

The Central Advance

“Speak unto the children of Israel, that they go forward”

Vol. I

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Blessed Fellowship

You may talk of the friendships of youth and of age,
And select for your comrades the noble and sage;
But the friends that most cheer me on life's rugged road,
Are the friend of my Master, the Children of God.
—Selected.

Do not Despise the Small Things

THE Lord works in mysterious ways. He works with small things, and overrules in peculiar circumstances. Reporting the canvassing work in one of our states a little time ago, one brother said: “I know one man who sold one twenty-five cent ‘Gospel Primer,’ and now three are keeping the Sabbath on account of reading it. Another sold one ‘Bible Readings,’ and the man who bought it did not like it, so traded it for an old pistol; and ten began keeping the Sabbath after reading this book.”

A Special Message to Be Borne Now

WE hope that all will read Sister White's solemn and stirring appeal in the *Review* of March 3, under heading, “A Neglected Work.” In it she says:—

The Lord lives and reigns. Soon He will arise in majesty to shake terribly the earth. A special message is now to be borne,—a message that will pierce the spiritual darkness, and convict and convert souls. ‘Haste thee, flee for thy life,’ is the call to be given those dwelling in sin. We must now be terribly in earnest. We have not a mo-

ment to spend in criticism and accusation. . . . Soon an awful surprise is coming upon the inhabitants of the earth. Suddenly, with power and great glory, Christ will come. There will then be no time to prepare to meet him. Now is the time for us to give the warning.”

A Call to the Laity

LET not the church members wait for a verbal command to enter God's work. They know their duty. Let them do it in humility and quietness. There are hundreds who should be at work, who need to be encouraged to make a beginning.

Let church members begin to work where they are. Everywhere there are souls who know not the truth. Humble men, willing to make sacrifices, to work as Christ worked, are needed. The Lord calls for self-sacrificing workers, who will labor quietly and unobtrusively, living so close to the Lord that they continually receive grace to impart. As they take up their work in earnestness and sincerity, asking the Lord to give them tact and skill, hearts will be reached by their efforts.

It is not God's purpose that the ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the gospel ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their neighbors and friends, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians who have the love of the truth in their hearts. Let such ones engage in service for Him by doing house-to-house work. Sitting at the fireside, such men—if humble, discreet, and godly—can do more to meet the real needs of families than could a minister.

The Lord has a work for women as well as

for men. They may take their places in his work at this crisis, and He will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do—a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed.

My brethren and sisters, do not pass by the little things to look for larger work. You might do successfully the smaller work, but fall utterly in attempting a larger work, and fall into discouragement. Take hold wherever you see that there is a work to be done. It is by doing with your might what your hands find to do, that you will develop talent and aptitude for large work. It is by slighting the daily opportunities, neglecting the little things, that so many become fruitless and withered.

There are many ways in which all may do personal work for God. Some can write a letter to a far-off friend, or send a paper to some one who is inquiring for truth. Others can give counsel to those who are in difficulty. Those who know how to treat the sick can help in this way. Others who have the necessary qualifications can give Bible readings or conduct Bible classes.

The very simplest modes of work should be devised, and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward; for their experience will grow brighter, their ability will increase, and through their efforts souls will be saved.

MRS. E. G. WHITE.

A Few Business Pointers

“Owe no man anything.”

Spend less than you earn.

Pay for what you get, and do not run in debt.

Keep a systematic account of what you earn, and of all you expend.

Let no man say he cannot economize.

The best time to begin to economize is now.

“Not slothful in business; fervent in spirit, serving the Lord.”

“Whatsoever thy hand findeth to do, do it with thy might.”

“This we command you, that if any would not work, neither should he eat.”

Labor is the price which God sets on all that is excellent.

“In the sweat of thy face shalt thou eat bread.”

A firm bargain, right reckonings, and oft settlements, make long friends.

Poverty is more than half disarmed by those who have the moral courage to say, “I can't afford it.”

A thing purchased even at the lowest price is dear if it be a superfluity.

Running into debt is one of the greatest causes of dishonesty.

Avoid debts as you would disease. They are discouraging and demoralizing. Once incurred they weigh like a millstone round the neck.

A man always in debt, or without a penny beforehand, is little better than a slave.

A man in debt is not his own master; he is at the mercy of his creditors and the tradesmen. The borrower is a servant to the lender.

“The Lord shall make thee the head and not the tail.” “Thou shalt lend unto many nations, and thou shalt not borrow.”

The thriftless man has no share in the progress of the world. He spends all he gets, and he can give no help to anybody.

When the small expenses are habitually neglected, ruin is not far off.

There can be no thrift, no economy, no comfort at home, unless the wife helps.

“Gather up the fragments that remain, that nothing be lost.”

The safest plan is to run up no bills, and never get into debt; and the next is, if one goes into debt, get out of it again as quickly as possible.

Every business man knows that the cash system is the soundest method of conducting business of all kinds.

“By running into debt yourself, or by allowing your wife to run into debt,” says a modern writer, “you give another person power over your liberty. You cannot venture to look your creditor in the face. A double knock at the door frightens you; the postman may be delivering a lawyer's letter demanding the amount you owe. You are unable to pay it, and make a sneaking excuse. You invent some pretense for not paying. At length you are driven to downright lying, for ‘lying rides on debt's back.’”

"Godliness with contentment is great gain." A poor man's home, moderately supplied with all necessaries of life, presided over by a cleanly, frugal housewife, may contain all the elements of comfortable living.

Without economy a man cannot be generous. He cannot take part in the charitable work of the world. If he spends all he earns, he can help no one. He cannot educate his children; he cannot assist the needy; he cannot help the cause he loves most.

When to Clinch a Sermon

It is a great mistake to weary the people with long discourses, especially when there is a collection to be taken up. One of America's racy writers says: "There is nothing like knowing when to clinch a sermon. I went to church last Sunday and heard a missionary returned from India, preach. After he had talked thirty minutes I thought that was the most remarkable discourse I had ever heard, and I was anxious to have the plate passed for I had five hundred dollars I wanted to give to the missionary cause. After forty-five minutes had passed, I thought I would give only four hundred; an hour went by, and I thought one hundred dollars would be liberal; at the expiration of an hour and a quarter, I thought the heathen ought to take care of themselves, but I would give them five dollars; an hour and three quarters, and the sermon was ended and the plate passed. I stole ten cents out of it."

The Irishman and the Priest

NEVER was a better answer made than a poor Irishman made to a Catholic priest, while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah! but sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' an' sure the priests have got no children."

"But, Michael," says the priest, "you cannot understand the Bible. It is not o' you to understand it, my man."

"Ah! very well your riverence, if I cannot understand it, it will do me no harm, and what I can understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to the church, and the church will teach you; the church will give you the milk of the word."

"And where does the church get it from but out of the Bible? Ah! your riverence, I would rather keep the cow myself."—*Herald and Presbyterian*.

Her Good Company

A YOUNG lady while going home by ferry boat at a late hour without an escort, was approached by a low "Society pet," just as the boat neared the landing, who asked,—

"Are you alone?"

"No sir," was the reply; and without further interruption, when the boat touched, she jumped off.

"I thought you were alone," said the fellow, stepping up to her side.

"I am not," replied the young lady.

"Why, I don't see anyone with you!"

"Sir, I am not alone. God Almighty and the holy angels are with me!"

This arrow pierced the villain's heart; and with these parting words, "You keep too good company for me, madam!" he slunk out of sight, leaving the heroic young lady to enjoy her good company, and to more fully appreciate the fact that "the angel of the Lord encampeth round them that fear Him, and delivereth them." Ps. 34:7.

H. E. A. MINCHEN.

From the Field

Oakdale, Nebraska

JANUARY 18, after considerable effort on the part of Bro. C. S. Fairchilds, the elder of our company at this place, a hall was secured in which Bro. B. M. Garton and myself began a course of lectures. The attendance was small at first, but increased until there were as many as sixty-five present. Most of those who came, however, were very irregular in their attendance.

As a result of the meetings, five persons took their stand to keep all the commandments of God, and to walk in the light of present truth. I thank the Lord for the gift of these souls, and pray that they may be faithful, and help others to see the truth.

I now go to join Brother Garton in his work at Albion, where he began holding meetings recently. I am of good courage in the Lord.

J. J. GRAF.

✠ Missionary ✠

Conducted by Miss Katie Coleman

Treasures

LITTLE words in love expressed,
Little wrongs at once confessed,
Little favors kindly done,
Little tolls thou didst not shun,
Little graces meekly worn,
Little slights with patience borne,—
These are treasures that shall rise
Far beyond the smiling skies.

—Selected.

"Life Boat" Work in Denver

MISS BURKHART, one of the western *Life Boat* crew now working at Denver, writes:—

We arrived in Denver yesterday morning, and while waiting for the train to Boulder, I went out on the main street of the city with sixty "Life Boats" to see what I could do. In two hours I had sold them all, within two blocks of the depot. Many people warned us against Denver. They said, "You will find it a very hard place to work. No one has ever made anything yet by canvassing there." These were not very encouraging words, but the first day I sold more papers and took in more money than I had ever done since I sold my first "Life Boat." I sold 175 papers, received \$12.35, and took thirteen subscriptions.

A Mansion Waiting for Him

WHEN I visited the church at Milltown, South Dakota, not long ago, I noticed an empty house within a few rods of the building. After some inquiry why it was left empty, the brethren said that an aged man had lived there a few years ago, but that he had had an earnest desire to do missionary work, and his burden was for southern Russia. They and all his friends tried to persuade him not to go so far away, because he was not only partly blind, but very old as well. His steps were tottering, and his head and shoulders were bowed with age. But nothing could dissuade him from his purpose.

Most of his means had been given to the cause; and now he gave himself to the foreign work, and left for the field that was on his heart.

He traveled as far as Austria, when his means ran out. He had no money to go farther. But he succeeded in selling his boots, and thus secured money enough to reach his destination.

There he went into the city with his tracts, and while some of the people were resting in a hotel or at the market place, he would go to them and ask them to read a tract for him, be-

cause he could not see very well. They would do so, and, as a result, generally became interested in the truth, and would express themselves in a way which showed that they were very anxious to have some of this literature also. He always supplied them with the reading matter desired, and in a very short time there were about forty families keeping the Sabbath in that country as the result of this work.

The aged man finally died, but his work is still going on. His house in South Dakota is still standing empty, but we know he has a better mansion prepared and waiting for him in heaven.

Brethren, let us push the tract work to a glorious success, and not let the tracts remain on the shelves idle. F. H. WESTPHAL.

Do the Angels of God Prepare the Way?

THE Lord promises to send the angels to prepare the hearts of the people for the reception of the truth when it is brought to them in the form of the printed page. An experience of one of our sisters will show how the Spirit of God works upon the minds and hearts of the people, sometimes for years even before the truth is brought to their homes.

When this sister was but a child she attended a Sunday-school where the ten commandments were being discussed. The question as to why people kept Sunday instead of the seventh day was asked. The answer was that we now observe the first day to commemorate Christ's resurrection. But the child reasoned: Have men authority to make the change without a thus saith the Lord? She concluded that there must be scriptural authority for the change somewhere—she knew not where.

Passages of scripture, such as Matt. 24:29-35, Acts 1:9-11, and 1 Thess. 4:13-18 also impressed her mind, and she grew up with an ever-longing desire to connect herself with a church that adhered to the truths of God's word. She could not comprehend how her worship could be acceptable to the Lord if she identified herself with those who taught error for truth. There was always a longing for a love found only in true worship, and to find this she knew not how.

At the age of about twenty-four she became very desirous to have light on the Revelation, and was impressed that a people must exist somewhere to whom God had revealed its mysteries. About this time she met with a Seventh-

day Adventist sister who gave her the light on the Sabbath, and from whom she obtained a copy of "Daniel and the Revelation." She afterwards bought "Bible Readings," and accepted every ray of light as it came to her. She has since been a worker in the message, and is still rejoicing in the blessed hope.

Brethren and sisters, the angels prepare the way before us. Are we willing to take the books containing the everlasting gospel to these hungry souls? Will you not join the ranks of the King's army to-day? C. W. HARDESTY.

Report of College View Missionary Society

ON New Year's day thirteen baskets well laden with good cheer, and dispensed by our faithful deaconesses, found their way into as many different homes.

January 9, the annual collection for the poor of the state was taken up, and amounted to \$15.13.

Then came the call for the Washington church, in which we are so much interested. Professors Newton and Rees, and Bro. L. E. Lewis, collected and forwarded direct to Washington in time for the first payment, \$64. Other donations amounting to \$38.45, were handed to the librarian, making a total of \$102.45.

The Dorcas society has prepared a 250-pound box, consisting of bedding, clothing, shoes, and groceries, for a sick and destitute family; also a 300-pound box of clothing for the South. Two comfortables have been made, and material for carpet and rugs prepared.

Miss Rankin, representing the Nebraska Children's Home Society, spoke to us one Sabbath afternoon of her work in providing homes for orphaned and forsaken children. We expressed our sympathy to the amount of \$10.01.

The Caterham (English) Sanitarium donation, February 7, amounted to \$93.31. In addition to this the College View Sanitarium helpers made a liberal gift of \$125, making in all \$218.31. The Sanitarium helpers have also given \$28 to the Huntsville School for bath tubs and other facilities for treatments there.

Our First Day Offerings for January and February have been \$12.23. One little girl gave \$1.00 of her own earnings for the girls in India. We have received on pledges for the Christiana Publishing House, \$6.25.

The fourth Sabbath donations for the same two months have amounted to \$19.50. With

this we begin our tract work, and pay for our periodicals. Some pay for all the tracts they use, others for what they give or send to their immediate friends. For tracts thus sold we have received \$2.18. This, of course, goes back into the tract fund again, and so helps us to keep out of debt.

We pay for a club of fifteen *Sigurs* and three *Sentinels*. These all go into the North West Territory, Brother Boynton's field of labor. Sister Boynton writes: "We appreciate your help very much."

We are now turning with willing hearts and open hands toward Nyassaland. The church school children have raised \$4.00 selling popcorn, blacking, and *Life Boats*. Sabbath, February 2, the church had a special collection for this purpose, which amounted to \$40.43. Besides this, one good brother has given fifty dollars to build a teachers' brick house in this mission field.

Material has been bought, many garments have been cut, and some completed by the Dorcas society. The church vestries are a busy hive every Tuesday afternoon in the work of this society. Some cut, others baste, run the machines, and finish the buttons and button holes. From the dear old grandmas, with dim eyes and shaky hands, to the little children who have scarcely mastered the art of threading a needle, the interest is the same. If any would like to learn more in regard to the work we are doing in this line, they can write me, and I will be glad to send a more detailed account, together with patterns and sample garments.

The many small donations that come in from time to time for the making of the garments, together with the larger donations for other purposes, give us faith in the abiding interest of our church in practical Christian Help Work. Surely the Lord is making His people willing to sacrifice that others may be blessed and learn of Him. MRS. I. M. REEDER.

"Every day is a fresh beginning
Listen, my soul, to the glad refrain:
And spite all sorrows and older sinning,
And troubles forecasted, and possible pain,
Take heart with the day and begin again."

"JUST as soon as we now do the work God has committed to us; just as soon as we bear to the world the warning message that has given us a mission in the world apart from others, the Saviour will come."

"Life Boat" Work At Lincoln

A FEW words about the *Life Boat* work in Lincoln and College View. The faculty of the College thought that we ought to have some experiences in Lincoln before the work of selling the *Life Boat* was presented to the students, as that city was different from most other cities.

We (Miss Smith and myself) were glad for the opportunity, and before we started out we asked the Lord for help more earnestly than we had ever done, and we had glorious results. It seemed as if so much depended upon this day's work, as all were anxiously waiting to see how things would turn out.

Thursday, February 5, was the first day of the State Charity convention in Lincoln, and we planned to attend all of the sessions of this and sell our papers too. First we went to the office of the city clerk to get the privilege of selling the *Life Boats* without securing license. About the first words he said were: "Yes, sell all you can. We are glad to have this kind of literature circulated in Lincoln." He also said that there would be no objections at all to the students coming down from the College to canvass the city for the paper.

We then went to work and put in a half hour's work before the forenoon session of the convention. We stayed there until 12:30 P.M. During that time we heard the Governor of Nebraska give a very good talk. We then went to our cafe for dinner, visited our workers there for a while, and then worked a few moments before the afternoon session of the convention. We were dismissed about 6 P. M. Miss Smith had to go back to College View to meet an appointment, so I thought I would put in the rest of the time before the evening session of the convention, selling papers. I worked about two hours in all, sold one hundred *Life Boats*, and had some grand experiences. Among others, I took a subscription from a bootblack.

For our day's work we sold 175 *Life Boats*, took in about nine dollars, and took eight subscriptions. We felt like praising the Lord indeed. Friday we reported our experiences to the school, and they brought "Amens" from the whole faculty, and the students too. They soon ordered two thousand *Life Boats*. We spoke to the church school at College View in the morning, and to the church school in Lincoln in the afternoon, and we found the little children wild over the *Life Boat* work. ALICE BURKHART.

How the Older Ones May Help the Youth

THE most efficient and lasting ways of helping the young are principally two: by the use of tact in intercourse with them, and by living lives consistent with prayer and social meeting testimonies.

Tact, that inimitable something which can be cultivated by observation, and exercised in ways innumerable: tact, which oils the wheels of daily intercourse with our fellows; tact, which makes us "all things to all men that we may save some," is the most vital quality needed by those who would help us younger ones.

There is a gulf between age and youth. The riper experiences, and heavier responsibilities which come to men and women in middle life and approaching age, unavoidably remove them, in some respects, from carefree youth with all of life's lessons yet to learn. Tact is the bridge which spans this gulf; its strands are woven of Christian sympathy, love, a memory which recalls youthful experiences of its own, and above all, charity.

Young people often have doubts. Their minds, unoccupied by the cares of life, are speculative, imaginative, active. The idiosyncracies of professed Christians, misunderstood or puzzling passages of scripture, lead them to speculate on Christianity, the existence of a God, and the thousand and one queries that arise about what is, and how and why it is, and the misdirected mind of youth often falls in the slough of despond.

Here is an opportunity for the tactful Christian. With tender gentleness, not by rude, unfeeling argument, he will point out the weaknesses of the doubts; he will recall experiences of his own similar; in no case will he pose as a perfect person whose duty is to flail the doubts and perplexities out of the mind of the young, but he will come down to a comprehending level, and feel in his heart sympathy and love for the one in error. The man or woman who comes to the young to show them their faults merely from a sense of Christian duty, rarely gets much satisfaction out of the young or the operation; but the person who comes with the love like that of a father or mother and the charity of God in his heart, seldom fails of a welcome reception.

Young people need sympathy. They have troubles of their own, and nothing so widens the gulf between youth and age as the older

people's slighting reference to the troubles of childhood and youth. Their trials are as serious to them as older ones, are to them their victories as joyful, their defeats as bitter. Give them your sympathy.

Young people do not always want to be talked to about religion. Many a young person has starved to death spiritually on a steady diet of nothing but theology and hammered-in religious instruction. There are many things in the world worth talking about. Talk books, talk nature, talk present events, talk sense of any kind, but do not ring in religion always.

But tact will be useless, sympathy odious, encouragement worthless, professed love tedious, instruction ridiculous, if your life shows great selfish blotches of any kind on its everyday pages. Precept is good, but practice goes farther: and practice without a single precept will influence the young much more than whole volumes of precepts without practice. It is natural for the young to imitate. Give them something, therefore, worth imitating.

"We oft' hear the plea for trying to keep
The lambs of the flock in the fold,
And well we may: but what of the sheep?
Shall they be left out in the cold?"

"'Twas a sheep, not a lamb, that strayed away
In the parable Jesus told:
A grown-up sheep that had gone astray
From ninety and nine in the fold?"

"Out in the meadows, out in the cold,
'Twas a sheep the Good Shepherd sought,
And back in the flock, safe into the fold,
'Twas a sheep the Good Shepherd brought

"And why for the sheep should we earnestly long
And earnestly hope and pray?
Because there is danger if they go wrong,
They will lead the young lambs astray.

"For the lambs will follow the sheep, you know,
Wherever the sheep may stray.
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

"And so with the sheep we earnestly plead
For the sake of the lambs to-day.
If the lambs are lost, what terrible cost
Some sheep may have to pay."

M. E. ELLIS,

Living Temples on the Sand

It appears that W. K. Vanderbilt is "the foolish man that built his house on the sand." His mansion, which by the way, is named "Idle Hour," is in danger of destruction because its foundations were built on the sand, which is giving way and allowing them to settle. The whole world will take note of that, if it falls; yet there are thousands of living temples of more value going to destruction every day, because they are not founded on the Rock, and no one gives heed.—*Present Truth.*

Evangelical Literature

THE literature of Wycliffe went into all England, from the palace of the king to the home of the humble peasant. The wife of King Richard II of England, was a sister of the king of Bohemia. This woman favored Wycliffe's doctrines, and after her death, some of her books, written by Wycliffe, were carried to Bohemia, and proved a means of promoting the Reformation there.

While Huss was a student at Prague, he read Wycliffe's books, from which he was much enlightened, and "took courage to defend his evangelical doctrines." A great work was done in Bohemia.

Huss, too, was a writer of tracts. Both before and during his imprisonment, he wrote against Romish error, and set forth the true faith. By the help of his followers, the truth permeated all Bohemia, and from Bohemia the light extended to Germany. God had prepared the way for the German Reformation by the work of the Waldenses, Savonarola, Wycliffe, Huss, and many others, and also by providing greater facilities for the spread of the message. The art of printing was discovered at Mentz, in 1444, which greatly multiplied the voices that boldly remonstrated against the corruption of the church, and those not less powerful which invited the human mind into new paths of inquiry.

The very first document of the Reformation—the ninety-five theses of Luther—were carried everywhere, and a traveller sold them, it is said, even in Jerusalem. Luther wrote tracts, pamphlets, and books, not only to reach the learned and great, but also the common people. D'Aubigne tells us that three printing presses were incessantly employed in multiplying copies of his various writings. What Luther and his helpers composed was taken up by those who were zealous for the extension of the work, and disseminated far and wide. "Monks traversed the provinces, and visited the hamlets and cottages, selling the writings of Luther and his friends," says the historian. "Germany was ere long overrun with these enterprising colporters."

By means of the printed page, the reformer's teaching was sent beyond the frontier of the empire, and "began to shake, among the different nations of Europe, the foundations of the Romish power."

As in the work of the Third Angel's Message, the Reformation had its beginning in most places by the circulation of printed books. "At the very moment when the Roman pontiff thought to stifle the work in Germany," says D'Aubigne, "it began in France, the Low Countries, Italy, Spain, England, and Switzerland. What matters it even should Rome cut down the parent stem, the seeds were already scattered over the land."

The students at Wittenburg became fired with the spirit of Luther's teaching, and they carried his tracts like blazing torches from house to house. At one time forty students were sent to Switzerland, and Zwingle in writing to Luther concerning their work, speaks with great enthusiasm of the work of these young people, expressing the opinion that a hundred such young men would be able in a short time to carry the Reformation to every part of Europe.

M. E. KERN.

Educational

Conducted by L. H. Hoopes

Summary of the Proceedings of Union College Board and the C. U. Conf. Committee

THE spring session of the Union College Board was held at College View, February 26 to March 3, 1903. This Board is made up of the members of the Executive Committee of the Central Union Conference, together with the members of the local board. The work done embraced much that pertains to the Union Conference as well as the College.

It will no doubt be interesting to the readers of the *ADVANCE* to learn something of the situation of the school work. Owing to the large faculty and the extra expense in the way of fuel and provision this year, it was found that the school was running behind several hundred dollars a month. The Board found it necessary to cut down the running expenses of the school in every way possible, and not weaken the work of the institution. By making a few changes in the faculty it was found that the teaching force could be reduced and not weaken the work of the institution.

In comparing the present arrangement with the past year, the salaries are reduced from \$370 a week to \$270, making a gain of \$100 a week, or \$400 a month.

Other arrangements were suggested, such as improving the heating plant, covering the steam pipes, etc., so that much would be saved in this way. With the improved facilities for carrying on the bakery work, as well as the various industrial lines, it is hoped that this will bring in a practical increase in revenue to the institution. The Board carefully investigated the buildings, and suggested some improvements that would afford ample fire protection.

The manual training department received due attention. The Board felt free to recommend that each teacher and each student should be requested to work five hours each week, free of charge, in some phase of the manual training department, either in the shop or on the college premises. This department will be under the management of a special committee appointed to look after the details. It covers the work in the various industrial lines both in and out of doors.

For a number of years the music department has been one of the paying factors of the institution. It has been well patronized, and is a department that will receive more attention in the future. Provision will be made for students taking vocal and instrumental work, on the piano, organ, guitar, and any other instrument which shall be endorsed by the Executive Committee.

It is generally known that the Central Union Conference has its headquarters at this place, with an office, in the College building. It is also known that the foreign editors have their headquarters here, and will doubtless have their office in the college building. In the arrangement for the teaching force it has been planned that the foreign editors take some work in their respective departments in the school, such as German, Danish, and Swedish. This will be a strength to these departments. It will bring the students into closer touch with the foreign papers, which are an important factor in the dissemination of the Third Angel's Message. The editor of *THE CENTRAL ADVANCE* will likewise put in half of his time as a Bible and History teacher in the college.

We shall have occasion to speak more in detail of the new faculty when the time comes to make the regular announcement. On the whole, the Board feel that the faculty has been very much strengthened.

Just a word for the teachers who have not been retained. When it was found necessary to cut down the teaching force, it was seen that there would be some who would be left off the faculty. They stand recommended by the Board as worthy to occupy any place that they may be called to fill in the cause of the Master.

The Summer School

Another item of general importance is the matter of a summer school. The Board arranged for a summer school to be conducted in connection with the College, beginning June 10 and continuing eight weeks. This will be conducted for the benefit of the church school teachers. The tuition will be free, and board and room will be on the old plan, \$2.25 per week. The instructors will be supported by the Central Union Conference, and the several conferences whose church school superintendents have a part in the instruction. A special announcement will be prepared concerning this, giving full particulars in regard to this school. The plan of the school will be something on the order of the institute that was conducted in Berrien Springs one year ago.

It is to be hoped that all the church school teachers in the district and all who are contemplating doing church school work the coming fall, will avail themselves of the privileges it will afford. It will be seen that the school is designed for those of mature years, who can do church school work. It is not planned for an elementary grade of students, for only those normal studies which can be applied on the regular course will be carried.

The time for the beginning of the fall term has been placed at the close of September, instead of the middle of the month as heretofore, thereby enabling the young men to get more of their fall work done so they can begin with the fall term.

The Board adjourned to meet sometime during the sessions of the General Conference, at Oakland, California.

L. A. HOOPES,
Secretary.

Ten Rules for Killing a Church School

1. Neglect to pray for the school.
2. Do not assist the school financially; the gospel is free.
3. Never visit the school, or, if you do, make your report as unfavorable as possible.

4. See that no close union exists between the school board and the teacher. Rather, have him feel that the board are critics instead of friends.

5. Let the parents make it a point to talk over all the weak points they see in the work of the teacher, and be sure to have the children present.

6. Never speak a word of encouragement to the teacher: it might make him vain.

7. If there are defects, real or imaginary, in the teacher, do not mention them to him: but be sure to tell them to the patrons of the school. They should know about them, of course.

8. When any real difficulties are encountered, get discouraged. Accept them as certain evidence that the school work is a failure, and not in the order of the Lord. Do not pray.

10. If at any time the teacher finds it necessary to discipline your children, make a stir about it, for your children are good, and do not need any correction. Afterward treat the teacher coolly at prayer-meeting and on Sabbaths.

9. Never for a moment suppose you can do anything to assist in the work. The board and the teacher should be able to run the school.

If these rules are faithfully carried out, the church school work will, in all probability, be a failure in your church; and some, if not all, of the church's flock of children will go down to ruin. Read Phil. 4:8.—*G. B. Thompson, in New York Indicator.*

Sabbath-School Dep't.

The Sabbath-school a Mission Field

IN the Sabbath-school great opportunities and possibilities are offered to the true officer and teacher. Various minds and talents are found there with which to deal. It is therefore a most important missionary field.

On page sixteen of "Testimonies on Sabbath-school Work," we have the following statement:—

There is earnest work to be done in the Sabbath-schools, and those who have the management of the schools should seek to move with wisdom and tact. It is a nice and important work to deal with minds, to leave the right impression, to give the right mold to characters.

The true educator will seek to carry the minds of his hearers with him. His words will be few but earnest. Coming from the heart, they will be full of sympathy, and warm with the love for precious souls which are being trained for usefulness in the cause of God.

We are plainly told that "young men and women are to come forth from our Sabbath-

schools and colleges to become missionaries for God." In order to reap good results from our work, we are instructed that "there should be zealous, faithful workers in our Sabbath-schools, who will watch and discern upon whom the Spirit of God is moving, and co-operate with the angels of God in winning souls for Christ. There are sacred responsibilities intrusted to Sabbath-school workers, and the Sabbath-school should be the place where, through a living connection with God, men and women, youth and children may be fitted up that they shall be a strength and blessing to the church." (*Ib.*, pp. 33, 92.)

Our faithfulness in the work will be seen by the fruits of our labor. No one should be satisfied without seeing youth and children saved. To Daniel the angel Gabriel said: "And they that be teachers shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." Dan. 12: 3.

A. E. JOHNSON.

The Teacher and His Work

WHILE the parent's work is the foundation of the religious education of the children, the teacher's work is to build on to this, and to co-operate with the work of the parents.

I quote the following from articles that have appeared in the *Sabbath-School Worker*:—

The Sabbath-school teacher should be a laborer together with God, co-operating with Christ. The teacher's work is simple work, but if it is done in the spirit of Jesus, depth and efficiency will be added to it by the operation of the Spirit of God.

The Lord would have the teachers of our Sabbath-schools examine themselves whether they be in the love of God. Our teachers need to be converted men and women who know what it is to wrestle with God, who will not be at rest until the hearts of the children are turned to love, praise, and glorify God.

Very much can be done for the education and moral and religious training of our youth by well-organized, properly conducted Sabbath-schools. Time and attention should be given to this branch of the work: for its importance in its influence upon our youth cannot be estimated.

When parents do their duty at home in teaching the children and studying the lessons with them, and the Sabbath-school teachers are what they should be, well equipped and ready for work, we may expect good results.

We have seen schools where the children come in and sit any place in the school, instead of a place assigned to them. They take no in-

terest in the singing, they do not listen to the minutes, nor to the prayer. All this should be corrected. Each class should have a place assigned it for the opening exercises of the school; each teacher should be in his place several minutes before the time for opening; and each pupil should, as he comes in, take his seat in the place assigned his class.

Let the teacher take interest in the singing, and have an eye also upon the children to see that each child old enough to read is supplied with a song book, or at least a share in one, even though two or three have to look on the same book. Little unnecessary whispering will be engaged in if children are taught that they are in the presence of the Lord and His angels, and that they have come to the Sabbath-school for the purpose of meeting Him and learning of His words and works. Children, as a rule, are naturally reverential, and if set the right example by their elders, will be more often found doing right than wrong.

MARY L. ZANER.

"Minutes are golden, and should be improved to the very best account."

Obituary

GARDINER.—Died at College View Sanitarium, College View, Nebraska, February 19, 1903, R. A. Gardiner, aged 53 years, 5 months and 3 days. The deceased was born in Indiana, Sept. 16, 1849, and moved from there to Iowa in 1855, where he was engaged in school teaching. For a number of years he has been a successful canvasser of this state. Services were conducted by the writer in the S. D. A. church at College View, Nebraska.

N. P. NELSON.

Notices

FOR SALE.—Four-room house, and four lots in College View, within three blocks of church. Good well, plenty of small fruit, plums and peaches. Price \$700. A. M. ALLEE.

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WE have an overstock of that excellent 120 page pamphlet by the late Mrs. S. M. I. Henry, entitled, "Studies in Christian Principles; or Christ in Us the Hope of Glory." The advertised price list of this is 25 cents, but while the stock lasts we will send them for ten cents post-paid. Postage stamps will be accepted. Address: Pacific Press Pub. Co., Kansas City, Mo.

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News and Notes

THE date for opening the of the next General Conference is March 27.

FIFTY thousand copies of the March number of the *Advocate* have been printed.

THE music department of Union College gave a very entertaining public recital evening after Sabbath, February 28.

DOCTER PAULSON writes: "I have just been looking over the last copy of THE CENTRAL ADVANCE. It is certainly a very helpful number."

IF you have not already subscribed for the *General Conference Bulletin*, it is time you did; for the General Conference is about to convene. Price 50 cents for the session.

THE subscription price of THE CENTRAL ADVANCE is fifty cents a year, or twenty-five cents for six months, not "three" months as a mistake in the types made us say in the last number.

MISS LILLIE HORNBECK, of Ft. Scott, Kansas, has now gone to Leavenworth, Kansas, to assist Sister Jennie Edwards in the Bible work there. Sister Edwards reports several interested readers at that place.

SISTER LAURA HUMPHREY, who has been engaged in Bible work at Leavenworth, Kansas, has been obliged to give up her work on account of poor health, and is now taking treatment at the Boulder, Colo. Sanitarium.

MISS ALICE I. TEEPLE is now engaged in the church school work at Seward, Neb. After finishing a successful term of school at Decatur, Neb., she spent a few days with her parents at College View, and then went to her school.

DR. PAULSON writes that Miss Burghart and Miss Smith since starting on their *Life Boat* tour, about five weeks ago, have sent in to the Chicago office over \$200 above their current expenses, and have sold about 5,000 *Life Boats*.

VOLUME 7 of the Testimonies (Testimony No. 35) is out. We hope that all our people will supply themselves with a copy. It contains most timely and valuable instruction. Price 75 cents in cloth; \$1.25 in limp leather binding. Both our workers in the field and fathers and mothers in the home will make a great mistake if they fail to purchase and read this book.

MISS MINA H. TEEPLE has just finished a very satisfactory term of school at Winside, Neb.

VOLUME 7 of the Testimonies says: "Family religion, family holiness, is now to be honored as never before."

BRO. C. W. HARDESTY, Union Conference Canvassing Agt., left College View last week to attend the missionary school at Hutchinson, Kansas.

WE learn that our publishing houses have already printed several hundred thousand copies of the new tracts, and that the tracts are being widely scattered. This is good, and we hope it will be kept up. We learn also that the campaign on the new tracts has stimulated the demand for good old tracts. This is better still. We rejoice, and say, Let the good work go on.

WE learn with sorrow and deep regret of the death of the wife of Brother E. R. Palmer, our General Canvassing Agent under the General Conference. After suffering for about four weeks from a very sudden and severe attack of pneumonia, she died at Battle Creek, March 3. Besides her husband, she leaves four small children to mourn their loss. We extend to Brother Palmer our sincerest sympathy in this his hour of grief and trial. There is hope beyond.

Fallen at His Post

ELDER URIAH SMITH is dead! Such is the sad news that comes to us from Battle Creek just as we go to press. He died Friday, March 6, from a stroke of paralysis. He was on his way to the Review Office, and fell on the Tabernacle lawn, and was taken to his home unconscious. He was seventy years old.

Elder Smith began the observance of the Sabbath, and became connected with the Review Office, in 1853. His first published production in behalf of the truth, in the paper of which he was so long the editor, was a poem entitled, "The Warning Voice of Time and Prophecy," which appeared in the *Review and Herald* of March 17, 1853, just fifty years ago this month. For a half century, therefore, while others have fallen out by the way, he has stood a faithful witness to the truth. His facile and eloquent pen has ever been busy in disseminating the message he loved.

Thus another standard-bearer has fallen. But, like a tired warrior, he fell at his post, and on consecrated ground. He fought the good fight. We honor his memory. A crown of life, we feel sure, awaits him.