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## Echoes from the Field.

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### If We Know.

(Selected.)

If we knew the cares and crosses  
Crowded round our neighbor's way;  
If we knew the little losses,  
Sorely grievous, day by day;  
Would we then so often chide him  
For his lack of thrift and gain,  
Leaving on his hearth a shadow,  
Leaving on his life a stain?

If we knew the clouds above us,  
Held by gentle blessings there,  
Would we turn away all trembling,  
In our blind and weak despair?  
Would we shrink from little shadows,  
Lying on the dewy grass,  
While 'tis only birds in Eden  
Just in mercy flying past?

If we knew the silent story  
Quivering through the heart of pain,  
Would our manhood dare to doom them  
Back to haunts of guilt again?  
Life hath many a tangled crossing,  
Joy hath many a break of woe,  
And the cheek tear-stained is whitest—  
This the blessed angels know.

## GENERAL ARTICLES.

### The Allen Sunday Rest Bill.

The National Reformers are very busily engaged in the effort to secure the passage of the "Allen Sunday Rest Bill." This is practically the same bill as the one which was defeated in the last Con-

gress. We should like to give the text of the bill if our space would permit. It is quoted in full in the *Review* of Jan. 18, and it should be most carefully read by all.

This is a measure designed to enforce Sunday rest in the District of Columbia. One clever dodge of the Reformers appears in a section of the preamble, which reads: "Whereas, the President has been appealed to by philanthropic societies of the city to suppress this Sunday toil ordered by contractors for government work and others, and has regretfully said that there is no law that would enable him to do so."

Here it is made to appear that the President is filled with regret at the absence, from the statute book, of the desired law, and that he would favor the passage of such a law. Whether this is so or not, it is expected to serve its purpose in influencing minds to support the bill.

The mark at which they aim in this is, of course, much higher than the District of Columbia, their real purpose being to commit the government to religious legislation, and thus pave the way for a National Sunday law.

A sop is thrown to seventh-day keepers in a clause which exempts them from the provisions of the bill. Exemption clauses are as wicked as any other portion of religious laws. It is an attempt to make a thing appear fair and just that never was, is not now, and never can be, either fair or just. What right have any to presume to grant to men, rights which God has always freely given to all? Rather, if they would worship God in Spirit and in truth and lead others to do the same, let them repeal all laws that would in any wise restrict a single man in the enjoyment of his rightful liberties

or that attempt to force him in matters of conscience.

The defeat of this bill is the most important work we have before us at this time. Blank petitions will soon be sent to all the churches and we must go to work at once to secure the name of every liberty lover as a protest against this evil legislation. Remember that this matter is already before Congress, and what is done must be done immediately.

Willard W. Hills.

### A Good Meeting.

The Central Union Conference meeting was held in Kansas City, Mo., from the 18-29 of last month. This meeting was preceded by a bookmen's convention which was the best I ever attended. Delegates were in attendance from the North, East, South and West, and all thanked the dear Lord for the privilege of being there. The good Spirit of our God took his rightful place in the first meeting of the Conference and was there in the last meeting.

The Lord showed his hand in the choosing of officers for the ensuing year. The following were chosen: Elder E. T. Russell, President; Elder A. T. Robinson, Vice-President; Elder E. A. Huffman, Secretary; N. B. Emerson, Treasurer; Professor Kern, Secretary Young People's Work; and Brother Benson, fieldman for the Young People.

The same good Spirit that was with us at Kansas City, was with us in our college work at College View, Nebraska. At the close of all these meetings we felt to thank the dear Lord for his presence and blessing. To his dear name be all the praise.

G. F. Watson.

Circulate the petitions; educate the people.

ECHOES FROM THE FIELD.

From Our State Agent.

Encouraging letters are being received from some of our church elders and school teachers.

One school teacher writes that eight from his church will attend the institute and enter the work, and from different churches that I visit individuals are consecrating themselves to God, and expect to take up this important branch of the work.

Since the meeting of the Central Union Conference I have visited the churches at Rocky Ford, La Junta and Trinidad. At all of these places the Lord drew very near and blessed our meetings, as the message to finish God's work was given. In some of these places I spoke several times. At Rocky Ford I spoke on one of our doctrinal subjects for the benefit of some not of our faith. The message was well received and I was requested to remain and continue meetings, but this I could not do.

As the time is drawing near for our institute, I trust that all who expect to attend, and have not notified me of their intention will do so at once.

A. G. Bodwell,  
2344 Race St., Denver, Colo.

Sign the Petitions.

The same Sunday rest bill that was defeated at the last session of Congress has been introduced in this session under the name of the "Allen Sunday Rest Bill." We expect to send out blank petitions, similar to the ones used last year, protesting against the passage of this iniquitous measure. These petitions should be signed at the earliest possible moment and forwarded without delay. What is done must be done quickly.

The name of every adult member should be placed upon this petition, and besides this the work should be thoroughly organized, the town districted, and a systematic house to house canvass made to secure signers. The workers should provide themselves with suitable leaflets, such as numbers 1, 2, 3 and 4 of the religious liberty series, and wherever opportunity affords, they should be placed in the hands of the people. Let every effort be made to defeat this bill, and to educate the people in the principles of truth.

Willard W. Hills.

Elder Bates says: "The work in Bayfield is moving off nicely. Some are coming into the truth, and others are interested. Remember us in your prayers."

Report of Tithe and Mission Offerings for Quarter Ending December 31, 1905.

TITHE	
Aspen.....	\$ 34.25
Alamoso.....	130.60
Albuquerque.....	39.90
Alamogordo.....	72.95
Arvada.....	185.61
Buena Vista.....	30.00
Boulder.....	1,243.85
Berthoud.....	71.98
Bayfield.....	47.40
Capitol Hill.....	496.56
Canon City.....	108.31
Colo. Springs.....	190.06
Crawford.....	100.00
Cripple Creek.....	197.55
Cedaredge.....	4.80
Clyde.....	4.34
Delta.....	10.45
Elida.....	18.78
Ft. Collins.....	98.66
Fruita.....	22.55
Florence.....	52.58
Ft. Morgan.....	31.14
Farmington.....	97.85
Grand Junction.....	158.60
Glenwood.....	100.49
Greeley.....	311.33
Hygiene.....	462.55
Hagerman.....	151.13
Individuals.....	142.12
Idaho Springs.....	81.42
Leadville.....	10.95
La Junta.....	36.30
Longmont.....	363.80
La Veta.....	32.40
Loveland.....	12.00
Niwot.....	172.50
Pueblo.....	246.20
Palisades.....	381.97
Peaceful Valley.....	56.78
Pitkin.....	159.36
Paonia.....	31.95
Rocky Ford.....	183.06
Roswell.....	204.73
Salida.....	40.00
Telluride.....	27.00
Trinidad.....	236.11
Uncompaghre.....	263.05
Villa Grove.....	78.44
Victor.....	20.41
West Denver.....	1,022.74
Wray.....	482.22
Wentz.....	100.00
Total.....	\$8,859.78

OFFERINGS	
Annual.....	607.18
Birthday.....	498.12
First Day.....	379.79
Southern Field.....	507.50
Total.....	\$1,992.59

Report of the Young People's Societies in the Colorado Conference for Quarter Ending December 31, 1905.

We are glad to be able to present this, our first report. It is very incomplete as many of the societies have been organized but a short time. We feel deeply grateful to God for his help the past few months. We are aware that we have not reached ideal conditions in this work, but that mistakes are made, and many things are not yet as we would have them. We regret, however, that any should seem to take pleasure in criticizing and pointing out the mistakes. God has called the young people to organize and take their place in the ranks of the active workers. Every worker and every individual is responsible to God for his attitude toward this branch of the work.

From those who have taken a special interest in this line of work, we have received most cheering and encouraging reports of the blessing and presence of God they have experienced. As we awake more fully to the importance of working for the youth, and co-operate heartily in perfecting a strong and effective organization, we shall attain two objects of the greatest importance, namely: our youth will be saved; and a tremendous power will be added to our working forces. Let us thank God for what he has done, and work and pray for still greater results.

Number of societies.....	21
Present membership.....	406
Missionary letters written.....	96
Missionary letters received.....	47
Missionary visits.....	97
Bible readings and cottage meetings.....	60
Subscriptions for periodicals.....	72
Papers sold.....	384
Papers mailed or given away.....	1094
Books sold.....	220
Books loaned.....	31
Pages of tracts sold.....	16
Pages of tracts given away.....	11,682
Hours of Christian help work.....	44
Persons supplied with food, etc....	14
Offerings for Home Missions.....	\$10.75
Offerings for Foreign Missions.....	\$313.59

Meade MacGuire.

The following is an extract from Elder Auferhar's letter: "I am making a trip through northern Colo., following up my former work. I find some interested ones. I have arranged to go to Thurman, Colo., next week to open up the work in a new field."

## THE SABBATH SCHOOL

### How to Become a Better Teacher.

PAPER READ BY R. M. DENNIS, IN DENVER CONVENTION.

Is it by reading the lesson over a few times, and looking up the scripture references simply? Or is it by reading the Bible in a mechanical way and expecting the Holy Spirit to lead us into those truths which we have never learned? Our Savior, to whom all power in heaven and on earth is given, said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world." This is a command to all of Christ's followers, bearing a glorious promise with it. All power is in him, and he is in the Word. Then, can we not take his Word and stand upon his promises? "Sanctify them through thy truth, thy word is truth." When our Savior called the fishermen and others from their daily work, did he send them out at once to teach? No, but rather they were to learn in his school, he being the greatest of all teachers. Many of the things which he taught them is left on record in the Word for our instruction and encouragement. In our Normal lessons we learn there are three necessary steps for the teacher before success can be expected. These are consecration, prayer and study. Consecration means a complete surrender of all that we have, and all that we are, and all that we hope to be in this life, placing them all upon the altar of God. So, if we desire to be a disciple of the great Teacher, we will give up all to him who came to sow the world with truth. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." Can any teacher expect success without real prayer? "The effectual fervent prayer of a righteous man availeth much." Then the teacher should pray *for* and *with* each member of his class. Let him know that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We are to study the Word that we may find in it the hidden nuggets of truth. We are to study ourselves

that we may know what line of teaching we are best qualified to undertake. Also let us not forget to study each pupil that we may get acquainted with the peculiarities of each one and learn the point of contact so that we may reach him with the truth.

No teacher in the Sabbath-school can calculate on success unless there is, deep down in his heart, a love for souls. We find again in our normal lessons that there are three great principles which the successful teacher must possess, and these are love, patience and self-control. Our Savior left the courts of heaven, giving up all to come down to this world to seek and to save the lost race. Are we willing to follow in his footsteps? Will we take him as our great Teacher in all things?

Then are we willing to make sacrifices for perishing souls? The teacher who would overcome all difficulties through the strength which Christ gives must have "all patience with long suffering and joyfulness." Then self-control has a place here too; for how can a teacher govern a class who is not able to control himself? Self-control brings self respect and also the respect of each pupil.

Can the teacher, who never visits the members of his class at their homes, and studies them there as a teacher may, expect to win them over to the Master's service. If the parents of the members of our class are living, we should, as teachers, visit them and endeavor to obtain their co-operation. If we, as teachers, could more fully sense the fact that we are to be co-laborers with God in the work of teaching, we would become more efficient. Now to sum up a few of the things necessary to become a better teacher, we have consecration, prayer, study, love, patience and self-control, through the leading of the Holy Spirit.

### Love Blossoming too Late.

There is a great host of weary men and women toiling on through life toward the grave, who most sorely need, just now, the cheering words and helpful ministries which we can give. The incense is gathering to scatter about their coffins; but why should it not be scattered in the hard paths on which their feet today are treading. The kind words are lying in men's hearts unexpressed, trembling on their tongues unvoiced, which will be spoken by and by when these weary ones are sleeping; but why should they not be spoken now when they are needed so much, and when their accents would

give such cheer and hope? The flowers are growing to strew on their graves; but why not cut them now to brighten dreary lives and dark paths?

Many a good man goes through life, plain, plodding, living obscurely, yet living a true Christian life, doing many a quiet kindness to his neighbors and friends, yet seldom hearing a word of commendation or praise. The vases, filled with the incense of affection, are kept sealed. The flowers are not cut from the stems. One day you stand by his coffin, and there are enough kind things said to have brightened every hour of his life, if only they had been said at the right time. There are enough flowers piled upon his casket to have kept his chamber filled with fragrance all through his years, if only they had been sent day by day. How his heavy heart would have thanked God, if, in the midst of his toils, burdens and struggles, he could have heard a few of the words of affection and approval that are now wasted on ears that hear them not! How much happier he would have been in his weary days if he had known how many generous friends he had! But, poor man! he had to die before the appreciation could express itself. Then the gentle words spoken over his cold form he could not hear. The love blossomed out too late.  
—J. R. Miller.

### Who Will Be With Us?

The following names from the Cripple Creek church are to be added to those which have already appeared in ECHOES, who will give twenty-five cents a month to establish a school in the eastern part of Colorado:

Mrs. A. F. Gibson	Mrs. Heinss
Mrs. W. Baldwin	Thomas E. Vanata
Mrs. N. Beehney	Eldon Beehney
Mrs. J. Warling	Edward Beehney
Henry Payton	Emma Fleetwood
O. T. Nelson	Jennie Hobson.

### From Brother Stevens.

I am trying to get some one to join the institute from this part of the country. I'll be there.

Surely there has been an angel with me the past week. I was called upon to help out in caring for an old widow in the Seventh-day Adventist church, and have not put in very good time canvassing. Yet the Lord has blessed me in both my canvassing and delivery. Thank God the sister is past all danger and will soon be up.

## ECHOES FROM THE FIELD.

### NOTES AND ITEMS.

Religious Liberty Convention, February 24.

Elder Spring is spending a few days in Denver, resting up.

Dr. O. G. Place was in Denver last week, and paid the office a pleasant call.

Elder Watson has returned from the Central Union Conference and College View meetings.

Watch for the blue cross; if you see it, it means you will miss something that you need if you do not renew.

Elder Wilcox was in Denver last week on business connected with the Sanitarium. He paid us a visit at the office.

Miss Blanche Murray left for Minneapolis, Minn., on Sunday, the 5, where she was called by her professional duties.

Dr. Hills will commence a series of lectures on the principles of religious liberty in the Capitol Hill church on Sabbath, Feb. 10.

Elder Svensson writes from Idaho Springs: "The work is onward here. Some new ones have accepted the truth and others are becoming interested."

Elder Richards spent the Sabbath in Denver on his return from the Union Conference meeting. He reports a most excellent session of the conference.

Elder Kennedy paid the office a pleasant visit on the way home from the Central Union Conference. His plans for the future include a series of meetings at Pueblo.

Appoint a live, wide-awake, religious liberty secretary in every church company, and instruct him to keep in close touch with the state religious liberty secretary.

Dr. Pitt A. Wade came to Denver last week, to consult an eminent specialist in regard to his eyes which have been causing him serious trouble of late. We trust the doctor may be fully recovered soon.

Lida Moore spent a few days in Denver. She left on Wednesday for her field of labor at Raton, New Mexico. We are very glad that Miss Lida's health has been so nearly restored, and that she is able to resume her duties.

The daily press says that an effort is to be made in Boulder to enforce the laws against Sunday amusements. This will afford an excellent opportunity for our people to educate the citizens of that city in right principles.

Elder W. C. White spent last Sabbath and Sunday in Denver, speaking at the Capitol Hill church on Sabbath morning and at the West Side church Sabbath and Sunday afternoons. He left for Los Angeles on Monday morning.

The Conference Committee held a council meeting at the Sanitarium in Boulder, on Wednesday, the 7. All the members of the board were present except Elder Kennedy. The report of the meeting appears in another column.

We have on hand at the office a large supply of the special testimony, "Series B, No. 6," which will be sent to any address for five cents. All should have this testimony which contains important matter for our people just at this particular time.

We are sorry to learn that Elder J. M. Rees has been compelled to resign the presidency of the Southern Illinois Conference on account of failing health. His wife has been confined to her bed for several years, a helpless invalid. Elder Rees will join his family at Kokomo, Ind., where we hope he may regain his health. Our sympathies go out to Brother and Sister Rees in their affliction.

### Obituaries.

Johnson—Died in Fruita, Colo., December 29, 1905, of heart failure, Leon Johnson, in the thirty-eighth year of his age. He gave his heart to God when a boy. In after years he strayed away from the fold. His mother never gave him up, but prayed that God would save him in his own way. On the 17 of December he was badly burned with powder and the nervous shock caused heart failure. He lived twelve days and his suffering was intense. Four days before his death he renewed his covenant with God, and spent the remainder of his time in praising God, and pleading with his friends to turn from sin. The funeral services were conducted by the writer, assisted by Brother W. F. Hills.  
Wm. Kennedy.

Knox—Died at Fruita, Colo., Dec. 22, 1905, of pneumonia, Brother Joseph Knox, in the seventy-fourth year of his age. He accepted present truth about twenty-one years ago, in Des Moines, Iowa. He afterward moved with his family to Fruita and united with the church of which he was a faithful member until death. He leaves a wife, two sons, and a daughter. He will be greatly missed by the family, the church and his friends. He was laid to rest in the beau-

tiful cemetery near Fruita, to await the resurrection of the just. The funeral services were conducted by the writer, assisted by Rev. Mr. Bird, of the M. E. church.  
Wm. Kennedy.

Orr—Died in Greeley, Colo., Jan. 22, 1906, Raymond Orr, infant son of Brother and Sister Orville H. Orr. The little one had been sick almost constantly since its birth. Funeral services were conducted by the writer, Jan. 23, in the Seventh-day Adventist church at Greeley. "A precious boon from heaven; A gift we thought, but found 'twas only lent."

G. W. Anglebarger.

Cowan—Died in Denver, Jan. 18, 1906, of pneumonia, Sister Sarah E. Cowan, in her seventy-ninth year. She was born near Salem, Ind., in 1827, and came to Colorado in 1873. About fifteen years ago she became a member of the Seventh-day Adventist church of Denver, and remained a faithful and consistent member until death. She leaves five children to mourn her loss. The church will also miss her pleasant and happy face. The funeral services were conducted by the writer, in the presence of a large congregation of friends.

G. W. Anglebarger.

Norwood—Died at her home in Pitkin, Dec. 21, 1905, Mrs. Alma Honora Norwood in the forty-second year of her age. Her last illness was of about six weeks duration, followed by an operation which she was too weak to survive. She was an affectionate wife and devoted mother. Four years ago she united with the Seventh-day Adventist church and was an active and faithful member until the time of her death. She fell asleep in the hope of a soon-coming Savior. The funeral service was conducted by Brother J. F. Pearson.

Hopkins—Died of hemorrhages at Hygiene, on the 25 of Dec., 1905, the infant son of Brother and Sister Hopkins. Words of comfort were spoken by the writer from 1 Cor. 15:21-26. We sympathize with the parents from whom the cruel hand of death took their little one, but we sorrow not as those who have no hope.  
H. A. Aufderhar.

### Report of Canvassing Work.

SINCE LAST REPORTED.

	Hrs.	Ord.	Helps Value	Total
Daniel and Revelation				
R M Dennis	387	22	\$68 40	\$68 50
N S West	38		20 40	44 80
Great Controversy				
B H Shaw	43	23	1 50	72 50
W R Stevens	191	59	13 75	168 25
F M Cook		1		3 00
Heralds of the Morning				
Katherine L Peck		12	6 25	38 75
T J Landrum	13	5		7 50
Clarence Robinson		1	1 25	2 50
Capital and Labor				
B E Teft		23	1 00	15 50
Bible Nature				
John Vickers	30	21		8 05
Bible Readings				
Mrs. Clara M. Fox		9		20 75
Com. King and Christ				
Our Saviour				
Mrs. I. Blankinship	18	16		9 50
Miscellaneous				
Chas Feith			82 50	320 25
Mrs J L Shaw		55	14 00	46 25
Totals	720	247	\$209 05	\$826 10