

CENTRAL UNION OUTLOOK



"Every one said to his brother, Be of good courage." Isa. XLI. 6.

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Central Union Conference Directory

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Our Refuge

God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the
earth do change,
And though the mountains be shaken
into the heart of the seas;
Though the waters thereof roar and be
troubled,
Though the mountains tremble with the
swelling thereof,
There is a river, the streams whereof
make glad the city of God,
The holy place of the tabernacles of
the Most High.
God is in the midst of her; she shall not
be moved:
God will help her, and that right early.
The nations raged, the kingdoms were
moved:
He uttered His voice, the earth melted.
Jehovah of hosts is with us;
The God of Jacob is our refuge.
Come, behold the works of Jehovah,
What desolations He hath made in the
earth.
He maketh wars to cease unto the end
of the earth;
He breaketh the bow, and cutteth the
spear in sunder;
He burneth the chariots in the fire.
Be still, and know that I am God:

I will be exalted among the nations,
I will be exalted in the earth.
Jehovah of hosts is with us;
The God of Jacob is our refuge.—
Psalms 46, A. R. V.

Obedience to the Heavenly Vision

Extracts from report of sermon by Prof. M. E.
Kern, Sabbath, Aug 26.

I wish to call attention to a few words from the great foreign missionary of the early church, the Apostle Paul. These words were spoken in a courtroom, where the apostle was a prisoner at the time, in the presence of King Agrippa. The speech Paul made on that occasion is a wonderful sermon, found in the twenty-sixth chapter of Acts. He starts out by complimenting the king for the privilege of speaking before him. He tells of how he persecuted many of the saints, and then in the following verses tells of his conversion:

"At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who are thou, Lord? And He said, I am Jesus, whom thou persecutest. But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee." Then Paul adds, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."

It seems to me in that confession of Paul is found the keynote of the whole after life of the apostle. Paul's life from that time on to the end was spent in endeavoring to faithfully obey the commission received from that heavenly vision at midday. We hear the aged

apostle at the close of his life, as he was languishing in a Roman prison, writing to his son Timothy, "I have fought a good fight, I have finished my course, and I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8.

To every one who has accepted Christ this same commission is given. The experience of Isaiah was very similar to that of Paul. In Isaiah 6, beginning with the fifth verse, we read: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah's answer to the heavenly vision was, "Here am I; send me."

It is not to the ministers and the Bible workers and the church-school teachers alone that God has left His work, but He has left to "every man" his work. Every individual has been given a commission as a messenger of Christ. Just as surely as we hear the call, "Come unto Me," and respond, we receive the commission, "Go ye into all the world and preach the gospel." If you are doing your duty as Christian workers, you are faithful to this commission. To every one is given a work. We talk and think a great deal about those heavenly mansions which Christ has gone to prepare for us, but not more surely has He gone to prepare a place for you than He has a special place down here where you are to work; and I think that the question of whether we ever occupy that man-

sion in heaven depends upon whether or not we occupy the place here in the earth where we are to work. That word service is becoming more precious to me—consecration for service.

Not only has every one as individuals received a commission, but I believe the Seventh-day Adventists denomination has received a commission. We as a people have a special work to do in the world at this time, and that is to give this definite message to the world in this generation. The duty has been laid upon this denomination to give the third angel's message to every nation, kindred, tongue, and people. I meet our brethren who are farmers or business men, who show so much interest in their business or farms that they can not afford to spend time to attend all the camp-meeting. They come over one Sabbath, and then go home to plow their corn, harvest their wheat, dig their potatoes, or something else. The burden of that business is resting upon them. They feel they must do that to be diligent in business. I wonder if the Lord's business rests down upon us as heavily as it ought to. Is it resting upon your heart? Do you feel an individual responsibility? Have you seen the heavenly vision, and are you obedient to the commission that has been given to this people?

This message is to go to all the world. I have been told that the prevailing sentiment used to be, when the third angel's message went to the United States, that it would then have gone to every nation, kindred, tongue, and people, because all the different nationalities are represented here in the United States. But God is to gather out a people from every land and clime. I remember when we began to do foreign missionary work. Twenty years ago this fall, in one of the rooms of what was then North Hall, a few young men got together and formed a foreign mission band, the second, I think, that was ever formed. I remember when that testimony came that was written several years ago, that the same work done in America must be done in China, in India, in Africa, and in the islands of the sea. I said, How can it ever be? And really I do not profess to know now how it can ever be done, for the more I study this great foreign mission problem, the tremendous work before us, the more I am led to cry out to God to baptize His people with power. If the third angel's message is ever given to the world in this generation, it will be a great miracle, and will be because this miracle-working power is in our own lives.

I remember very distinctly a little circumstance which happened in one of our cities. Elder Daniells had given a talk, describing our foreign mission work in that optimistic, clear way which he can do. After the service, we had a young people's meeting, and a certain young man stated during the testimony meeting that since hearing

of the progress of this message and its wonderful advancement, that he felt all we had to do was to wait until the Lord comes. It shocked me that that was the conclusion he had come to. I tell you, we will have to work while we wait. I wish all of us could feel the burden of this thing as Jesus felt the burden of it. I wish all of us might feel more constrained to join in with Him to work to the very limit of our strength until the work is done. I wish we might all be as obedient to the heavenly commission of the advent message to all the world in this generation as Paul was to the heavenly vision which he had on the road to Damascus.

The Needs of Our Sabbath-schools

I am so anxious that our Sabbath-schools in the conference shall do better work, both at home and in class, and that the reports shall show a steady growth in this important branch of the work. I wish to put some of the "needs" of the Sabbath-school before you, and let each endeavor to fill that need by earnest and faithful work. Much depends upon each individual member of the Sabbath-school.

First, if the school is appointed to open at ten o'clock, it is very important that each member be there promptly at ten. God is a God of order. There is a blessing in the first exercises, the first song, the prayer, and the Scripture lesson. Angels and the Holy Spirit are there. Should we not all be there to begin the service with them? Those who are fifteen minutes late miss the first three blessings. When we have a business appointment, we make all effort necessary to meet it. Should we make less effort to meet our Lord in worship?

We need to come to the Sabbath-school with reverence. We are in God's house. If God is really present in the person of His representative, why should we treat His Holy Spirit with any less consideration? Let us think of this.

The Sabbath-school needs officers and teachers who realize their responsibility, and make use of every opportunity to improve in their work. God will help you to have that wisdom from above that will lead souls to Christ.

"The Sabbath-school is an important branch of the missionary work, not only because it gives to young and old a knowledge of God's Word, but because it awakens in them a love for its sacred truths, and a desire to study it for themselves; above all, it teaches them to regulate their lives by its holy teachings."

In these days when Satan is pressing hard from every side to draw us from Christ, we need to use every help available, that we may be able to withstand the storm.

Mrs. Asa Smith,
State S. S. Sec.

Caste Women in India

We hear much of a Hindu woman's degradation and seclusion and ignorance; of her sufferings, her helplessness and hopelessness, and the half of it all is neither told nor known. Shut in from all the world, without books, without music, or even the knowledge of a song to sing; without needlework or fancy work of any kind, or any occupation or amusement whatever save what the naked little children make, how can she escape an almost vacant mind, if not hopeless imbecility? If she is a wife, she may arrange her cloth and her jewels becomingly and contrive dainty dishes for her husband, of which she will partake when he is satisfied; but if the one to whom, probably as a baby, she was betrothed, happens to die, even these poor pleasures are denied her. She is a reproach, an outcast, accursed; in all God's heaven no star casts a ray of hope to her. What influence can such an one exert or what power can she wield?

A whole race of women have lived for generations under these conditions, and remain intelligent and lovable, with a native refinement marvelous to see, and no women in the world exercise greater power. Perhaps you will be startled if I say that they hold the destiny of their country more completely in their hands than the women of any other land; that they are the ruling power in India, although this power is exercised so quietly and out of sight. Repressed power is always the most dangerous. Women in Christian lands can participate in almost every amusement and every privilege open to the other sex, can have their women's aid societies in every philanthropic measure of the day; and perhaps this very widening of her influence diverts time and thought from father and brother, husband and child. Certainly it gives us community of thought and action. Women are as much elevated by the mental and moral culture of the day as men are.

In India it is not so; all the influx of civilization and religious light from the New World has fallen on the men alone. It has had no means of reaching the hidden retreats where the women dwell. The only rays of light that have penetrated there have been carried by the missionary women, sadly few in number, who have been able to reach their sisters in their seclusion, and tell from house to house the story of the cross. I believe this, above every other reason, is the cause of the slight hold Christianity has taken of the caste people of India. A caste woman has not even her father or brother to care for; she was separated from them in early childhood. Her whole life has but one vent, one direction in which to grow, and that is out through her husband and her sons to the world beyond. To keep her husband and her sons loyal to her is her

one ambition, and there is nothing too hard nor too high for her in her endeavor after it. Thousands fail, and yet many succeed; and when one fails it is generally because another woman has usurped the place. There is something very suggestive in the fact that the most beautiful and renowned building in India (the Taj Mahal) was built as the tribute of a devoted husband to his queen.

Again, every Hindu woman is bound to keep her husband and sons in the good paths after the strictest sect of Hinduism. She generally cares far more for religion than her husband does—she is, if you please, more superstitious. Woe to the man who is recreant to her faith! His wife may not say much, but his mother will; there is neither peace nor rest for him henceforward.

When you urge a Hindu to give his reason for not accepting the Christ of whose claims he is intellectually convinced, he will be slow to give it; but it is almost invariably one of three reasons: "I can not break my poor old mother's heart." "I am afraid of my mother's curse." "I can not give up my wife and children." *It is a woman's influence that holds him back.*

Many of these men love their wives and children—*more*, perhaps, love the tasty breakfasts and savory dinners that no one else will take the trouble to cook for them. For one reason or another, all find it inconvenient, at least, to have no home, especially as hotel life and restaurants are incompatible with caste. Now, to have a home one must please the women who dwell there. If a man wishes to be a Christian, he has not merely his wife or wives to contend with; his mother and grandmother, his brothers' wives, and all the women of the establishment (usually not a few) club together to bring him to his senses; they will coax him at first, but they have no end of devices for bringing him back to their faith if coaxing fails. Men know this, and the terror that hangs over the head of every one of them is, that if he persists in what the women of his household call evil courses, something will be mixed in the food which they cook which will conquer all his stubbornness and end his days.

The only thing a man can do, and what every caste man who has become a Christian has been obliged to do, is simply to leave them all—literally, to run away and leave with them his property, his house, his children, and everything he owns in the world. Bunyan's description of the pilgrim starting on his pilgrimage has been literally fulfilled in many a Hindu.

I remember a case in point—a wealthy and influential high caste man, who, I have no doubt, is a converted man, and who was baptized by my husband some years ago. This man was remarkable for breadth and strength of character, a man of sterling worth and great in-

dependence. He was practically king in the district where he lived, and he thought he was able to be a Christian and make his household either submit or leave. He was wealthy, had two wives, and a large "following."

When he came to the house of the native preacher to ask for baptism and to offer himself to the church, a crowd of retainers came with him, among whom were his two wives, weeping and tearing their hair. One of these—one to whom he was strongly attached—beat her head against the wall of the house until they had to hold her to keep her from killing herself, while she declared she would kill herself rather than see her husband a Christian.

But none of these things moved him. He deferred his baptism for a while in consequence, but avowed constantly his faith in Christ, and his purpose to confess His name publicly in baptism. And he did so. He came and was baptized, but he held to his property and one wife. He had no children.

His friends found that they could do nothing with him, for he was too far above them to fear them. However, they were determined not to lose him. Finding that he had actually left them, they all rallied around him again. His wife said "he was wise and good, and she would cook his rice and be a Christian, too." The rest of his household said that if he, in his wisdom, thought it best to be a Christian, they could not gainsay it; he was greater than they; they would be what he was. So they cooked his food, and ate with him as before, and treated him as well as they knew how. It was not in human nature not to feel flattered with all this deference to his opinion.

For about a year his conduct was exemplary; but soon the heathen influence by which he was surrounded began to tell upon him. His wife and relatives made trouble when other Christians came to eat with him, and defiled the dishes. It was only a matter of eating and drinking, and he thought it hard not to conform a little to their wishes when they had borne so much for him. He was strongly attached to the wife who had remained with him, and her influence induced him to withdraw more and more from intercourse with other Christians. He said that he knew it was wrong, but he was really worried to death. After a while his other wife came back to the house unbidden. Again and again he promised to break away from them all. He believed in Christ; he worshiped Him only, and wanted to follow Him; but he said he saw there was nothing for him to do but to build a small house for himself and live there alone—that he could not be a Christian and live in his heathen home. This man's case is a remarkable one, because he had sufficient authority, for a time at least, to compel his household to submit to him, but they conquered in driving him out at last.

These women are standing right across the path of Christianity in Hindustan. The work of converting them, humanly considered, is restricted to the labors of Christian women among them. Sisters, here is a work peculiarly yours that no one else can do.—Mrs. H. M. N. Armstrong, in *Missionary Review*.

Higher Ground

There is no power in all the world opposed to the advancement of God's work that can hinder its progress or cause it to languish. The only people who can hinder the work of God are the people who are professing to believe and carry present truth. By our indifference and lukewarmness and worldliness, we cause the work to languish and bring reproach upon the cause of God.

Since this is true, it is most encouraging to see the spirit on the part of our people at all the camp-meetings this year of earnestly seeking God. There has been a deep conviction of sin and seeking of victory over faults and mistakes that will result in a spiritual revival throughout all our churches. God has waited, and we have kept Him waiting, but He says that "many are receiving the Spirit of God, and no longer will the way be blocked by listless indifference." If those who have been so deeply stirred at the camp-meetings this year go home to live the solemn pledges they have made to God and attain higher ground in the Christian life, His glory will be revealed, and a new power will come into our work.

Meade MacGuire.



Christ Our Passover—No. 2

B. L. HOUSE

The passover and the feast connected with it covered a period of seven days. The Jews were very careful what they did during this feast, lest they be defiled and be cut off from the privilege of the feast. It is in this broad sense, considering the whole feast as the passover, that we are to understand John 18:28. The passover lamb had been eaten the night before, and therefore this text can not have reference to anything but the remainder of the passover feast, which did not end until the 21st of the month Abib. This position is also strengthened by the words in John 19:14: "And it was the preparation of the passover."

This was true in a double sense. Inasmuch as Abib 15 was a day of holy convocation, a yearly Sabbath, prepa-

ration had to be made for it on the 14th, and in the year of our Lord's death this preparation came on the same day that He was crucified. In another sense was it "the preparation of the passover," because it was a regular preparation day for the weekly Sabbath, and, occurring during the passover, could be called the preparation of the passover, and would then be parallel with such texts as Matt. 27:62; Mark 15:42; Luke 23:54; John 19:31, 42.

The expression in John 19:14 is perhaps the most confusing of the whole gospel narrative, where John, telling of Christ's last trial before Pilate, says it was "about the sixth hour." This has been explained in two ways. If the Romans had adopted by John's day the plan of reckoning from midnight till midnight, then John's sixth hour could mean six o'clock in the morning, counting six hours from midnight. Able scholars take this position. Others claim that in copying the New Testament, the transcribers must have mistook the character in the original to be "sixth," when it should have been "third" hour, the two characters being almost alike. This would be in more perfect harmony with Mark 15:25, 33, 34. Personally, I am more inclined to the latter view, until I can obtain reliable history to prove that the Romans began their day at midnight at such an early date.

That Friday of the crucifixion was not the 15th of Abib, as some have thought, as is shown by Num. 28:16-18. The fifteenth was a holy convocation day, a Sabbath, and no servile work was permitted. Yet spices and ointments were prepared, and Joseph bought fine line on the crucifixion day, which they would not have done on the 15th of Abib. Therefore the crucifixion took place on the fourteenth, the day beginning Thursday evening at sunset, a point overlooked by many writers on this subject.

The day following the crucifixion was not only the weekly Sabbath, but it was also "an high day." John 19:31. That which made this day "an high day" was the fact that the passover Sabbath (the 15th of Abib), a yearly Sabbath, and the weekly Sabbath came on the same day. The passover being a movable feast, this did not occur every year. A careful study of the following Scripture will show that the wavesheaf was waved on the sixteenth of Abib, on the morrow after the passover Sabbath, which always came on the 15th. This could not possibly refer to the morrow after the weekly Sabbath, for in most of the years the 16th of Abib did not follow the weekly Sabbath. Read Lev. 23:5-12. And the wavesheaf was always waved on the third day after the passover lamb was slain, in order to be a perfect type of Christ's resurrection the third day after He was slain. In "Great Controversy," p. 399, are these words: "These types were fulfilled, not only as to the

event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the passover lamb had been slain, Christ, having eaten the passover with His disciples, instituted that feast which was to commemorate His own death, as the 'Lamb of God, which taketh away the sin of the world.' That same night He was taken by wicked hands, to be crucified and slain. And as the antitype of the wavesheaf, our Lord was raised from the dead on the third day, 'the first-fruits of them that slept' (1 Cor. 15:20), a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto His glorious body'" (Phil. 3:21).



The Opening of Union College

Union College opens for its twenty-first year's work, September 13, and this is the last opportunity we shall have to say a word to the young people of the Central Union Conference through the columns of the OUTLOOK before the opening of school. We would urge that all who contemplate attending be present at the opening morning. The first chapel exercise will be held at 9:30 o'clock the Wednesday morning of September 13. The matriculation of students will follow, and we hope to have the school organized so as to start the class work Thursday. Be on time at the opening, and stay on time until the close of the school year.

We are very desirous that all of our young people in the Central Union Conference who have any wish to be in Union College may have the opportunity to attend this coming year. We are making an effort to find places for our young people to work for their room and board. There are a good many who would esteem this a privilege. This would reduce the expenses to from fifty to sixty dollars for the year. We shall be very glad, indeed, to correspond with any who may desire this opportunity.

We look for a very prosperous year. The members of the faculty are very desirous that the school may reach the very highest standard of work and accomplish for the students all that it is ordained to do. The motto on the first-page cover of the campaign number of "Christian Education," "I will find a way, or make one," should be the motto of every young man and woman in securing an education. Unless this is the spirit that young men and women have, their work in life will not count for much. Difficulties and obstacles always

have to be met and overcome in the road to success. Zeal, earnestness, and a consecrated, definite purpose always insure success and prosperity.

Our young men and women need to be trained for the finishing of God's work. The work needs them, and they need the spirit of the work. And not the least feature in this preparation is overcoming the difficulties which have been in the way of securing an education. And any young man or woman who really desires an education for God's service may have it. It is true that they may have to climb many difficult heights in order to obtain it, but it is to be obtained, and God works with those who work energetically and earnestly to this end. The Spirit of Prophecy has clearly shown to our young people the great necessity for them to consecrate their mind and all their being to His service,—for them to become educated and skilful in the use of God's Word, that they may be keen, sharp instruments in His hand in the working out of His purpose for the salvation of man.

"I will find a way, or make it." Let this be the watchword of every young man and woman.

Frederick Griggs.

"Run Speak to This Young Man" Zech. 2:4

There are thousands of young men and women all about us who are unconsciously waiting the word to be spoken which will change the entire course of their lives.

Speak to that young man who stands halting between two opinions, as to whether he will accept of some lucrative position or enter some line of the Lord's work. Speak to that young woman to whom the world is holding out her golden scepter, inviting her to enter some worldly vocation. Parents, speak to that boy or girl of yours who is about to leave the parental roof, about to form decisions which will affect his or her whole future usefulness in this life and possibly eternal destiny.

Speak to these young men and young women, and tell them that God is calling them to prepare to enter some part of the world's whitening harvest field. Tell them the doors of Union College, from which over six hundred faithful workers now in the field have gone forth, stand open to welcome them to a course of training to fit them for the work. Tell them a strong corps of Christian teachers are anxious to help them to get an education that will fit them for work in some phase of the message. Many a laborer in the cause to-day, some of whom are occupying positions of trust and responsibility, can recall a word spoken to them, at an opportune moment, which led them to make decisions that resulted in their becoming laborers in this cause.

The writer spoke to a young man and wife at one of our camp-meetings this summer about going to Union College, and noticed the tears at once come into the young lady's eyes. They looked into each other's faces, and both burst into tears. Then they told me that they had just been praying to God to teach them what they ought to do. I was rejoiced to learn that they decided to give up a worldly enterprise which had been appealing to them, and both attend Union College. "If this appeal had come a little sooner," said a young lady recently, "I would have gone to Union College, but now I have accepted a position as stenographer in a business house, and can not change my plans."

The world is bidding for the flower of our youth. A thousand inducements are held out by the world, and many a young man and young woman of this denomination, with a worthy ambition to make something of himself or herself, is earnestly considering the question of whether or not this or that position in the world should be accepted.

"Run, speak to this young man," hasten to him with an invitation and a word of encouragement to give his life in service to this grand and glorious work.

If Philip had not run to join himself to the chariot in which the eunuch was riding, if he had not hastened his steps to speak to that young man, he would have forever missed the opportunity, and the eunuch might have been left to go in the wrong way. Run, hasten to speak to that young man or young woman, lest you forever miss the opportunity of speaking that word in season, and they be left to choose the world instead of fitting themselves for a place in this message.

A. T. R.

The Young People's Work at the Camp-meetings

One could not witness the earnest and systematic efforts put forth for and by the young people at the different camp-meetings this year without being greatly encouraged.

At the South Missouri camp-meeting quite definite efforts were put forth for the unconverted. Prayer and personal workers' bands were organized, and the Lord greatly blessed in the efforts to win other souls to Christ.

At Fort Scott, Kans., the work had been quite well organized, and as the days went by and young people of faith laid hold upon God, claiming His promises, some wonderful victories were gained.

This experience was repeated at the Denver, Colo., camp-meeting. It has been a great cause of rejoicing to see so many who a few years ago drifted out into the world to seek its pleasures and fortunes coming back and acknowledging with deep emotion that

there is no peace or joy or satisfaction outside of the third angel's message and earnest service for God.

At the meeting at College View, the deep movings of God's Spirit were felt from the beginning, and many sought God for the salvation of friends, claiming His promises in a definite way.

In all these meetings, not only has faith been rewarded by the wonder-working power of God, but many of our young people have learned, as they never understood before, how to work in a personal and specific way to win souls to Christ. We look forward to the day, which can not be far distant, when we shall have hundreds and thousands of consecrated young people who know what it is to move the arm of God through prayer and to so cooperate with Him that they shall see the enemy vanquished and souls saved. There are still three camp-meetings to be held in this Union, and we earnestly ask all our young people to especially pray for this work in the meetings yet before us.

Meade MacGuire.

Special Notice to the Young People!

Only a few weeks remain before the reading course begins. Many are enrolling, but there ought to be hundreds more. There are two reasons why you can not afford to miss this year's course.

First, every chapter in each of the four books will bring blessing and inspiration into your own Christian experience and strengthen your purpose to serve God.

Second, each of these books is especially adapted to encourage active, definite work for souls, and hence lead to true success in the Christian life.

"A Miracle of Love," in the book, "Miracles of Missions," would thrill any heart, and other chapters are equally as good.

Write to your state secretary to-day or to me for a leaflet describing the reading course and giving all necessary information.

Meade MacGuire.

Hindrance to Promotion

He watched the clock.

He was always grumbling.

He was always behindhand.

He asked too many questions.

His stock excuse was, "I forgot."

He wasn't ready for the next step.

He did not put his heart into his work.

He learned nothing from his blunders.

He was content to be a second-rate man.

He chose his friends among his inferiors.

He ruined his ability by half-doing things.

He never dared to act on his own judgment.

He did not think it worth while to learn how.

He thought it clever to use coarse and profane language.

He did not learn that the best part of his salary was not in his pay envelope.

—Success.



Non-Enforcement of the Pure Food Law

In no other one thing is the public more fully exposed to the relentless mercy of the "trusts" than in the matter of what we eat and drink. Dr. Harvey W. Wiley, head of the Bureau of Chemistry at Washington, has devoted the best part of his life to the protection of the people from bad and poisonous foods and drugs. Probably this government has no more unselfish or devoted public servant. He has lived and labored for years for this one purpose, declining many offers of lucrative and honorable positions in private life.

So long as the Pure Food and Drugs Act, of which Dr. Wiley was the author, affected only small violators, it was comparatively easy to enforce its provisions, but as soon as it hit the vested interests of the rich and strong, the most amazing series of successful obstructions were put in the way of the enforcement of the law, and thus affording one of the most striking illustrations of how the law is evaded and made of none effect when it hits across the path of greedy corporations.

Dr. Wiley, recognized as a man of scientific distinction, has associated with him, as the board whose duty it is to report violations of the law, Dr. Dunlap, a chemist, and Mr. McCabe, the solicitor of the Department of Agriculture. Because of the inefficiency or dishonesty of his two associates, the Pure Food and Drugs Act cannot be enforced against wealthy persons and corporations who violate the law. We have recently had a most striking illustration in this matter. The statement was obtained from a board of distinguished chemists to the effect that benzoate of soda might be taken in small quantities by strong, healthy persons without appreciable harm. In a case which was pending in the United States courts recently, Mr. McCabe, one of Dr. Wiley's associates, declared that the statement by the board of chemists above referred to was correct. The Attorney-General, reversing an opinion prepared by one of his own subordinates, and accepting the opinion of Mr. McCabe, ruled in defense of the use of benzoate of soda,

and this decision now grants permission to canners and packers of rotten fruits and vegetables to continue their nefarious business of putting up these rotten products in benzoate of soda. Even if benzoate of soda were harmless in itself, its use in disguising rotten fruits and vegetables into food for the human stomach is too disgusting to be thought of, except with abhorrence. This incident is a good illustration of the way in which Dr. Wiley has been balked and hindered. Influences, legitimate and illegitimate, have been used to prevent the enforcement of the law in its most important applications.

Inside the government and outside, the manufacturers of dangerous and unwholesome foods and drugs have carried on a continuous and effective campaign against Dr. Wiley and his work. He has been practically without power to put the law into effect against strong offenders. He has been humiliated by being overruled by his subordinates in his bureau, and has suffered from an inefficient administration of the department of which his bureau is a part.

The bad food and drug interests—or some of them at least—have maintained a lobby in Washington, have kept "syndicate" newspaper writers in their pay to write about the unfairness and the injustice of the law and the unreasonable and "crankiness" of Dr. Wiley. Some time ago these people sent out a threatening letter to all periodicals, appealing to them to help create sentiment against the enforcement of the Pure Food and Drugs Act, on the ground of its alleged unfairness, with a veiled suggestion that large advertisers would withdraw their patronage if they published articles favorable to the law. One of these letters was received by the *OUTLOOK* some time ago.

This is surely a striking illustration of the words of the prophet: "Their hands are upon that which is evil to do it diligently; the prince [the man of wealth and power] asketh [for special privilege], and the judge is ready for a reward; and the great man, he uttereth the evil desire of his soul; thus they weave it together." Micah 7:3, R. V. A. T. R.

A Camp-meeting in a Church

College View during the past week has been a scene of activity in connection with the holding of a local camp-meeting, which closes about the time this paper goes to press.

The meeting began on Monday evening, August 28, with a sermon by Elder J. W. Christian, president of the Nebraska Conference. About two hundred of our people are present from outside of College View, occupying twenty-five tents and rooms in the college dormitory. Full report next week.



North Missouri Camp-meeting

The annual conference and camp-meeting of the North Missouri Conference was held in the city park, Hamilton, Mo., as per appointment, Aug. 24 to Sept. 3. The writer was present from near the beginning of the meeting until after the Wednesday evening service. Professor Griggs was present over the first Sabbath and Sunday, and his stirring talks, both on the subject of Christian education and on the strong doctrinal lines of the message, were much appreciated. Elder Daniells spent one day with us, which he fully improved, speaking five times, besides taking an active part in the discussion of an important resolution at a meeting of the conference. Elder Daniells' talks concerning the marvelous progress of the cause in different countries of the world, as also his strong presentation of the fundamental doctrines of the third angel's message, was a great spiritual uplift to the meeting.

Brother C. G. Bellah, Union Conference canvassing agent, was present during the entire meeting, and his racy, inspiring talks each day were much appreciated. On the first Sabbath, at the close of a discourse by Professor Griggs, a call was made to all who desired to make a renewed consecration to God, when nearly the entire congregation responded in a whole-hearted manner.

Dr. G. A. Droll and his wife, of Kansas City, were present during the latter half of the time, and their talks on health topics and their practical demonstrations constituted a unique feature of the camp-meeting. I have never seen anything more helpful along this line. At the close of some of their afternoon talks, having previously made preparation for it, a regular bill of fare was served to the large audience, each being served with samples of the various hygienic dishes, sufficiently numerous to cover a week's liberal bill of fare, all prepared from such materials as were procurable in the town where the meeting was held, and all prepared in a manner to tempt the appetite, and without any animal substance except a moderate use of milk and butter.

The business of the conference, the principal part of which was transacted before the writer left, passed off in a very harmonious manner. Elder A. R. Ogden, who has served the conference as president during the past three years, was again unanimously re-elected, and few changes in the personnel of the conference officers were made. The

sweet, tender spirit of the Master of assemblies was manifestly present throughout the entire encampment. The attendance of our own people was fairly good at the beginning and was largely increased toward the middle of the week. The outside attendance at the evening services and on Sunday was good, and a splendid interest to hear the truths of the message was apparent. It had been arranged for Elder I. H. Evans to be present over the last Friday, Sabbath, and Sunday of the meeting, and all were expecting the best of the wine at the last of the feast. We hope some one will furnish the *OUTLOOK* with a report of the closing days of the camp-meeting.

At one of the meetings of the conference session, there was a warm and friendly discussion concerning the *CENTRAL UNION OUTLOOK*, and a resolution pledging the support of the workers and people to its success was unanimously adopted.

A somewhat novel feature in the plans for this camp-meeting is worthy of notice. The experiment was tried of providing the campers with tents and hauling of baggage free of charge, calling for voluntary contributions from the people to cover the expenses of the meeting. A call was made for this purpose at the close of one of the afternoon services, when the brethren and sisters quickly responded, in five, three, two, and one-dollar contributions, placing in the conference treasury more than sufficient to cover all the costs of the meeting, and every one seemed happy over the situation. A. T. R.

Norfolk Camp-meeting

The time for our camp-meeting at Norfolk is nearly here, and no doubt many of our dear people are laying definite plans to attend this season of seeking God. I trust we will not allow any small items to stand in our way of coming. The youth and children, as well as the older ones, need the reviving of the Holy Spirit, that their lives may be fruitful in good works.

If all could come on the first day of the meeting, and stay with us until the close, excepting cases where some members of the family go home that others may come, I am sure it would mean much to the welfare of the meeting. There will be services in the English, German, and Scandinavian languages each day, also special meetings for the youth and children. Do not forget the date, September 11-18.

It would be well to bring a good supply of bedding and wraps, as we are liable to have cold weather. We would urge that all bring their baggage checks to the camp-ground, and we will look after your baggage for you. Often mistakes are made, resulting in unreasonable charges where each one handles his own baggage.

Let us pray for the Lord's blessing at this meeting. J. W. Christian.

Holbrook, Nebraska

From private correspondence from Elder B. L. House, we glean the following facts concerning the work at Holbrook:—

"No doubt you will be anxious to hear from Holbrook. One week ago yesterday I baptized twelve dear souls in a creek south of town. Two of our converts were going to move to Kansas, and we felt it would be best to have baptism before they left."

A report of this baptismal service was given in last week's OUTLOOK. This is a very encouraging report, from the fact that when the brethren went to Holbrook, at the time of the camp-meeting, there was not a Sabbath-keeper within fifteen miles of the town.

The interest aroused caused quite a stir in religious circles. Dr. Bulgin, a member of the International Revival Bureau, a man who receives a salary of about \$8,000 a year, was sent for. Handbills were circulated throughout a large section of the country, announcing the exposure of Seventh-day Adventists. Arrangements were made for the running of special trains, and it was stated in the announcement that ten thousand people were expected to be present to hear Dr. Bulgin. Brother House reports that special trains ran, as per arrangement, but were nearly empty, and instead of ten thousand hearers, the celebrated doctor had about five hundred to listen to him, while nearly half that number were present at the tent the same evening.

Elder House says: "Dr. Bulgin has such a great name and such fame, and he talked so strongly against the law, and so fearfully lied about us, and denounced Seventh-day Adventists as the children of the devil, and our doctrines as having been born in hell and our people as the sheep stealers, and every other thing conceivable, that I could not refrain, in justice to our cause, from setting forth our position and a statement concerning our work."

This Brother House did by two articles published in the local weekly paper of the town, the first one under the heading, "Seventh-day Adventists; Who Are They? What Do They Believe? What Are They Doing?" and a second one, "Did Christ Abolish the Ten Commandments?—What the Bible and Able Scholars Have to Say about It." The first of these articles occupied four entire columns of the paper, and the other one nearly three columns.

The editor of the paper showed his friendliness toward Elder House and our work by publishing all this matter at a nominal charge, covering simply the typesetting and presswork, making no charge for space in the paper. Brother House says: "This paper reaches at least sixteen hundred people at each issue, and it was our most effective way of replying to Dr. Bulgin's attacks."

A. T. R.

Southwestern Nebraska

We feel certain that the Lord directed in planning the summer's work in this district. Our tent effort at Holbrook, in charge of Elder B. L. House and Brother L. B. Schick, was fruitful in good results, and we rejoice with these brethren that so many were found in Holbrook who were willing to take their stand to keep all of God's commandments.

While our own people throughout the district have not been visited as much during the summer by our conference laborers as we wish they might have been, yet I believe our brethren rejoice that new fields are being worked.

Just a word in reference to our intermediate school at Hastings. The time is almost here for it to begin. We believe, by God's blessing, this will be made one of our best schools in which our children can be educated and receive a training which will prepare them for a place in the Master's cause. As we hear the calls for workers in India, Japan, Russia, the islands of the sea, and the large cities of our own country, it should call forth a response on the part of our young people to prepare themselves for the place the Lord has for them. The following from "Christian Education" should spur our young people on to gain an education that will fit them for this work: "With such an army of workers as our youth, *rightly trained*, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"

We believe that a large number of our young people from the southwestern part of the state are planning to attend the Hastings school. If you have not already decided, do so at once. Everything possible will be done to make the school life of the students enjoyable.

O. E. Jones.

Wyoming

From August 18 to 31 I labored in the Black Hills. I was at Deadwood and Lead City eight days, preached eight times, held quarterly meeting service, and had two baptismal services. Five persons were baptized, four being added to the church, and one was a rebaptism. The meetings were held in four private houses in different parts of the two cities, and at nearly all the meetings some outside persons were present and some interest manifested. Altogether, I feel that these were very profitable visits.

I spent four days with the company at Bellefourche, and held four meetings. The brethren seemed much encouraged. There was a good outside attendance and good interest manifested. Two prominent ladies were deeply interested, and said they were convinced that what they had heard was the truth, and some of the testing truths of the message were presented.

I also spent two days in visiting some of the isolated Sabbath-keepers in this part of the field. So far as I can judge, I find the people true to the message and purposing to be faithful to God and His cause. Brother Blissard's family, of Tilford, S. Dak., are about to leave our conference for the state of Washington. We regret to lose them from our midst, but hope it is for the best.

E. A. Curtis.

Wyoming Conference Notes

A. Hedgecock has sold his place at Hemingford, Nebr., and expects to leave for the Coast in a short time. Thus we lose another of our useful members.

Elder Curtis spent Sabbath, August 26, with the church at Bellefourche, S. Dak.

Word comes from Brother Paul Curtis in southeastern Wyoming that a severe hailstorm passed over that section August 19, and did much damage to fodder crops, and completely destroyed corn prospects. Still, Brother Curtis remits some tithe, and manifests some of the spirit of Hab. 3:17, 18. Surely we are coming into times that will try men's souls. May the Lord grant us grace to stand the test.

The company at Bridgeport report five new members added to their Sabbath-school since the close of the tent effort there.

We are pleased to acknowledge receipt of tithe remittances from the churches at Beckton, Wyo., and Whitney, Nebr. We also received some from the Whitney church on pledges to the Investment Fund.

Prof. von Pohle made this office a pleasant call while returning from a trip to Belmont to visit prospective students for the school.

The fourth annual calendar of the Hemingford Intermediate School is now out. It is a very neat, sixteen-page booklet, containing a brief history of the school, and a statement of its purpose and rules of government. There is a photo-engraving of the building also. The faculty is as follows: E. A. von Pohle, principal and business manager; Mrs. L. E. Curtis, matron and assistant teacher; Florence Burgess, assistant teacher. The school has never offered better opportunities for our young people than at the present time. Any who have not received a copy of the announcement should address the principal at Hemingford, Nebr.

Asa Smith.

Sooner or later, death, or something equally to be feared, overtakes every man who forsakes his duty and falls to sleep at his post.

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Loma Linda Post-Graduate Course for Nurses

So many graduate nurses on the Coast have been writing to the Loma Linda Training School in the past few weeks for post-graduate work that our faculty has decided to give such a course, beginning October 2 and closing June 26.

It is after we have finished a course of study and had experience in the real, practical work that we discover our deficiencies and know how to make use of educational advantages. This is certainly true of nurses, and they should endeavor to do more efficient work each year. Thus they must be constantly studying and seeking opportunities for advancement.

In speaking of their experience, many graduate nurses deplore their lack of training as Bible workers along missionary evangelistic lines. Thus they find themselves crippled for any work outside their profession, and soon become medical mercenary instead of medical missionary.

Many are not satisfied with this kind of experience, but few know how to remedy the matter.

The Lord has been making definite calls for medical missionary evangelists, and who are better fitted to answer this call than our graduate nurses?

Realizing the great need of such workers, we have decided to offer a course of study that will fit these students for service.

This course may be elective from the third year nurses' and the medical course at the discretion of the faculty. Each student will carry three classes daily. Bible and pastoral training will constitute one complete line through the year. Advanced work in physiology,

Canvassers' Report for Week Ending Aug. 25, 1911

	Book	Hrs.	Ords.	Value	Helps	Total	Del'd
South Missouri							
G. F. Ruf	G. C.	44	8	\$26 00	\$6 50	\$32 50	
J. P. Gaede	G. C.	21	14	44 00		44 00	
G. D. Barton	G. C.	20	3	11 00		11 00	
Agents, 3		85	25	81 00	6 50	87 50	
Nebraska							
David Harder	G. C.	34	4	14 00		14 00	103 00
J. H. Loomer	D. & R.	16	19	51 60		51 60	10 75
Chas. Campbell	D. & R.	30	15	53 75		53 75	4 50
Eugene Sykes	P. G.	35	9	39 00		39 00	
Alfonso Anderson	P. G.	37	10	37 00	2 50	39 50	25 50
J. H. Reid	P. G.	30	9	37 50	60	38 10	33 60
J. J. Strahle	P. G.			40 00		40 00	
H. C. Wilson	P. G.						210 00
J. M. Ferguson	P. G.						140 00
Agents, 9		182	66	272 85	3 10	275 95	527 35
Grand totals: Agents, 12		267	91	353 85	9 60	363 45	527 35

obstetrics, diseases of women, and children's diseases will complete the other two lines.

It will be possible for these students to meet the greater part of their expense by work in the institution.

We shall be glad to hear at once from any who may be contemplating such a course. Julia A. White, M. D.,
Supt. of Nurses.

A Word to Workers

Something happened, or rather didn't happen, which calls for a word of apology in this issue. The thing that happened was that most of our workers forgot that the OUTLOOK is the medium through which its readers are to know what our workers are doing. The thing that didn't happen was that from most parts of the Union Conference no reports came to hand. The editor has just returned from the North Missouri camp-meeting, and instead of finding the matter for this issue of the paper nearly all in type, as it should have been, there was very little copy at hand to be used. This is the nearest to failure along this line that we have yet experienced, and if this paper is not up to its standard in interest, we sincerely hope there will at least be no criticism on the part of our workers.

We want to express our appreciation to our workers for the good reports that they have sent in for the paper from week to week, and to most earnestly request all to send in reports very often. Reports from the field will always be given the preference over all other copy. We very much dislike to publish what may be termed articles of general interest, except such as are very sharp and to the point. But as it takes fully twenty-seven type-written pages of matter to fill the paper, you can readily see that it puts the editor to his wits' end to secure suitable matter, unless a good amount of copy for the field department is in hand.

A. T. R.

Study at Home

"THERE'S A WAY"

The Fireside Correspondence School announces its third annual opening on Monday, October 2, 1911. The past year we had 211 students on our roll. We are prepared to do better service this year than heretofore. Several new studies have been added, and we can now give instruction in twenty-four subjects. I wish it were possible to express here the satisfying results of study by correspondence. Young people, teachers, workers, you will miss much if you fail to register for one or two studies at our new opening. Send for our calendar of full information, and call the attention of your friends to this notice. Address the school at Takoma Park, D. C., or

W. E. Howell,
Principal.

All Gone Again

Simply astonishing how the orders for the September *Signs* magazine have come in. That number is certainly appreciated. Simply can not anticipate the calls from agents. August 22, and only 3,000 copies left. Under ordinary circumstances there should be five times that many. The only thing to do is to hurry along that October number. This number will be ready so agents' orders can be filled before the first of the month. It is a splendid number, too; a very important one, an attractive one; one that bears the message; a regular city number, and one that agents can use freely. Hurry your orders to your tract society office.

For Sale.—House of seven rooms, occupying two lots in College View. Two blocks from the college. Beautiful shade trees. Cheap and easy terms. Write or see Elder F. M. Burg, College View, Nebr.