

...The...  
**Educational Messenger**

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

Vol. 2

COLLEGE VIEW, NEB., OCT. 1, 1905

No. 19

*The Best Will Come Back to You*

**T**HERE are loyal hearts, there are spirits  
brave,  
These are souls that are brave and true;  
Then give to the world the best you have  
And the best will come back to you.

Give love, and love to your heart will flow  
A strength in your utmost need;  
Have faith, and a score of hearts will show  
Their faith in your word and deed.

For life is the mirror of king and slave  
'Tis just what you are and do,  
Then give to the world the best you have  
And the best will come back to you.  
*Selected.*

# "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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# Educational Messenger

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## General Articles

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### HISTORICAL SKETCH OF EDUCATIONAL WORK OF SEVENTH-DAY ADVENTISTS

(Continued)

All of our intermediate schools and later academies were organized upon an industrial basis, and our older and higher schools have been forced into at least an outward conformity to the growing sentiment. Some of our church schools have made a beginning, but nearly everything in this direction is still before them.

What are some of the hindrances to this heaven-born reform?

1. Long-accustomed running in the groove of popular methods. We have been long there. Educated and brought up in it, everything runs smoothly, and we do not care to get out.

2. Efforts at reform; and mistakes of judgment in trying to reform, have been unmercifully criticised, "So many doubtful questions have been introduced, so many councils held, that every difficulty might be discerned, that the reformers have been handicapped, and some have ceased to urge reforms. They seem unable to stem the current of doubt and criticism."

3. The indifference of parents, and

the ignorance of teachers with regard to industrial instruction.

This last hindrance is the greatest, and connected with it is one of the most important lessons which I would draw from our past experience. Most of the students who came to Booker T. Washington's school during its first years brought either verbal or written messages from their parents that they wanted their children taught books, but did not want them taught work. They seemed to have the idea of getting an education in order that they might find some method of living without manual labor.

Human nature, of whatever color, is much the same. Students still go to school to fit themselves for some light, indoor work; and few of them are ambitious to become farmers, or gardeners, or fruit growers for God.

In Mr. Washington's school all this spirit has been changed. It has been fifteen years since parents have raised a single objection to the industrial work. In fact there is positive enthusiasm among parents and students over the industrial work. Every year they are compelled to refuse admission to hundreds who wish to prepare themselves to take up industrial pursuits. The main burden of letters from parents now is that their sons and daughters may be taught some industry or trade in connection with the academic branch.

The explanation of this change of sentiment is found in the fact that Mr. Washington and his assistants had been thoroughly educated in industrial matters at Hampton Institute, Va. And herein lies the secret of our failure in this respect as Seventh-day Adventist teachers. We have not been thus educated. As our schools have arisen there have been plenty of candidates trained in ordinary scholastic studies, but few trained in the best methods of teaching the industries. And we have been content to have it so. Let our action proclaim if this be not the truth. We have months and years for post graduate work in mathematics, science, literature, language and what not. We have hours for special work to perfect our knowledge of our favorite subject; but who has minutes to learn how to teach sewing, or cooking or gardening? Who attends summer schools to learn how to give scientific instruction in the principles and practice of agriculture? And yet we are told that "study in agricultural lines should be the A, B, and C of the education given in our schools," and that this is the very first work that should be entered upon? How long, then, shall we be content to let this reproach rest upon us as teachers—that we are indifferent to that which God has declared to be of first importance? Shall we not rather rise to the demands of the hour? Shall not every Seventh-day Adventist teacher fit himself to teach well at least one industrial subject? Col. Parker once declared that "the future of manual training is to introduce hand work as the principal factor of the first four years' work, to be continued in the four years of the grammar grades, and correlated with all other subjects. Indeed, the ideal is to introduce manual training in all courses of study, from the kindergarten to the university." Let a similar ideal be the ideal of every Seventh-day Adventist teacher. Let the effort of the present committees on text books and courses of

study to make the Bible, nature, and industrial lessons the basis of all other lessons, receive our hearty support. Let teachers if necessary, go to secular schools and secular books, to obtain a knowledge of industrial facts and principles; and let them come back to the special instruction the Lord has given us to learn how to adapt these facts and principles to the purposes of the Third Angel's Message. And let not one of us rest until Christian industrial training is extended to the work of every grade—from the church school to the training-school.

In the introduction of Bible study we have made better progress, as was indeed to be expected. We have given more attention to that subject. During the first few years of Battle Creek College there was no Bible study except that connected with the Biblical Lectures of Elder Uriah Smith, of sacred memory. If well remember when in 1877 or 1878 the subject of introducing general Bible study was first agitated, and meetings were held in the church to consider the importance of such study and the best means of carrying it forward. The immediate result of this discussion was the introduction of daily Bible study into each of the four large study rooms of the college, without attempt at grading, and with such matter and methods as seemed good to the teachers in charge of these several rooms. Brother Vessey came from England for this special work, and he was succeeded by Prof. E. B. Miller. The work thus begun has gone forward until every school among Seventh-day Adventists has regular Bible study in nearly every year's work, with graded lessons adapted to the age of the pupils and the needs of the hour. Doubtless there is room for much improvement; but, to bring the past and present in contrast together, would it not be a strange thing to-day if we were now considering the matter of introducing general Bible study into our schools and plan-

ning to provide ways and means of carrying it forward? Let us recognize progress where progress is manifest, thanking God for it and taking courage for the advancement of other reforms in the future.

From our experience and from the instruction of the Lord we have learned valuable lessons concerning the location of our schools. Our older schools were all located unfavorably. They were either established in villages or cities, or they took immediate steps to provide villages by buying large tracts of land and selling it out in small parcels. Thus they created the very conditions which afterward they had reason to wish did not exist. It is interesting in this connection to note that the dangers of locating a school in the midst of a village or large church were pointed out before our first college was erected. In Testimony 22, published in 1873, occurs this remarkable language:—

"There are serious objections to having the school at Battle Creek. The church is large, and there are quite a number of youth connected with it. If the influence which one member has over another in so large a church were of an elevating character, leading to purity and consecration to God, then the youth coming to Battle Creek would have greater advantages than if the school were located elsewhere. But if the influences at Battle Creek shall be in the future what they have been for several years past, I would warn parents to keep their children from Battle Creek. There are but few in that large church who have an influence that will steadily draw souls to Christ; while there are many who will, by their example, lead the youth away from God to the love of the world."—*Vol. II, p. 197.*

Experience in Battle Creek, as well as in other places where similar conditions exist, have abundantly justified this warning given. For the past ten years new schools have profited by the exper-

ience of their older sisters and have located in the country. The old schools will continue to make the best of an unfortunate situation, and schools yet to be erected may be safely counted upon to seek rural surroundings.

One more lesson from our past experience deserves our attention ere we close. When Battle Creek College began its work, it called to its chairs of instruction teachers who had been educated in worldly colleges. But the courses of study, the subjects studied, and the authors of the text-books in denominational colleges did not differ materially then, and do not differ materially now, from those used by secular or state colleges and universities. Accordingly when these teachers faced the task of organizing a Christian college, they could do little else but bring with them the courses they had pursued and the text-books they had studied. Hence we find them offering the time-honored classical and scientific courses, with little if any variation from other colleges. And nobody seemed to question their decision. In fact nobody knew anything better, or indeed anything else, to do. If young people were to receive a college education at all, this was the way, and the only way, for them to get it.

These teachers did indeed bring with them to the new college something else which they did not get with their college training; namely, a knowledge of the Third Angel's Message, Seventh-day Adventist training, and loving Christian hearts, and these principles were of priceless value. With the influences and exercises of the church, they constituted the chief differences between worldly colleges and the new Seventh-day Adventist school. But these differences were vital. Let me pause here to express my conviction that they transcend all other differences in importance. The presence of Jesus Christ in the soul transforms all education into Christian education, even as the lily

transforms slimy ooze into loveliness and sweet perfume. Any material which causes the mind to grow is seized upon by Christian character and made to do service for God and humanity. It is with the mind as with the body, and with mental food as with natural food. The true Christian may do noble work for Christ with a crooked body feebly nourished with poor food. But no one would think of arguing from this fact that it makes no difference what we eat. It simply illustrates the power of a righteous principle to overcome unfavorable conditions.

As yet little, if any, warning had been given against conforming to worldly colleges in the use of text-books. But in time there came a change. The servant of the Lord seemed on one occasion to be in a large company where the subject of education was agitating the minds of all present. Many were bringing up objections to changing the character of the education which has long been in vogue. After much earnest conversation and discussion, one who had long been our instructor stepped forward, and, taking in his hand books that had been earnestly advocated as essential to a higher education, said: "Do you find in these authors sentiments and principles that make it altogether safe to place them in the hands of students?"

... If you had never read one word in these books, you would to-day be far better able to comprehend that Book, which, above all other books, is worthy to be studied, and which gives the only correct ideas regarding higher education. The fact that it has been customary to include these authors among your lesson books, and that this custom is hoary with age, is no argument in its favor. Long use does not necessarily recommend these books as safe or essential. ... They have led students to forsake the study of the Scriptures for a line of study that is not essential. If students thus educated are ever fitted to work

for souls, they will have to unlearn much that they have learned. They will find the unlearning a difficult work; for objectionable ideas have taken root in their minds like weeds in a garden, and as a result some will never be able to distinguish between right and wrong. The good and the evil have been mingled in their education. The faces of men have been uplifted for them to behold, and the theories of men have been exalted; so that as they attempt to teach others, the little truth which they are able to repeat is interwoven with the opinions and sayings and doings of men. The words of men who give evidence that they have not a practical knowledge of Christ should find no place in our schools. They will be hindrances to proper education."

What books and authors are here referred to? They are not specifically named, but they were generally understood to be scientific authors who ignored God and taught evolution and infidelity; pagan authors, who were studied in advanced work of the classical languages; and so-called great authors of literature whose lives were immoral. If they do not mean these, it would be difficult to guess what they do mean. At any rate, the proclamation of this message produced what was regarded as a reformation in our schools. Science text-books were carefully searched, and an effort was made to retain or secure only those which contain no objectionable features. The hoary legacy of pagan times, handed down to us by papal hands was greatly modified. The Greek language was retained; but the basis of its study was made the Greek New Testament, instead of the pagan writers. A limited study of the Latin was retained, for medical and scientific purposes, for its relation to the mother tongue and the modern languages of southwestern Europe, and for a sort of model language study, which would assist missionaries by method and habit

in their study of the language of the peoples to whom they were sent. This study, confined to one or two years, involves but little acquaintance with pagan literature. For the classics the study of modern languages was substituted as being unobjectionable and more practical.

Was this a true reformation? or have we mistaken the application of the messages which the Lord has sent us? Has the reform been deep and thorough enough? or has it only begun? Are worldly models good enough for us? or has the Lord something better for his people? Are we studying these messages the Lord has sent us, and trying to discover their meaning and application? or is our time absorbed in the study of worldly standards? What does the following passage mean which was published only five years ago:—

"We need now to begin over again. Reforms must be entered into with heart, and soul, and will. Errors may be hoary with age; but age does not make error truth, nor truth error. Altogether too long have the old customs and habits been followed. The Lord would now have every idea that is false put away from teachers and students. We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard. That which the Lord has spoken concerning the instruction to be given in our schools is to be strictly regarded; for if there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting school buildings."—*Vol. VI, p. 142.*

I know not how others may feel; but after this review of the history of our educational work, I must declare for myself my profound conviction that we need to give careful study to what the

Lord has so graciously revealed to us concerning the great principles of Christian education and their application in our school work, lest we forget the purpose of God in giving us schools, and lest we fail to comprehend the fact that God is working a work in our own day as truly as ever in the past. Let us not go dreaming on, with our minds so full of worldly methods and ambitions that our senses are benumbed to the glorious things of the soon-coming kingdom of God. Did you ever think why it is that the message that the church schools are ordained of God to prepare the children to make the last effort for sinners after the work is hedged up before the older workers, was reserved until only a half dozen years ago? Is it not because such a message is now due? because we have reached the generation of children who are to do this work? Hence the movement to establish church schools, a movement entirely new and distinct in this denomination.

O fellow teachers, let us not lose heart in this struggle. Victory is ours if we press the battle but a little longer.

"Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world. When the advantage of working upon Christian principles is discerned, when self is hid in Christ, much greater progress will be made; for each worker will feel his own human weakness; he will supplicate for the wisdom and grace of God, and will receive the divine help that is pledged for every emergency."—*Vol. VI, p. 145.*

With divine help we shall do valiant,

ly. Let us lay hold upon it. It is ours for the asking. We have found the divine plan of education which was lost in the great apostasy. Let us put it into operation in hundreds more of church and intermediate schools. Perhaps we have enough training schools to finish the work. We have the end to be accomplished. We have the motive, the plan, the method; O for the inspiration. May the Spirit of the living God rest upon all our institutions of learning, filling them full of the glory of the Lord, shedding abroad the love of God in the hearts of His workers, and touching their lips with a live coal from off His altar, that the truth of God may go as on the wings of the wind to all nations, and the work of the Lord may be speedily brought to a glorious consummation.

#### IT MIGHT HAVE BEEN

It might have been! Sad words! There are two things that never return—the word spoken and the *lost opportunity*. We sometimes wonder at another's success, thinking it perhaps a result of luck or genius. In most every case it is the genius which is defined as *inspiration, aspiration, desperation, and perspiration*:  
 "The heights by great men reached and kept,

Were not attained by sudden flight;  
 But they while their companions slept,  
 Were toiling upward in the night."

Over and over again are seen young people of equal opportunities; one improving spare moments for self improvement, putting self through a vigorous course of discipline, the other wasting the moments in idleness or self indulgence, with no special thought of high development. These young people reap as they sow.

An opportunity that should be seized by hundreds of our young people is the General Culture Reading Course, the first lesson of which appears in this issue of the MESSENGER. To pursue this

course from beginning to end is to take a long step toward systematic habits of reading and to increase one's desire for self improvement. Besides this the books to be read are of the greatest interest and value to every young person connected with this message.

Notice what a few prominent men have said about good books:—

"Show me a family that reads good books, and I will show you a family that moves the world."—*Napoleon*.

"When I was a boy I was poor and my mother was very poor, but she was never too poor to buy her boy a good book; and to this more than anything else I owe my success in life."—*Clay*.

"A dollar in the head is worth five in the pocket, and you might say fifty on the back, because that in the pocket will get out, and that on the back will wear off, but that in the head grows brighter by constant use."—*Franklin*.

This advice has been given to our families who know the truth:—

"Form a home reading circle in which every member of the family shall lay aside the busy cares of the day and unite in study."—*Testimonies, Vol. VII, p. 64*.

Let everyone who reads these thoughts consider seriously whether it is not best to take up this work, and with a determination to pursue it to the end. The first book is the "Life of Elder Bates," price 35 cts. Can you not also call the attention of others to it?

Address, Central Union Conf., Y. P. S. S. D. A., College View, Nebr.

#### UNION COLLEGE AND THE MISSIONARY MOVEMENT

There can be no question that the missionary movement which was started at the late Educational Convention has already begun to affect favorably the attendance upon our schools and the character and purpose of those who present themselves for matriculation. Union



College, doubtless with our other colleges, is feeling the effects of this influence in a larger attendance than usual of earnest men and women who desire to fit themselves for service in the closing missionary effort of the world's history. Last year the enrolment the first day was 165. The present year it was 204. At the close of the ninth day, the time of writing, it was 303. In the boarding department we have about as many students as we had last year in midwinter, when the attendance was greatest. There are also over 100 pupils in the church school.

We see quite a change in the age, the attainments, and the character, of the students. There is a larger number of more mature students who have completed or have gone beyond the academic course. We notice, also, a larger number who express their determination to remain several years in school, or until they can complete a good strong course of study.

Perhaps the missionary spirit is seen more clearly in the plans laid by the faculty for carrying forward the missionary and other religious work, and in the response given by the students to these efforts.

In order that the religious work may not be crowded out by the recitations, the faculty has reserved forty-five minutes in the midst of the program each day for exercises bearing specifically upon the progress of this missionary movement. After brief devotional exercises and announcements, this time is devoted on Mondays to general exercises, on Tuesdays to prayer meetings, on Wednesdays to English, Scandinavian and German missionary meetings, on Thursdays to various Christian bands, and on Fridays to Sabbath school teachers' meetings for the English, German, and Scandinavian departments. These different lines of work have as yet only been organized, and therefore we cannot report definitely the results.

One interesting omen for good is seen in the result of the call for the organization of Christian bands. Some time was taken in presenting this subject before the school, and it was announced that bands would be organized for Bible workers, ministers, young people's workers, medical missionary workers, evangelistic canvassers, and for a missionary reading circle. Rooms were designated in which those who desired to join these different bands might meet, and the students were then dismissed to go to the band of their choice. When the results were ascertained, there were found to have been eighteen who entered the Bible workers' band, fourteen the ministers', thirty-two the young people's, thirty the medical missionary, thirty-two the canvassers', and ten the missionary reading circle. It is probable that other bands will be formed as the work develops.

The young people's band mentioned above is not to be confounded with the young people's society. This band is composed of young people who are making a special study of the young people's work, and are preparing themselves to carry forward this work as they go out into the field.

Other important plans have been put in operation which promise to give good results. The young people's society has been reorganized. Two sections are formed, one for ladies and one for gentlemen. The members are all Christians who declare themselves willing and anxious to do personal work. These sections hold separate meetings for prayer and counsel and lay plans for the general young people's meeting, which is held on Sabbath afternoon. Heretofore two such meetings have been held, one in the College and one in the church, but this year these two meetings have been united in a general meeting to be held in the church. In the past the church young people's meetings have been well attended during the summer,

but when the College opened in the fall they have been largely broken up because their members have gone to the College young people's meeting. Hereafter it will be the church young people's society running strongly throughout the entire year, and grandly reinforced at the opening of the College.

We were fortunate in having Elder and Mrs. Shaw with us on the second Sabbath of the school year. Brother and Sister Shaw had charge of the young men's dormitory for several years in the early history of the school. Some ten years ago they were called into the missionary field, and had not returned to Union College since their departure for their first missionary field in Africa. Professor Shaw spoke Friday evening to a hastily gathered congregation consisting mostly of students. On the Sabbath some twelve or fifteen hundred people must have been present in the tabernacle, who listened with deepest interest to a thrilling appeal from him in behalf of the people of India. At the same hour Mrs. Shaw addressed the church at Lincoln. In the afternoon the tabernacle at College View was again well filled as she spoke on the theme of the women of India. Following her remarks, Brother Shaw pointed out on the map the places where missionary efforts are in progress, and spoke personally of our workers and their work in that distant field. We believe that these indications at the opening of our school year point to a greater missionary interest among teachers and students, and we hope and pray that the Lord will make this the best year that Union College has ever enjoyed.

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"TO KNOW, TO GROW, TO GLOW,  
TO GO"

"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 peoples. In this line much might be accomplished in our schools. 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 Moffat and Livingstone and Carey, and the present daily unfolding history of missionary effort. Let them study all lands in the light of missionary effort, and become acquainted with the people and their needs."—*Education*, p. 269.

Even as the influence of the lives of Wellington and Nelson inspire the English boys to enter the army and navy, so the reading of missionary literature wields a powerful influence in leading men and women to become missionaries. This is especially true of the literature which presents the consecrated lives and achievements of the missionaries and the urgent need and inspiring opportunities of the field.

The need of the heathen world was impressed deeply on William Carey's mind and heart by reading "Cook's Voyages Round the World." David Livingstone formed the ambition to be a missionary when he read Guetzlaff's appeal to the churches of Britain and America on behalf of China. And Bishop Thoburn testifies that while reading a sermon in which reference was made to the example of Mills, Judson, and Newell he received the impression that his life was to be that of a missionary.

The Student Volunteer Movement claims that the greatest service rendered the Movement in promoting missionary education has been through its educational department, which was organized twelve years ago. At that time there were less than a score of classes carrying on a progressive study of missions in the student field of North America, while during the past year there were 1,049

mission classes with an enrolment of 12,629 students. The movement also claims that of the 2,953 volunteers who have sailed during the past twenty years, 1,000 have sailed during the past four years.

Mr. John R. Mott, President of the Student Volunteer Movement, said at the Nashville convention: "There are marked advantages in connection with *this mission study work*. It is developing an intelligent and strong missionary interest. It is doing much to make such interest permanent. It is an invaluable help in preparing missionary candidates for their life work. It is making the conditions favorable for the multiplying of the *number* of capable volunteers. It is developing right habits of praying and giving for missions. It is promoting reality in Christian experience."

#### WORD FROM ELDER HOOPES

The following extracts, taken from a personal letter received from Elder L. A. Hoopes, we think will be of interest to many of the readers of the MESSENGER:—

"I want to assure you that your letter was read with deepest interest. It seemed like reminiscences of old times. I could almost imagine myself there and a party in the program. But I am not. Ten thousand miles of water nearly two miles deep separate between us. But I think of the lecture of Mr. John in the matter of the man annihilating distance by the activity of the mind. 'As quick as thought' the mind leaps across the expanse of waters, deserts, mountains, and plains, and intuitively takes part in the daily program of old associates. I suppose it is due to the force of habit. Well, that is all right, providing that the habit is proper.

"Think of it! A radius drawn from Singapore to the tip of New Guinea, would encompass the Philippines, Formosa, greater part of China, all of Indo-

China, part of India and the East Indies. Nearly 900,000,000 of this world's peoples. 'Oh church of the Living God' awake! What time is there for slumber when such a mighty problem of heathenism is in our midst? What answer can we give in the judgment for not hurrying to this people with the light? Even if only a few embrace the truth, let it ever be a matter of record in the heavenly register that like Christ, we have done what we could, even though they crucify us.

"My soul has reveled in the continuous victories enjoyed at every turn since coming here. God has greatly blessed our work. Everybody works, mentally, spiritually and physically. Last year the class numbered 11. This year it will be 15 or more. Ministers, teachers, students and lay-members are the advertisers. Everyone who finishes a course has a place awaiting him. Some go before completing a course. Six have gone to missions this year. Three to China, one to Singapore, two to the Islands, one of these a Fijian. We have no sports or games thus far. There is no time to sandwich them between work, study, or regular meetings or exercises. At social meeting every Sabbath afternoon, frequently there are from 50 to 100 standing, awaiting their turn to speak. And the entire school is on hand to take their part, with possibly one or two exceptions. Personal work for others seems to be the secret of success in the Christian life."

M. A. W.

#### HOW A TEACHER CAN INFLUENCE A CHILD WHO READS NOVELS

VITA TINDALL

The teacher should so interest herself in the plans and pleasures of the child that he will feel that nothing is complete without her sanction and approval.

If she does this, it is a very easy mat-

ter to know of the books that he reads and to often give a kind word of advice and counsel in such a way that the child will hardly realize that he is being advised.

When a teacher makes such a friend of the child he is very likely to come to her with his books. If she is wise, she will be ready for the case. She will tell him the nature of the book, and the effect the reading of it will have upon his mind and character. She can show him that his body is not his own, but God's, and that he must care for it in the very best way possible, so as to keep it a fit place for God to dwell in. If his mind is thoroughly saturated with such thoughts as he will get from a novel, it will not be so.

Then again, she can ask him this question, "What would Jesus do, were He in your place? would He read such a book?" If he will truthfully answer this question, he cannot conscientiously read either that book or any other of the same nature.

After getting him to put away books of this class, the teacher should have something better to give him in their place or he will be in danger of being tempted to read them again.

She should have in readiness, interesting books of travel, histories, and lives of good and great men, for such emergencies as this.

After he has read a book, she can talk over the interesting points with him, creating within him a liking for good reading and a desire to make his life as nearly as possible like that of the child Jesus. If she accomplishes this purpose she may well feel that her work has not all been in vain.

"Keep your head cool, your feet warm, your heart clean, and your conscience clear, and there is no difficulty in life that you will not be able to overcome."  
—Selected.

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## Chats with Leaders

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### CHATS WITH SOCIETY LEADERS

What every church needs, what every company of Christian young people needs, is a *missionary leader*. "We have an army of youth to-day who can do much, if *rightly directed and encouraged*." One great need of the young people's work is that of suitable leaders in the churches. In many places there might be active companies of young people if there were only someone to take the lead in directing and encouraging them in different lines of service.

This column is now opened in the MESSENGER for the purpose of helping all our leaders so do better work, and for the benefit of those who are interested in this important branch of the work and may become leaders. Every progressive leader is looking for new ideas, new ways and means of keeping up the interest, and will no doubt be glad for this column, which is for the exchange of thought along this line.

We invite every local leader, and all young people's secretaries, and other workers, who have had profitable experiences in the development of this work, to write them out and pass them on to our family of Central Union Conference young people's leaders and workers. We are expecting much from this new effort for our young people's work. We hope that all will show their appreciation of it by subscribing for the MESSENGER, and by responding to the above invitation.

Let us pass the word "Forward! march!" along the line, and as one body of young people in this central West, move on to greater results in this work.

"Already many hearts are responding to the call of the Master Worker, and their numbers will increase." M. E. K.

"An empty mind is apt to rattle."

## AMUSEMENTS

Amusement is a subject to which young people give much attention nowadays, and it is a question that has perplexed many Christian young people. The following are some of the facts presented to the young in the testimonies for the church. These were used as a basis for a study in a young people's society recently, and might profitably be used in others. It might be well to assign these extracts from the testimonies to various ones to read.

## AMUSEMENTS AND RECREATIONS

Heaven condemns chess, checkers, card-playing. Testimonies, Vol. I, p. 514.

All such plays should be condemned by Christians and something perfectly harmless substituted. Vol. I, p. 514.

Picnics, donations, shows, gatherings for pleasure, will be discarded by true followers of Jesus. Vol. I, pp. 288, 404, 551.

Common chit-chat and gossip condemned. Vol. II, p. 180.

Novel reading most strongly spoken against. Vol. II, pp. 236, 410.

Shun the theatre and the circus. Vol. IV, p. 653.

Dressing for show, visiting places of amusement, and gossiping as passions, condemned. Vol. IV, p. 624.

Literary societies dangerous. Vol. V, p. 127.

"Parties of pleasure, as ordinarily conducted, are a hindrance to real growth, either of mind or character."—*Education*, p. 211.

To time for trifling amusements. Testimonies, Vol. VII, p. 204.

Hours spent in idle amusement should be spent in helping someone in need. Vol. VI, p. 276.

Amusements eat up our money. Vol. V, p. 10.

"He who is drawing his life from Christ, will have no desire for the frivolous, unsatisfying enjoyments of the world."—*Vol. V*, p. 88.

The discriminating mind will find enjoyment. "Christian Education," p. 35.  
"Are your recreations such as to impart moral and spiritual vigor? Will they lead to purity of thought and action?"—*Testimonies*, Vol. V, p. 218.

Object of social gatherings. Vol. II, p. 585.

Pleasure must not unfit for duty. Vol. II, p. 587.

There are modes of recreation highly beneficial. Vol. IV, p. 653.

Students need recreation—there should be temperance in amusements. Vol. VI, p. 652.

Gatherings for singing—possible to exert influence for good, but seldom do. Vol. IV, 73.

Avoid extremes. Vol. I, p. 665.

Holidays not to be unnoticed. Vol. I, p. 514.

"God does not own the pleasure seeker as His follower."—*Vol. I*, p. 269.

"A frivolous-minded person will never accomplish good."—*Vol. III*, p. 178.

Read also Vol. III, p. 44, last par.; IV, pp. 435, 436.

"I entreat the pupils in our schools to be sober-minded. The frivolity of the young is not pleasing to God. Their sports and games open the door to a flood of temptations."—*Special Testimony*.

"Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts, when they meet to exchange thoughts in regard to the Word of God, or to consider methods for advancing His work and doing good to their fellow men. When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened."—*Special Testimonies*.

"The true Christian will not desire to enter any place of amusement or engage

in any diversion upon which he cannot ask the blessing of God. He will not be found at the theater, the billiard hall or the bowling saloon. He will not unite with the gay waltzers, or indulge in any other bewitching pleasure that will banish Christ from the mind. . . . The blessing of God would not be invoked upon the hour spent at the theater or in the dance. No Christian would wish to meet death in such a place. No one would wish to be found there when Christ shall come."—*Review and Herald*, Feb. 28, 1882.

"The low common pleasure parties, gatherings for eating and drinking, singing, and playing on instruments of music, are inspired by a spirit that is from beneath. They are an oblation unto Satan."—*Special Testimonies*.

"When our weakness becomes strength in the strength of Christ, we shall not be craving for amusement. These holidays that are considered so indispensable will not be used simply for the gratification of self, but will be turned into occasions in which you can bless and enlighten souls."—*Signs*, June 6, 1892.

#### THE ELEMENT OF TIME

On being questioned, a little boy said that his father was a Christian, but did not work at it much. How often we fail, not because of our inability to do the work, but because we do not see the importance of putting into it our best efforts, and of taking time to plan and execute it well. This is often true with the young people's work. *There are great possibilities in this work*, but it takes *time, energy, tact, patience, and painstaking effort* on the part of leaders to make it a success. With these things and a reasonable amount of ability and originality, the great possibilities can be realized. Nothing runs itself unless it runs down hill. Society leaders should be pushers. With the interest and en-

thusiasm born of a genuine love for souls for whom Jesus shed His blood, most any leader can so plan and direct the work as to make it accomplish the Lord's purpose. But it will take time; time to pray definitely about the work; time to plan for the work and counsel with your officers and others; time to study and keep your bearings; time to talk with and secure the co-operation of the members of the society. The mere conducting of the meeting is the smallest part of a leader's work.

M. E. K.

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## Gen'l Culture Course

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### LIFE OF JOSEPH BATES

#### LESSON I

#### Chapters I—III

1. What effect did Joseph Bates' early surroundings have upon him in determining his vocation?
2. Describe his first sea voyage and the experience encountered.
3. Describe the ship wreck in the ice, the effect on the anchor, and the result of the voyage.
4. How many times did Mr. Bates try to escape, and how?
5. Give your opinion of his reading course.
6. What was England's method of discipline? Cite proof.

#### NUGGETS

"A man is known by the company he keeps away from."

"He that wants to do a great deal of good at once will never do any."

"In character, in manner, in style, and in all things, the supreme is simplicity."  
—*Longfellow*.

"The greatest men have been those who have cut their way to success through difficulties,"—*Robertson*.

## ENROLMENT OF STUDENTS

Previously reported, 256.

CALIFORNIA: Carl G. Young, Inez Hoi-land.

COLORADO: Alfred W. Peterson, Roy E. Hay.

IOWA: Emily Johnson, Hannah Klienmeyer, Millie Rogers, Matilda Erickson.

KANSAS: Raleigh Andrews, Etta Morse, Leola Fairchild, Adam F. Schmidt, Emma Schmidt, Isaac Schmidt, J. F. Simon.

MICHIGAN: Winnie P. Hunt, Sidney A. Smith.

MISSOURI: Merrill T. Smith, Ferdinand H. Kugel.

NEBRASKA: Maggie Peterson, Etta Peterson, Lulu Peterson, Lenore Ferguson, Allen Rich, Emil Nelson, Max Trummer, Hattie Valentiner, Ruth E. Jones, Christine House, Herman Neuman, Miles Ferguson, Ora Vorhees, Emma Conser, J. I. Beardsley, Nellie Orr, W. J. Eden, Emma Herzer, Jas. Johnson, Otto Schwedrat, Henry Anderson, Stella Coley, Peter Ness, Lloyd Biggs, Gerald Ferguson, Clarence Allen.

NORTH DAKOTA: Etta L. Oppy.

OKLAHOMA: Daniel Wall.

SOUTH DAKOTA: C. K. Reiswig, Ray Johnston, Ethel Johnston.

WYOMING: Claude Hankins.

Total, 307.

## GOOD WORDS FROM NORTH

## DAKOTA

The following letter, written by Mrs. G. I. Cummings, of Mooretown, N. D., to the editors of the EDUCATIONAL MESSENGER, shows that the MESSENGER has at least one appreciative reader:—

"I have read the columns of your paper with interest. I have a deep interest in the work of the Lord and our young people, and am thankful for the good influence and training that is re-

ceived by those who attend Union College. At present we live on a large farm at this place, but do not know how long we will remain here. Everyone is busy gathering in the crops of grain, and it is my prayer that we may be instrumental in bringing precious sheaves into the garner of the Lord as well. We have now three sons whom we earnestly desire to bring up in the service of the Lord."

## "SAVE THE BOYS"

This journal will be of more than ordinary value during the next year. "Beautiful Stories," "Boys of the Bible," and "Girls of the Bible," will be continued. Four special numbers will be issued, if the Lord wills. Besides the above, "A Pioneer" will give some of his experiences in the great reform work of the treatment of disease without drugs. His home treatment for rheumatism and tubercular consumption will be of incalculable value to the afflicted.

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The following, taken from a California paper, will be of interest to many old students of the College. Mr. Johnson finished the Scientific Course in 1902: "Elmer H. Johnson and Miss Edna Darr were united in marriage on Wednesday evening at 8 P. M. at the home of the bride's sister 2026 Pablo Ave., Oakland, Cal. Elder A. O. Tait preformed the wedding ceremony. The occasion was informal, only the immediate friends of the bride and groom being present."

## 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

Neva Buckridge, who was in school last year, will teach in western Kansas this winter.

Hattie Daley recently spent a few days visiting friends in College View and Union College.

W. R. Smith, of Hamilton, Mo., father of Arthur and Merrill Smith, recently visited in College View.

Naomi Small, who spent two years in Union College expects to begin the nurse's course at the Nebraska Sanitarium this fall.

Inez Hoiland of Oakland, Cal., has arrived and taken up the work in Union College. She was formerly a student of Healdsburg College.

At the Educational Convention held this summer, it was voted to ask Jay Nethery and wife, formerly Ella Hedgecock, to take up work in Egypt. They expect to leave for this field sometime in November.

Miss Nellie Jenkins was called to Elm Creek, Nebr., on a case of nursing

Zellah Means, of the class of '01, is teaching her home school at Sidney, Ia.

Lawrence Anderson, who finished the Literary Course in 1904, is now attending the State University in Lincoln.

Elsie Allee, who spent two years in Union College, is teaching a public school near Crawford, Neb., this fall.

The total membership of all the young people's societies of the United States is about 4,500,000, exclusive of boys and girls.

It has been found necessary to divide the General History class into three, on account of the large number desiring to take it.

Mrs. Norwood, formerly Katie LaVariere, and a student of Union College in 1900, is visiting friends and relatives at the Nebraska Sanitarium.

Bernhard Peterson and Martin Johnson will go to Copenhagen, Denmark, to pursue a course of study in their native land, and will later return to America to engage in the Scandinavian work. Both have spent several years in Union College.

There has been a desire on the part of a few students to take special work in history beyond the course outlined. Professor Kern has organized such a class. The central theme is to be church history, with research work on special periods.

Prof. and Mrs. J. L. Shaw spent four days in College View, and gave several interesting talks to the students. Prof. Shaw spoke twice at the chapel exercise period, giving a description of the customs and habits of the people in India, also some experiences of the missionaries who labor in that country. There are as many Hindi speaking people in India as the whole population of the United States, and we have but one worker studying that language.



Miss Gertrude Thompson is teaching in the Sheyenne River Academy at Harvey, North Dakota.

Mr. Ancil Van Syoc has registered as a member of the new nurses' class which begins this month.

Miss Marie Hough is back again at the Sanitarium, after a case of four mouths' nursing in the city.

Frank Nelson is teaching public school eight miles out from Collegeview. He has nearly forty enrolled.

Three of the College tailors, Hihner Larson, August Carlson, and A. B. Kalen, are registered at the Sanitarium as patients.

Archie Marion Earl Ogden is the name of Frank J. Ogden's son and heir, now over one month old. Frank is farming near Wichita, Kan.

Frankie Stout, Naomi Small, Jensena Anderson, Lucille McKinney, and Hattie Garton have entered the nurses' class which commences this month.

Miss Maisie Woodcock is nursing a case in the St. Elizabeth Hospital in Lincoln, after which she will return to her home in Battle Creek, Mich.

Mr. J. E. Moore, of Hygiene, Colo., has joined the Sanitarium family. He has come to learn the baker's trade, so will assist with the work in the bakery.

Luzetta Dittes, who has been nursing in Aberdeen, S. Dak., for the past five months, is planning upon returning to the Sanitarium here. She writes that she likes institutional work much better than private nursing.

Rose Wise, John E. Johnson, and Lauritz Larsen, graduates of this last nurses' class, will enter College. Addie Swartz will visit a few weeks at her home in Kansas and will then take up private nursing in Colorado. Hilda Hanson will return to her home at Wahoo, Nebr., and Mrs. Dominic and Louise Sholz will remain with us.

Addie Wheeler is teaching a church school in Sheridan, Wyoming.

John Bland will teach church school at Mineral, Kansas, this winter.

Invitations are out for the wedding of Dr. Eugene Lewis and Miss Laura Tong, at her home in Algona, Ia., the 9th inst.

We learn that Mary Parlow is soon to go from Toledo, Ohio, to Denver, Colo., where she expects to make her home in the future.

Myrtle Berry is teaching the intermediate department of her home school at Maywood, Nebr. Minnie Twiss is working in a millinery store in the same town.

E. H. Curtis is principal of the Western Slope Academy, Colorado. His school began September 10 with an enrolment of 35. Miss Jessie Glasgow is teaching the lower grades.

The church and intermediate school at Thayer, Kansas, opened September 25 with an enrolment of 23 in each room. Howard E. Reeder is principal of the school, and Miss Mabel Watson has charge of the church school department. The teachers are of good courage and filled with zeal and enthusiasm for their work. Other students are expected to enter school.

#### SANITARIUM NURSES GRADUATE

September 30th closed the two years' work of the nurses' class of '06, and at 7:30 that evening, graduating exercises were held to mark this completion. But it also marked the beginning of that work they have chosen, which is so fitly expressed in their motto, "Co-Workers with the Divine Physician." This motto was neatly displayed in green on white, their class colors.

The program consisted of scenes demonstrating the different things a nurse is called upon to learn and do.

The invocation by Elder A. T. Robin-

son was followed by a selection from the male quartet, Messrs. Ellis, Schmidt, Smith, and Farnsworth.

The class then appeared in a cooking drill, for healthful cookery is part of their learning.

Miss Rose Wise spoke in behalf of the class, reviewing their work and that of a nurse's life in general.

Then followed scenes of practical nursing, such as the correct way of mak-

face, arm, and hands. The bandaging was in case of a broken jaw, collar bone, arm, burned arm, and sore eye.

Miss Watson's recitation, relating the effective cure of a patient when taking God's remedies, sunshine, light, and water, instead of medicine, powder, and pills, was applauded.

A surgical scene, operation for appendicitis, showed the separate duties of each one on the operating staff.



Row seated: Louisa Scholz, Hilda C. Hanson, Kathrine M. French, Addie Schwartz

Row standing: Rose C. Wise, J. Everett Johnson, Lauritz H. Larsen, Mollie C. Dominic

ing a bed, handling of a patient from a wheel chair to the bed, the giving of fomentations, foot bath, sitz bath, pail pour and hot blanket pack.

While preparing for the next scenes of accident and emergency, a violin solo was given by Miss Sauborn. What to do in cases of taking "poison, fainting, drowning, and burning one's self, was demonstrated in a very suggestive manner.

Massage and bandaging were then illustrated, by giving massage to the head,

The last scene was the drill in gymnastics by the second year class, including club-swinging and Swedish movements.

The graduates, Rose Wise, Addie Schwartz, Kate French, Hilda Hanson, Louisa Scholz, Mollie C. Dominic, Lauritz Larsen, and J. E. Johnson, were then presented with their diplomas by Dr. W. A. George, and the class song, "On to Victory," was sung by the male quartet, followed by the benediction by Eld. A. T. Robinson.

# The Missionary Idea...

By Mrs. A. E. Ellis

Elder Geo. I. Butler, in "The Watchman," of September 11, 1906, says:—

**I**T is a book in three parts, neatly bound in cloth, consisting of 244 pages, including the Table of Contents. Part I consists of an elucidation of the 'Missionary Idea,' Part II of a few Bible studies, brief biographies of some of the most celebrated missionaries, and important facts and items relating to the missionary theme; Part III to a careful but brief history of the establishment of Seventh-day Adventist missions throughout foreign countries, wherever our missionaries have gone. These records, are reliable, accurate, and comprehensive. This history is worth the price of the book as a convenient work of reference.

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