy the conscience by observing it because I had formed a resolution to do so. It is not to enable me to prepare Bible studies and spiritual meditations with which to help others. The true object should be—and it is necessary to

remind ourselves of this constantly—to meet God, to hear His voice, to receive guidance and strength from Him which will enable me to please Him to-day in thought, in word, in activity."

The men of God who have done great work in building up His kingdom, have been men who observed the morning watch. Hear Jeremiah say, "Thy mercies are new every morning;" and Daniel, "In the morning will I direct my prayer unto thee." Then we have that marvelous experience of Isaiah (Isa. 50:3), which ought to be an assurance to everyone. Of Jesus it is said that He rose up a "great while before day," and went out into a solitary place to pray. And this, too, after He had worked far into the night. If Jesus needed to spend the early morning hours in communion with God that He might not fail or make mistakes in His work, how much more do we. "Will anything keep us from this life-expanding resolution?"

THE PREPARATION OF EDUCATIONAL LITERATURE FOR OLD AND YOUNG ALONG THE LINES OF YOUNG PEOPLE'S WORK

C. L. BENSON

The young people, youth, and children in the ranks of Seventh-day Adventists, constitute a large and exceedingly important factor, numbering between fifty and sixty thousand souls.

An army of this size and character should receive more attention, not only from older members, but especially from those particularly working in their behalf.

We believe that the world will be evangelized in this generation by our young people; but surely a general awakening must first take place. They must be educated and instructed in heart and mind. When Frederick the

Great heard of the defeat of his army in a certain engagement, he exclaimed, "We must educate." Burk said, "Education is the chief defense of nations." Can we not say, Education is the chief defense of our youth? If we would save our youth, we must educate. If we would see them on the firing line heralding the Advent Message to the world in this generation, we must educate.

Yearly a stream of young people slowly wends its way from our Sabbath-schools and churches, not to labor for souls but to work for this world's wages. There are causes existing that produce such disastrous results. To locate these causes, and bring these conditions to the minds of all is a problem worthy of our consideration at this time.

The plan which lays hold of our youth of to-day and enlists their interests, tells for victory. The child of to-day, to-morrow is a man. It is estimated that the energy necessary to enlist the active co-operation of one Christian advanced in years, will kindle the enthusiasm of twenty young people. This seems to be verified when we consider how small a per cent of our energies are expended in behalf of our young people.

Spasmodic efforts along this line will last about as long as it takes them to spring up. What we need to plan for is a continuous, permanent agitation along educational lines. There are no enthusiasm reservoirs but what leak. There must be a constant stream flowing, or the interest is sure to wane.

Before the editorial and publication department of our young people's department there is an almost unlimited field of virgin territory, in the preparation and production of literature adapted to the specific need of our young people along lines of biography, missions, character forming books, manuals, maps, and charts. Agitation is necessary to keep this work going. We can say with Wesley, "At it, all at it, and all ways at it."

"There is a tide in the affairs of men
Which, taken at the flood, leads on to
fortune;
Omitted, all the voyage of their life,
Is bound in shallows and in miseries.
On such a full sea we are now afloat;
And we must take the current when it
serves,
Or lose our ventures."

To trace these chances in the lives of men and women is interesting, instructive, and assuring. Prominent characteristics are revealed that bespeak success or failure.

The turning points are reached in different ways in different lives, but this important moment comes to the life of every person. Emerson says, "Nature arms each man with some faculty that enables him to do easily some feat impossible to any other." And, inasmuch as it does not rest with us to determine what we are going to be, but to develop into what we are intended to be, it might be well to hold before our youth, through the *Instructor's* pages, a series of successful biographies, which will emphasize the effects of the characteristics in each life studied, that made success possible. These biographies might be gathered later into pamphlet form for circulation.

A story is told of a train boy who went through the train and gave to each person just one peanut. Everybody looked surprised and wondered what it meant, but ate the peanut. The wisdom of the boy was soon apparent because when he passed through again with sacks of peanuts, almost everybody purchased a sack. If a series of *missionary biographies* could be run in the *Instructor*, and later these, together with biographies that had been run in the past, could be collected in pamphlet form, they would certainly create an appetite for more.

The Testimonies have said, "Let there be a company formed somewhat after the order of the Christian Endeavor Society." Such a company could not be

formed unless the order and method of the Christian Endeavor were known. If a series of articles could be written descriptive of the origin, history, membership, and methods, of the principal young people's organizations in this and other countries, they would attach more significance to our young people's work.

Narration, as all recognize, is one of the most powerful means of elucidating truths and leaving impressions that do not stop when the talk or the article stops.

The "two picture method" might be adopted with excellent results to show up the young people's work. For instance, contrast the characteristics of a society that fails with those of one that succeeds. Contrast the boy desirous of an education, but who depends upon others, with the lad who relies only upon himself. Also the church which turns its young people out as workers might be contrasted with the church which loses its young people. Such comparisons might be carried out *ad infinitum*.

Some have been found who will attempt the production of such articles for our different papers. In case any present would like to help, or know of persons they think would be willing to attempt such work, kindly inform our literature committee.

Inasmuch as there are two personal workers' bands here at the College, conducting their weekly meetings, would it not be advantageous for the studies carried on by these bands to be so written up in the form of lessons and carried on in the *Instructor* as to render other bands service along these lines? Such lessons might be conducted by a committee composed of the leaders of the two bands.

It is said that the important reason why English boys are so eager to enter the army and navy is due to the fact that Wellington and Nelson are contin-

nally held before them as heroes. If biographical sketches of some of our leading pioneers can be placed in the hands of our youth, will it not tend to arouse them to join the ranks as soldiers of Jesus? It has been planned for some time to collect life sketches of some of our older leaders, as Elders James White, Loughborough, Daniells, Conradi, E. W. Farnsworth, and others, thus showing how they contended with poverty in securing an education, and fought their way through difficulties to a place in the Third Angel's Message. It has been planned to call this pamphlet "How Others Fought to Win the Prize." These sketches are being collected now, and when all are in, they will be forwarded to the General Conference to be published.

As our denomination has no work out on the spread of the Third Angel's Message in the distant lands, it is difficult for our young and old people to have an intelligent, sympathetic conception of the work done there. To be sure, there are short sketches of such extensions and acquisitions given in the *Review*, but such are necessarily brief. Little, if anything, is said relative to the history, prominent characteristics, and beliefs of such people, and the preparation necessary before missionaries can successfully work for them.

As you all know, Mrs. Plummer has been running quite exhaustive studies of these different fields in the *Instructor* for some time. It has been thought advisable to have these published in pamphlet form by the General Conference.

Facts make impressions, they hit the bull's eye, thus arousing co-operation or producing opposition, either of which will keep a subject from dying. Few specific, definite facts are known concerning our young people's work. A list of questions has been prepared, which if each secretary will gather data on, will be very useful in agitating the

problems before us, and may be instrumental in enabling us to secure the co-operation of our workers at large. A definite call exists for statistics.

Inasmuch as eighty per cent, of our information comes to us through the eye, maps and charts are one of the most effective means of arousing and holding the attention. The eye is really *the* gateway to the mind. Impressions received through the eye are generally more definite, more accurate, and more lasting than those from an ear-way entrance. By means of the statistics gathered, suitable charts might be made to arouse general interest. A series of such charts will be like a succession of sledge-hammer blows on the theme so dear to the beholder's heart.

Thousands of Christian Endeavorers, Student Volunteers, and other young people, are observing the Morning Watch, or Quiet Hour. By the observance of this period of time is meant the beginning of every day by spending twenty or thirty minutes alone with God in private devotion and Bible study. "The man of prayer is the man of power." To increase the spiritual growth of our young people, this would be an excellent method to adopt throughout the Central Union Conference. A committee might be appointed to arrange a cycle of prayer to be used in observing this communion hour, inasmuch as many young people will otherwise have nothing definite to study. In connection with the arrangement of Scripture studies, definite objects might be suggested as subjects of prayer.

Among all our books, pamphlets, and leaflets, there is no work that gives a comprehensive view of our young people's movement. Anyone to become acquainted with our history, progress, principles, and practices, must search many books of reference. To place in the hands of our young people concrete information on this subject, it seems absolutely necessary to prepare a Seventh-

day Adventist Manual containing classified testimonies on young people's work, the history, purpose, and organization of this young people's work, and junior work, the relation of old and young, the relation of the society to the church, suggestive programs, plans for work, duties of officers and members, the communion hour, and a bibliography of young people's books.

Let us remember that the church which neglects her young people "proves herself improvident and must neither wonder nor complain if heaven leaves her nothing to nurse but her own desolation."

YOUNG PEOPLE'S CONVENTIONS

MRS. PEARL MORRISON

A young people's religious convention is "An assembly of delegates or representatives of young people for consultation on important religious affairs." What is it to consult? Again I quote the Century, "To ask advice of; to seek the opinion of as a guide to one's own judgment; have recourse to for information or instruction."

From the foregoing definitions we perceive that there must be a definite purpose for holding a convention; a need and desire for interchange of thoughts and experiences; some definite topics that must be discussed.

If this is to be a state convention, it may be possible for the state secretary to sit down and make out a program of topics that will apply in general to conditions all over the state. Not so can he do for a local convention. Since it is to be local and since he wishes the convention to meet the needs of the locality, most careful attention should be given to the preparation of the program for the convention. When possible the program for the convention should be prepared by delegates from each society to be represented, in consultation with the state secretary. Each delegate will

be able to suggest the subjects that his society can discuss; for example, one society has been very successful in Bible and cottage prayer meeting work. Let that society select some one to discuss this subject. Another has had wonderful experience in its prayer circle and personal help work; another the selling of papers, books, etc. Great care should be taken not to give some one a subject of which he knows nothing. It will certainly bea discouragement to him and his part of the time will be worse than wasted. Let all subjects be live ones and those in which the young people are interested. The devotional meetings should be of such a nature as to strengthen those who are active in the work of Christ and to lead those who may not be so earnest to the full surrendered life.

The music for the convention should also be carefully planned for. Some special music should be prepared.

The state secretary should send out the program, writing a personal letter to each one encouraging him to prepare his work promptly and to bring as large a delegation as possible from his church with him.

Where the convention work is new; it is almost imperative that the state secretary go there a day or two before the convention begins to assist in the preparation. The church should be in nice condition and have a few graceful and inexpensive decorations in the way of plants tastefully arranged, mottoes, etc., if possible.

Two committees should be appointed before the convention opens; viz., a committee on entertainment and a social committee; the duty of the committee on entertainment being to provide homes for the delegates during their stay, and that of the social committee to see that each one is made welcome and is made acquainted with every one else. This social committee may be given an hour or the committee if it be wide awake, may do its work during the intermissions.

The first meeting of the convention is an important one. This meeting may be conducted by the state secretary. (The devotional meetings of the convention should be conducted by the young people.) This meeting should be a very earnest devotional meeting, one where the Spirit of the Lord shall come in and preside, one where the earnest prayers of the young people shall bring the Great Spirit of wisdom and understanding to be present with them in all their work.

The spirit of consecration and earnestness should be carefully fostered during the entire convention. If there is no early morning meeting of the convention (and I think it better not to have one) all should be urged to keep the "morning watch" and let the watch word be given the night before and the prayers be for the work of the day that God might make their associations all that He would have them and to make all the meetings of the day just what he would desire.

As to the regular meetings they should be divided into rather short sessions. Encourage free discussions but be careful to direct the discussions always to some purpose.

During the intermissions, let there be free interchange of thought upon any subject. Here the Secretary if he is alert can call their attention to books he may have for them to examine, etc.

Although almost all the parts on the program should be given to the young people, the state secretary will find much to do. He should belong to the social committee and should assist in bringing in that spirit of loving fellowship that should exist. He should never take part in the discussions until he is needed and then make his remarks just as brief as possible—rather asking perhaps a question that will lead out the young people. This is his great opportunity to observe and to see what each one needs and be able to help in a personal way. He can discern the talents of the young people and have them

in mind as he helps to direct their future work.

The closing meeting should be characterized by the presence and power of the Spirit, as these young people go to the churches to take up their work anew.

RECOMMENDATIONS

WHEREAS, Our old and young people need educating with regard to the magnitude and importance of our young people's work as well as an inspiration to lay hold of that work, and more definite methods suggested and helps prepared to enable them to grasp and wrestle with this problem, we recommend,—

1. That articles be prepared and run in the "Instructor" on general culture and character building, as "Value of an Education," "Aim," "Life Work," and "Man-timber."

2. That a series of articles be prepared on the part young people have had in missionary work, revealing the prominent characteristics of each person studied, and emphasizing the turning points in each life.

3. That we provide for a series of articles on missionary biography, consisting of the lives of our own and other missionaries, native and foreign, these articles to be published in the "Instructor."

4. That all lines of work connected with our young people be presented in the "Two Picture" form.

5. That a series of studies for personal workers be prepared by a committee consisting of the leaders of the personal work bands at College View, and Mr. Benson.

6. That a pamphlet be published consisting of the lives of different ones of our pioneer leaders, emphasizing how they secured their education and were enlisted in the message, the same to be called "How Others Fought to Win the Prize."

7. That we recommend the publica-

tion of Mrs. Plummer's mission studies in pamphlet form by the General Conference.

8. That each secretary be requested to furnish statistics on the current conditions of the young people's work in his own state.

9. That charts based on these facts be prepared to show the need of young people's work.

10. That the chair appoint a committee of five with Mr. Ellis as chairman to prepare a prayer cycle to be used by our young people throughout the Central Union Conference in observing the morning devotional period.

11. That all our churches establish a church library adapted to the needs of the children and youth, and that where there are young people's societies they may appoint a library committee to take charge of this work, and that the assistant secretary of the young people's work of the Central Union Conference prepare, in consultation with the state secretaries, a list of books to recommend from which these libraries may be selected.

Inasmuch as the whole church of God is to accomplish the work for this generation, and since God calls for a turning of the hearts of the fathers unto the children, and of the children to the fathers, therefore, we recommend:—

12. That we be not satisfied with setting our young people to work, but that we endeavor, where there is no missionary society of the church, to revive through the young people's society the missionary spirit in the whole church.

13. That we suggest to the General Conference the advisability of including in the plans for the Week of Prayer for 1907, one day to be devoted to the consideration of the young people's work and the part they are to act in this message.

14. Resolved that we express our appreciation of the work Union College is doing in emphasizing the importance

of the young people's work, and in preparing workers for it; that we approve of the plan begun last year in a small way of having one or two of these prospective workers for young people spend some time in their respective conferences during the summer vacation in assisting in the young people's work and in the interests of education.

15. That for the purpose of interesting our young people in education, we request the Central Union Conference Educational Secretary to furnish the state secretaries with one or two suggestive programs to be used by the state secretaries in their societies; that we consider it an important part of our work to present to the young people the necessity of an education in preparing to give the advent message to all the world in this generation, and to urge our youth into our intermediate and training schools.

16. That we co-operate with the editors of the EDUCATIONAL MESSENGER in making it a strong factor in promoting our young people's work, by—

(a) Contributing short articles on this work drawn from our own study and experience.

(b) Sending in questions and contributing to the "Chats with Leaders" column.

(c) Sending reviews of helpful books we find and sending in and encouraging others to send in news notes and suggestions.

(d) Promptly forwarding out quarterly reports for publication.

(e) Making an effort to increase the circulation of the MESSENGER in our conferences by mentioning it in the state papers and correspondence, by showing our young people its value in this line of education and young people's work, and the necessity of all progressive young people's workers' taking it.

17. That we make an earnest effort to increase the circulation of the *Youth's Instructor*, and suggest the possibilities

of doing missionary work with it. For this purpose we suggest the publication by the *Instructor* of a leaflet which can be used in correspondence.

18. That we ask the Young People's Department of the General Conference to provide a name for the organized young people of this denomination.

19. That we as secretaries should put forth every effort to bring about a uniformity of program and study as far as possible in all the societies of the Central Union.

20. That as far as possible we plan to hold young people's conventions for the furtherance of this work.

21. That we urge upon our secretaries the duty of more faithful reporting and that we encourage them by definite suggestions as to how to gather reports from the members. We suggest the appointment of corresponding secretaries in some cases.

22. That in all our efforts we recognize personal work as the fundamental line.

23. That to take advantage of the awakened interest which will come from young people's day, the Union Conference secretaries prepare some articles for the *Review* addressed to church elders.

24. That we at once gather the names of the young people who are attending the high schools of the world, and as union and state secretaries do what we can to interest these young people in Christian education.

25. That a reading course committee be appointed consisting of C. L. Benson, C. C. Lewis, B. E. Huffman; and that the Union Conference Young People's Secretary and the young people's secretaries of the states constitute an advisory committee on this work.

SUGGESTIONS FOR CAMP MEETINGS WORK

Realizing that the camp meeting is the place where great good may be received, and also where Satan works most earnestly to prevent our young

people from receiving a blessing, and—

WHEREAS, young people can usually work most successfully for young people and in this way they themselves can gain strength, we suggest,—

1. That we urge all our young people who are Christians to do personal work on the grounds.

2. That we urge upon all state secretaries the value of a thorough preparation for camp meeting work.

3. That we urge upon all the value of personal work and prayer with and

for the unconverted.

4. That where circumstances are favorable the intermediate and junior young people be given lessons on nature.

5. That as far as possible definite plans be made and suitable leaders for young people's and children's meetings be selected some time before the camp meeting.

6. That as far as practicable we use our young people to assist in the singing and in every other place where we can consistently do so.

Reading for Improvement

GENERAL CULTURE COURSE,

"LIFE OF BATES"

REVIEW

The following questions for Review have been sent to all whose names we have enrolled for the General Culture Course. Let those who have not enrolled, but who have been pursuing the course, write the review and send in at once. All who satisfactorily complete the reading course will receive a certificate showing that they have finished this work. Address, Central Union Conference Y. P. S., College View, Neb.

1. Point out the strong and the weak points you noticed in Joseph Bates as a boy, and tell what you think influenced him to become a sailor.

2. Name the characteristics you saw in him when he was a sailor and had grown to manhood.

3. Do you believe the statement, "the boy is father of the man"? Tell clearly what you think about it, and show that what you believe was true in the life of Bates.

4. Was Captain Bates governed by circumstances, or did he govern circum-

stances? Prove what you say by experiences he passed through.

5. What do you think of the Captain as a man? Show how he compares with your ideal of a man.

6. Compare Bates before he was converted with Bates when he became a Christian. What caused the change? As a Christian, did he act from feeling or from principle?

7. When did the second coming of Jesus begin to receive special attention? How general was the agitation, and what man helped to give this message?

8. What were the First and Second Angel's Messages, the midnight cry, the two disappointments, and to what church did the Second Advent believers belong?

9. Tell what you think of the book, "Life of Bates," and of Elder Bates as a man.

10. What do you think of the General Culture Course? Tell how you think it can be carried on better.

"The Bible ought always to be read with the assistance of the same Spirit by whose agency it was written."

"LIFE SKETCHES"

LESSON I

Chapters 1-3

1. Note the place and time of Elder White's birth, and who his ancestors were.

2. Give his early history and show why he did not attend school until sixteen years of age.

3. How do you feel toward Elder White as he undertakes to teach his first school? Note the characteristics you observe.

4. Notice his life purpose, his attainments, his characteristics, his diet, and manner of life at Reedfield, Maine.

5. What prevents any member of this course, or any young person in the denomination, from securing an education, if he is determined to get it?

NOTE.—Arrangements have been made whereby an agent who sells and delivers \$250.00 worth of our publications and turns over to the Pacific Press this amount, secures a scholarship in one of our colleges. This scholarship includes board, room, and tuition. For further information write to this office.

6. In bending every energy to secure an education, what did the author lose sight of? With what result?

NOTE.—Darwin said near the end of his life: "In my younger days I was deeply religious, but made my mind a kind of machine for grinding out material laws in the material world, and my spiritual nature atrophied." His last days were clouded with sadness and spiritual gloom.

7. How was his attention called to the second coming of Christ? Relate the incident.

8. What burden rested upon him when he was converted, and how did he meet it?

9. Name the characteristics you notice in William Miller, and give the story of his life.

10. What startling revelation was made as William Miller studied to verify the Scriptures?

11. Work out a Bible reading on

Daniel 2, and prove that the date 538 was when the Papacy was established.

12. Learn the names of the prominent men mentioned thus far who were heralding the First Angel's Message.

13. How was the disappointment of 1843 received, and what buoyed up their hopes?

A BRAINFUL CAREER

A teacher in one of the Western states used to tell this story:—

"I had just commenced a school in a small Ohio town, when one evening, after I had sent the pupils home and was thinking over matters connected with my little administration, a tall, sandy-haired, light-complexioned young fellow entered the schoolroom, took off his hat, and sat down on one of the benches. I looked at him inquiringly.

"I wanted to know if there was any chance for me to get an education here," he said. "I don't know but a mighty little—perhaps not enough even to commence on."

"How far along are you?" I inquired.

"Well, I can read," he replied; "I guess I can read almost anything that's printed in English. I never did much at it, though, till I got sick with the ague and fever. I didn't suppose it was such fun to read. I got through with everything in the house, and then mother, she skurried around through the neighborhood and borrowed everything in book covers that she could find; 'twas easier, she said, than to hear me whining for them."

"Ever study arithmetic?" I asked.

"Why, yes; one of the books she borrowed for me was an arithmetic, and I read it through. It's easy enough, as long as you keep your mind on it."

"How did you get along with the hard rules?"

"Just translated them into my own language, and learned them over again."

"And the grammar? Did your

mother borrow one of those for you?"

"Someone left a "Kirkham" in the house, and I've gone all through it."

"And so I went on with this impromptu examination, and found to my surprise that he had 'dipped into' almost all kinds of subjects—and not only that, but had each time brought something out. I asked him what he intended or wanted to do in life.

"Get an education, and then go wherever I see my way clear," he replied. "I've been driving horses, but I've drawn my last rein."

And this was true: the remainder of his life-work was with the brain. He struck in with the regular classes, but soon found that the pace wasn't fast enough for him, learned double lessons every day, and worked and recited in a class by himself. He was ready to enter college in a few months, and became an instructor before he graduated. He went from there into the pulpit, from there into politics, from there into the army, then into Congress, and then into the Presidency. It was Garfield."—*Selected.*

Church School Work

COUNCIL BLUFFS AND STUART, IOWA

November 21 I visited the church school at Council Bluffs, Iowa, where Miss Essie Ferguson is teaching. I found the school doing good work. Fifteen pupils have been enrolled, each of whom manifests a willing, helpful spirit in all the work of the school. While I was in the school, the arithmetic class was called, and sent to the board. There were eleven children representing three different grades, all working at the board at the same time. The work of each pupil was frequently and personally directed by the teacher. This made the children feel that the teacher has a special interest in their work, and each was making a special effort to do his work in a manner worthy of her commendation.

From Council Bluffs I went to Stuart to visit the academy. I found them in the midst of their examinations at the close of the fall term. The school is made up of thirty-eight bright, active young people, a better class, I believe than ever composed the school before.

One prominent and interesting feature of the work of this school is the industrial work. The students have no playgrounds of any kind and do not appear to want any. The boys get their exercise by hauling coal, husking corn, sprouting stumps and other work about the farm. The girls do the kitchen work and all the baking for the school. Whenever any special work is to be done, volunteers are easily found to do it. The willingness with which they go about their work is illustrated by an incident which occurred while I was visiting the school. A car load of coal just received had to be unloaded within forty-eight hours. The boys had been hauling all the afternoon and had unloaded almost one half of it. As Professor Brallier and I walked over to the barn talking about the work, he remarked that he would probably have to keep one of the boys out of school the next day to haul coal. When we arrived at the barn, one of the boys was there feeding the horses. Of his own free will and without a word being said to suggest it, he said, "Professor, I believe that if some of us who have a vacant period about noon would eat our

dinners then, and be ready to go hauling as soon as school is out, we can unload the rest of that coal ourselves tomorrow." He evidently had been planning how they could haul the coal and yet receive their full class work.

On Friday I went with Professor Bralliar to Adair to spend the Sabbath with a church eight miles in the country. Miss Pearl Bascom will teach a church school at this place, commencing Dec. 3. We had a pleasant visit with this church, held three meetings, and returned to Stuart Sunday morning. Professor Bralliar reports that so far as he has heard from his teachers, the church school work is quite successful this year.

B. E. H.

STUDIES IN CHRISTIAN EDUCATION

NO. III. "THE KNOWLEDGE OF GOOD AND EVIL"

1. Should parents and teachers seek to develop the individuality of their children? Why?

Ans.—Yes, for "every human being, created in the image of God, is endowed with a power akin to that of the Creator,—*individuality*, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought."

2. How may this power best be developed?

Ans.—By dealing with the children individually and, as far as they are capable, allowing them to exercise the power of choice. "Instead of confining study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of

duty and destiny, and the mind will expand and strengthen."

3. What is the effect of requiring students to recite in the exact words of their books, or to do excessive memory work?

Ans.—Such work weakens the power of the mind, destroys the individuality of the child, and develops dependent rather than independent thinkers.

4. Were all these principles recognized in establishing the Eden school?

Ans.—All these were foundation principles of the divine plan of education, and still should be recognized by parents and teachers. See "Education," pp. 21, 23, 226, 230.

5. In teaching the Eden students to choose ways of obedience, what methods did the teacher employ? Did he place temptation before them?

Ans.—He located his pupils and assigned them their work, where they might be as free as possible from temptation. He kept before them the right way and instructed them in it. He warned them to beware of the tempter, but his instruction was positive rather than negative.

6. Apply this principle to the work of parents and teachers, and explain Proverbs 22:6, and Eph. 6:4.

Ans.—Parents and teachers should deal carefully with their children. Ever keep before them the right way—"the way he should go," and when the children are found out of the way, instead of always saying, "Don't do that," say "Come, do this." Do not train them *out of the way in which they should not go*, and leave them to find their way, but *train them up in the way in which they should go*, and they will be out of the way in which they should not go.

7. Who should direct the seating of children in the schoolroom? Why?

Ans.—The teacher, in counsel with the parents; for he understands better than the children the power of temptation and the influence of placing

together certain dispositions in school.

8. What led to disobedience in the school?

Ans.—The tempter came to the students as one able to direct their course to perfect happiness and success without the restricted process through which they were laboring. They did not discern his real character, but believed his statements, thus doubting the instruction of their teacher.

9. What principle is involved when-ever children lose confidence in parent or teacher?

Ans.—Just as soon as Eve began to doubt what her teacher had said, and to think there was some truth in what Satan said in regard to the forbidden tree, she was forced to decide in her own mind which she would believe and obey. The mystery of iniquity was at work, and finite reason was exalted above God. When parents and teachers are not united in their plans and purposes for the children, each child is forced to choose between them. He will choose to obey one and disobey the others, or he will disobey both and do as he pleases.

10. What relation should always exist between parents and teachers?

Ans.—There should be perfect union and co-operation.

11. As soon as Eve transgressed the rules of the school, what did she become to her classmate?

Ans.—She was his tempter and led him into sin. This reveals a principle which parents should recognize in choosing associates for their children. It also shows the necessity of separating our children from the world and establishing church schools for them.

B. E. H.

"Our curiosity often hinders us in reading the Scriptures, when we desire to look into and discuss those passages, when we should simply pass on."—*Thomas a Kempis.*

THE RELATION OF THE DAY SCHOOL TO THE SABBATH SCHOOL IN THE FORMA- TION OF CHRISTIAN CHARACTER

In the consideration of this important question let us first ask, "How is Christian character formed?" The apostle James answers this question as follows: "The wrath of man worketh not the righteousness of God. [Does not develop right character.] Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves." James 1:20-22.

A Christian character is a character like Christ's. Such a character can be formed only by those who keep His life ever before them as their ideal of a life worth living. Then in order to help children and young people to develop Christian characters, we should ever keep before them the lives of Christ and His faithful followers as worthy ideals. But this is not all; we must teach them by patient, continuous personal effort how to realize their ideals. In this work the Scriptures will be found an indispensable aid. Jesus said "Search the Scriptures for . . . they are they which testify of me." Jno. 5:39. When Jesus was severley tempted in the wilderness He met the tempter and gained the victory with the written word.

The Sabbath-school affords a most excellent opportunity to become familiar with the written word. Here parents, children, and youth unite in a study of the blessed Book. Christ is the central figure in all the Scriptures and is therefore kept before the mind as man's ideal. The Holy Spirit is present upon the Sabbath as at no other time to impress hearts and lead in developing Christian characters in all who enter into the spirit of the Sabbath rest. The united

petitions and concerted actions of all the believing children of God move the arm of Omnipotence. This influence is made more effective by the daily study of the Sabbath-school lesson in the homes of those families who have adopted this custom.

But when we consider the day school, if a Christian school, we find an influence which makes the Bible truths the basis of every act of his daily life. The church united in the support of the day school will pray and work as earnestly for its success as for that of the Sabbath-school. In these ways the ideal character is ever kept before the children and their parents, and by beholding they will become changed into the same image, from glory to glory as by the Spirit of the Lord.

If, however, the day school be not a Christian school, the Word of God is not exalted and made the rule of life in all its details. The ideals set before the children appeal to their selfish ambitions. Thus their characters are corrupted. The following quotation from Test., Vol. VI, is to the point:—

"Do our children receive from the teachers in the public schools ideas that are in harmony with the word of God? Is obedience to all the commandments of God taught as the beginning of all wisdom? We send our children to the Sabbath-school that they may be instructed in regard to the truth, and then as they go to the day-school, lessons containing falsehood are given them to learn. These things confuse the mind and should not be; for if the young receive ideas that pervert the truth, how will the influence of this education be counteracted.

"Can we wonder that under such circumstances some of the youth among us do not appreciate religious advantages? Can we wonder that they drift into temptation? Can we wonder that, neglected as they have been, their energies are devoted to amusements which do them no good, and their spiritual life

darkened? The mind will be of the same character as that upon which it feeds, the harvest of the same nature as the seed sown."—pp. 193, 194.

For the greater portion of the child's wakeful hours during the school months, he is under the influence of the school more than of the home. How easy then for the school to overcome the influence of the home if it be not a Christian school! How anxious parents should be to have their children in a Christian school where the influence of the home might be supplemented by the teacher in the school!

B. E. H.

Editorial Jottings

Let every Seventh-day Adventist school aim to make good the reputation given them by the following extract from a recent letter:—

"I am not an Adventist, but I like your schools because your morals are good, and a boy or girl after attending one of the Adventist schools does not come home so impudent that he or she is positively disgusting."



In a postal card dated November 24, Elder J. L. Shaw sends greetings to Union College students and teachers, and says, "After a pleasant stay of three weeks in London, our party of twelve are off for India." The postal contains a picture of the majestic steamship "India," which bears them to their distant field. The prayers and best wishes of many friends go with them.



"If you fancy that you know many things, and fairly understand them, remember that the things you do not know are many more than you know."—*Thomas a Kempis*.

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

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News and Notes

MISCELLANEOUS

The Deadwood church school is taught by Sister Cheney. She has an enrolment of eight. The work is prospering in that place. Four have recently accepted the truth, and others are seriously considering following their example.

Nebraska has ten Young People's Societies, with a membership of over two hundred. The state has also fourteen church schools, employing seventeen teachers, and enrolling over two hundred pupils. Two more schools will be added this month.

The recommendation made by the meeting held in College View a few weeks ago, that the Boulder-Colorado Sanitarium purchase the Place Sanitarium in Boulder, is now no longer under consideration, as Dr. Place has withdrawn the proposition which he made to sell his institution.

During the past month Prof. M. A. Farnsworth spent two weeks visiting churches in Nebraska. Besides the necessary amount of travel and visiting, he spoke twenty-nine times on questions relative to the work in which he is

interested. At Grand Island he visited the church school of sixteen members, taught by Sister Kroeker. At Arcadia he attended the young people's society meeting. There is a society of about twenty; their leader is Calvin Cross. At Oconto, the society numbers ten or twelve, with Frank Owen as leader. They have also a successful church school of ten pupils, taught by Sister Chas. Boynton. Here Professor Farnsworth spoke on "Christian Education;" several outsiders were present, and one family of these, is seriously thinking of sending their two daughters to Union College. At Red Cloud he visited the church school taught by Chas. Lee, and organized a Junior Society of eight members. The young people everywhere took a good interest in the week of prayer services, and especially in the portion set apart for them. The workers are much encouraged by the revival of the young people's work in Nebraska.

SANITARIUM SIFTINGS

Frankie Stout is visiting in Herman, Kansas.

Miss Hilda Hanson recently spent some time nursing in Lincoln.

Jessica Backus is spending the holiday season at her home in Oswego, Kans.

Lena Anderson is taking a vacation at her home in Glenwood, Ia.

Mrs. E. G. Lawrence, from Shenandoah, Ia., is visiting at the Nebraska Sanitarium.

Willie McCabe is enjoying a visit with his twin brother Willis, from Western Nebraska.

Mrs. Matthews, of Sheridan, Wyo., is spending a few days at the Sanitarium, visiting Mrs. Hill.

Mrs. E. B. Butler, of Maywood, Neb., is visiting her brother, D. R. Calahan, at the Sanitarium.

Mrs. Mallie Dominic has returned to the Nebraska Sanitarium from a visit with relatives in Kansas.

Josephine Nelson, bookkeeper for the Nebraska Sanitarium, is visiting at her home in Burlington, Ia.

Miss Sadie Blodgett, a junior nurse at the Colorado Sanitarium, is enjoying a vacation at her home at Ft. Calhoun, Nebraska.

The Colorado Sanitarium Young People's Society raised \$170 a few days ago to continue the support of a native worker in India.

It was a merry party of Sanitarium helpers that spent a portion of Christmas day on the ice. The skating was good and enjoyed by all.

Elenora Reid, a Nebraska Sanitarium graduate nurse, is delegate from Kearney, Nebraska, to the State Conference recently in session in College View.

Word has been received from C. S. Foss, formerly a helper at the Nebraska Sanitarium, but now with the Peoria, (Ill.) Sanitarium. He is enjoying his work there, and maintains his interest in the young people's work in College View, by regularly subscribing to the Joel C. Rogers' fund.

Hannah Larson recently returned from a trip to Kalamazoo, Mich., bringing with her a patient from that place. She also made a short visit at the Battle Creek Sanitarium, and reported seeing Dr. Carrie Staines, and Chas. Wilson and wife, *nee* Anna Jensen, all in good health, also Geo. Comer, formerly a patient in the Nebraska Sanitarium, but now taking the nurses' course in Battle Creek.

Word was recently received from Elder Daniel Nettleton and family. He was formerly chaplain of the Nebraska Sanitarium, and now holds that position in the Portland (Oregon) Sanitarium. They were feeling well and happy in their new home, and sent greetings to their friends in College View. The following message from him to the Nebraska Sanitarium family was posted on the bulletin board; "When of love and kind deeds we are talking our voices are always sweet."

The fourth annual commencement exercises of the Colorado Sanitarium were held in the Adventist church in Boulder, Wednesday evening, Dec. 12. Elder E. T. Russell delivered the address. A class of five young people finished a successful three years' training, three of whom (Susie Shively, Clara Nelson and J. E. Pegg) were former Union College students, of whom their alma mater may justly be proud. Miss Clara Nelson expects to remain for a little time at the Sanitarium. Miss Shively passed through College View last week on her way to her home in Iowa. Her sister Edith accompanied her.

Joelle Long recently visited Wesley Beard and wife in their home in Des Moines. She went from there to visit in the Shively home at Osceola, Ia.

Christmas eve the Nebraska Sanitarium Junior class presented their only gentleman member with a large surgical stocking filled with appropriate toys and sweetmeats.

Bro. and Sr. L. C. Christofferson spent Sabbath Dec. 29 with friends in College View. They left to attend the graduating exercises of the nurses' class of the Wichita Sanitarium to be held Wednesday evening, Jan. 2.

COLLEGE VIEW HAPPENINGS

A. L. Leer is visiting in College View,

P. C. Mathiesen recently arrived in town.

Miss Katie Coleman is taking a much needed rest at her home in Kanapolis, Kans.

Mitchel Andrews of Abilene, Kans., is visiting his brother Raleigh in Union College.

Mr. John Nuefeld and wife, *nee* Mary Fast, are visiting the latter's parents, in College View.

Frank Long, of Michigan, recently began setting type in the German Department of the International.

C. L. Benson is attending the young people's convention in Des Moines, Iowa. After the convention he expects to spend a short time at his home in Battle Creek, Mich.

Miss LaRena Carpenter of Edmonton, Alberta, spent the holidays visiting friends in College View. Miss Carpenter is now connected with the Sanitarium in Edmonton.

At the recent session of the Nebraska Conference, the following officers were chosen for the ensuing year: President, Eld. A. T. Robinson; Vice President, Eld. Chas. Thompson; Secretary and Treasurer, Joseph Roy; Educational Superintendent, Eld. C. R. Kite; Missionary Secretary, Miss Winnie Hunt.

The International Publishing Association is installing a bindery plant. The machinery has arrived and W. A. Spear, of Coopersville, Mich., is expected in a few days to come and take charge of this line of work. He was formerly an employee of the Review & Herald office and also of the Southern Publishing Association.

Mrs. H. A. Morrison has been chosen General Superintendent of the College View Sabbath school for the first two quarters of 1907.

Eld. C. R. Kite has been obliged to resign his place as principal of the College View Church School on account of his health, and Prof. M. A. Farnsworth will take his place.

During the week of prayer in College View three evening meetings were held daily,—in the Church, College, and South Hall. The foreign departments also held services. The meetings were well attended and a good spirit was manifested.

The twenty-ninth annual session of the Nebraska Conference has just been held in College View. There were about eighty-five delegates present from different parts of the state. Meetings were held in the church each evening during the week, and the regular business meetings were held during the day. Elder K. C. Russell, of Washington, D. C., was in attendance, and gave very interesting and instructive talks to the delegates and others who attended the meeting.

UNION COLLEGE BREVITIES

Edith Barbee is teaching public school in Western Kansas.

M. E. Ellis is enjoying a visit from his father, who lives at Dodge Center, Minn.

Tacy Lytle, whose home is at Sioux City, is taking the nurses' course at Des Moines.

Arnold Hanson received a visit from his mother and little sister during vacation week.

Christina Erickson, of Harlan, Ia., spent vacation with her sister Matilda, in Union College.

Walter Halladay, once teacher of penmanship in Union College, is now in the Bible work in London, England.

Hattie Caviness is planning to take the nurses' course at the Colorado Sanitarium, beginning with the New Year.

E. W. Fredrickson, who was in Union College seven years ago, now lives at Sioux City, where he is a live stock commission man.

Arthur Allen recently visited in College View a few days. He reports prosperity among our friends at Minatare, Neb., where he has taken land.

James Barcus is doing carpenter work at Sioux City.

Miss Daisy Fredrickson is nursing at Hartington, Nebraska.

Edward Morlan was recently seen in Des Moines where he attended the Teachers' Association and Young People's Convention.

Mr. and Mrs. Earl Austin entertained the summer farm boys at Christmas dinner in their home. Lou Trease and Lizzie Segebart were also guests.

Miss McKinster, of New Mexico, is visiting her cousin, Raleigh Andrews, in College View. She is attending Bellevue College near Omaha, at present.

O. V. Jones is caring for his aged parents and is running a cotton farm at Avinger, Texas. He is very happy in the society of his wife and little girl, the latter now nearly a year old.

While hauling hay on his farm near Erickson, Neb., P. A. Fields was recently injured by the overturning of his haywagon, and was compelled to take a vacation from his farm duties for a few days.

Owing to the large amount of remittances received at the Union College Press office in postage stamps, and the difficulty of disposing of the same, we would suggest that where it is possible amounts over twenty-five cents be sent by money order or check.

On account of vacation, the next students' recital will be postponed till Wednesday, Jan. 2. The program will be about equally divided between vocal, piano, and organ numbers. An interesting feature of each of these recitals is the explanation and history of several standard forms of composition, followed by the rendering of examples. The forms to be studied in the next recital are Prelude, Fugue, and Canon.

Albert C. Anderson recently made a short visit among friends in College View while on his way to Chicago. His wife, formerly Miss Pearl Brandis, is visiting her mother at her home in Pasadena, Cal. Brother and Sister Anderson have spent the past summer in tent work in the Black Hills district making their home at Lead City, S. D. Their son Milford is enjoying good health and is rapidly becoming the counterpart of his dad.

Martha Jensen is teaching public school at Boelus, Neb., with an enrolment of twenty-five.

Eld. A. R. Ogden assisted Eld. L. F. Truby in a successful series of tent meetings at Holton, Kans. They are now erecting a church building.

Annina Jensen is visiting friends in College View. She is spending the winter at home with her parents. She says it is lonesome without the MESSENGER, and ordered it sent for a year.

Since leaving Union College, C. J. Friesen has taught church school in Arvard, Okla., been in business in Spokane, Wash., and attended business college. He is now visiting friends in Oklahoma.

Florence VanDorn, at Union College 1902-03, is leader of the young people's society at Smithland, Iowa. Recently she canvassed two afternoons and sold two "Object Lessons" and seven "Best Stories."

Roscoe Baer and wife, *nee* Clara Hall, are located at Belle Fourche, S. D. As a result of their efforts, assisted by Brethren Albert Anderson and Jay Nethery, eleven have taken their stand at that place, and more are interested.

Invitations are out to the wedding of Miss Emma Jensen, of Blair, Neb., to Dr. Frank A. Washburn, of the Nashville (Tenn.) Sanitarium, Jan. 1, 1907, at her home. Miss Jensen was once a student and employee of Union College, and has been teaching school in the South since leaving here.

The German Department of Union College have established twelve Sabbath schools among the German children of Lincoln, with an attendance of one hundred children. John Simon and Henry Willers are in charge of the work, and see that two students are in attendance at each of these family Sabbath schools each Sabbath. Cottage meetings are also held with the parents.

Tom Nethery was compelled by stroke of circumstances to suspend his school work for this year, and care for his father's flocks at Miller, Nebraska. We do not know how long it will be necessary for him to serve in this capacity—whether seven or fourteen years—to prove his *complete* readiness and ability to assume other responsibilities. He still returns to College View semi-occasionally to keep in touch with educational affairs.

Eld. J. W. Lair is located at Oswego, Kans.

Mrs. Saba Swayze, formerly Miss Saba Kellogg, who was a student in Union College from 1892 to 1894 is now living at Farmington, New Mexico.

There are seven foreign missionaries being supported by the people of the Colorado Conference at the present time,— by the birthday offerings and the young people's societies.

After the close of our recent Young People's convention, the students from the Northern Union Conference held a meeting one morning in the German chapel. Nearly forty were present to hear Brother O. J. Graf tell of the work in that field. The educational work is advancing as shown by the good attendance at the academies and the increasing number of church schools in this Union. Several present at this meeting had taken their preparatory work in one of the academies.

The Missionary Reading Circle has just begun the study of a new country, Mexico. Last term they read the lives of three heroes of the Chinese Missions,—Rob't Morrison, the pioneer to China, the translator of the Bible into Chinese; Mackenzie, the marvelously successful medical missionary; and Gilmour, the Apostle to the Mongols, who lived for many years the life of the Mongols, sleeping in a Mongol tent, eating Mongol food, shutting himself completely from home comforts, because he was constrained by the love of Christ for these benighted creatures. The lives of these men present pictures of unparalleled heroism, and as the members of the Missionary Reading Circle have read the brief outline in the book "Princely Men of the Heavenly Kingdom," and filled in the background with imagination and knowledge gained from other sources, their hearts have been quickened into admiration, and their purpose strengthened to give their lives in service wherever God shall call them. The subject this term is a country nearer home, but no less needy in proportion to its size—a country bound in bands of superstition as dark as ever fettered any heathen land. The character and customs of the people will be studied, followed by a brief sketch of missionary operations among them. Later in the year the Circle will study India and Thibet.

Prof. M. E. Kern is attending the young people's convention in Boulder, Colo.

Prof. G. A. Grauer and Miss Roberta Andrews spent the holiday vacation in Elida, N. M.

The enrolment of the College has now reached 413, which is 38 more than the total enrolment of last year.

H. W. Schmidt writes from Hygiene, Colo., "We are having a nice school of thirty-six scholars. The Lord is blessing us much."

Bessie Nicola, after spending the summer at home in Marceline, Mo., has gone to Kansas City, to assist Dr. Droll in his treatment rooms.

Prof. G. A. Grauer was recently called to Milltown, S. D., where he conducted the funeral services of E. C. Leer. Mr. Leer was a student of the College in 1903-1904.

Prof. Geo. W. Caviness, of Mexico City, recently visited his son, Prof. L. L. Caviness. While in College View, Professor Caviness spoke several times to the students on the work in Mexico.

Among the students who entered at the beginning of the winter term, we mention the following former students of the College: Hansine Larson, O. A. Pelleymounter, Ellen M. Dewey, W. B. Jenkins, Otto H. Black, Arnold Hansen, Hilner N. Larson, Mae Hartwick, Mina Dixon, and Gertie Grant.

Union College has received many calls for church school teachers this fall which it could not fill. Here is one from a family at Omega, Okla., who live so far away from the church that they cannot send their children to a church school. They have had a family school for two winters and desire to continue it, and would like to hire a teacher for more than one term. Anyone who is interested may obtain particulars by writing to Mrs. Agnes L. Burroughs, Omega, Oklahoma.

WANTED IMMEDIATELY

A Seventh-day Adventist young man between 18 and 21 to learn electric wiring or take part interest in already established business. References required. Address—A. L. BOYNTON, P. O. box 57, Mountain View, California.

Mrs. J. W. Collie, of Boulder, Colo., is visiting her daughter Ethel.

Lulu Stump is being visited by her father and aunt, of Falls City, Neb.

Mabel and Della Berg are entertaining their mother and little sister, of Hudson, S. D.

Mabel and Bertha Mosser have the pleasure of their mother's company during vacation.

Prof. C. C. Lewis attended a meeting of the Central Union Conference Committee in Hamilton, Mo., recently.

During the week, parties visited the state penitentiary, insane asylum, machine shops at Havelock, and other points of interest in and about Lincoln.

Sunday, Tuesday and Thursday of vacation week, skating parties were formed and went to the "Cut-off" near Lincoln to spend a portion of the day in the most exhilarating sport of skating. No serious accident occurred and all reported a good time.

Saturday evening Dec. 22, the students boarding at South Hall, enjoyed a very sweet time pulling taffy. When the bell rang at 9:30, a very tired, happy, sticky company of boys and girls found their way to their rooms declaring that they never had spent a more pleasant evening.

Berton M. Emerson and Florence P. Rice were married in Kansas City, Mo., Dec. 25, 1906. On their return to College View, a reception was given them in the parlor of South Hall. Mrs. Emerson was formerly secretary of the Kansas Conference. The Messenger extends congratulations.

The following students have recently entered the College: Edwin Dixon, J. F. Mullikin, Carlos B. Carter, Chas. F. Tyrrell, Rita M. Shilling, N. S. Nelson, Carl Olsen, Henry E. Johnson, John Fredericksen, Newton A. Greenwood, Geo. H. Turner, Raymond Millelson, Emila Carlson, Nels P. Nelson, Hallie Hiatt, Marie C. Riffel, Elsie Stief, Geneva Anderson, Jacob P. Schafer, Clarence Magee, H. A. Caldwell, Dagmar Jacobsen, Herma Ward, Ida Westermeyer, Harry Lopp, Blanche Postier, Ludvig Hilde, David Rott, Daniel Hageu, Nellie M. Peck.

"ADDRESSES FOR YOUNG PEOPLE"

By Pres. Chas. C. Lewis, of Union College

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These addresses have been given at various times on various occasions, during an experience of twenty-eight years in connection with the educational work of Seventh-day Adventists. Send for free sample pages and descriptive circulars.

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