

...The...

Educational Messenger

An Exponent of the Theory and Practice of Christian Education

Vol. 2

COLLEGE VIEW, NEB., FEBRUARY 1, 1906

No. 3

*In golden youth when seems the earth
A summer land of singing mirth
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies
A garden which we all must see--
The Garden of Gethsemane.*

*All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel ALONE in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine but Thine," who only pray,
"Let this cup pass," and cannot see
The PURPOSE of Gethsemane.*

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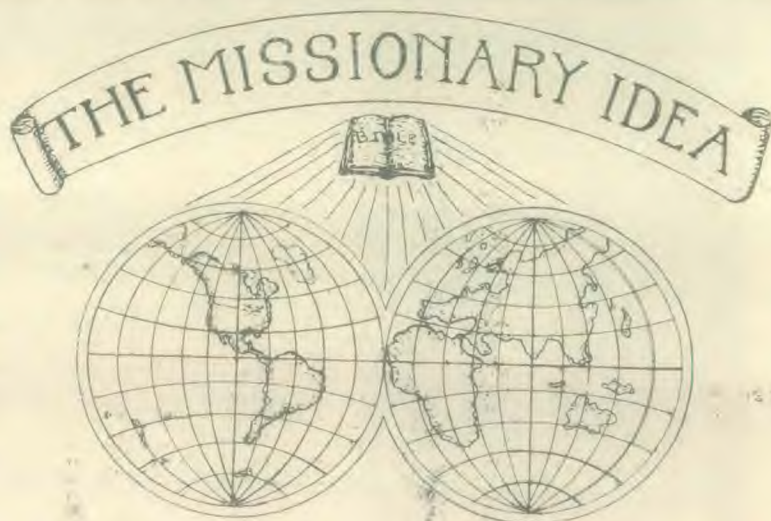
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General Articles

THE DEVELOPMENT OF AMERICAN MUSIC*

MRS. B. E. HUFFMAN

The beginning of the era of music in America is marked by the sailing of the *Mayflower* from England in the year 1620. The Puritan Exodus to America was exclusively English, having nothing in it Irish or Scotch, and very little Welsh. The character of these pioneer settlers is indicated by the character of the enterprise they undertook. In the 17th century, it meant much to forsake homeland and cross the untried ocean to establish homes in the American wilderness. Only the bravest hearts, and most steadfast characters, that were led by the highest impulses attempted to surmount such difficulties. One writer says—"God sifted a whole nation, that He might send choice grain into the wilderness." The cause of their migration was not to establish such liberal ideas of freedom as guaranteed by the Constitution of the United States, but to establish a new civilization with religion as the law of the community, or in other words, a theocracy patterned after that of the Hebrews. This will perhaps account for some intolerant acts which found expression in their

laws. The Catholics more than any other people in England used musical instruments in their worship. While there, the Puritans warred constantly with the Catholics over ideas concerning government and religion. They opposed all Romish forms, and whenever the control of Church and State fell into their hands; they denounced everything popish, destroyed organs, music, disorganized choirs, and drove out musicians at bayonet's point. The Puritan settlers of America came from the rural districts of England where these terrible deeds were committed, and the only music they brought to America was psalmody—the chanting of sacred Psalms. Their music was influenced by religion rather than art. All secular music was discarded, for it was considered a device of the evil one to ensnare the souls of men; the sound of instruments was thought to be wicked. Only through the efforts of the ministers would they accept psalmody. For twenty years this condition existed, and concerning this period Geo. Hood wrote:—"All things must have their beginning, and this, though small, is important. We know that our music was mean, but as we hope not to have a low seat among the nations, and as we hope in the future to have a history of art worth preserving, we would not lose the past, but carefully gather it up and set it with the future that the contrast may appear the more bright and beautiful."

The ministers soon realized the weak-

*Essay read at a music recital.

ness of their system of harmony and appointed a committee to make new versions of the Psalms. The result was the Bay Psalm book, in 1640, the second book ever published in America. Slowly it came into use, but finally it was considered holy, to use another in its place was thought to be a sacrilege. It had three revisions, 30 editions, and was used for fifty years. The last edition was in 1744. There is a tendency among S. D. A's., to lay aside Hymns and Tunes. But I believe we, like the Puritans, should hold onto the old song book. The first music printed was in Boston 1690, the first extant specimen in 1698. It was without bars, and under the notes were initials of syllables to denote the tone of the note, and also other instructions. They had no degree of pitch and no instruments to guide time or pitch. The first instruction book was written by Rev. Tufts. In 1721, Rev. Thos. Wabker wrote a book explaining the grounds of music. This was the first music printed with bars in America.

REFORMS IN SINGING

When the Bay Psalm Book was adopted, the "reading the line" system came into use, for the book was not widely circulated, and that all who had not books might follow the text in singing, the deacon would read a line which they sang, and read another, etc., to the close of the Psalm. Shortly prior to 1720, the majority of the ministers desired a reform in the method of psalm-singing. The congregations resisted the plan saying: 1, That it is a new way, an unknown tongue; 2, That it is not so melodious as the old way; 3, That there are too many tunes. We shall never have done learning; 4, That it is Quakerish and Popish and introductive of instrumental music; 5, That it is a needless way since the good fathers that were strangers to it are got to heaven without it. But the ministers were earnest advocates of reform and in 1720 singing schools were started. They practiced

part singing, and discovered the science of harmony. These singing schools gave an impulse to musical cultivation in that they cultivated a musical taste and created a desire for greater improvement.

In Aug. of 1779, some churches voted that the singers sit in the front seats of the galleries to lead the singing which should be without "reading the line." Though the singers became skillful in their singing classes, they could not render the hymns effectively in church when there was a pause in music to read a line. On the following Sunday, the deacon was unwilling to forsake the custom of his fathers, and arose to read the lines. But the singers would not pause at the close of the first line. But the deacon not to be defeated read still louder. Then the choir sang more strongly, and the deacon discouraged, grabbed his hat and left in tears. He was censured by the church for such conduct, and for awhile deprived of communion there because he absented himself from a religious service. So note the manner in which the lining of psalms was abolished in 1779. The choir system however was not adopted universally until years later—1790.

INSTRUMENTS

John Cotton sowed the first seed from which germinated the first American musical effort when he wrote:—"Nor do we forbid the use of any musical instrument therewithal; so that the attention to the instrument does not divert the heart from attention to the matter of song." The first American organ was built in Boston by Edward Bromfield in 1745—125 years after the landing of the *Mayflower*. The first band was organized in 1773, by Josiah Flagg in Boston, and was composed of 50 members.

(Continued)

"A man without a motive is like a train without a locomotive"

HEALTH AND RELIGION

[The following article from the pen of Dr. Franklin Richards, of the Leicester Sanitarium, England, was recently published in *The Present Truth*. It will be read with interest by all, but especially by those who knew Dr. Richards when he was a student at Union College.—EDITOR.]

At this season of good wishes, none is better than that of the Apostle John: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

To this end he gives some practical instruction about walking in the light and living in harmony with God's laws, the transgression of which is sin. And when this plain instruction is put in practice, the sure result is the health and prosperity for which John prays, for disease is naught but the product of lawless walking in the dark.

True religion renovates, recreates and restores. The Founder of Christianity is Himself none other than the "Great Physician" who "went about teaching . . . and preaching . . . and healing all manner of sickness among the people." Bible religion gives the knowledge, as well as the hope and cheer, essential to the health of body and peace of mind. It embraces every right principle concerned in the restoration of the birthright of physical, mental and spiritual soundness which man has sold for a mess of pottage.

A WONDERFUL MACHINE

The Lord has prepared for each of us a body, which He expects us to study and learn to control and care for in such a way that it shall be beautiful and useful. Its various parts are more perfectly made and fitted together than those of the most wonderful machine ever made by man, and yet some do not care enough about the exquisite mechanism of the body to understand its structure and guard it from injury and abuse. Neglect to study or failure to obey the laws which God has ordained to govern our

bodies does not excuse such carelessness.

David prays, "Make me to understand the way of Thy precepts. Open Thou mine eyes that I may behold wonderful things out of Thy law." Clear mental vision which is quick to discern truth and duty directly depends upon clear mental machinery. The brain, the organ of thought, is continually bathed, repaired and rebuilt by the blood, which in turn is formed by the food. So with the muscles, and various other parts of the complex living machinery of the body. Thus the amount of physical and mental strength available for use in the Master's service is determined by the quantity and quality of the food, and the manner in which it is eaten.

The Lord recognized the relation between diet and the spiritual life when He said, "Take heed to yourselves, lest at any time your hearts [minds] be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

RIGHT EATING

Surfeiting is simply overeating. The most common form of drunkenness in this land of intemperance is food-drunkenness. After a rich and indigestible dinner, the mind is in no condition to receive vital truths. The mind may be overcharged with good food just as a gun may be overcharged with good powder, and in either case the result is decreased accuracy and efficiency of the instrument. If this clogging and besmirching of brain and body follow the taking of a slight excess of clean food, what can we say of the mental and spiritual condition of those who habitually feed upon the scavengers of land and sea, and the flesh of decaying carcasses? Or of those whose higher faculties are benumbed by the paralyzing action of narcotic drugs like tobacco and opium, by alcoholic intoxicants, or habitually fired by such subtle excitants of the nervous system as theine and caffeine, the stimulating constitu-

ents of tea and coffee? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. For ye are the temple of the living God. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

We cannot eat and drink to the glory of God unless we partake of the things adapted to our needs which the all-wise Creator provides in such variety and profusion. "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And thou shalt eat of the herb of the field." This original bill of fare gives wide enough range to the normal appetite, and the Christian should free himself from the lust for unclean and stimulating foods.

Appetite bondage is worse than Egyptian bondage, and harder to break; but unless the power of appetite is broken, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" "No man can serve two masters." Does desire dictate, or does enlightened conscience control? The Lord promises the special blessing of health to those who do according to His will. "Ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee."

GOOD COOKING

Both health and religion reside in the pots and kettles of the skillful, intelligent, faithful cook. She should be held in high respect, for she is the architect of the fortunes of the family. When mothers and daughters learn to prepare a variety of simple, palatable, wholesome dishes, and serve them attractively, more prayers for drunken fathers and wayward sons will be effective. It takes study and patient practice to learn the art of hygienic cookery, but the

time cannot be more profitably spent.

Not only must the food be right in quality and quantity, it must also be eaten at proper times, and the manner in which it is taken is important. The complete digestion of an ordinary meal requires an average of four hours. Allowing the stomach an hour's rest from its labors, meals should be at least five hours apart, and not a morsel of food should pass the lips between meals. Food to be perfectly digested must be thoroughly masticated. Fluids interfere with the action of the digestive juices when taken freely at meals. Water is the best beverage. Taken cold some hours after meals, it cleanses and refreshes the stomach and prepares it to receive the food which comes later. Water-drinking, exercise, and deep breathing of pure air, is the correct prescription for cleansing the tissues, polishing the mental machinery, and sharpening the wits.

"A merry heart is a good medicine:
But a broken spirit drieth up the bones."

EXERCISE

In one of Paul's letters we find the very just requirement "that if any man would not work neither should he eat." This rule is conducive to the best of health. Nor is the law an arbitrary one, for the body is so constructed that it is not safe for one who does not work to eat; and for a sedentary person to eat rich foods, or to over-eat is simply suicidal. "Thou wilt put a knife to thy throat, if thou be a man given to appetite." Prov. 23: 2, margin. Teachers, preachers and others whose occupation keeps them more or less closely confined indoors, do not become as intelligent as they should concerning the imperative demand for muscular exercise outdoors. Because of bodily inactivity the system becomes clogged; some grow corpulent, the working portions of the heart, liver, kidneys and other vital organs being partly replaced by useless fat; others become wasted and feeble,

the excretory machinery is worn out and the strength exhausted in the fruitless endeavor to remove from the blood the ashes and cinders of partly oxidized food. Because of the surcharged condition of the blood which results from the taking of too much food and too little exercise, the mind becomes clouded and confused, or irritated and excited. For the first condition the fillip of a cup of tea is commonly employed; for the second the hypnotic influence of that narcotic drug, tobacco. Were the habits more in harmony with the laws of health, thought and language would flow freely without the use of these powerful disturbers of the nervous system. Their action is always followed by an equal and opposite reaction, unless this is forestalled by repeated doses of the drug, in which case the evil day of a nervous breakdown is simply postponed.

Not only is cleanliness next to godliness, but it is an important part of godliness. It is impossible to conceive of anything more ungodlike than uncleanness in any form. New Testament teaching, as well as the Mosaic code of hygiene and sanitation, requires a high standard of personal, domestic and municipal cleanliness. It is the duty of of us all as reasonable human beings to become intelligent enough about the structure and functions of the body to know what through and through cleanliness is, and what it means to be sanctified and made holy.

Not only does the Lord call upon His children to come out from amongst those who defile themselves by indulgence in unclean practices and habits, but the very condition upon which He receives us and becomes our Father is that of willingness to "cleanse ourselves from all filthiness of the flesh and spirit." II Cor. 6: 17, 18; 7: 1. What better way of showing our sincere desire to be clean and pure and holy than that suggested by the apostle to the Gentiles

who invites us to "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water"?

But unless it is thoroughly understood that—

"The outside skin is a wonderful
plan
For discharging the dregs of the
flesh of man,"

besides regulating the temperature of the body, and serving other uses so important that complete inaction of the skin results in death in a few hours, it may not now be considered by some a Christian duty and privilege to cleanse the entire body several times a week, and to invigorate and strengthen this living garment by daily dashes of cool water, vigorous rubbing and exercise. And yet failure to recognize and perform this simple duty which brings its own special blessing, is one of the commonest causes of feebleness, irritability, depression, and a multitude of other morbid moods which make bad Christians.

True and good are the words of Lord Palmerton, Premier of England, who, when petitioned by the clergy to appoint a day of fasting and prayer to avert the cholera, replied, "Cleanse and disinfect your streets and houses, promote cleanliness and health among the poor, and see that they are plentifully supplied with good food and raiment, and employ right sanitary measures generally, and you will have no occasion to fast or pray. Nor will the Lord hear your prayers while these, his preventives, remain unheeded."

While the mere form of godliness contents itself with veneering dirt, disease and deformity, godliness itself calls for full measures of common cleanliness and common sense which promote happiness, increase usefulness and lengthen life.

"Quench not the Spirit."

AMONG OUR AFRICAN MISSIONS

W. S. HYATT

I had a pleasant trip from America to Cape Town, arriving September 5. After spending a few weeks at the Cape, I started October 9, to visit the Missions in Kaffirland and Matebeland. Eld. Armitage, who had been taking treatment at the Sanitarium for several months but is now greatly improved was with me on his way home. The weather at Cape Town had been very fine for the season of the year. Usually our winters at the Cape are wet and cold, and the summers are hot and dry. But the fine weather had changed and now it was wet and disagreeable. The tops of the Hex River mountains were covered with snow, and, though we were clad in overcoats and wrapped in our blankets, we shivered with the cold.

One year ago Kaffirland and vicinity was suffering from a severe drought but this time the rain came down in torrents and the rivers overflowed their banks and were the highest they had been in many years. This caused us to be delayed thirty-six hours. Thus it seems that one extreme follows another.

The Kaffir (properly the Amaxosa mission) has not advanced as rapidly as we had hoped. Chief Kama had promised us land for the mission farm, but for some reason he had not fulfilled his promise. Then, too, we had to depend on our Sabbath-schools for funds and these came in rather slowly. Up to the present time we have not been able to get a mission site, but expect to make an earnest search for one early in 1906.

After a few days' counsel with Elder Shone we started for Matebeleland. At Gwelo we were met by the mission donkey team (Somabula Express Limited to not less than one mile per hour), and arrived at the Somabula Mission the next morning. We had traveled twelve days and were glad to find rest.

This Mission Station was started four

years ago last October. There were several large villages of natives who were living near, and in a short time these began to move away to other places as their garden grounds were worn out. This left the mission with very few natives living near. Elder Armitage felt that he must be nearer to the people and accordingly he moved the station, as it was located on a native reservation. It is not a small task to go to a new place and build a house, school-house, buildings for the boys and girls who live at the Mission. But the task was completed and at no expense to the Mission Board.

This Mission has enjoyed much of the blessing of the Lord. When it was established the natives living near had been taught nothing, but now nearly one hundred can read their Bibles, and as many more profess to have accepted Jesus as their Savior. Being near to the gold mines, young men who have come long distances to find work, often come to the mission. A class of eleven young people, who had given good evidence that they were Christians, had been accepted as candidates for baptism.

The day was set and the people invited to attend the service. The Sabbath morning came and fully two hundred natives were present, and many more would doubtless have been there had they not been detained on account of a funeral in the immediate vicinity. We had a very interesting Sabbath-school and the offerings amounted to \$5.65. Some who had no money came the next day bringing baskets of grain for their offering. We are thankful for these tokens showing a desire to serve the Lord.

After Sabbath-school we went to the river and there held our service under the trees. In the first, the people were exhorted to accept Jesus, the good Shepherd, and enter into His kraal (fold.) In the second, Christ the Great Physician was held up before them and they were urged to let Him heal them from

the terrible disease of sin. A poor sick and dying woman had sent to us to come and help her, but we could do nothing for her. This case with which they were well acquainted was held up before them to illustrate how helpless man is. Then each of the young people bore testimony to what God had done for them, and exhorted the people to accept Jesus as their Saviour. This wild country rang as they sung, "Say fathers, will you meet us?" It was a beautiful sight to see these young natives buried with their Lord in baptism.

In the afternoon we celebrated the Lord's supper which was a precious occasion to all who were present. The day following we organized a little church of nineteen members, and chose officers to care for the little flock. Already active home missionary work had been started by the students of the school. Several of the boys had been out selling the Zulu "Christ Our Saviour," and some of them had done very well.

Among those who were baptized were four young men from Nyassaland, and two of them had been in the police service and traveled all over the country, and as far north as Lake Tanganyika. I asked one of them how many languages he could speak, and he replied "twenty, we speak all of them." These young men are anxious to return to their country and teach the people the truth of God's word, but they realize their need of a white man to assist them and give influence to their work.

Here is an opportunity to enter the heart of that country and have good native teachers, who speak good English and the native languages, to go with him as assistants. We hope and pray that God will lay the burden of Nyassaland and the regions north upon the hearts of His people, and that men and means may be forth-coming for this great field. Another young man is

from Borotsetland, and he hopes to be a light to his people in that dark country.

Mrs. Hyatt, who has been teaching at Somabula for some time, closed her labors and together we went to the Solusi mission which is near Bulawayo. The work at this place has been greatly prospered. At present we have over fifty boys and girls at this mission, and many more are asking to enter; but we cannot receive them as our funds will not admit of our doing so. It costs us \$25.00 a year to support a young man in the school.

Some of the young men have been in the school for several years; and during the last three years we have been teaching them English. They are getting something of a knowledge of this language and speak it a little, but they do not make the progress we had hoped. The reason is that they are where they hear their own language spoken constantly. Our purpose in teaching the English is that they may have access to our good books and be better prepared to give the message to their people. We are greatly in need of a training school for our native teachers. We hope that some of our teachers in America will feel a burden for this work and unite with us training these natives to give the "everlasting gospel" to their people.

At the present time we have not a translator for the Matabele language, but we have men who could be trained for this work in a little while. Our Mission schools are doing quite well in their work, but like church schools, they find it very hard to carry on training work also.

For sometime this Mission has been preparing to build a church house. Last year they made and burned the bricks; and, during the past winter, the missionaries, aided by the young men, put up a building 26X44 feet. The plastering has been done by the boys and is a credit to the Mission. The school girls and the native women put

down the native floor. Then they beat it down till it is very hard, and they took much pains and did excellent work.

Sabbath November 11, was the day set for dedication. Over two hundred natives attended the Sabbath school, and were taught a lesson from Matt. 22nd chapter, by fourteen teachers. At the service the house was filled to overflowing. Elder Sturdevant presented the love of God and urged them to believe and obey the gospel. I told them that God would accept the work of our hands in building this temple, but He wanted us to dedicate our bodies to Him as temples for the Holy Spirit. The Lord witnessed to the word spoken and many were convinced and convicted. They believers renewed their consecration to God, and a large number signified their desire to give themselves to the Lord. Tears flowed freely, and a deep impression was made upon their minds. I think I can safely say that it was the best meeting that I have ever attended among the natives.

We then spent four days with Bro. and Sister Sparrow at Mknpevula. They are doing self-supporting work at this Mission, and we believe that the Lord accepts their efforts to accomplish His will. They have a school which is taught by two of our young men from Solusi mission. There are a large number of natives living near that vicinity, and they have a good field for labor.

We left Rhodesia on the 29th of Nov. and up to that time they had not enough rain to start the grass to growing. Usually the rain begins to fall the last of Sept. or the first of Oct., but this year every thing is dry and brown. They have not been able to plow a furrow or plant a hill of grain. Unless the rain begins to fall very soon they will not be able to grow any food this season, and the stock will suffer greatly. Our only hope is in the One who feeds the sparrows, and we are sure that He

will provide for all our needs according to His riches in glory.

We crave an interest in your prayers that the blessing of the Lord may be with all His missionaries in this dark land, and that we may have wisdom, for the work He has given us to do.

LITERATURE FOR THE CHINESE

We have received from Dr. H. W. Miller, of Shahg Tsai Hsien, Honan, China, some very interesting literature published on the mission press. There is a tract on the Immortality of the Soul, and a Sabbath calendar; beside a monthly paper, *The Gospel Herald*. Dr. Miller makes a very interesting suggestion as to how this paper might be used in this country. Many of the Chinese throughout the cities of America are glad to receive any bit of news from home, and would gladly welcome the visits of a monthly paper of this kind, which gives Chinese news and especially the significance of the present movements, together with a discussion of the signs of the times and general Bible themes. Why can not a large number of our subscribers who are acquainted with Chinese take copies of this paper and deliver to them monthly? The prices are as follows: single copies, 25 cents; two copies, 40 cents; three copies, 50 cents; five copies, 80 cents; ten copies, \$1.50. Address Dr. Miller as above, or send to the writer. Can we not do something for the heathen who have come to our own land? M. E. K.

See the advertisement of the new missionary book "The Missionary Idea," on the third page of the cover. It will interest you.

"Eloquence resides in the thought and no words therefore, can make that eloquent which will not be so in the plainest that could possible express the same"—*John Foster*.

Church School Column

HELPFUL HINTS

We are glad to publish in this issue of the MESSENGER two questions which have been received for the church school column. Will not some one answer them and tell us a bit of their experience in connection with their work?

1. How may a teacher best command the respect of unruly pupils?

2. How may she best keep up the interest of her pupils in Bible study?

B. E. H.

CHURCH SCHOOL WORK IN THE UNION CONFERENCE MEETING

Sunday, January 21, the church school work received considerable attention in the fifth and sixth meetings of the Central Union Conference. Papers were presented on the following subjects: "Influences Which if Allowed to Work will Kill the Church School Movement in a short time," by Prof. Floyd Bralliar; "What Should be Done to Raise the Standard of our Church Schools," by B. E. Huffman, "The Need of a Strong Corps of Teachers," by Mary Zener.

An enthusiastic discussion followed which continued for an hour and a half and was then closed only for a lack of time. Many interesting experiences were related showing what had been accomplished by the church schools. This work is onward and we soon shall see more schools and greater results than have yet been manifest. Our greatest need is intelligent co-operation in this work. The committee will doubtless have some recommendations on this subject to bring before the Conference. We are glad to see so much interest manifested so early in the meeting.

B. E. H.

Home Improvement Courses

GENERAL CULTURE COURSE

John G. Paton, Missionary to the New Hebrides

LESSON VII

The Floating of The Dayspring

1. By what means did Mr. Paton go to Australia? Note his experiences on the way.

2. What difficulties were experienced in getting started in his work at Sydney?

3. Explain how the work was finally begun, and how the Lord blessed the efforts.

4. What unique plan, which was of special interest to the children was used in raising money for the missionary ship?

5. Explain the success of the work in New South Wales, Victoria, Tasmania and South Australia.

6. This work being completed and the building of the ship arranged for, what important decision was made?

7. In the incidents of personal experience of work in Australia what do you learn, (a) concerning the nature of the country and its people in those days, and (b) the characteristics of the missionary, Mr. Paton.

8. What are the dates of Mr. Paton's beginning work in New Hebrides and of his work in Australia?

OLD TESTAMENT HISTORY

Fall of Samaria to the fall of Jerusalem.

NOTE.—This course of reading may be a great blessing in arranging in our minds the great outlines of the history as a foundation for future study. As a review of the last lesson, make a list of the kings of Judah and Israel with the length of each reign and a list of the prophets of these times.

Period of Judah alone. Fall of Samaria to fall of Jerusalem.

1. Reform in Judah and downfall of Samaria. II Kings 17:1-23; 18: 1-11; II Chron 29-31.

Samaria was besieged by Shalmaneser who probably died before the three years siege was over, as his successor, Sargon, claims the victory, giving, in the Assyrian inscriptions much detail of the capture.

Explain the animosity between the Samaritans and Jews in the time of Christ.

2. Hezekiah's reign after the fall of Samaria. II Kings 18:13-20:19; II Chron. 32:1-31; Isa. 10:5-11:16; 14:24-27; 20:36-39.

What practical lesson on entertainment may we learn from the experience of Hezekiah?

The invasion of Sennacherib is mentioned in the Assyrian inscriptions but, very naturally, the great disaster to the army is passed over in silence.

3. Reigns of Manasseh and Amon. II Kings 21; II Chron. 33.

4. Josiah's reign and reforms. II Kings 22:1-23:30; II Chron. 34:35; Jer. 1-10; Zeph. 1-3.

5. Decline under Jehoahaz and Jehoiakim. II Kings 23:30-24:6; II Chron. 36:1-8; Jer. 14-20; 22:13-19; 25; 26; 35; 36; 45.

6. Final decline under Jehoiachin and Zedekiah, II Kings 24:8-25:30; II Chron. 36:9-16; Jer. 13; 21:1-22:30; 24; 30-34; 37; 50; 51.

If time permits make a special study of Jeremiah and Isaiah.

Make a list of the kings of Judah and the prophets who prophesied during this time.

"The sin against the Holy Ghost is the sin of persistent refusal to repent."

Daniel Webster said "that the force of a sentence depends chiefly on its meaning, and that great writing is that in which much is said in few words, and those the simplest that will answer the purpose."

VALUABLE POULTRY

Mr. R. E. Hay, of Greeley, Colorado, in ordering a pair of Buff-Orpington cockerels encloses the following clipping from the local paper, which illustrates the value placed upon the Buff-Orpington by those who are acquainted with their worth.

"Fine blooded animals are worth a good deal of money to breeders, but when a man is willing to pay \$550 for four pullets and one cockerel, some may question their value. But the true breeder knows that it is not a question of money so much as results of having good blood in the breeding pens. Monte Cass, who is interested in the Kenmore ranch, recently received from his people in Lincolnshire, England, four pullets and one cockerel of the Buff-Orpington strain that cost him \$250. The express charges alone amounted to \$40, but if Mr. Cass wanted to sell them he could get his money in a short time, as some of his neighbors are only too willing to exchange their money for the fine blooded birds."

The Union College Poultry Yards have still some fine Buff-Orpington cockerels to spare for \$1.50 each. Several more, not so well marked, but probably just as good for crossing with the ordinary farm flock, can be had for \$1.00 each.

FROM WISCONSIN

We like the MESSENGER very much. It always seems like a letter from an old friend.

I am now holding meetings with Eld. Stebbeds, at Brodhead, Wis. The interest is real good and we hope to see some fruit from the effort. I think of Union College many times, and somehow with the thought comes a desire to be there in school again, for a while at least, but I must forbear and remain in the field as laborers are few and the harvest is white.

SAMUEL SHADEL.

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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Entered as second-class matter January 4, 1905, at the postoffice in College View, Neb., under Act of Congress of March 3, 1879.

News and Notes

H. B. Steele and wife have been compelled to return to California on account of his failing health.

"It's neither an antelope nor a jack-rabbit, but a ten-pound boy" writes J. M. Fletcher from his home in Chanute, Kans.

"The Missionary Idea" will be placed on sale in a very few days. This is the latest book published by the Union College Press, and is a very creditable production, both as regards workmanship and contents. It is unique in that it is the first missionary book of its kind published by the denomination, and it is so interestingly written, that it is with difficulty one can lay it down after starting to read it. The time to order it is right now. It is bound in cloth, over 225 pages, with a striking cover design, and will be sent postpaid for 75 cts. Order of the—

UNION COLLEGE PRESS.

Prof. Parmele has received several calls for stenographers and bookkeepers recently.

John Weir is now in College View, having recently left the Medical College at Battle Creek.

Emma Dineson, formerly a nurse at the Nebraska Sanitarium, is now connected with the Walla Walla Sanitarium.

The Commercial Department is keeping the books of the College View lumber yard. John Bland is doing most of the work.

Arthur Christensen and wife (formerly Ella Huffman) are now living at Des Moines, Iowa. They are the proud parents of a boy baby, Virgil. Mr. Christensen is engineer at the Iowa Sanitarium.

Prof. Parmele has recently purchased the College View mill, and Brn. Kirk and Walter Schmaltz are running it. The College Home had some of their "Grains of Gold" for breakfast a few days ago. They turn out good products in the line of flour, corn meal and feed.

This year's pedagogy class at Union College is enjoying a treat in the way of recitations. Professor Lewis is in charge of this study, but the class have been permitted to organize themselves into a deliberative body, governed by parliamentary rules and with regularly elected officers for the purpose of discussing according to parliamentary rules the subject of pedagogy, practicing public speaking, and learning to teach by teaching, in short learning to do by doing. Every morning one of their number delivers a short lecture upon some topic connected with the study, and another takes the place of teacher in conducting the recitation in the presence of Prof. Lewis, who meanwhile becomes a member of the class and is ever ready to offer suggestions prompted by his long experience as a teacher and to see that no important point is omitted.

The Third Year History class has prepared a Reformation program, consisting of orations and music, to be given in the College chapel, Saturday evening, February 4.

Mr. and Mrs. John Weir, (*nee* Maude Marshall) have returned from Battle Creek, bringing with them their little daughter, now one month old. Mr. Weir is taking the medical course in Lincoln.

Married, January, 17, 1906, at Broken Bow, Neb., Mr. J. Walter Rich to Miss Henrietta Westphal. Both parties are known to many of our readers, Mr. Rich having been a student in Union College, and Miss Westphal, a teacher in our College View church school. Mr. Rich is teaching at Broken Bow, Neb., this winter.

On the evening of January 20, Professor Berthelsen's students, to the number of thirty-five, gathered at his home for the purpose of spending a social hour and showing to a small extent, their appreciation of his labors for them. It is the first time they have perpetrated such a crime upon him, but in consideration of their good behavior, he has decided to forgive them one and all. Before leaving, Emil Johanson, on behalf of the company, presented the Professor with a handsome leather covered Bible.

At their regular Sabbath meeting, January 27, the College Young People's Society enjoyed a talk by Mrs. Flora D. Palmer, field secretary of the Presbyterian Foreign Mission Board. She has had a long and wide experience, having worked among the colored people in the South at the close of the Civil War; later as missionary to India; and has since traveled much in the capacity of the office which she holds. Her word pictures of home life in India, and among the Mormons, as well as among the poorer classes in the Southern States, were very vivid; and much appreciated by the large audience gathered in the College chapel to listen to her.

A. R. Christensen is at Eaton, Colorado. He is working for Uncle Sam on a rural delivery route.

The Eden brothers are making a short visit to their home at Talmage, Neb. They went to attend the wedding of their sister.

Professor Wallenkampf is working in the New England Conference. During the past summer he held tent meetings in Wooster, Mass.

A class in ladies' tailoring has been organized with a membership of twelve. They meet four evenings in the week with J. F. Nelson, our College tailor.

Enoch Jenkins, who has been long and favorably known to the students of Union College, suffered a serious accident January 19, while doing carpenter work in Lincoln. The scaffolding on which he stood gave away and he suffered a broken leg and severe injury to an ankle. It takes more than this misfortune to ruffle Enoch's good nature. Consequently visitors report him in his usual frame of mind, while his injuries are mending as rapidly as possible.

In the Scandinavian department this year, there is a good attendance of earnest young people seeking a preparation for future usefulness. The most encouraging feature is the large number of mature students in this department, who have already been here for two or three years, but are still in the fight for an education. These are here with the intention of becoming efficient workers. This prospect is indeed gratifying to the teachers. The department is maintaining a missionary society, which meets every Sabbath evening. They took one thousand copies of the recent special issue of the Danish-Norwegian and Swedish papers. This department also has a literary society meeting every Sunday evening, the members of which rendered an excellent program New Year's evening.

Olof Nerlund is doing missionary work in West Duluth, Minn.

Eugene Christenson, of Dodge Center, Minn., brother to Arthur Christenson, recently made Union College a visit. He expects to be in school next year.

"When shall we learn that the secret of beauty and force in speaking and in writing is not to say simply things finely but to say fine things as simple as possible?" — *William Mathews*.

We see by the *South Dakota Worker* of Jan. 9, that the enrolment at the Elk Point Industrial school has reached fifty. They are continuing to add conveniences and improvements. The last is a new organ for the boys' parlor. The money therefor is being raised by subscription.

The College was recently favored by a visit from Eld. John Christian, superintendent of the church schools in South Dakota. Eld. Christian spoke to the students at the time of the chapel exercises, to the Foreign Mission Band on the Sabbath, to the students in the home, and met in a special meeting the South Dakota students. His visit was much appreciated by all. Elder Christian was formerly a student of Union College and believes in a thorough and earnest preparation for the Lord's work.

Miss Lilah States is now teaching church school in San Jose, California, having gone to the coast to be with her father, who is not well. She writes: "I have been so anxious to some time return to dear old Union, but I am so far away I fear I never will get back; nevertheless my heart is in the work there and for the success of the school. I have very pleasant memories of Union College, and as I look back upon the two and one-half years I spent there, there is not one unpleasant thing to look back upon. I have been more than paid for going and I never shall regret it."

Martha and Effie Cornish are at Graysville, Tennessee; the former in the sanitarium and the latter is attending school.

Harry Johnson and Della Thompson were married not long ago at Battle Creek, Mich. Mr. Johnson, we understand, is working on the railroad.

Ellen M. Cornish is now in Loma Linda, California, taking the nurses' course, having gone to California from Chicago, where she was doing mission work.

THE WATCHMAN PRESS

We have received "a statement and appeal in regard to the past, present, and future of the Watchman Press, Trinidad, West Indies." We are glad to see the demand for the printed page so great in the field that enlarged facilities for printing are necessary. It is desired to install a small cylinder press. Send any donations to the Foreign Mission Board, Washington, D. C.

EDUCATIONAL JOTTINGS

Prof. E. A. Sutherland, President of the Nashville Agricultural and Normal School, in a private letter to the editor of the MESSENGER writes as follows concerning the work: "We are having quite an interesting time down here this winter. Our school is in session, and although we are crowded we are happy in the work. We have no room large enough to hold our family at meals, so we divide them, putting part in one room and part in another. Then these same rooms are our recitation rooms during class period." The MESSENGER is glad to learn of the prosperity of this school, and the courage of its founders, and hopes the friends of true education will soon provide adequate facilities for the accommodation of its increasing patronage.

From a private letter written by Elder

J. G. Walker, President of the North Dakota Conference, we glean the following information in regard to the Conference school at Harvey: "The number at our school this year is small (only twenty-five at present); but they are a good class, and the work is progressing nicely. We have the main school buildings and a cottage of ten rooms erected, the latter finished only on the first floor. The present worth of the school is about \$10,000.00, with a debt of only a few hundred dollars covered by pledges and a note of \$600.00 against the town of Harvey. Last year we had about three hundred and twenty-five acres of grain, which yielded a fair crop. This year may put in more than that; as we now have stock and machinery. Gardening scarcely pays here, as wages are very high when we need help the most. Last year we gardened quite extensively, but it scarcely paid, at least not so well as the farm."

QUOTATIONS ON INDUSTRIAL TRAINING

"Industrial training is one of the most important problems before the American people."

"No high degree of morals can be established or maintained without manual labor."

"In every school half the day should be devoted to studying from books, and half the day to manual training, out-of-door nature study, and work in school gardens."

"Five hours of manual labor a day will not only support the student, but will add to his mental vigor and conduce to his mental, physical, and spiritual development. This work should be a portion of the curriculum."

"To work intelligently is education;

to abstain from useful work while getting an education is a false education."

"If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly-fitting garments, and to perform efficiently the many duties that pertain to home-making."

"Multitudes of our boys would, through manual training in the schools, be kept from the street-corner and the groggery; the expenditure for gardens, workshops, and baths would be more than met by the saving on hospitals and reformatories."

TO EACH ONE HIS WORK

HERBERT ENGLISH

Not long ago, I visited the Dearborn Canning Factory, in which were eighty women and girls peeling tomatoes, there were two to carry them to the canners, two to put them in the cans, one little boy and one little girl, each about ten years old, put the covers on cans; one to solder the top of the cans and one man to take them from the table. Others steamed and stacked them up.

Each one had his work to do, each his own place to fill. Let us be as faithful as they were and each one of us fill our place as well as they filled theirs and we will soon "preach this gospel to every creature," Mark 16: 15.

The little ones of our church can have part in this work just as well as the older ones. Let them sell papers, hand out tracts and leaflets, it will be a schooling for them, and help them to have desire to work for the Lord when they are older. It will cause them to love the "Truth," and if they love it, they will surely help to take it to others.

WORK YOUNG PEOPLE CAN DO FOR THE SABBATH-SCHOOL

The injunction of the apostle Paul to Timothy, a young man, was: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." This admonition is just as applicable to young people to-day as it was when Timothy lived; and in order for them to become efficient workers for the Sabbath-school, or in any other branch of the Lord's cause, it will take earnest, persevering study. But the one who does this will be approved of the Lord, and assisted by Him in any line he may undertake. The young person who is consecrated will be able to do acceptable work in the Sabbath school.

Among the things that young people can do to make this work a success is to be always in attendance, promptly on time, with well prepared lessons, and a readiness to do whatever is asked of them by those in charge.

The example that they can set in these particulars may be an incentive to older persons to study harder and be more faithful along these same lines. What a grand thing it would be for the Sabbath-school if all would come with well-prepared lessons and a willingness to act their part.

Again, young people can add to the attendance of the Sabbath-school by interesting and bringing with them their associates, who it turn may interest others and thus there be a steady growth in the work of the school.

They can assist in the contribution, which will not only support the home work, but be the means of carrying the seeds of truth to those in foreign lands, thereby giving them a knowledge of Jesus, who came to this world and died upon the cross to save them from their sins. They can also act as teachers in the lower divisions, fill the position of secretary, and do many other things to help in this good work,

when once they are consecrated to the Lord.

Let us, as young people, from this time forth, take a greater interest in helping to make the Sabbath-school what it should be.—*Ada Harmon, in Pacific Union Recorder.*

PUBLISHER'S NOTES

Manuscript.—All manuscript should be addressed to C. C. Lewis, College View, Neb, and should reach the office by the eighth or twenty-third of each month.

Business Correspondence.—Letters relating to subscriptions, advertising or any other business, should be addressed to M. E. Ellis, College View, Neb. Money orders should be made payable to him.

Change of Address.—Always give both your old and your new address.

Discontinuances.—Notice of expiration will be given by a blue X on the wrapper. When you see this, please renew your subscription or request us to stop the paper.

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To Contributors.—We want the news from our church schools, intermediate schools, sanitariums, etc. Personal doings and experiences are always welcome. We want a correspondent in every school and institution. Send us striking quotations, gems of thought, etc. Write us short articles upon any phase of education, not theory so much as practical experience. Three hundred words will make a column. Keep within this limit if possible.

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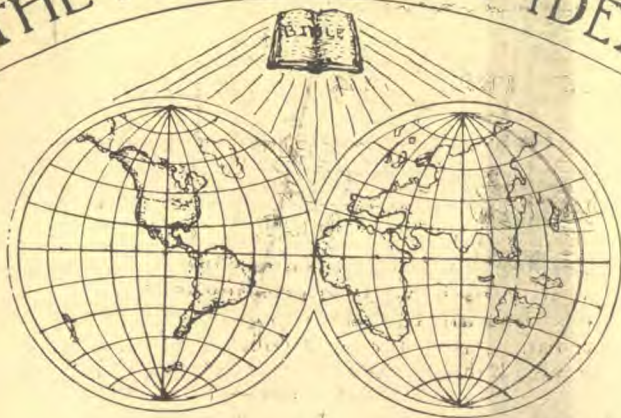
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