

# CENTRAL UNION OUTLOOK

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

VOL. I.

COLLEGE VIEW, NEBRASKA, SEPTEMBER 12, 1911.

NO. 15

## Central Union Conference Directory

Office.....College View, Nebr.  
President.....E. T. Russell  
Vice-President.....A. T. Robinson  
Secretary.....Mettie Cornell  
Treasurer.....A. T. Robinson  
Missionary Agent.....C. G. Bellah  
Educational Secretary.Frederick Griggs  
Miss. Vol. Sec.....Meade MacGuire



## The Self-hidden Soul-winner

He held the lamp of truth that day  
So low that none could miss the way;  
And yet so high to bring in sight  
That picture fair—the world's great  
light;

That, gazing up—the lamp between—  
The hand that held it scarce was seen.

He held the pitcher, stooping low  
To lips of little ones below;  
Then raised it to the weary saint,  
And bade him drink, when sick and  
faint.

They drank—the pitcher thus between—  
The hand that held it scarce was seen.

He blew the trumpet soft and clear,  
That trembling sinners need not fear;  
And then with louder note and bold,  
To raze the walls of Satan's hold,  
The trumpet coming thus between,  
The hand that held it scarce was seen.

But when the Captain says, "Well  
done,  
Thou good and faithful servant—come.  
Lay down the pitcher and the lamp,  
Lay down the trumpet—leave the  
camp,"

The weary hands will then be seen,  
Clasped in those pierced ones—naught  
between.

—Selected.

## Prayer

"If ye ask,.....I will do." John  
14:14. It is a wonderful promise.

Many and precious are the promises  
which God gives to His praying chil-  
dren. He tells us that as we pray and  
receive, our joy shall be full (John  
16:24); that if we bring all things to  
Him in prayer, His own peace shall  
possess and keep our hearts in Christ  
Jesus (Phil. 4:7); that of all who ask  
Him, not one shall be turned away;  
that to any who knock at His door,  
it shall without fail be opened (Matt.  
7:7, 8). Familiar enough, and gra-  
cious, too, is His truth that as we ask,  
He gives. So says His Word, again  
and again: "Ask, and it shall be given  
you." "Every one that asketh receiv-  
eth."

"How much more will your heavenly  
Father give good things to them that  
ask Him." But in the heart of this  
great chapter, the fourteenth of John,  
we come upon the greatest promise  
God has ever given to His praying  
children. Presuming—as we do in all  
that is said in these opening chapters  
concerning prayer—the child of God is  
asking in His name, or according to  
His will, the wondrous statement is  
here twice made that not only as we  
pray does God give, but that AS WE  
PRAY GOD WORKS.

God, the eternal God of the uni-  
verse, stands, as it were, like an al-  
mighty servant, and says: "If you, my  
child, will only pray, I will work; if  
you will only be busy with asking, I  
will see to the doing." Not only does  
He bestow at our cry, but He acts.  
Not only does our praying evoke His  
bounty, but it sets in motion His om-  
nipotence. Wherefore, as we enter  
into the secret chamber of prayer,  
nothing will so stir us to mighty in-  
tercession, nothing will so soon make

us master-pleaders with God for a lost  
world, as to whisper to our own soul,  
again and again, this wonderful truth:  
"While I am praying, God is really  
doing that which I am asking."

Thus to a child of God, bowed in  
prayer that the gospel may be sent to  
the dark lands, though he may not see  
it, yet as he prays, God baffles the  
powers of darkness; as he prays, God  
moves the hearts of kings; as he prays,  
God breaks down the barriers to evan-  
gelization; as he prays, God loosens  
the bands of superstition; as he prays,  
God opens up the pathways to forbid-  
den lands; as he prays, God unclasps  
the purses of His children; as he  
prays, God raises up and thrusts forth  
the gospel messengers to the whitened  
harvests. As he is praying, God is do-  
ing. This is explicitly asserted.  
"Search my Word," says our Lord.  
"Find out clearly in it what my will is  
concerning the world. Pray according  
to that will. Then as you pray, 'Lord,  
thrust forth laborers into the harvest,'  
I thrust them forth. As you pray,  
'Lord, break down the obstacles,' I  
break them down. As you pray, 'Lord,  
stir men's hearts to give,' I stir them.  
Whatever ye ask in my name, I do."

Beloved, what a tremendous respon-  
sibility is ours! what a unique privi-  
lege that all the power of an omni-  
potent God is ready and waiting to be  
put into triumphant, irresistible action  
at the prayer of one of His children!  
that the very hosts of heaven are mar-  
shaled against the powers of darkness  
at that importunate call of yours which  
is according to the will of God! He  
declares that all power in heaven and  
earth is His, and then, as it were,  
places Himself at our disposal and  
says: "Now, my child, you pray, and  
I will work; you ask, and I will do."  
As an engineer might suffer a child,  
powerless in itself, to call forth mighty  
power, not its own, by opening the  
throttle of his great machine, so God  
says to us weaklings: "All power is  
mine, but unto you it is given to call  
it forth by prayer." If it is true, then,

that God's omnipotence is placed at our disposal; we are responsible for its exercise through prayer as though we possessed it ourselves. Behold here the shame of an unevangelized world, of two thousand years' delay, of our cowardice and faltering in the presence of difficulties. For though we have had no power to do, yet the mighty God, linking Himself with us as a real yoke-fellow and co-worker, has said, "IF YE ASK, I WILL DO." It is a promise by an OMNIPOTENT DOER.

They who are charged with the erection of costly public or private buildings, count it a rare privilege to have a great artist offer his services. They seek to employ the greatest architect, the most famous painter, the most skillful sculptor, to do their work. But who is it here who offers to do for us, if we will only ask? It is no untried apprentice, no bungling worker accustomed to failure. It is God Himself. It is the mightiest doer in the universe who says, "I will do, if you ask." Unrivaled wisdom, boundless skill, limitless power, infinite resources, are His. Think a moment who it is that promises. He who shrouded the land of Egypt in awful darkness; He who turned her streams of water to streams of blood; He who laid His hand upon her first-born and filled her borders with mourning; He who broke the stubborn will of her impious king; He who led forth His people Israel, with mighty arm and outstretched hand; He who parted the great sea, and made the glassy walls of water to be bulwarks of safety for them, and swift avalanches of death to their pursuing foes; He who, when His children cried for water, sweetened the bitter wells to quench their thirst; He who, when they hungered, sent them bread down from heaven; He who, when they marched about Jericho in utter self-helplessness, leveled its towering walls by the word of His power; He who walked with His three children in the fierce, fiery furnace, yet kept them even from the smell of scorching garments; He who stilled the tempest, walked on the seas, cast out devils, healed the living, and raised the dead,—it is this same mighty Doer who says He will do for me, if I ask. This omnipotence is the very same omnipotence whose doing is waiting my praying.

Yea, the God who holds the sea in the hollow of His hand; the God who swings this ponderous globe of earth in its orbit more easily than you could swing a child's toy rubber ball; the God who marshals the stars and guides the planets in their blazing paths with undeviating accuracy; the God of Sinai and of Horeb; the heaven-creating, devil-conquering, dead-raising God,—it is this very God who says to you and to me: "IF YE ASK, I WILL DO."

Mine the asking; His the doing.

## Boy Scouts

An organization, already 300,000 strong, with national headquarters at 200 Fifth Avenue, New York City, of which President Taft is honorary president, and Col. Theodore Roosevelt is honorary vice-president, is known as "The Boy Scouts."

The boy scout movement is a program for boyhood, a recognition of boyhood life, beginning at twelve years, when the boy is just developing into manhood. Though this movement may be too young to judge of its wearing qualities, it has spread like wild-fire across the country, and the claim seems fairly well founded that the "Boy Scouts of America," as an organization, has come to stay.

The University of California, recognizing the great possibilities in all-round development through scouting, has added to its curriculum a course in scout-craft, to train young men to become efficient scout masters. This course will count toward the degree of B. A., just as work in Latin, French, English, and philosophy does.

Boy scouts are formed into patrols, which consist of eight boys each, one of whom is appointed patrol leader, and another assistant patrol leader; and three or more patrols form a troop. A scout master has charge of one or more patrols or of a troop. The scout master is guided by a local council, composed of prominent men in a community. Where there are several troops in a place, there is a scout commissioner at the head of the scout masters. The organization provides for three ranks of scouts, the "tenderfoot," the "second class," and the "first class" scouts. To become a tenderfoot, certain prescribed requirements have to be met. The boy must be able to repeat from memory the scout law, which is as follows:

- A scout is trustworthy.
- A scout is loyal.
- A scout is helpful.
- A scout is friendly.
- A scout is courteous.
- A scout is kind.
- A scout is obedient.
- A scout is cheerful.
- A scout is thrifty.
- A scout is brave.
- A scout is clean.
- A scout is reverent.

He must also know how to properly give the scout sign, the proper method of saluting the flag, and to tie four different kinds of knots. Finally, he must subscribe to the scout's oath, and be able to repeat it, as follows:

"On my honor, I will do my best:  
To do my duty to God and my country, and to obey the scout law;  
To help other people at all times;  
To keep myself physically strong, mentally awake, and morally straight."

After serving a month as a tenderfoot, the boy is in a position to qualify as a second class scout, the require-

ments for which call for considerable training. To pass to the degree or rank of first class scout, much more strenuous training is required.

No boy can become a first class scout until he can give proof that the latent possibilities within him are brought out and developed to the utmost, and that all his powers are brought under the control of his will. He must prove his physical strength by the fifty-yard swim, or the fourteen-mile tramp, by the rowing contest, or by felling trees. He is taught the importance of keeping his body clean, his mind wholesome, and his life pure. It is the kind of discipline that is calculated to keep him "physically strong, mentally awake, and morally straight."

Whether or not this movement will eventually develop in the minds of the boys a military and war spirit, such as characterized the church boys' brigades a few years ago, remains to be seen, but so far as the avowed purpose of the organization is concerned, it takes the boys at the critical period of boyhood and provides them with healthful outdoor recreation, which gives them an outlet for their pent-up energies and a practical means of applying those energies. It is designed to instill into the mind of the boy a love for all manly virtues, such as courtesy, gentleness, and thoughtfulness for others, and trains him to be observant, alert, and self-reliant.

A. T. R.

### Statement of \$300,000 Fund to August 1, 1911

Colorado (East)	\$ 720 53
Colorado (West)	699 81
Kansas (East)	1875 54
Kansas (West)	730 89
Missouri (North)	773 32
Missouri (South)	435 94
Nebraska	7898 88
Wyoming	1209 29
St. Louis	77 00

Total \$14421 20

The above are the amounts credited by the General Conference to August 1. Any amounts forwarded to the General Conference treasury since August 1 will appear in statement for September 1.

A. T. Robinson,  
Treas. Central Union Conf.

Word has just been received at this office that our people in attendance at the Wichita, Kans., camp-meeting experienced a very severe storm of hail and rain, during which the large tent and a good many of the family tents were blown down and some of them badly damaged. Elders Irwin, Evans, Shultz, and Haffner, ministers from abroad, were present, and as the storm came in the night, they experienced considerable inconvenience and discomfort.



### The Spirit of Prophecy from a Bible Standpoint.

Study by Elder G. A. Irwin, in the College View church, Sunday, Sept. 3, 1911.

Eccl. 1:9, 10; 3:5. The Spirit of Prophecy is not something new in these last days, but it is as old as the Bible itself.

Matt. 19:6. God joined the law and the Spirit of Prophecy together in the beginning. Man's efforts to separate them have always resulted in darkness and disaster.

Gen. 5:24, Amos 3:3, Heb. 11:5, John 15:10, Jude 14. These texts show that Enoch, the seventh from Adam, was not only a commandment-keeper, but a prophet.

Six hundred eighty-two years later, God spoke to Noah (Gen. 6:13) a prophetic message that met its fulfillment at the end of one hundred twenty years, when Noah entered the ark. Heb. 11:7.

Nine hundred years later, we find Moses calling the people to keep the commandments of God, preparatory to their departure from Egypt. In Ex. 5:5 and Deut. 18:18, we read that Moses was a prophet.

One hundred thirty-five years later we read in Judges 4:4 of Deborah, a prophetess of the Lord, who led Israel in what is known as the Battle of Deborah and Barak, which battle was fought in the plains of Estraelon, in the Holy Land, and was a type of the Battle of Armageddon, which will be fought on the same grounds, the same agencies taking part that assisted Deborah and Barak.

One hundred fifty-five years later, we read in 1 Sam. 3:15-21 of the call and thorough establishment of Samuel as a prophet of God in Israel.

Two hundred thirty-five years later, in 1 Kings 18:17, 18, 22, we read of the prophet Elijah, who was charged with being a troubler of Israel, but who retorted that it was not he that troubled Israel, but the king and his father's house, in that they had forsaken the commandments of God and served Baal, showing that Elijah was not only a prophet, but a commandment-keeper.

Two hundred eighty-two years later, we read of the reform undertaken by King Josiah, based on the commandments of God and the testimony of His Spirit, at which time Hulda was a prophet of the Lord, and the one to whom the king looked for counsel and direction from the Lord. 2 Chron. 34:31.

One hundred seventy-nine years later, as the people were being brought out from Babylonian captivity, Nehemiah gave as the reason of their captivity that they had forsaken the commandments of God and had despised the counsel given by His Spirit through His prophets. Neh. 9:29, 30, 34. We read in Volume 5 of the Testimonies, page 661, paragraph 1: "In ancient times, God spoke to men by the mouth of prophets and apostles. In these days, He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course He would have them pursue."

Psalms 119 is the most remarkable of all of the 150 psalms, in that it is the longest, containing 176 verses. The psalm is divided into 22 sections, 8 verses in each section, with one of the 22 letters of the Hebrew alphabet at the head of each section. The burden of the writer seems to be the commandments of God and the testimony of Jesus Christ. The most prominent verses in the 119th chapter that speak of the testimonies are: 2, 14, 24, 31, 36, 46, 59, 88, 99, 111, 125, 129, 138, 144, 152, 157, 167, 168.

The following are a few of the scriptures in the Old Testament, from this point on to the end, having reference to different periods that connect the law and the testimonies together: Prov. 29:18; Isa. 8:20; 30:8-11; Jer. 44:23; Lam. 2:9; Dan. 6:5.

This brings us to our Saviour's statement, found in Matt. 5:17, which connects the law and the prophets together, and assures the people that He did not come to destroy the law or the prophets; neither will they be destroyed until heaven and earth pass away.

In Deut. 18:18, Moses calls attention to Christ, and says there would be a prophet arise like unto himself. In John 8:28; 12:49; 14:10; 17:8, our Saviour reiterates the statement by saying that He came not to do His own will nor to speak His own words, but to do the will and speak the words of His Father that sent Him.

In Rom. 7:1, 12, and chapter 3:31, Paul gives his endorsement to the binding obligations and perpetuity of the law of God. In 2 Cor. 12:17, Paul speaks of the abundant revelations that he had received from the Lord, thus showing that he was not only a commandment-keeper, but that the Spirit of Prophecy was in the church in his day.

In Rev. 1:9, John tells us that he was in the isle that was called Patmos for the Word of God and the testimony of His Spirit. In Rev. 12:17, he tells us that the devil was angry with the church, and came to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ. In Rev. 19:10, he tells us that the testi-

mony of Jesus Christ is the Spirit of Prophecy, thus showing that when we come to the close of earth's history, and the last message of warning is being given to the world, the people of God will be keeping the commandments of God and will have the Spirit of Prophecy in their midst.

In view of the teachings of the foregoing scriptures, the following paragraph, found in Volume 5, page 676, is a fitting close to this study: "The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins."



### Boulder Sanitarium Items

Mrs. Winifred Peebles-Rowell spent a few days at the sanitarium on her return to Union College, from a vacation spent in the western part of the state.

Elder J. S. Rouse and his daughter, Miss Mae, are stopping at the sanitarium. Elder Rouse is assisting Elder Emery in his work as chaplain of the institution.

The sanitarium family is glad to welcome back Dr. Kate Lindsay, who has been absent for about two months on a vacation in Wisconsin and Michigan.

The sanitarium work was given considerable attention at the recent camp-meeting held in Denver. The larger part of one day was spent in a discussion of sanitarium interests. At 2:30 p. m., a meeting was held in which Doctor Green, together with a number of sanitarium workers and nurses, explained and demonstrated the methods followed by the institution in the treatment of common ailments. This exercise was very interesting and instructive, and we believe will be instrumental in encouraging a greater degree of interest and co-operation in the work of the institution. A large number of free examinations were given by Doctor Green, and a trained nurse was kept on the ground to render gratuitous service to the campers. A large amount of literature, setting forth the advantages and work of the sanitarium, was circulated, and we believe much good was accomplished.

Brother D. R. Callahan and wife have returned from several weeks' vacation spent in Colorado. He has resumed his duties as business manager of the College View Sanitarium.

### College of Medical Evangelists, Loma Linda, California

(Since the Loma Linda College of Medical Evangelists has come to be recognized as the medical college of the denomination, we take pleasure in publishing this portion of the report of its business manager.—Editor.)

The Loma Linda Sanitarium and College of Medical Evangelists are now a combined institution, whose growth and development the six years since its purchase has been certainly wonderful.

The growth of the sanitarium department is best shown by the income received from the patients from year to year, which is as follows:

1906	1907	1908
\$21,844.91	\$30,447.76	\$39,786.99
1909	1910	1911
\$45,961.06	\$65,522.66	\$72,998.63

The past year the sanitarium has cared for nearly seven hundred patients, besides a large number of transient guests. During the height of the busy season, it was obliged to turn away a large number of applicants, as every available space was occupied. At times on Sunday, there was more than seventy-five extra guests for dinner, who came in their automobiles from surrounding cities for a vegetarian Sunday dinner.

These Sunday dinners have proven an excellent method of acquainting the people with our principles in a favorable way.

The growth of the college department can also be seen by the tuition received from students from year to year. Some of the students have stayed with the school nobly, and have now finished their second year medical. The tuition received is as follows:

1906	1907	1908
\$135.75	\$1,085.50	\$2,851.02
1909	1910	1911
\$4,114.41	\$4,224.97	\$7,670.45

The above does not include the church school, in which there are now about fifty students.

The financial growth of the institution will probably be best comprehended by the losses and gains, donations and legacies received, and the present worth as it appears from year to year. The net losses and gains are as follows:

1906	1907	1908
Loss	Loss	Gain
\$1,077.91	\$1,410.68	\$1,470.44
1909	1910	1911
Gain	Gain	Gain
\$1,707.80	\$4,006.95	\$5,795.41

Making the entire net gain for the six years in the operating expenses of the institution, after the depreciation of buildings and furniture, \$10,591.

The donations received for the same time are \$40,264.24, approximately \$16,665 of which was donated by the sanitarium family of workers and students.

1906	1907	1908
\$2,238.13	\$7,487.24	\$2,546.43
1909	1910	1911
\$1,787.78	\$8,884.03	\$17,320.59

Aside from the net gain in operating and the donations received, the institution has received in legacies \$11,126.13.

The present worth of the enterprise above all indebtedness, from year to year, is as follows:

1906	1907	1908
\$1,160.22	\$7,236.78	\$11,262.65
1909	1910	1911
\$14,759.23	\$27,650.21	\$61,892.34

The above present worth does not take into account the increased value of the land.

The sanitarium and college building at present consist of the following: The main sanitarium building, with the public room, office, and treatment rooms, and private rooms for seventy-five guests, twenty-five cottages, a girls' dormitory of sixty-four rooms and parlor, the church school and college building, a commodious chapel, a bakery and store building, printing office, cannery building, shops and barns, and a concrete, reinforced laboratory building in process of erection, three stories and basement, giving six laboratory rooms for school work. We are very much in need of a boys' dormitory, which we hope to have erected by fall.

J. A. Burden,  
Business Manager.



### Items from Western Colorado

A workers' meeting has been in session the last two days in Grand Junction, and if the same spirit which was manifested at these meetings is manifested during the camp-meeting, we will surely have the best camp-meeting ever held in this conference.

Work on the camp-ground is now the order of the day. We hope to have the ground in good shape before the people arrive.

There were five baptisms at Eagle as the result of the tent effort there this summer.

At the close of the series of meetings conducted at Rifle by Elders Spriggs and Kauble, one soul was baptized.

The Palisades Academy will open September 27, 1911, with Professor Kauble as principal.

The Western Colorado camp-meeting will be in session from September 14 to 24. Everybody welcome.

The Hotchkiss church building is almost completed, and will be dedicated soon after camp-meeting.

Elder W. F. Kennedy preached in the Grand Junction church last Sabbath at the eleven o'clock hour, and in the afternoon he met with the Fruita company.

J. A. Neilson.

Sept. 8, 1911.

### From Wyoming Conference

Elder Curtis returned home, August 31, from a two weeks' trip among the churches in the Black Hills. Four were baptized at Deadwood.

The tent has been taken down at Buffalo, Wyo. Elder Reeder has returned to Sheridan, and Brother Fish remains to follow up the interest.

Miss Van Emmons, of the Garland church, has been engaged to teach the Sheridan church school the coming year. She is a graduate of the normal department of Mount Vernon (Ohio) Academy.

We acknowledge the receipt of a nice little amount of tithe from F. H. Pierce, who was one of our canvassers about three years ago. He is now working for a sheep company in central Wyoming.

Our tithe treasury is completely exhausted. If there is any unpaid tithe in your hands, will you please give it to the church treasurer at once. Our workers are very much in need of their wages.

Some one has said, "I sometimes think that this would be a better world if we were all deaf and dumb." What did he mean?

We are pleased to receive some orders for the Ingathering Signs. We hope to hear from every church and isolated person in the conference during the next week. Let there be a grand rally to this work this year.

Asa Smith.

### South Missouri

It is some time since the readers of the Outlook have heard from me, but it is not because I have not been busy. I have really been too busy to write.

Our good camp-meeting is in the past. It was the testimony of many that it was the best camp-meeting we have ever held. From the very first early morning meeting, the people began forming prayer bands. Two or

three or four would go together to the grove daily to seek God for His blessings upon themselves and upon the entire camp. Almost any time in the day, when there were no general meetings, one or two of these bands might be seen in the groves near by.

It was to these prayers more than to any other one thing that we attribute the most excellent spirit which came into the revival services. There were a number of backsliders and unconverted people who came forward, and not one of them left without an experience with Jesus.

During the meeting we had with us at different intervals, Elders Russell, Ogden, Bellah, H. Shultz, and Professors Grauer, Griggs, and Kern.

The business meetings went off smoothly, and the business was finished with only one meeting each day, except Friday, when a short meeting was held in the afternoon. The officers for the coming year are as follows: President, D. U. Hale (office address); vice-president, G. A. Grauer (Clinton, Mo.); secretary and treasurer, Ralph Rhodes (office address); field agent, F. L. Limerick (Columbus, Mo.); Sabbath-school secretary, Miss Minnie Robbins (office address); educational and young people's secretary, J. F. Simon (Clinton, Mo.); conference committee: D. U. Hale, G. A. Grauer, W. F. H. Schroeder, J. Z. Walker, and H. E. Lysinger.

From the camp-meeting the brethren have returned to their homes with renewed courage to take up the duties for the Lord in living for Him and His cause the coming year. The conference workers have also entered upon their duties, and all is moving nicely with us.

D. U. Hale.

### The Last Days of the North Missouri Camp-meeting

The last issue having reported our meeting up till Wednesday evening, August 30, I will speak only of the closing days of the meeting, which in every way partook of the same spirit of earnestness which characterized the first part of the meeting. On Sunday evening, after the regular service, an invitation was given to the campers and all our friends from the city who desired to do so to remain and join with us in a farewell service. A large number took part in earnest words of appreciation of the blessings of the meeting. Several of the people of the city took part in testimony, stating that the meeting had been a blessing to them. One man said: "I never saw a class of people who seem to be led so nearly according to the Bible." After the chairman had remarked that not a discordant note or opposing element had been heard in the meeting, another man arose and said: "No wonder that nothing has disturbed this meeting. God

Almighty has been with you." The spirit of unity, love, and hearty co-operation was characteristic of the meeting from the beginning till the close. It was a good place to be.

Elder I. H. Evans and Elder Hale were with us the last Sabbath. Elder Evans' talks on the work in the Orient, as well as his sermons, were greatly appreciated. On Sunday morning, a call was made for foreign missions, and upwards of \$1,300 was given in cash and pledges, a large part being paid in cash. The Sabbath-school donations of the last Sabbath of the meeting were more than twice those of the first Sabbath. In all, the outlook is encouraging for North Missouri to come up during the year to its portion of the offerings for the great world-wide work in which we are engaged. In the pledges taken for the foreign work, one (the largest) was for \$250, which was paid in cash; another for \$200, cash. Another brother pledged a horse. It is good to see some who have confidence in the message begin cutting loose from some of the temporal things of life and investing in the work of God, which will pay interest through eternity in the salvation of human souls. One aged brother, an old soldier, pledged to give five dollars each quarter the remainder of his life. Some way, the thought of a life investment sounded good.

For all of the good things of the meeting we praise our heavenly Father, who more than fulfilled our greatest anticipations in the sending to us men of such wide experience as Elders Daniels and Evans. We also appreciated the faithful services of Professor Griggs, Elder Robinson, and Brother Bellah, the latter remaining with us through the entire meeting. Elders Hale and Terry were each with us two days.

An earnest missionary spirit was prevalent, the heartiest interest being manifested in the missionary meetings. The prospect is also encouraging for a number of our young people attending Union College the coming winter.

The best camp-meeting ever attended was the testimony on every side. One brother, after having left the ground and while at the depot waiting for the train to take him home, was heard to say: "I have attended camp-meetings regularly for thirty years, but this is the first where, from beginning to end, I have not heard a discordant note or an opposing element." To the Giver of all blessings we humbly bow our heads with reverent thanksgiving for the blessings of the camp-meeting, and earnestly pray that a new power may take possession of every life.

A. R. Ogden.

### Fort Scott, Kansas

Many readers of the OUTLOOK will be glad to learn that the message is

making progress at this place. There has been but little interest manifested by the people of this city, and yet the work has had a steady growth. Nineteen have been added to the church, as follows: Four by letter, two from the isolated list, and thirteen by conversion. We have every reason to believe that before this report is published that two, and possibly four, more will be ready for membership by accepting the whole message.

Brother A. B. Campbell will be glad to learn that two of this company of nineteen came to us as the result of his work at Union Town. They seem firm and well established in the truth.

Perfect unity reigns in the church, and all are of good courage, and are busy working for souls. Cottage Bible studies are being conducted, with good interest.

Dan E. Huffman.

### West Kansas

As I have never written anything for the OUTLOOK in regard to my work, I thought I had better do so.

I went to Palco in January, where some of the brethren wanted me to hold some meetings in a schoolhouse about three miles from the town. The interest being good, we continued the meetings longer than we had intended to do. The Lord blessed the work, giving us nine precious souls as the result of our labor.

The conference committee then decided for me to go to Plainville to hold a tent effort, and sent Brother and Sister Fesler to assist in the work. Our interest and attendance increased every night, until I was taken sick and had to miss a few nights. Then about the time we got started again, it stormed four nights in succession. This interfered very much with our work. However, nine took their stand fully with God's remnant people, for which we give Him all the praise. We intended to have remained there until camp-meeting, but as four of our new converts lived at Turkville, and two others moved to Palco and united with the church there, we did not feel justified in remaining longer.

We then moved our tent to Lucus, where the Lord has blessed us with a good interest. Five good people have already taken their stand for the truth. Two of the wealthiest families in the town seem to be on the point of taking their stand fully with us, and others are interested. We would like to have gone to the feast of tabernacles at Wichita, but as the Methodist and also the Evangelical ministers were preaching against the truth, also circulating their literature, we did not see how we could leave then.

Brother and Sister Fesler have rendered very efficient service in all these meetings, Sister Fesler playing the organ, and Brother Fesler taking charge of the singing and also visiting among

the people. We had the pleasure of having Elder Sutton with us four days, speaking each evening to an interested audience. We would have liked to keep him longer, but camp-meeting coming on, his time was too fully occupied to permit of his remaining longer.

The end of all things is near. Let us be faithful to every duty. Let no one say, I can do nothing, for each one has some talent for which he is responsible to God. If we bury our talents in the earth, there is no more hope for us than there would be if we had never made a profession. Some can leave home and loved ones and go out into the great harvest field; others can not do this, but each and every one can help in some way. Some can give of their means to enable others to go. We show our love for our Lord's return by the effort we put forth to do the work which He says must be done before He comes. The Lord has all power in heaven and in earth, so let us crowd all of self out, and allow One with all power to come into our lives. Just to the degree that we get self out and the Lord comes in, will we have power.

Pray for us that we may be fully consecrated and so connected with God that He can use us in searching out the honest in heart. Let us all go forward as one man to give this message, and soon the Lord will come, and we can go home, to ever be with the Lord. If at times things do not seem to be going just right, let us be sure not to tear down, but do all we can to build up.

H. R. Godfrey.

### The College View Camp-meeting

For the first time in the history of College View, a camp-meeting was held in this place, beginning Monday evening, August 28, and closing Sunday evening, September 3. Although it was a local camp-meeting, being one of four such held in the Nebraska Conference this year, it was attended by over two hundred of our people outside of College View, and as the principal services were largely attended by those who reside here, it made the attendance quite large. Some twenty-five family tents were erected on the southeast portion of the college campus, and a large number occupied rooms in the college dormitory, where meals were also served for all who desired such accommodation.

The public services in English were conducted in the College View church building, while services in the German and Scandinavian languages, also for the young people and children, were held in tents provided for the occasion. About the usual camp-meeting daily program was followed, except their being no conference business to transact, the time was wholly given to devotional, preaching, and instruction meetings.

The speakers who took a leading part in the preaching services were Elders A. G. Daniells, I. H. Evans, J. W. Christian, G. A. Irwin, and Prof. Frederick Griggs. Elder Daniells' talks concerning the work in Russia, Turkey, and other foreign fields were wonderfully inspiring, and his hearers were profoundly convinced that our Lord's prediction that "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations," is being rapidly fulfilled in our day. Elder G. A. Irwin gave a series of studies on the place the Spirit of Prophecy occupies in this message. Every one present who did not choose to doubt the Spirit of Prophecy, had his or her faith and confidence therein greatly strengthened by these studies. The sacredness of the obligation to render to the Lord that which He claims as His own and which He made holy, was forcibly set forth by Elder Irwin in one of his studies. It was made clear that one-tenth of our means is no less holy than is one-seventh of our time. God has placed His hand upon the Sabbath, one-seventh of our time, saying, "It is holy unto the Lord." He has also placed His hand upon one-tenth of our means, saying, "I have reserved this portion for Myself; it is holy unto the Lord."

The hearts of young and old—of children and parents—were deeply stirred as Professor Griggs set forth the principles of Christian education, as compared with the false teaching which prevails in many of the worldly institutions of learning. He sought to impress upon parents the awful danger of placing their children under the influences which prevail in many of the schools of the world. He made an earnest appeal to the youth to avail themselves of the opportunities offered in our colleges and schools to prepare themselves for a place in the world's whitening harvest fields. At the close of one of Professor Griggs' talks, the meeting was thrown open for others to speak, and a number of testimonies were borne, showing a live interest in the problem of how to save our youth and thrust them forth into the vineyard of the Lord.

Adopting the program that has been followed in the camp-meetings throughout the Central Union Conference this year, the forenoon on Sabbath was left free for a special service, arranging for the Sabbath-school in the afternoon. At the close of a stirring sermon by Elder Daniells on Sabbath morning, setting forth the world's great need of the third angel's message, the open doors, and the urgent calls for this message to be carried into the regions beyond, a call was made for contributions, the response to which was nearly \$5,000, in cash and pledges.

Elder Meade MacGuire labored faithfully for the young people, two services being held in the young people's tent each day. Elder Carl Leer was present, and labored in the interest of the Ger-

mans, and Elder Andreason for the Scandinavians. The children were not forgotten, Sister O. E. Cummings having charge of their services each day. The result of the faithful work done in all these lines was manifest, when, at the close of the Sabbath afternoon service, fifteen persons who had given their hearts to the Lord were "buried with Him in baptism." Elder F. M. Burg officiated at the baptismal service, assisted by Elders J. W. Christian and A. T. Robinson. It was a beautiful, solemn, and sacred occasion. Adding special interest to this service was the fact that one of the candidates was a former Methodist minister, who had spent several years as a missionary in India. This brother, whose name is M. D. Wood, after having given very close and careful study to the faith of Seventh-day Adventists, has fully embraced our views, and has chosen to cast in his lot with us.

Our brethren and sisters who attended the meeting testified to great blessings received, and all have returned to their homes with a new purpose formed in their hearts to live and walk more closely with the Master. How precious are these seasons when God's children can renew their friendships and acquaintances, and, above all, renew their consecration to the Master's service. A few more such seasons of refreshing, a few more years of conflict and victories gained, and the warfare will be ended. Eternal victory will then be perched upon the banners of those who are true to the great Leader of the soldiers of Prince Emmanuel.

A. T. R.

### Nebraska

At the close of the College View camp-meeting, the workers who were present during the meeting met in the north vestry of the church to consider items of interest connected with the work of the Nebraska Conference. It was our privilege every day during the entire meeting to meet for prayer and counsel regarding the work of the camp-meeting, and we all esteemed it a privilege to meet one morning to consider our work at a wider range.

We are glad to state that in every place we have had our tents pitched this summer the Lord has blessed our work. Some one has taken a stand for the truth in each place. Our workers are much encouraged, and return to their respective fields with renewed zeal to press forward in the work committed to our hands.

While together, we considered the \$300,000 Fund at some length. Nebraska's proportion is \$12,000. On this we have raised about \$8,500, leaving us still \$3,500 to raise. We have set our aim to finish this work by the 25th of December, and we hope all who have not handed in their share (which amounts to about \$5.50) will plan defi-

nity to do so by the first of December. We can, and must, finish up our part of this fund.

We also gave attention to the ten-cents-a-week plan for foreign missions. The total amount to be raised in Nebraska on this fund is \$12,974. Of this, we raised during the first six months of the year, \$5,851, leaving \$7,123 to be raised during the last six months. We are confident that every loyal Seventh-day Adventist will heartily respond to this plan. We must not fall behind in sustaining our foreign missions. Some noble gifts have come in, and others have pledged and will pay before the first of the year. We have every reason to be full of courage and confidence in the success of God's work.

The matter of holding our next conference was given careful consideration, and it was thought best by all our workers present to hold this session in connection with the Central Union Conference. We trust this will meet the approval of our brethren, and when our conference shall convene that we may have delegates present from every church. We need to come together to study the work that God has given to us at this time. We should thoroughly understand the progress the message is making, not only in the foreign lands, but in the home land, and as we see the great work yet to be done, our hearts will be stirred anew with zeal and determination to meet the mind of God in our efforts for the success of His cause.

J. W. Christian.

### Holbrook

We closed our meetings in the tent last Sunday evening, September 3, with an address on "The True Israel, or Will the Jews Be Restored to Old Jerusalem?" We had a good audience, and Tuesday took down our tent. Another series of meetings is to be started soon. Holbrook has had its share of religious work this summer.

Those who have taken their stand for the truth are faithful in their duty toward God. Several who are interested may yet take their stand. We are working and praying toward that end. We have gained many friends in and around Holbrook, and the active opposition seems to have died out. The minister who was responsible for a large share of the opposition is being removed from Holbrook, but he leaves some who are very bitter toward present truth. We feel that "all things work together for good," and we are indeed glad the Lord has overruled the wrath of men to His glory. The Lord is to be praised for His wonderful work in bringing so many into the truth in Holbrook this summer.

Near the close of our public effort at this place, Brother House was compelled to give up his work for a few days, on account of poor health. We

trust that the Lord may give him strength to continue his work.

Pray for us, that we may so represent the Master that others may be gathered out at this place.

L. B. Schick.

### Nebraska Notes

Brother P. A. Field is visiting the company at Austin, and also the church at Hartington, in the interest of the church school work.

Brother C. J. Paulson returned to his home in Hastings for a few days at the close of the College View camp-meeting.

We very much appreciated the short visit of Elder and Mrs. Hawkins during the College View camp-meeting. This was their first privilege of meeting any of the Nebraska workers since coming to the Nebraska Conference. They returned Monday to take up work in Omaha.

Elder C. H. Miller writes very encouragingly of the work in and about North Platte. He has received several calls to hold meetings in schoolhouses in the surrounding country.

Brother M. E. Ellis is at the office in Hastings, looking after his special line of work. We trust all will carefully note the letter he will send out regarding the Investment Fund, and also the plan for the Harvest Ingathering campaign.

Brother A. F. Kirk spent two days at Seward, visiting our people and looking up the proposition of conducting a church school. He will go on to Norfolk to make preparations for the camp-meeting in that place.

### Canvassing Work in Nebraska

Encouraging reports are coming in concerning deliveries. In sections where crops were hailed out, some difficulty was experienced, yet the Lord, who assisted in getting the orders, aided in delivering the books to the people. Practically all our canvassers are delivering at the present time.

The camp-meeting at College View was enjoyed by a number who came in from the field, and it was a familiar scene to see two or more canvassers gathered together talking over past experiences.

Brother Wm. Boesser was walking from the station to his headquarters, with a music roll under his arm, containing mottoes, when he was overtaken by a man in a buggy. After Brother Boesser had accepted an invitation to ride with him, the man desired to know his business, and asked him if he was a music teacher.

Brother Boesser informed him that he was selling Christian books. The man immediately asked to see the books, and he showed him "Great Controversy." Without waiting for an extended canvass, he inquired how soon he might have two copies of the book delivered to him. They were soon at the parting of their ways, where Brother Boesser left him, and he says he could hardly believe what had happened. This reminds one of the beautiful story of Philip and the eunuch.

E. M. Oberg.



We received a list of thirty-five new subscribers from the East Colorado Conference last week. We appreciate more than words can express the cooperation of our friends in helping to extend the circulation of the OUTLOOK.

A letter received at this office from Sister L. C. Kithcart, of Bartley, Nebr., states that Brother Chancey Premer is holding meetings in a schoolhouse five miles north of Bartley, with a good interest manifested on the part of the people of the place.

Elder J. L. Rouse, of the Colorado Conference, has recently accepted the position of chaplain at the Boulder-Colorado Sanitarium.

Mrs. Mae Warfle, of Denver, Colo., who recently returned from Hutchinson, Minn., where she attended the summer school, has been re-elected educational and young people's secretary of the Colorado Conference.

Brother Lars Neilson, who has been acting as business manager at the College View Sanitarium during Brother Callahan's absence, has gone to Norfolk to assist in the camp-meeting at that place, the date of which is September 11-18.

Mr. James Cochran, manager of the Union Book Depository, at Kansas City, had charge of the book tent at the North Missouri camp-meeting, held at Hamilton, Mo.

Miss Mertie Wheeler, registrar of Union College, has just returned to College View from a visit of several weeks to her parents in South Dakota.

## CENTRAL UNION OUTLOOK

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A. T. Robinson . . . . . Editor  
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The annual meeting of the board of trustees and the constituency of the International Publishing Association has been called to meet at College View, October 13.

Elder V. W. Robb, who was ordained into the work of the gospel ministry at the time of the College View camp-meeting, has accepted a call to labor in Winnipeg, Manitoba.

Brother L. B. Schick made a brief call at the office of the OUTLOOK last Thursday. He has been laboring, in company with Elder B. L. House, at Holbrook, Nebr., from which place he brings the good report that eighteen new ones are keeping the Sabbath.

Prof. Frederick Griggs left College View, Sunday, September 3, for Goldsberry, Mo., from which place he was to go to Wichita, Kans., to spend a few days at the West Kansas camp-meeting. He returned to College View last Friday, and is busy getting ready for the opening of Union College, which important event is to take place on Wednesday, September 13.

Elder J. W. Christian left for South Dakota a few days ago to attend to important business matters. He planned to return in season for the opening of the Norfolk, Nebr., camp-meeting, the date for which is September 11-18.

Before another issue of the OUTLOOK reaches its circle of readers, College View will have become a scene of renewed life and activity, incident to the opening of another school year. We bid our young people from this and surrounding states a most cordial welcome to College View, and trust that those who are returning from a period of vacation may find the year upon which they are now entering the best they have ever spent in "Old Union," and that those who come for the first time may receive an inspiration, as many others have done, to fit themselves for some place of usefulness in the service of the Master.

## Canvassers' Report for Week Ending Sept. 2, 1911

	Book	Hrs.	Ords.	Value	Helps	Total	Del'd
<b>South Missouri</b>							
G. F. Ruf		39	2	\$ 6 00	\$ 5 00	\$ 11 00	
J. P. Gaede	G. C.	41	17	55 00		55 00	
G. D. Barton	G. C.	45	7	23 00		23 00	
R. S. McLain	G. C.	1	2	3 00	2 55	5 55	
*C. C. Voth	G. C.						\$ 21 50
W. W. Boston	Misc.	29	7	11 25		11 25	
<b>Agents, 6</b>		<b>155</b>	<b>35</b>	<b>98 25</b>	<b>7 55</b>	<b>105 80</b>	<b>21 50</b>
<b>Nebraska</b>							
Carl Specht	G. C.						78 00
Wm. Boesser	G. C.	4		14 00		14 00	155 00
W. A. Long	P. G.						580 00
J. J. Strahle	P. G.						286 00
Merton Helligso	P. G.						150 00
J. H. Reid	P. G.						285 00
<b>Agents, 6</b>		<b>4</b>		<b>14 00</b>	<b>.</b>	<b>14 00</b>	<b>1534 00</b>
<b>St. Louis Mission Field</b>							
†J. S. Kahler	D. & R.	130	32	98 00	7 10	105 10	
<b>Agents, 1</b>		<b>130</b>	<b>32</b>	<b>98 00</b>	<b>7 10</b>	<b>105 10</b>	
<b>Wyoming</b>							
Ora G. Pierce	D. & R.	39	7	18 00	7 25	25 25	
<b>Agents, 1</b>		<b>39</b>	<b>7</b>	<b>18 00</b>	<b>7 25</b>	<b>25 25</b>	
<b>Grand totals: Agents, 14</b>		<b>328</b>	<b>74</b>	<b>228 25</b>	<b>21 90</b>	<b>250 15</b>	<b>1555 50</b>

\*Delivered in July. †Four weeks ending Aug. 18.

## CANVASSERS' SUMMARY FOR JULY

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
North Missouri	8	785	171	\$ 569 60	\$ 766 25	\$ 1154 75
South Missouri	11	571	240	883 55	1485 75	1970 30
East Colorado	6	372	79	296 70	502 50	256 40
West Colorado	..	...	...	.....	.....	519 35
Nebraska	15	1500	511	1960 85	3318 70	2518 50
Wyoming	2	191	17	59 00	394 50	1250 10
East Kansas	1	72	53	136 00	1417 25	2229 35
West Kansas	10	753	246	757 50		
<b>Totals</b>	<b>53</b>	<b>4244</b>	<b>1316</b>	<b>4663 20</b>	<b>7884 95</b>	<b>9898 75</b>

We are pleased to add to the circle of OUTLOOK readers this week fourteen new subscribers from the North Missouri Conference. At the recent session of the North Missouri Conference, the OUTLOOK was the subject of quite an extended discussion, and while the fear was expressed by some that its circulation would militate against the local conference paper, yet the utmost good feeling was manifested, and many expressed their appreciation of the Union Conference paper.

The regular autumn council of the General Conference Committee is to convene at Washington, D. C., October 24. One of the interesting and important features of this council will be that of fixing the appropriations for next year. The size of the "budget" planned for will be an expression of the confidence the General Conference Committee have in the ability and willingness of our people to respond to the call of the hour, in providing the sinews of war with which to press the battle to the farthest strongholds of the enemy.

An educational council is to convene at College View, on October 13, at which the presidents of conferences and heads of schools in the Northern and Central Union Conferences are expected to be present, also Elder A. G. Daniells, Prof. H. R. Salisbury, and possibly other General Conference men. Very earnest and careful study is to be given to the work of Union College, the Danish-Norwegian Seminary, and Clinton German Seminary.

Brother B. M. Emerson, who recently resigned from the position of business manager and treasurer of Union College, as noted in the OUTLOOK of August 29, has accepted the secretaryship and treasurership of the East Kansas Conference. He will take up his duties in the East Kansas Conference office in a few days.

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.