

The Central Advance

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

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Treasure in Heaven

ALL the gold we leave behind us,
When we turn to dust again,
Though our avrice may blind us,
We have gathered quite in vain:
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it—
What we hoarded we have lost.
But each merciful oblation—
Seed of pity, wisely sown;
What we give in self-negation
We may safely call our own.
For the treasure freely given
Is the treasure that we hoard:
Since the angels keep in heaven
That was lent unto the Lord.

—John G. Saxe.

Make to Yourselves Friends

THE church should be composed of working members. When we give ourselves to Christ, we pledge ourselves to become workers together with Him.

One reason why we unite in church organization is to carry forward our work in an organized way to prevent confusion. We meet together to plan, to lay out, and to assign territory to the different members.

Then we meet together again to relate our experiences, to ask God's blessing upon our work done, to pray for interested ones and those who treated us despitely.

Where such work is carried forward, not in a

pompous way, but in a meek and quiet spirit on the part of the workers, with the sole desire to be a blessing, the church will be blessed, for "in blessing, I will bless the" is the promise.

Each one should go about this work, not with a gloomy, sad countenance, but with cheerfulness and pleasantness, letting all the goodness and sweetness God has placed within shine forth to brighten the lives of others. He that would have friends must show himself friendly. "Make to yourself friends." Do not rest satisfied until you have a power with you that will draw and attract men instead of repelling them. "I, if I be lifted up, will draw all men to Me." "The joy of the Lord shall be your strength."

D. H. KRESS.

Wipe away the Debts

If our people only knew the blessed experiences that await them in an effort to sell "Christ's Object Lessons," all would want to have a part in the work. It is not enough simply to give our quota of books away; this will not bring the blessing; it is personal, private work for others that raises our spiritual thermometer.

In this very book we are told that we are not to wait until the people come to us; we are to seek them out where they are. "Many will not accept the gospel message unless it is carried to their homes." "The humble worker who obediently responds to the call of God may be sure of receiving divine assistance. To accept so great and holy responsibility is itself elevating to the character. It calls into action the highest mental and spiritual powers, and strengthens and purifies the mind and heart. Through faith in the power of God, it is wonderful how strong a weak man may become, how decided his efforts, how prolific of great results."

Many are desirous of doing something with this book, but have not had the courage to make a beginning. To such our leader says, "Lo, I am with you alway, even to the end of the world."

Some who sold their quota have ceased work, thinking that with the sale of their allotted number their work has ended. But has the Master released anyone? "After the immediate necessity is met, do not lose your zeal, feeling that there is no further need for special effort. Let not your interest flag. Let it rather increase until every institution among us is free from the curse of debt. And even then do not fold your hands and think there is no call for further effort. Press forward in the work. Sell the books wherever you can, and bring our larger books to the notice of the people. . . . As long as the message of mercy is to be given, there will be a call for efforts similar to that which has been made for the relief of our schools." This is the instruction that has come to us.

There are some who from various causes will be unable to dispose of their full quota of books. Should not all who can do so, by selling extra copies, help make up the deficiency of these weaker brethren and sisters? It would develop the spirit of unity and love in the church for those who have met with success to help those who are behind in their work, so that all could unite in the jubilee song of having sold their quota in the church.

Those who are employed all day can pleasantly spend their evenings at this season of the year in visiting their neighbors and seeking to interest them in the book. God is now giving us an opportunity to free our institutions from debt, so let us wipe away the debts by a united effort in the line of work which He has indicated.

C. P. MICHAELS.

Work for All

I CANNOT see how anyone can read the calls for help, and not go out into the work. Though the calls are generally for young men and young women, I believe the time is coming when the older hands will also be called into the work. They are the ones who will stay until the last sheaf is gathered before the approaching storm. May God help us one and all to be faithful, and work while it is called to-day, that many sheaves may be gathered in, and all be without excuse.

B. E. PARKINS.

Power for Service

AS A PEOPLE, we have received great light. This light the Lord has entrusted to us for the benefit and blessing of the world. To us has been given the ministry of reconciliation. With power from on high we are to beseech men to be reconciled to God. We are encouraged to pray for success, and we are given the divine assurance that our prayers will be heard and "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them." "Ask of Me, and I will answer your requests."

The promise is made on condition that the united prayers of God's people are offered, and in answer to these prayers there may be expected a power greater than that which comes in answer to private prayer. The power given will be proportionate to the unity of the members and their love for God and for one another.

No one lives to himself. In God's work each one is assigned a post of duty. The union of all strengthens the work of each. As the faith and unity and love of the church grow stronger, their circle of influence enlarges, and ever they are to reach to the farthest limit of this influence constantly extending the triumphs of the cross.

God calls upon us to break the bands of our precise, indoor service. The message of the gospel is to be borne to the world. We are to call upon all to rally around the banner of the cross. When this work is done as it should be, when with divine zeal we labor to add converts to the truth, God will greatly bless our efforts. The unity of the believers will bear testimony to the power of the truth that can bring into perfect harmony men of different dispositions, making their interests one.

The prayers and offerings of God's people will be combined with earnest, self-sacrificing effort. Men will be converted anew. The hand that once grasped for recompense in higher wages will become the helping hand of God. The believers will be united by one interest,—the desire to make centers of truth where God shall be exalted. Christ will join them together with holy bonds of union and love—bonds which have irresistible power.

It was for this unity that Jesus prayed just before His trial, standing but a step from the

throne. "That they all may be one," He said, "as thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."

God calls upon His people, many of whom are but half awake, to arouse, and engage in earnest labor, praying for strength for service. Workers are needed. Receive the Holy Spirit, and your efforts will be successful. Christ's presence is what gives power. Let all strife and dissension cease. Let love and unity prevail. Let God's people move under the guidance of the Holy Spirit. If they will give themselves wholly to Him, He will restore to them the strength they have lost by division. MRS. E. G. WHITE.

The Medical Work a Part of the Evangelical

THE greatest medical missionary the world has seen is Jesus. He left His heavenly home and laid down His life for the suffering and the afflicted, and the needy. For such He willingly left heaven and laid aside His glory. He counted His riches as naught that He might bring heavenly blessings to the souls and bodies of the sin-afflicted. He went about doing good, and healing all that were oppressed of the devil. His heart went out in tender sympathy for the world. He wept at the grave of Lazarus, and had compassion on the widow of Nain. To the man sick of the palsy He said, "Son, be of good cheer. Thy sins be forgiven thee." Almost innumerable are the blessings He bestowed on the needy from childhood to old age, "that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. 8:17.

He is the great physician, the ideal evangelist, and the world's greatest medical missionary. As He sent forth His disciples He said unto them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." The instruction that He gave His disciples plainly shows that Christ intended that the medical work should be a part of the evangelical work. The two great missionary evangelists, Peter and Paul, were medical missionaries. See Acts 3:1-8; 5:12-16; 14:7-10; 28:8,9.

In the 14th century John Wyclif arose as the morning star of the Reformation, and through his influence and teachings the work was associated with the evangelical work, as the follow-

ing quotation will show:—

To carry the glad tidings of the gospel into the remotest hamlets was now the great idea which possessed Wyclif. If begging friars, said he, stroll over the country preaching the legends of saints and the history of the Trojan war, we must do for God's glory what they do to fill their wallets, and form a vast itinerant evangelization to convert souls to Jesus Christ. Turning to the most pious of His disciples He said to them: "Go and preach, it is the sublimest work; but imitate not the priests whom we see after the sermon sitting in the ale-houses, or at the gaming table, or wasting their time at hunting. After your sermon is ended, do you visit the sick, the aged, the poor, the blind, and the lame, and succor them according to your ability."

Such was the new practical theology which Wyclif inaugurated,—it was that of Christ himself.—D'Aubigne's History of the Reformation, Vol. V. Book 17, Par. 29.

The Lord is calling for the same work to be done now as was done in the days of Wyclif. He wants men to go forth with the message of the soon-coming Saviour, and to declare to them the glad tidings of the grace of God. Now, as in past ages, the medical work should be a part of the evangelical work, and this message will not go as God designed it should until it becomes a part of our conference work, the same as all other lines of our work. Upon this point we have the most explicit instruction:—

As the medical missionary work becomes more extended, there will be a temptation to make it independent of our conferences. But it has been presented to me that this plan is not right. The different lines of our work are but parts of one great whole. They have one center.

Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two should be as closely connected as the arm is with the body. Without this union neither part of the work is complete. The medical missionary work is the gospel in illustration. But God did not design that the medical missionary work should eclipse the work of the Third Angel's Message. The arm is not to become the body. The Third Angel's Message is the gospel message for these last days, and in no case is it to be overshadowed by other interests, and made to appear an unessential consideration. When in our institutions anything is placed above the Third Angel's Message, the gospel is not there, the great leading power—"Testimonies for the Church," Vol. VII., pages 235, 241.

E. T. RUSSELL.

If there were less singing of the teapot there would be more singing of the heart.

Cease complaining. The spoke in the wheel which creaks most does not bear the greatest burden in the cart.

Now is the time to labor. The work that is not done in times of peace and prosperity will have to be done under circumstances less favorable.

Extremes and Their Effect

A CONTEMPORARY quotes Eccl. 10:16, 17, and draws from it the conclusion that eating the ordinary meal in the morning is injurious. The passage reads:—

“Woe to thee, O Land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!”

To say that this text teaches that for princes or any one else to eat the ordinary morning meal, or breakfast, is disastrous to either the country or to those who do so, is to distort the text and to wrest it from its plain and obvious meaning. Through the ravens, God supplied Elijah with food in the morning and in the evening. He doubtless knew when it was best for Elijah to eat.

The whole drift of the text, so far as diet is concerned, is a woe against revelling, drunkenness, and riotous living, with their accompanying practices, and not against the ordinary habits of living. And as all know, the most common time for all these things is the night. Paul says, “They that be drunken are drunken in the night.”

With the ancient Greeks, historians tell us, their banquets consisted of feasting, comical songs, and jesting, the wine bowl circulating freely the meantime, and that “the banqueters usually consumed the night in merrymaking.” In other words, they generally kept up this eating and drinking till morning. The Roman saturnalia was of the same character:

This is the “eating in the morning” to which the text refers. It has no reference whatever to eating breakfast in the morning. To put such a construction upon it would be as unreasonable as was Luther’s contention with Zwingle that the expression “This is my body,” of Matt. 26:26, proved transubstantiation. As well might it be claimed that Christ’s statement that before His coming men and women would be “eating and drinking, marrying and giving in marriage,” proves that it is best not to eat and drink at all, and never to marry. To say “Woe to thee, O land, when thy princes eat breakfast in the morning” is to belittle the Scriptures and make nonsense of God’s word. To assert that the eating of the ordinary morning meal tends to drunkenness is to outrage common sense. To argue that only those who refrain from eat-

ing breakfast in the morning can hope to be princes of God, and that all who do otherwise must be content to live a common life and enjoy only ordinary strength, would be to ignore a thousand examples to the contrary, and to make our words savor of bigotry and pedantry combined. Without doubt the great host of God’s princes and saints in the past have eaten their breakfasts in the morning.

It may be best for some who overtax themselves or who have very slow digestion to defer breakfast till dinner-time even, or to eat but one meal a day possibly; but it is hardly consistent for such to set forth their practice as the best rule for all others to follow. Birds and animals usually begin to seek their food soon after awaking in the morning. Appetite naturally begins to assert itself then. In this as in other matters, it is well to let nature teach us. It may not be best to eat too soon after rising, we freely grant, but the text under consideration was not written to teach even this fact, much less that it is an injurious and pernicious practice to eat in the morning at all.

Let all take liberal and common sense views of things. For our own good and for the honor of the cause, let all avoid extremes, remembering what we have been told, that—

It is the desire and plan of Satan to bring in among us those who will go to great extremes,—people of narrow minds, who are critical and sharp, and very tenacious of holding their own conceptions of what the truth means. They will be exacting, and will seek to enforce rigorous duties, and go to great lengths on matters of minor importance, while they neglect the weightier matters of the law—judgment, mercy, and the love of God. Through the work of a few of this class of persons, the whole body of Sabbath-keepers will be designated as bigots, Pharisaical, and fanatical. The work of the truth, because of these workers, will be thought to be unworthy of notice.

In all lines of our work we should endeavor to take such a course as will recommend the truth to the judgment of candid and common sense people. Extremes can only do harm.

W. A. COLCORD.

An Excellent Spine

INSTEAD of saying, “Daniel had an excellent spirit,” the printer made the types say, “Daniel had an excellent spine.” That was not much of a mistake. Thank God for Daniel’s spine! That printer was quite right. Would to God we had more men with excellent spines—men who could stand for truth and God!—*Bible Echo*.

A Hint to Clergymen

SOME years ago we were invited by the evangelist, D. L. Moody, to take a seat in his carriage for a drive around Northfield, and in the course of the conversation he said:—

“What a pity, Mr. Angell, that I could not have had, as you did, a college education.”

Our reply was: “If you had received a college education, the chances are you would never have had the tenth part of the influence you now have. You would have gotten your head full of long dictionary words of Greek and Latin derivation, and talked to your audience in a language which nine-tenths of them could not understand.”

This incident is brought to mind by the prayer and sermon in a country church we once listened to.

In the prayer the clergyman asked the Lord to enable us to do our duties not in a *perfunctory manner*.

In the sermon he spoke of *ethics and economics, encyclopedic man, speculative orthodoxy, psychology, isosceles triangle, unifying force from the great Universal Self, elaborate scheme of social organization, Antinous and Apollo, complex realism, sociological expansion, the old skeleton of a defunct philosophy, etc., etc.*,—all of which, while doubtless intelligent to the Lord, was an unknown language to nine-tenths of the congregation.

We contrasted it with the plain talk of Christ and the Apostles,—“Christ and Him crucified,” and “Our Father who art in Heaven.”

We do not presume to tell clergymen how to preach the gospel, but we think there can be no harm in telling them how this matter strikes us.—*Geo. T. Angell.*

How to Avoid a Storm

THERE are some people whose abounding humor always comes to their relief when they observe the gathering of a storm, and they will have a little story ready, or they will suddenly turn the conversation entirely away from the inflammable subject, or will make some bright or playful remark that will cause the whole trouble to blow off in a hearty laugh. It would not seem impossible for all to learn to bear insult or grievances in some of these ways, either in silence—not sullen, thunder-charged, but loving silence—or by returning the soft answer that will quench the flame of anger, or by wise tact which drives out the petulant humor by the expulsive power of a new emotion.—*Week-Day Religion.*

From the Field

Colorado

AS THE result of two weeks' meetings at Trinidad, Colorado, Bro. M. D. Warfle reports twelve added to the church by baptism, three by letter, and two backslidden reclaimed.

AUGUST 17 a church of eighteen members was organized at Meeker, Colorado. Since that time eight more have united with the church, and six others are awaiting letters from other churches, making a total of thirty-two members.

AT the last Colorado conference the total amount of the conference debt, \$1,000, was pledged, *Echoes from the Field* states that over four hundred dollars have been received on these pledges already, and hopes that soon they may “know the joy of singing the Jubilee song in Colorado.

Turkville, Kansas

I ARRIVED in Turkville, January 15, and began meetings the same evening. We have had a good attendance from the first. The very best of order prevails. Four have accepted the truth, and are rejoicing in the Lord; others seem interested. The Lord is working with mighty power. Satan is also at work, but his power is limited. He cannot harm us while the angels of God are encamped around about us with their chariots of fire. Dear fellow-laborers, let us seek the Lord and turn to Him with all our hearts.

T. GODFREY.

Iowa

I HAVE lately visited nearly all the Sabbath-keepers in the southern half of district No. 4. I have been especially pleased to learn of the missionary work that the isolated ones are doing. With no person of like faith to rely upon, they take hold of the strong arm of God. It is refreshing after walking twelve or fifteen miles, to sit down and listen to them relate their experiences and tell of their hopes.

We have about two hundred and forty “Object Lessons” in the district yet to be sold. These are scattered among the churches, some of which have sold over two hundred books. A few persons in each church have done the work.

One sister who cannot get away from home, has canvassed her town three times. She sells more books each time. ARTHUR RHODES.

Iona, Wyoming

A GLORIOUS victory has been achieved by the power of the Lord at this place. Brethren Cook and Beames have lately been doing colporter work in this part of the Big Horn Basin. They found an interest here, and held a ten days' meeting in September. The meetings were resumed January 2. At this writing, January 20, twenty-four souls have given themselves to the Lord. Nearly all are starting for the first time to serve the Master.

Our meetings are held in a school house. Last Sabbath we found the room too small. We feel the need of a church. While definite plans respecting the matter have not as yet been laid, we expect to erect a good log church building before leaving the Basin. Our people here are in close circumstances, having come here recently to make homes for themselves. Nothing grows here without irrigation. But the Lord has a people here who are willing to use their strength in cutting trees, and hewing and placing logs, and we are confident that He will provide \$100 to complete the building.

While the Lord has wonderfully blessed us, Satan is working through his agencies. We ask our brethren to pray the Lord to give this company, who have so recently started in the Lord's service, a complete victory.

Brother Cook has gone to Shell, forty-five miles up the Basin, to begin an effort there. Brother Beames and I are binding off the work here. There are many calls for meetings in this field.

GEO. W. BERRY.

North Loup, Nebraska

By request of Elder N. P. Nelson I went to North Loup, January 25, to conduct the funeral services of Bro. Amos R. Burdick, a notice of which appeared in the last number of the ADVANCE. After these services, by an urgent invitation on the part of the people, I remained over Sabbath and Sunday, and held meetings in our church. The services were well attended both by our people and by those not of our faith. I visited from house to house, and found a friendly welcome in all their homes. A cordial invitation was given to visit them again. May the Lord water the seed sown, and may it bear fruit unto life eternal.

J. S. HART.

Missionary

Conducted by Miss Katie Esteman

THE time is short—
If thou wouldst work for God,
It must be now;
If thou wouldst win the garlands
For thy brow,
Redeem the time.

— Selected

Is the Distribution of Tracts a Successful Means of Spreading the Truth?

Twenty-three years ago, when my parents and myself embraced the Third Angel's Message, an uncle of mine visited us to see if the report he had heard, that we had "become Jews," was correct. So anxious was he in regard to this matter that almost the second sentence he said was, "I heard you have become Jews."

We told him no, we had not; that we had simply commenced to keep the Sabbath.

He said that he had been keeping the Sabbath all his life.

We told him that the seventh day is the Sabbath, and that Saturday is the seventh day, and referred him to the calendar.

He said the Bible was the rule of his faith, and not the calendar.

We then referred him to a number of Bible passages.

He became somewhat excited over the matter, and returned to his home as much convinced as before that his Sunday keeping was all right. Before he left, however, I gave him a number of tracts, which he took, because he did not desire to offend me by refusing.

A few weeks after this we learned that he, with his family, was keeping the Sabbath.

A neighbor across the road noticed him in his field at work on Sunday, and knowing how strictly he had been keeping Sunday in the past, concluded that he had made a mistake in counting the days of week. After this was repeated two or three times, however, the neighbor inquired into the matter, and learned that my uncle was keeping the Sabbath.

The tracts I had given my uncle were carefully preserved by him, and when Sabbath came around, he would call his family together and read to them one of these tracts, and then they would have a prayer and social meeting.

This family, I am glad to say, is, up to the present time, faithful to the Third Angel's

Message. Other souls have been brought to the truth through them also. The distribution of tracts, therefore, does help to spread the truth.

F. H. WESTPHAL.

Tract Work In Missouri

We have been very much gratified at the way our churches in Missouri have taken hold of the tract work. We have received orders up to the present time for more than 25,000 copies of the four tracts used in the present tract campaign. We have not been able to get tracts to supply the demand, but we hope in a few days to have all orders filled.

The Kansas City church has placed an order for 20,000 copies of these tracts. Fifteen thousand of these will be mailed, using as a list the Blue Book. This book contains the addresses of what is commonly termed the higher class of people. This method is used as a means of getting the truth into the homes that it seems cannot well be reached otherwise.

The church was organized into six working bands, with leaders placed over each. The last six weeks 5,000 copies of the tract "We Would See Jesus" and about 80,000 pages of other literature has been distributed. As our workers go about the city they hear many omens of good coming from this work. Our intention is to keep this good work going.

JAS. COCHRAN.

"Life Boat" Work

The last few days I have taken subscriptions from merchants, saloon-keepers, store-keepers, lawyers, policemen, station-masters, dentists, mothers, fathers, boys and girls, bankers, tailors, proprietors of hotels and restaurants, farmers, citizens, agents, Irishmen, Germans, Frenchmen, and many others; in all manners of circumstances, through ear trumpets, speaking tubes, and all sorts of ways. We try to give everybody a chance.

The other day while I was in an office, a man said, "Yes, I would like to take a *Life Boat*, but I haven't a cent of money." He had met me at the door in a reckless sort of way. He had a cigar in his mouth, but he removed it as he dropped his head and said in a low tone: "I have been spending all the money I could get in the last few months. I have had a great deal of trouble. I have lost my wife and little child,

and so I don't care much for anything any more." I replied, "Don't you know that if you live a good life here on this earth and do what is right you have the promise of meeting your loved ones on the other shore?" "That is so," he said, and I handed him a *Life Boat*. He could say no more, but swallowed to keep back the tears, and without raising his head he nodded "Thank you." As I left him reading the paper, I asked God to direct his eye to some sentence, or article, or scripture-text which would help him to plant his feet upon the solid rock Christ Jesus, and I have faith to believe that God heard my prayer.

MARY SMITH.

What Kansas Is Doing

ELDER C. McREYNOLDS writes as follows concerning the tract work in Kansas:—

I have not had greater blessing in any work for some time than in the work of stirring up the people to take hold and do the work of placing these tracts in the hands of the people at once. Oh, if we could get it done at once, so that the stir among the people would be a general one! I am sure we might see a call from thousands of places at once for meetings, and that many of our lay members would be impelled to go and respond to the calls that cannot be attended to by the ministers. Such a move must come, and why may it not come now? Why not?

I am glad to say that several of the towns in Kansas will have every house visited with these tracts. They will be left in every house where the inmates will receive them. By some of the country churches, and we hope by all of them, whole townships will be worked in this way. Some will take "Object Lessons" and go over the territory, and take the tracts for free distribution. We are raising a Free Literature fund from which we supply the tracts to the towns where we have no churches. The conference sends workers to these towns, who do the work. Some of them are giving their time, having only their expenses paid. We are sending out thousands of tracts every day. The ball is rolling, and we believe we will see great results from this movement.

What Missouri Is Doing

REFERRING to the tract work in Missouri, Elder J. M. Rees says:—

I have not meet with as hearty a response to anything in Missouri as I have to the present campaign in the tract work. I am trying to drive it for all there is in it, and am largely taking the matter in hand myself. Orders are coming for the tracts by the thousand. The Kansas City church is well organized for the work of this city, and already the tracts are being placed. We have divided the city up into districts, placing one person over each district, and giving him as much help as he needs. I trust that before the winter is over every family in this great city shall have been visited with the truth, not once, but many times.

Evangelical Literature

FROM the days of the apostles and evangelists who wrote treatises and epistles, the art of writing has been used to carry the message of salvation to a lost world. In every spiritual awakening of every age, the distribution of religious literature has been used as a means of carrying God's message to the people.

That faithful people who, in the fastnesses of the Alpine Mountains, preserved the torch of truth during the Dark Ages, used this method. We are all familiar with the story of how the Waldensian missionaries, under the garb of peddlers, sought out the homes of the people of the various countries of Europe, to speak words of truth to them and leave them some portion of the blessed Book. When the youth of this people entered the institutions of learning in France and Italy, they did it to impart as well as to obtain knowledge. Concealing the Scriptures in their garments, they eagerly watched for opportunities to present them to hungry souls. In this way the word of God was scattered, until even whole schools showed the result of its influence.

These zealous missionaries went from place to place with the seeds of truth. A godly Waldensian friar, it is said, brought the truth to England where John Wyclif, the Morning Star of the Reformation, received it.

This godly man stood for years against the papal system, against monks and friars, priests and prelates, and even the pope; and one of the principal means of diffusing light in England at this time was the written manuscripts that were carried everywhere.

After the death of Pope Gregory XI, 1378, the conflict over the papal chair arose, known as the Great Schism. "Wyclif," says a writer in the *Gospel Magazine*, published in London in 1766, "considered a new argument against popery, and as such he failed not to make use of it." A tract soon appeared against the schism of the Roman pontiffs, showing that little credit was due to either of the contending parties.

Wyclif was a tract writer, having written no less than two hundred and fifty-five. He wrote about one hundred against the pope and church of Rome. These little leaflets were scattered throughout England and distant countries.

Little is told of those who distributed these leaves of healing, but we know a record is kept in the books of God. Wyclif formed an organi-

zation called "poor priests," to evangelize throughout all England. These missionaries loved the truth, and desired nothing so much as to extend it.

We have a good comment on the power of the literature of Wyclif in the great activity of the enemies of the truth in destroying it. Efforts were made to collect and burn everything some of these reformers had written, even whole editions of the Holy Scriptures in the English tongue.

M. E. KERN.

"In Prison, and Ye Visited Me"

FEBRUARY 8, in connection with Miss Burghart and Doctor Edwards and wife, I visited the state's prison at Lincoln, Nebraska. We gave the prisoners three hundred *Life Boats*, and we were glad of the opportunity. We feel sure that the Lord will in some way repay us for them. The chaplain told us to shake hands with the prisoners, and get acquainted with them. While I was talking with two of the men, one of them said, "If I had ever had a kind word spoken to me before, I would not have been in this place." The other man said, "Yes that is the way with me. When I get out of here I am going to do all I can to help you people. The *Life Boat* work is a good work. We get copies every little while. I have a farm yet and some property. They are saving it until I get out, and then I am going to help you people all I can, and try to keep other fellows from getting in here."

MARY SMITH.

Canvassing Report for Four Weeks Ending January 31, 1903

Nebraska			
E. W. Clement	21	\$ 24 00	\$ 4 00
Pearl Field	4	16 75	4 00
N. F. House	25	110 80	
Alfred Horn	11	25 75	9 05
Herman Langenburg	8	14 75	5 10
C. S. Wilbur	12	18 85	17 25
H. A. Whittaker	2	5 75	3 75
No. canvassers, 7	86	216 65	43 15
Missouri			
J. H. Hill	19	\$ 45 75	\$17 25
M. V. B. Reynolds	11	96 50	11 25
C. W. M. Reed		10 25	
F. E. Fairchild	4	11 00	
W. R. Lee	18	87 00	3 65
Mrs. Ellen Slawson		24 50	
No. canvassers, 6	52	275 00	32 15
DEIVERED			
Mrs. E. J. Popplewell		\$ 7 50	
Mrs. I. R. Rogers		80 00	
J. H. Hill		83 50	
M. V. B. Reynolds		20 00	
		191 00	
Iowa			
Lewis Hilliard	17	\$ 32 00	\$ 1 75
Lizzie Keat	92	29 75	
L. A. George	3	15 00	3 00
No. canvassers, 3	113	76 75	4 75
SUMMARY			
Total No. canvassers,...	16	Total val. of orders	\$568.40
Total No. orders,.....	251	Helps,.....	80.05

Educational

Conducted by L. A. Hoopes

MISS MYRTIE BOYNTON, of Calhoun, Nebraska, is now engaged in the church school work at Blencoe, Iowa.

REPORT of the church school at Forest City, Iowa, came in last week. This makes twenty regular church schools in this conference.

Emmanuel Missionary College has lately received a \$3,000 printing press, donated by Brethren Worth and Donaldson, of Chicago.

The students at Emmanuel Missionary College have all gone out in a campaign in Michigan selling "Christ Object Lessons." Over 1,000 have been sold in Grand Rapids.

THE citizens of Stuart, Iowa, have offered to donate forty acres of most excellent land lying about a mile and a half east of the city, if the Iowa Industrial Academy will locate there permanently. When we move out in this industrial school reform we shall find many such openings.

REPORTS from all the church schools in Kansas show that throughout that conference the children are enthusiastic in missionary work. The schools are handling the *Life Boat*, and some of them our other papers as well. A few are engaged in other lines of work. Schools conducted in this way will surely develop missionaries. We should have more of them.

WORD from the *Advocate* office says that orders for the special number of the *Advocate* have been coming in by the thousands. We are glad to know this. This special number should be given a very wide circulation among the public school teachers of the land. It may be well to suggest here that there will be another special number later. Let us begin now to plan to give these numbers a wide circulation.

THE Dorcas Society division of the Young People's Society of Union College is planning to make three hundred garments for the natives of Nyassaland, Africa. A program was rendered in the College Chapel, February 16, and the work of Brother Booth, one of our missionaries there, was discussed. Elder Watson, President of the Colorado Conference, who was present, gave a very interesting account of Brother Branch and his family who have gone to assist Brother Booth. The students were deeply interested, as it seemed to bring the field nearer home.

A Good Example

A BROTHER in southern Indiana has a church school in his house. He pays the teacher \$15 per month, and gives her board and lodging. The school has only three pupils; two of them the brother's children, and the third is a homeless child for whom he is providing. This brother has a little house with a few acres of land in the country, and supports his family principally by labor in the railway shops. "Where there is a will, there is a way."

Missionary College, London

THE following extracts from a letter from Prof. H. R. Salisbury, of Dunconebe Hall Missionary College, London, will be of interest:—

I have the best Hebrew class I ever had in my five years as a teacher of Semitics. I have seven in the class, one, by the way, an old Union College boy, Bro. Nethery. I also have one student from Nebraska, one from Iowa, and the others are from England and Ireland. They all take readily to Hebrew.

We have seventeen students with us this year from the United States, and Elder Daniells writes me that there are many others planning to come.

We naturally make a great deal of foreign languages here, because of the cosmopolitan nature of our school. At least two-thirds of our students are taking a foreign language, and we are able to offer a very strong course in those at small expense to us.

Health Department

Conducted by Mrs. Lyla B. George, M. D.

"Prosper and be in Health"

Helpful Hints

MANY diseases afflict whole families, and even whole communities, when a little care and extra effort would prevent their spread.

Nearly all the acute diseases that are communicated from one person to another begin with some of the following symptoms: headache, loss of appetite, thirst, flushed face, fever, often preceded by a distinct chill or by chilly sensations, rapid pulse, increased breathing, general tired feeling, and in children sometimes vomiting and convulsions.

When the above manifestations are seen, isolate the patient at once, put him in bed, and let him rest. Nature suggests this remedy by taking away the strength; keep the room quiet; any physical or mental exercise will cause the temperature to rise.

Do not urge him to eat; food at this time will

not give him strength as many suppose, but will only add fuel to the fire and increase his discomfort.

No one but those caring for the patient should be allowed to enter his room; his door should be kindly closed to the sympathizing well-meaning neighbors who come laden with bits of gossip from the neighborhood, and all sorts of dainties to tempt the appetite, both of which are injurious to the sufferer. His dishes should be kept separate for his exclusive use.

Members of the family and friends should not run into the room, sit on the bed, and express their sympathy by kissing and caressing the patient.

The one nursing the sick person should wash her hands thoroughly with yellow laundry soap before taking her meals, after giving any treatment or attending to the needs of the patient; she should wear a plain dress made of material that can be easily washed.

You cannot tell what disease may develop in the course of two or three days. If the patient does not improve with simple treatment, if serious symptoms develop, or if a rash appears on any part of the body, a physician should be called.

MRS. LYRA H. GEORGE, M. D.

The Church At Washington, D. C.

WE deeply appreciate the help given by our people to establish in Washington a memorial of the work of the last message of salvation to the world. The appeal for this has awakened a most generous response. The notice was very short, and it took a little time to get the matter before our people.

February 2 we were to make a payment of \$2,500. In the morning we had on hand but one thousand dollars with which to meet this.

The early mail brought in \$1,523, more, and before the day was over we were able to make a payment of \$4,500, instead of \$2,500. Thirty-two hundred dollars of this was a direct clear payment, the balance being loaned by friends without interest. The debt now stands at \$7,900. This is a reduction of the entire amount of \$5,000 since November 1, when the church was purchased and \$500 paid on it.

The city of Washington represents the nation. The work here, therefore, should properly represent our message to the nation. We are sure that a strong, living church, free from debt, here will win and save people of means and

influence in this place. A memorial of our work is to be established here, but we do not believe it means a monumental debt. We therefore earnestly request all to help clear this church from debt. We feel sure that all the means invested here will bring returns of a hundred fold to the work in means and influence.

J. S. WASHBURN.

"THE LORD gave the word, great was the company of them that published it."

Notices

A CANVASSERS' institute will be held at Mt. Pleasant, Iowa, beginning February 16 and lasting two weeks. A week or two later another will be held in the northwestern part of the state, probably at Grant City or Smithland.

THERE are a number of Sabbath-school superintendents who have not yet filled out and sent in the blanks which we mentioned in our last issue. We take this occasion to call attention to it, and we will be thankful indeed for a prompt reply from all such.

E. T. RUSSELL.

THE Kansas canvassers' institute will be held at Hutchinson, February 26 to March 23. Brethren Jeneks and Hardesty will conduct studies on Methods of Canvassing; Eld. R. W. Parmele, on the Bible; and Dr. Lydia E. Parmele, on Health Principles. Eld. C. McReynolds and Bro. E. R. Palmer will be in attendance a part of the time.

THERE are churches in this district that have desired church schools during the winter, but were unable to secure teachers. If there are such that desire a spring term of school they should write to the undersigned at once. I think we shall be able to supply teachers for such schools.

FLOYD BRALLIAR,
Educational Secretary.

WILL all the librarians and brethren and sisters in the Nebraska Conference who have money on hand received from the sale of "Christ's Object Lessons" forward the same immediately to the Conference Treasurer? It is greatly desired that this work be finished as soon as possible. Please state also how many unsold books you have on hand.

N. P. NELSON.

UNEMPLOYED MEN AND WOMEN

WE are prepared to offer agents for our Magic Pocket Vaporizers liberal terms. The season for colds and catarrh is here. Write for particulars to the Modern Medicine Co., 242 Champion St., Battle Creek, Mich., naming your choice of territory.

◁ The Nebraska ▷
❖ Sanitarium Food Co. ❖

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\$22.50 To Spokane.
\$25.00 Portland, Seattle, Tacoma, San Francisco and Los Angeles, via the Burlington, daily, February 15th to April 30th, 1903.

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News and Notes

THE brethren and sisters of Kansas are taking hold of the tract work nobly.

DO NOT fail to subscribe for THE CENTRAL ADVANCE; only 50 cents per year.

THE General Conference is to be held in Oakland, Cal., March 27 to April 13, 1903.

ELD. J. G. HANHARDT, of Shaffer, Kansas, has been spending a few days in College View.

THE call for the English Sanitarium is being very favorably responded to in Kansas by good donations.

THE "Object Lessons" work is moving off nicely in Iowa. Last week \$900 was received from that field.

BROTHER REEDER, of Kinsley, Kansas, is a patient in the Sanitarium, being treated for paralysis. He is rapidly recovering.

BRO. CHAS. PARMELE, of Kansas, is now located at Kansas City, Kansas, engaged in house-to-house work, and will take up the special tract work.

BROTHER THORP, editor of the *Evangelists Sendebud*, is now in College View, and henceforth the Danish-Norwegian paper will be published at this place.

BROTHER SWEDBERG, editor of the *Ston's Vaktare*, has arrived in College View, and expects to send out the Swedish paper from the College View press hereafter.

MR. WARDIE BURCHFIELD, of Concord, Oklahoma, is spending a few days at the Nebraska Sanitarium, and during his stay there will take two studies in the College.

BROTHER VALENTINER, editor of the *Christlicher Hausfreund*, reached College View February 9, and will at once begin the publication of the German paper at this place.

ELD. R. W. PARMELE and wife, Dr. Lydia E. Parmele, have been spending a few days in Topeka. Dr. Parmele met the State Board of Medical Registration while here.

A YOUNG man not of our faith, living near Brownlee, Nebraska, has been canvassing for "Home Hand Book," and out of nineteen exhibitions has taken sixteen orders. Now, can we doubt that this book will sell?

BRO. T. GODFREY writes that a Sabbath-school of fifteen members was organized at Turkville, Kansas, Sabbath, February 7. They are expecting others to unite with the school.

ELDERS Shultz and Riffel called at the Office last week. Elder Shultz has been laboring in Arkansas, Texas, and Oklahoma for some time. Elder Riffel labors in Texas in the interest of the German work.

A COMMUNICATION from Iowa says: "Many orders are coming in for the four new tracts, and we feel much encouraged by the interest manifested by our people in this work. We pray that much good may result from the circulation of these tracts."

BEFORE leaving for Central America, Eld. I. G. Knight delivered his farewell sermon to the brethren at Humboldt, Kansas. A large attendance was present on the occasion. He leaves the church in good condition, and with the prospect of a greater work being accomplished.

"The Love of Power and the Power of Love"

WILL be the subject of a special issue of the *Sentinel of Christian Liberty*, of March 12, 1903. This will show very clearly the difference between real Christianity and the papacy. It is important that this number should be widely circulated. Many do not know the true character of the papacy. We who do know will be held accountable if we do not do all in our power to warn men of the evils and dangers involved. Price five copies 7 cts., ten copies 14 cts., twenty-five copies 35 cts., fifty copies 70 cts., one hundred copies \$1.25, one thousand copies \$12.00. Order of your Tract Society.

Think of it

YOU can have THE CENTRAL ADVANCE for two cents per issue. For four cents a month you can keep fully informed of all the important lines of work being carried on in the large and interesting field embraced in the Central Union Conference, — Iowa, Nebraska, Missouri, Kansas, Colorado, Wyoming, and New Mexico. Do you value such information that much? If so, send along your subscription at once, so as not to miss another copy. If not, how broad are your interests, and what value do you place upon the greatest and most important religious reformation ever carried forward in this world? Price, 50 cents per year; 25 cents for three months.