

The Central Advance

"Speak unto the children of Israel, that they go forward"

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I Shall Not Pass This Way Again

THAT bread that bringeth strength I want to give
That water pure that bids the thirsty live:
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.
Beauty for ashes may I give away:
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The Answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

—Selected.

Why God Chooses Humble Men to do His Work

THE leader whom God chose to overthrow the Midianites, occupied not prominent place in Israel. He is not a ruler, a priest of a Levite. He thought himself the least in his father's house. But God saw in him a man of courage and integrity. He was distrustful of himself, and willing to follow the guidance of the Lord. God does not always choose for His work, men of the greatest talents; but he selects those whom he can best use. "Before honor is humility." The Lord can work most effectually through those who are most sensible of their own insufficiency, and who will rely upon Him as their leader and source of strength. He will make them strong by writing their weakness to

His might, and wise by connecting their ignorance with His wisdom.

If they would cherish true humility, the Lord could do much more for His people; but there are a few who can be trusted with any large measure of responsibility or success without becoming self-confident, and forgetful of their dependence upon God. This is why, in choosing the instruments for His work, the Lord passes by those whom the world honors as great, talented, and brilliant. They are too often proud and self-sufficient. They feel competent to act without counsel from God.

MRS. E. G. WHITE.

Clippings from the "Central Advance"

THE CENTRAL ADVANCE has been published now just one year. Much of the matter published in it has been of the nature of local items and reports and time articles. But interspersed all along through the twenty-six numbers have been little gems of thought, illustration and experience, good for all time, many of which are worthy of clipping out and preserving in a scrap book or in other form for future reference and use. The following is a list of these, and the numbers in which they are found:—

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What a Tract Did	1
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Pressing Principles Too Far

As NO man lives to himself, so no principle should be applied without due reference to its relation to other principles, and the bearing which other principles may have upon the question at issue. Some seem not to realize that there is such a thing as carrying even a good principle too far. They get hold of some one idea, and, regardless of connection or consequences, carry it to extremes. They have no place for caution or prudence, and have never learned that while all things may be lawful, all things are not always expedient, and have never discovered that while in itself a principle may be true, circumstances or other principles involved may limit its application. By carrying matters to extremes, they injure the truth, disgust broad-minded, thinking people, and turn many away from investigating and embracing the truth.

In both the health reform and the religious liberty work we have had illustrations of this. Regardless of the circumstances of the people, theories respecting diet, correct in themselves, have been advanced, and without qualification or modification, pressed so far as to do actual injury to many.

So also in the religious liberty work the idea of separation of church and state has by some been pressed so far as to insist that all our church and charitable property should be taxed, and objections strongly made to our receiving anything like a grant of land from any government for missionary purposes. But the Lord has rebuked such ideas, and told us that "such conscientiousness as this is anything but healthful, and that "the Holy Spirit does not lead men to pursue such a course." To set matters straight we were reminded that "the earth is the Lord's, and the fulness thereof;" that we are "to receive as well as to impart favors," and that even though the agents through whom the gifts come may have "no sympathy with the work, and no faith in Christ, and no practice in His words," still the gifts are not to be refused on this account. Should we rightly relate ourselves to "men in high places," we have been told that "God would move upon their minds to do many things in behalf of His people." We were also told that on account of the "extreme positions" taken by our leading brethren, the religious liberty cause was "sickening," and needed to be "healed by the grace and gentleness of Christ."

While absolute separation of church and state would seem to exclude even the reading of the Bible in the public schools, we have been cautioned not to take a position against this; first, because the Bible is the word of God, and the free reading and circulation of it should not be restricted, especially by those who profess to believe it and take it as their rule and guide; and, second, because in doing so we would be likely to be misunderstood, and would give our enemies an opportunity to misrepresent us. The following are some of the words of caution given:—

"These things I am sure will place us in a wrong light before the world. This objecting to the passing of a law to bring the Bible into the schools will work against us,—those of our faith who are making so much of the Bible. We shall have to use the Bible for our evidence to show the foundation of our faith. If such a law should go into effect the Lord would overrule it for good; that an argument should be placed in the hands of those who keep the Sabbath, in their favor. We should be exceedingly cautious in every particular lest we shut out a single ray of light from those who are in darkness. Anything that will give the knowledge of God, and Jesus Christ whom He hath sent, should not be obstructed at all. Our enemies will make a decided argument against us if we shall give them a semblance of a chance. It is very essential that as a people in a future crisis, we take the greatest care that no provocation shall be given our enemies which they will make capital of against us, as a people, in the matter of opposing so good a work as the introduction of the Bible into the public schools. Please be cautious on this point."

In view of this, I have been sorry to see in one of our journals which stands as an exponent on this phase of the message, from three to six pages an issue in recent numbers devoted to articles and arguments against the Bible in the public schools. I cannot think this wise, or in harmony with the instruction received. If the Bible is an enemy which we must fight, then we would better change our creed. If we have no more formidable foe to contend with in this conflict than God's word, we would better lay down our weapons. We had never supposed that Caesar was in any serious danger of teaching or promoting too much truth. It is over the errors we supposed the trouble would come.

When Nebuchadnezzar decreed that all should break the second of God's commandments by bowing down to and worshipping his golden image, some good men were cast into a fiery furnace; but we never heard of any evil coming from the decree in harmony with the third commandment which he issued afterwards against any man speaking anything amiss, "against the

God of Shadrach, Meshach, and Abednego," though the latter might not quite square with correct church-and-state principles as we have understood them. But reverence for God is right, and Nebuchadnezzar's later decree while barbarous in some respects, was in the right direction.

So when Darius, contrary to the first commandment, through the intrigue of some envious heathen men, decreed against any man worshipping any one except himself for thirty days, Daniel was thrown into the lions' den; but no harm came from Darius' latter decree that in every dominion of his kingdom "men tremble and fear before the God of Daniel," though it might be argued that in passing it he exceeded his jurisdiction as a civil ruler. But the duty to fear God is right, and the decree was in harmony with the Bible truth that all men should fear God.

So also when the king of Nineveh, after Jonah's preaching, proclaimed a period of humiliation, prayer and fasting for all that great city, God heard their prayers, and averted the threatened judgment, and gave no rebuke to the king for what he had done.

If we would avoid extremes, therefore, we must take broad views, and go to the bottom of things, and not harp on surface truths, or press even good principle too far. Although the Christian's citizenship is in heaven, some of the best men of the Bible, such as Joseph and Daniel, have held high positions of trust and responsibility in ancient civil governments. And Paul himself, who says our citizenship is in heaven, on proper occasions appealed to the fact that he was a Roman citizen. It is a mistake to relegate civil government outside the jurisdiction of God. The higher powers are amenable to the highest. Eccl. 5:8; Dan. 4:25. "Education," p. 174, tells us that "God has revealed in His law the principles that underlie all true prosperity both of nations and of individuals." It further states that the blessings assured to Israel upon obedience to the law of God, "are, on the same conditions and in the same degree assured to every nation and to every individual under the broad heavens." It cannot, therefore, be amiss for civil rulers to study the law and word of God, and shape their governmental acts in accordance with the principles laid down therein. If they should do this, the world would be far better off.

From the instances already cited it is evident that it makes a very great difference whether the laws of civil rulers are opposed to the law of God or are in harmony with it.

In my boyhood days I attended public schools in which there were both reading of the Bible and prayer, and where the teacher made the boys who swore come in and "rinse out their mouths;" and I am certain the results, on the whole, were beneficial. And the one woman in the world whom I love best received nearly all her religious impressions and instruction in this way. I am not ready therefore to denounce the use of Bible in public schools as a dangerous practice or an unmitigated evil. Theory cannot transcend experience. While religious freedom should be assured to all, God wants no man in church or state to place truth and error on a par.

Let us train our guns on error and not on the truth. We need have no fears of the Bible doing harm anywhere. The Bible is the word of God, and we would better leave it in God's care and keep our hands off the ark

W. A. COLCORD.

Family Prayers

SOME of us have positive convictions on the subject. We have memories that confirm us. Whatever other people do now or did once, we know what our fathers did. Twenty years of family prayer, morning and evening, was likely to leave an impression on the children.

What if they did "not like it" because it was "tiresome," or because they had "no taste for it?" What if they occasionally wished that "father would forget it some mornings?" What if, when they visited other homes where prayers are omitted, they wished that at their house they could have the same freedom from the restraints of religion? What if they did resolve not to bind their own children by any such invariable custom when they should become heads of families?

When at last father died, they missed the usual service, and as they looked into the thin face and remembered how those lips, now silent, had faithfully called on God, every morning and every evening, they were glad that this record had been made by the departed saint, and they quietly resolved to make the same record. Prayer may interfere with business plans now and then for five or ten minutes in the morning but no one ever regrets it when the last morning, has come, and the coffin is in the parlor.—*Christian Work.*

E d u c a t i o n a l

Conducted by L. H. Hoopes

Special Course For Workers

FOR a number of years the board of managers of Union College has provided a brief training course for workers. A similar course has been provided for this year, beginning January 7, and closing March 3. The course this year will take the form of a biblical institute for ministers, licentiates, Bible workers, city workers, canvassers, and church officers.

In addition to the Bible there will be special classes arranged in the study of history, language, mathematics, drawing, reading, spelling, singing, hygiene, and hydrotherapy. There will also be special topics considered; such as, "The Spiritual Side of the Workers' Work," "The Work for our Large Cities," "The Struggle Between Capital and Labor from the Standpoint of History and Prophecy," "Church Work," "Sabbath School Work," "Young Peoples' Work," "Foreign Mission Work," "The Work of the Gospel Ministry," "Methods in the Canvassing Work," "Methods in the Bible Work."

In addition to these there will be the following lectures interspersed throughout the course:—

Church School Work, C. R. Kite; Astronomy, E. R. Palmer; Travels in Europe, M. W. Newton; The Eastern Question, H. Shultz; The Fall of Babylon, R. C. Porter; The Work of Elijah, W. A. Colcord; Nature Study, Floyd Bralliar; The Monuments and the Old Testament, M. E. Kern; Situation in the East, W. A. Spicer; Religious Liberty, W. A. Colcord; The Message to the World in this Generation, W. A. Spicer.

Special pains has been taken to secure a strong force of competent instructors. A large attendance is expected and the course of instruction will be such as will amply repay all for attending. The many appeals that come to us from the Foreign Mission Board and from conferences and institutions, make it imperative that our schools make extra efforts to give a brief yet effective course of training for persons who are of sufficient age and experience to enter immediately into work in a public capacity.

The faculty and board of management have felt that this is the time and place where we can, with all propriety, utilize the ministerial help in our school work, and thus follow out the admonition:—

"It should be the aim of our schools to provide the best instruction and training for Bible workers. Our Conferences should see that the schools are provided with teachers who are thorough Bible teachers and who have a deep Christian experience. The best ministerial talent should be brought into our schools, and the salaries of these teachers should be paid from the tithe.

"At the same time the churches have a part to act. They should see that those who ought to receive its benefit attend the school. They should assist worthy persons who have not the means to obtain an education.

"If our church members were awake, they would multiply their resources; they would send men and women to our school not to go through a long course of study, but to learn quickly, and go out into the field."

—*Appeal for Missions, p. 23.*

The course is planned especially for the class mentioned in this Testimony.

In addition to the regular faculty of Union College, the following persons have been invited to act as instructors in the Special Course: C. McReynolds, R. C. Porter, E. T. Russell, J. H. Morrison, E. R. Palmer, W. A. Spicer, Mrs. L. Flora Plummer, A. T. Robinson, G. F. Watson, L. F. Starr, D. Nettleton, H. Shultz, S. F. Svensson, L. Johnson, Mrs. H. M. Hiatt, Jacob Riffel, P. Albrecht, T. G. Johnson, Floyd Bralliar, and the general and state canvassing agents. We have heard from the majority of these, and they have indicated their willingness to be with us and assist in whatever way they can.

A printed announcement will be sent to all conference laborers and church elders, and a liberal supply to the state office in each conference. The announcement will give the particulars respecting the items of expense.

The tuition has been placed at one dollar and seventy-five cents per month, or three dollars per term. Should you board in the College Home, the board alone will be just what you order on the European plan, probably from a dollar to a dollar and a half a week. Should you room in the College Home, room, heat, and light would be six dollars additional. Should you choose to room outside the College Home, it will be whatever you can secure.

All who expect to avail themselves of this course should communicate with their conference president, or some member of their conference committee.

It should be borne in mind that immediately at the close of this Special Course the Central Union Conference will convene in its biennial session. At this time a special rally will be made for the work of the International Publish-

ing Association, and a strong effort should be made to enlist those who speak the German and Scandinavian languages to attend this course, and go out with the foreign publications as soon as the conference is over.

For any further information, address the President of Union College, or the President of your conference. L. A. HOOPES.

Nebraska Church Schools

BELIEVING that our brethren would like to know where our church schools are, and also who are teaching them, I herewith give the same:—

Lead, S. Dakota.....	Orrin Hall
Sheridan, Wyoming.....	Myrtie Boynton
Hemingford, Neb.....	Walter Campbell
McCook.....	Ida Brown
“.....	Katherine Runck
Palisade.....	Sarah Grobe
Culbertson.....	F. W. H. Schroeder
Red Cloud.....	Walter Rich
Arcadia.....	Stella Allred
Seward.....	Marie Pederson
Lincoln.....	Elsie Baer
“.....	Anna Pierce
College View.....	E. H. Curtis
“.....	Mary Kinneburgh
“.....	Emma Runck
Dixon.....	Rosa Wise
Hartington.....	Hattie Brown
Decatur.....	Pearl West
“.....	Ella Huffman
Tekamah.....	Nina Teeple
Calhoun.....	Mable Mosser
Curtis.....	Ruth Jones

We expect to soon send another teacher to Hartington. We are also arranging to send a teacher to take up the school work at Broken Bow. Including these two schools, we have twenty-four in this conference.

I am sure we should not only be grateful to the Lord that He has made it possible for us to arrange for so large a number of schools, but that we should not forget to pray that each school may be a success. May we as parents co-operate with the teachers and do all we can to make the schools just what God would have them to be. C. R. KITE.

“Bring ye all the tithes into the storehouse, that there may be meat in mine house.” Let the churches all report promptly at close of the quarter.

Report of Educational Council Held at Kansas City, Mo., November 30, 1903.

THE state superintendents of church schools together with the educational Secretary of the Central Union Conference, met in council at Kansas City, Mo., Nov. 30, 1903.

The Importance of Nature study in the church schools was considered at the beginning of the council. It was decided that the state superintendents prepare four page leaflets on the subjects given below, by Jan. 1, 1904, that these manuscripts be submitted for examination and that the Educational Secretary arrange for the printing of the same:—

1. “Where Does the Success of the Church School Rest?”—Floyd Bralliar.
2. “The Difference Between a Worldly Education and a Christian Education.”—C. R. Kite.
3. What Aim Should We Have in the Education of Our Children.”—W. S. Cruzan.
4. “A Call For Church Schools.”—B. E. Huffman.

The Educational Secretary was requested to prepare a paper on Bible Arithmetic and one on Language Work, these papers to be ready by Jan. 1, 1904.

The Reading Cricle work was considered, and it was decided to have tablets prepared for grading the teachers in this work, and that these be so arranged as to be used for the annual examinations.

It was further decided to ask each teacher to interest the children in growing a collection of wild flowers in connection with their church school work, and that the schools be requested to send some of the roots of these flowers to M. E. Kern at Union College.

At the close of the meeting all united in asking God to lead and direct in the work of our church schools.

FLOYD BRALLIAR,
Chairman,

C. R. KITE,
Secretary pro tem.

True Rest

REST is not quitting
The busy career:
Rest is the fitting
Of self to one's sphere.
'Tis loving and serving
The highest and the best.
'Tis onward unswerving
And this is true.

—Selected.

Sabbath=School Dep't.

Sabbath-School Lesson Notes

LESSON XI—THE FALL OF BABYLON.

The closing part of the first angel's message—"worship Him that made heaven, and earth, and the sea, and fountains of waters,"—is an appeal to the Christian world, and to the whole world, to come back and walk in the Commandments of God and hallow His Sabbath. It was a rejection of this message, a refusal to walk in the commandments of God, that caused the fall of Babylon. Therefore the fall of Babylon must be a fall away from God's commandments. God's commandments are called a "way."

"Blessed are the undefiled in the way, who walk in the law of the Lord." "They also do no iniquity; they walk in His ways." "Make me to understand the way of thy precepts." "I will run the way of thy commandments." "Teach me, O Lord, the way of thy statutes." "Make me to go in the path of thy commandments." Psalms 119:1, 3, 27, 32, 33, 35. The fall of Babylon, therefore, being a falling away from the commandments of God, must be a departure from the Lord's right way, into a wrong way, of man's choosing.

"The priest's lips should keep knowledge, and they should seek the law at His mouth. But ye are departed out of the way; ye have caused many to stumble at the law. . . . Ye have not kept my ways but have been partial in the law." Malachi 2: 7-9.

"Her priests. . . . have done violence to the law." Zeph 3:4.

"And many among them [when the Lord's coming is near] shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for Him." Isa. 8:15-17.

"The way of peace they knew not; and there is no judgment in their goings. they have made them crooked paths: whosoever goeth therein shall not know peace." Isa. 59:8.

"As for such as turn aside unto their crooked ways, the Lord shall lead them with the workers of iniquity; but peace shall be upon Israel." Psalms 125:5. "Great peace have they which love thy law." Psalms 119:165.

"Because my people have forgotten me, . . . they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Jer. 18:15.

"Wherefore their ways shall be unto them as slippery ways in the darkness; they shall be driven on and fall therein; for I will bring evil upon them, even the years of their visitation, saith the Lord." Jer. 23,12.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come, for the latter days: that this is a rebellious people lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things,

prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa. 30:8-11

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16.

"And the dragon was wroth with the woman [the church] and went to make war with the remenant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

"They shall come with weeping, and with supplication will I lead them; I will cause them to walk by the rivers of waters in a straight way, where they shall not stumble." Jer. 31:9.

LESSON XII—THE CLOSING CONFLICT

Just as long as it remains a fact that the Lord made the heavens and the earth in six days and rested on the seventh day, the Sabbath will be the sign of His creative and sanctifying power; and Sabbath-keeping will be recognition of the Creator and the Redeemer.

"For it is a sign between me and you, . . . that ye may know that I am the Lord that doth sanctify you. It is a sign between me and the children forever: for in six days the Lord made heaven and earth, and on the seventh day He rested." Ex. 31: 13, 17.

Just as long as apostasy is in this world, Sunday will be the mark or sign of apostasy, and Sunday-keeping will be the outward recognition of the power back of all apostasy. This is true because Sunday is declared to be "the wild solar holiday of all pagan times." "Its origin is lost in the most remote antiquity." It took its original name, Dies Solis, day of the sun, from the fact that before the earliest historical times that day was set apart for the worship of the sun, and sun-worship is declared to be the oldest form of idolatry that the world has ever known. After the church of Jesus Christ had apostatized from the pure principles of Christianity, she borrowed this pagan festival-day, the sign of apostasy, and put it in the place of the Sabbath of Jehovah.

In the great closing conflict, Satan claims on the part of all, a recognition of His power and authority, to be shown by the acceptance of the mark or sign of his power. The acceptance of the false or counterfeit Sabbath, as the mark of the beast, will be enforced upon all, under the penalty of death for all who refuse to accept.

On the other hand, the Lord sends a message

of warning, announcing to the inhabitants of earth that everyone who worships the beast, or accepts the sign of his power and authority, shall drink of the seven last plagues.

The issue is one that is clearly defined. Worship the beast and his image, and receive the mark or sign of his power, and escape the wrath of the dragon, which will be exercised in all its fierceness against those who keep the commandments of God; or "worship Him that made heaven and earth, and accept the sign of His power and authority, and thus escape the unmingled wrath of Jehovah, which will be poured out in the seven last plagues.

Now having taken a square look at the issue before the world, let us see what the outcome will be on the part of those who shall have been arrayed on either side of the conflict.

John had a view of these two companies after the smoke of the battle had cleared away, and he beheld those who had stood firm and loyal to the God of heaven, stand upon the sea of glass, having harps of victory, and he heard them sing the song of Moses and the song of the Lamb. As he beheld the wrath of God falling, in the seven last plagues, he says, "The first went and poured out his vial upon the earth; and there fell a noisesome and grievous sore upon the men that had the mark of the beast, and upon them that worshiped his image.

A. T. ROBINSON.

THE SABBATH SCHOOL convention held at Seward, Neb., Dec. 6, 1903, proved a strength and benefit to all present. "The Sabbath-school drew me to the truth and has held me in it," "It kept me from being a wrecked soul to day," "My faith grows as my interest in Sabbath-school grows," "It helped me to develop a stronger character," "The thoughts brought out in the Sabbath-school help me much during the week," "It has brought me closer to the Saviour and keeps me there," "The foundation principles of the truth were so rooted in my heart in the Sabbath school that temptations have never shaken me," were among the testimonies borne by those in attendance.

AS the grain's ripeness speeds it to the sod,
And from its death springs life a hundred fold,
So shall the soul that ripens into God
Heaven's more abundant life forever hold.

—Elkin.

Beaver City, Nebraska

A GENERAL meeting, combining the features of a Sabbath-school, Young Peoples' and Missionary convention was held in Beaver City, Nebraska, November 20-22. Representatives were present from the Sett, Lebanon, Cambridge, Wilsonville, and Edison churches, and the meetings were quite largely attended by those not of our faith.

The president of the Conference, Superintendent of the district, Educational Superintendent, Sabbath-school Secretary, and State Canvassing agent were present, and took an active part in the exercises.

Friday evening to open the convention, Elder Robinson spoke on "The Message for Our Time," emphasizing the thought that present truth brings with it present duty to be performed. Sabbath afternoon a missionary program was rendered, and the special *Sigfus* movement was introduced. Over 1,100 copies were subscribed for.

Elder Wheeler talked in the evening on "The Need of Missionary Work." It is not only a means of saving others, but we ourselves are strengthened by work for others.

Sunday morning the Convention was opened by the usual exercises of song, Scripture reading, and prayer. Words of welcome were spoken by Miss Lucy Mayo, Chairman of the Convention. Elder Wheeler presented, "The Office and Mission of the Sabbath-school." His remarks were founded on the text, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." The one great object of the Sabbath-school is to bring souls to Christ. While all are benefited by the lessons learned, the children should receive special attention, as youth is the time when the most lasting impressions are made. Their training cannot begin too early. The Sabbath-school is the life of the church, because in it the children may be converted and trained for missionary work, both in the neighborhood and in the regions beyond; it is the church at study, and all the members of the church should attend and take part.

Other subjects considered were: "The Qualifications of Teachers," by H. A. Jenkins; "The Importance of the Teacher Holding Closely to the Leading Thought of the Lesson,"—not only of the lesson for the day, but to that of the entire quarter, by Elder Robinson, who illustrated

a quarter's Sabbath-school lessons by a house of thirteen rooms with each room fittingly furnished, and with perfect harmony existing throughout. So, having fully mastered the contents of one lesson each week, there will be a close connection between the lessons for the quarter.

"The Home Department of the Sabbath-school" was presented by the writer. This department provides for those who are able to study, but are deprived of the privilege of attending the regular Sabbath-school. Those living near enough to any local school will be members of such school, in which case they would report to the school of which they are members, while others would be members of the state home department.

At the afternoon session Elder C. R. Kite spoke on "The Necessity of Harmony of the Teaching of the Whole Week." A recitation entitled "The Church and the World" was given, which portrayed in a vivid manner the virtues which the church yields, one by one, at the request of the haughty sinful world. The office of music as a part of the Sabbath exercise was presented in one of the papers. In song many thoughts and heart impulses can be expressed that otherwise would not be truly complete. This was impressively illustrated by a solo rendered by Elder Kite, after relating the circumstances under which the song had been written. The importance of system and order in all departments of Sabbath-school work was forcibly brought out. The opening of the question box called forth many replies, touching different features of Sabbath-school work.

The members of the local Sunday-school attended and took part in the convention, adding much to the interest of the occasion.

At the close of the convention Elder Kite spoke on "Christian Education." All hearts were deeply touched by the Holy Spirit, as they were led to see what true Education is. When an opportunity was given, nearly every one in the house arose, thus signifying a desire to seek a deeper experience in things eternal.

ALICE I. TEEPLE.

The Trusting Heart

THE heart that trusts forever sings,
And feels as light as it had wings;
A well of peace within it springs;
Come good or ill,
Whate'er to-day, tomorrow brings,
It is His will.

—Isaac Williams.

Health and Home

The Light That Is Felt

A TENDER child of summers three
Seeking her little bed at night,
Paused on the dark stair timidly—
"O, mother, take my hand," said she
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before,
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless deep,
Wherein are guides as blind as we,
And faith is small and hope delays;
Take thou the hands we raise,
And let us feel the light of Thee!

—Whittier.

The Right Ring

DR. FRANKLIN RICHARDS, son of Brother John Richards, of College View, Neb., is now in Edinburg, Scotland, qualifying for practice in the British field. From a private letter from Doctor Richards, addressed to a relative in Battle Creek, we quote, with permission, the following statements and advice, which have the right ring to them:—

All who are led by the Spirit of God will soon become leaders, and the leaders who are not so led will still be leaders, but in the wrong direction. I notice what you say about compromise; but the right is not to be compromised. Let no one lead you to believe it is. The man or woman who compromises right is partly wrong; and to be partly wrong while thinking you are all right is to be all wrong. Let no one beguile you with smooth speeches. The devil said sweet sounding things to mother Eve, but they did not have exactly the right ring. A counterfeit is no good unless it looks pretty nearly like the genuine—and sounds like it too.

The Lord will move upon the hearts of many of the young men and women in Battle Creek to heed His voice, which may be heard even above the storm. He has been telling us for a long time to get out of Battle Creek, and when a man does obey and gets out, then God has many other things to tell him that cannot be heard at the storm center.

We ought to have application for registration from other students soon. There is plenty of room in the British field. One can go to any part of the world and still be in the British field. So many students ought to qualify now that the door is open. It may be closed some day. I would suggest that interested ones correspond with me while I am here. Let those who feel impressed, come. They need not get permission from any man to do so. When the Lord tells us to do a thing, we had better be at it whether we have permission from all our relatives and friends or not.

Notices

Nebraska Churches Special Notice

There is to be a special course of instruction for workers in connection with the winter term of Union College, beginning January 7, and continuing till March 3.

This course will offer the best advantage to workers of anything that has ever before been provided. Printed copies of the program of work outlined have been sent out, from which it will be seen that the instruction in all lines of work is to be given principally by workers of large experience, fresh from the field. It is expected that nearly all the Conference workers in the Nebraska Conference, and also from other Conferences in the Central Union, will be in attendance. Practical instruction in all lines of church missionary, Sabbath-school, and Young People's work will be given. It would prove a great blessing to the churches and to the cause at large, if each church could select some person from its membership to attend this special course. Will our Nebraska churches take action in this matter? Select some one who will attend the classes for instruction in Church and Sabbath-school work, and carry back to the church the blessing of the knowledge gained. If the person best adapted to take this instruction and be most benefitted by it, is not able to bear the expenses of attending the Special Course, let the church provide the help necessary and send such person.

If you have not received a copy of the Special Course Announcement, please write to Prof. L. A. Hoopes, President Union College for one.

A. T. ROBINSON.

New Books for the Holidays

"OUR PARADISE HOME," by S. H. Lane. This little book presents in a brief, impressive, earnest manner the plan of salvation from Paradise lost to Paradise restored. It is finely illustrated by original engravings. Cloth 50 cents, Board 25 cents.

"AT THE DOOR," a new profusely illustrated booklet, containing 45 impressive engravings, illustrating in consecutive order the fulfillment of every prophecy in Matthew 24, Mark 13, and Luke 21.

The entire booklet is devoted to proclaiming the coming of the King of Kings, in the words of the Saviour Himself, and each prophecy uttered is illustrated as fulfilled. It is printed in beautiful photo-brown ink, with illustrated covers, bound with silk cord. Prices 15 and 25 cents.

"By Land and Sea," that interesting book of travel, by Eld. G. C. Tenney has been thoroughly revised and brought up to date. It is less bulky than the former, but contains the same amount of matter, and is printed on much better paper. There are 392 pages and about 150 illustrations of superior character. It is interesting, instructive, wholesome, and beautiful, and will make an appropriate gift. It is especially good reading for the young.

It is now issued by the Review and Herald as a trade book with the price reduced to \$1.50, and the usual discount to branches, tract societies, and agents. Order of your state tract society.

One More Appeal

A SPLENDID work has been done and is being done with the Capital and Labor number of the *Signs of the Times*. The Pacific Press reports that orders for nearly 400,000 copies have already been received (Nov. 30), and are still coming in at the rate of about 25,000 per day.

But we now wish to make an appeal in behalf of the *Regular Issues*. The *Signs* has been designated as our "Pioneer Missionary Paper," and it is stated that "our papers are doing a greater work than the living preacher can do." This being the case, an earnest effort should be made to secure subscribers for the regular issues. The "follow-up plan" which has been used so successfully in other lines of business, should be adopted in our work. The Capital and Labor number is a splendid "entering wedge." Now this should be followed up by a thorough, systematic canvass for regular subscribers.

We are glad to know that a wave of enthusiasm is sweeping over our people in the matter of circulating our literature. Never before has there been such an awakening. We believe that this is due largely to the splendid Missionary Conventions recently held. Now let us keep the ball rolling. Not only should thorough work be done with our periodicals, but our tracts, pamphlets, and trade books should have due attention. Now, just now, is the time to work. It will soon be too late.

Write at once to your tract society for further information.

Good News

SABBATH-SCHOOL workers everywhere will be glad to know that, in harmony with the recommendation passed at the last General Conference, the publication of the *Sabbath-School Worker* will be resumed beginning with January 1904. This first number will be of real value to all Sabbath-school teachers and officers, and to parents who hold family schools. Besides notes on the lessons, there will be begun in this number a series of illustrated articles on Blackboard Drawing for the Sabbath-school, written by a practical artist; an excellent letter from a sister who has been conducting a family Sabbath-school with her children during the last year, describing the way the lesson is studied, the enthusiasm manifested, and the influence the school is having in the family; and other features of special interest.

The *Worker* is published by the Review and Herald Publishing Association, at the extremely low price of Twenty-five cents a year, in clubs of two or more. Single subscriptions, thirty-five cents. Orders may be sent through the State Tract Societies, or directly to the office of publication, 222 North Capital St., Washington, D. C.
MRS. L. FLORA PLUMMER.

STEARNS.—Died at College View, Neb., Oct. 28, 1903, Hannah E. Stearns. Sister Stearns was born in Mercer county, Ill., Jan. 29, 1855. When but a young girl she came to Nebraska, and settled at Humboldt, where she lived until about one year ago. Since that time her home has been in College View. About two years ago she began keeping the Sabbath through the labors of Sister Maxon, and ever since it has been her one purpose to hasten the coming of the blessed Savior. The funeral was held at Humboldt, her old home. It was largely attended by friends and relatives to whom she had tried to be a true witness of the last message. Words of comfort were spoken by the writer from Ps. 115: 15.
C. R. KITE

STILWELL.—Sister Anna Stilwell fell asleep in Jesus, Nov. 30, 1903, aged 68 years. Sister Stilwell and her husband accepted present truth at Stromsberg, Neb., in 1874, under the labors of Elders Chas. Boyd, and Russell A. Hart. They were faithful and devoted Christians, and respected by all who knew them. All found a friendly welcome at their home.

About twelve years ago they located at College View, Neb., and united with the church at that place. After the death of her husband she was the special care of Mrs. Enoch Jenkins, at whose home she lived until her death. She loved to talk of the Savior's soon-coming, and expressed a desire to live to witness that glorious event. But she is resting in hope of having a part in the first resurrection. She bore her suffering with Christian fortitude and patience.

The funeral service was conducted by the writer, assisted by Eld. L. A. Hoopes, in the College View church, where a large company of friends were assembled to express their sympathy.

Words of comfort were spoken from Rev. 21:3, 4; I Peter 5: 4, and other kindred texts.
J. S. HART.

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News and Notes

Eld. A. C. Anderson reports that eight persons have just begun keeping the Sabbath at Newman's Grove, Nebraska.

Bro. F. W. H. Schroeder reports a growing interest and attendance in his church school at Culbertson, Nebraska.

There is to be a general meeting and Sabbath-school Convention held at Shickley, Nebraska, the last Sabbath and Sunday in December.

Eld. L. E. Johnson reports the organization of a church of eighteen members at Broken Bow, Nebraska.

The Denver, Colo., church has subscribed for about four thousand four hundred copies of the special number of the *Signs*.

Prof. Floyd Bralliar writes that the results of the reading circle work now being carried on with the church school teachers in the Central Union Conference are most satisfactory.

Bro. G. M. Alway, of the Colorado conference, is engaged in a series of meetings seven miles south-east of Rocky Ford. He reports a good attendance and a good interest on the part of many.

An excellent interest was manifested at the general meeting and Sabbath School convention, held at Seward, Nebraska, Sabbath and Sunday, December 5, 6. Some new ones have taken their stand for the truth.

Four new churches are in course of construction on the Western Slope, Colorado. Those at Montrose and Glenwood Springs are nearly completed, and Palisades and Cedaredge are pushing theirs as rapidly as possible.

Bro. O. A. Hall, writing from Lead City, South Dakota, where he is conducting a church school, says: "Our work here moves along nicely. Two weeks ago I went to Custer and spent Sabbath and Sunday. We held four meetings and all seemed much interested. Sunday afternoon there was quite a good outside attendance. One young man has about decided to obey the truth."

The Kansas Conference expects to open up a sanitarium at the Santa Fe hospital at Ottawa. Elder McReynolds, President of the Conference, has been assured by one of the managers that they can have the building free of rent for five or ten years, provided they will keep it in repair. The building at present is in excellent condition.

The Iola, Kansas, church reports through their elder, and others, that for the past few months they have been receiving more than ten cents a week per capita of their resident membership for mission work. It is to be hoped that their good example will stimulate other churches to contribute more liberally for the support of our foreign mission work.

Eld. E. T. Russell was at Iola, Kansas, December 4-6. He reports excellent meetings. The church is in good condition and interested in nearly every line of the work. While there Mrs. Dr. Payne, of the Lawrence, Kan., University, lectured in the Adventist church in the interest of the Women's Board of Foreign Missions of the Christian church. The lecture was interesting and instructive.

SPEAKING of the monthly journal, *Bible Training School*, Elder Haskell says: "We feel very much encouraged by the way in which the Lord has blessed in the circulation of the paper. A great many are now buying them in quantities and selling them by the single number in some of the large cities with excellent success. We wish many more could do this. Publications containing the message for this time should be scattered everywhere."

Twenty-six thousand copies of the special *Signs* have been ordered by the Nebraska Tract Society, 25,455 of which have been sent out to our people who have ordered them. Brother Miller says we must still increase our order. Shall we "keep the ball rolling" until the 30,000 limit is reached? Here is a sample of very many quotations that might be given from letters received from those who are selling this number of the *Signs*. "Have just been out selling the *Signs*. They went at the rate of one a minute. As I only went a short distance and sold all I had, I must have more at once."