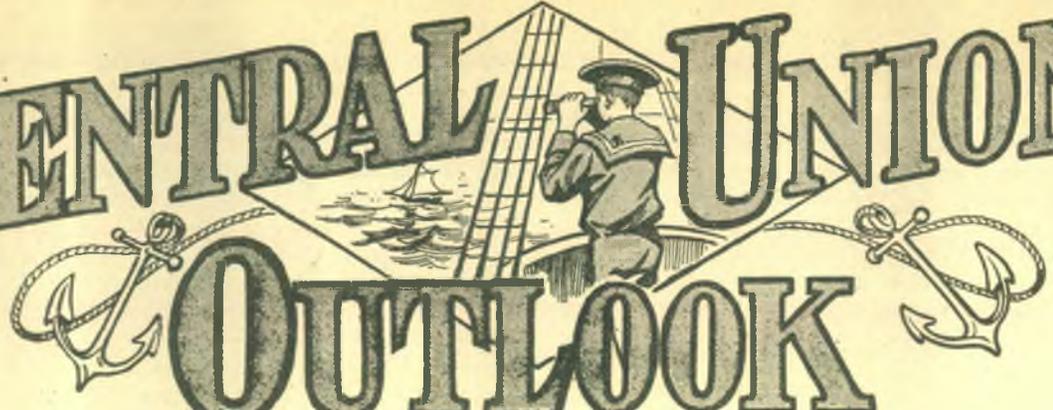


CENTRAL UNION OUTLOOK



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

VOL. II.

COLLEGE VIEW, NEBRASKA, SEPT. 24, 1912.

NUMBER 37

Central Union Conference Directory

Office.....College View, Nebr.
President.....E. T. Russell
Vice-President.....A. T. Robinson
Secretary.....Mettie E. Cornell
Treasurer.....A. T. Robinson
Missionary Agent.....C. G. Bellah
Educational and } M. B. Van Kirk
Y. P. M. V. Sec., }
Auditor.....W. J. Huffman



Why Christians Should Discard Jewelry and Dress Modestly

Mary Moore

Second in a series of papers read at the Young People's Missionary Volunteer meetings in connection with the Nebraska camp-meeting.

In the issue of the *Review and Herald* for August 22, there is an article entitled, "Fundamental Principles of Seventh-day Adventists," written by Elder Uriah Smith. Paragraph 15 of these principles will form the basis of this paper. It reads as follows:—

"We believe that the Scriptures insist upon plainness and modesty of attire as a prominent mark of discipleship in those who profess to be followers of Him who was 'meek and lowly in heart;' that the wearing of gold, pearls, and costly array, or anything designed merely to adorn the person and foster the pride of the natural heart, is to be discarded according to such scriptures as

1 Tim. 2:9, 19: 'In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works;' and also 1 Peter 3:3, 4: 'Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.'"

These scriptures contain in the most comprehensive form all the principles of dress upon which Christians should form their conduct, and all that is given in this paper is intended to be only a development of these two scriptures. We will take up first a study of dress in the Bible.

When the earth and man were first created, they were very beautiful. We read in "Patriarchs and Prophets," page 45, that "as man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble and full of beauty. The sinless pair wore no artificial garments; they were clothed with a covering of light and glory such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them." But we find that Adam and Eve fell from their innocence and lost their robes of light, and God provided them with artif-

cial garments. This was only one of the means provided along with others whereby the very greatest good could be brought out of the evil conditions that sin produced in the earth. But like everything else of God's gifts to man, Satan has so perverted it that to-day the love of dress and personal adornment, and the following of the world to absurd extremes of fashion, are two of the greatest hindrances to the perfecting of the character of God's people.

When God gave Moses directions for building the tabernacle, He gave very minute directions for the dress of the priests. The robes of the high priest were of "gold and blue and purple and scarlet and fine twined linen," adorned with precious stones and golden chains and cunning needlework. Ex. 28:6-40. "And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them for glory and for beauty." These garments were to be made of fine material and consecrated to the service of the tabernacle. They were symbolic, the gold and fine linen typifying the righteousness of Christ, and the precious stones were engraved with the names of the tribes of Israel, and were carried on the priest's heart as a sign of God's love and care for His people. The garments were worn only in the tabernacle service. The principles upon which the priests' garments were designed may be summed up briefly as follows: The priests wore garments of the finest workmanship and material as outward symbols of their lives consecrated to the service of the priesthood. The richness of their robes was entirely symbolic of the love and perfection of God and the righteous character He designed His

people to possess, but in no way was this richness to draw attention to the priests themselves.

It is very significant that the Bible tells us but one fact about the mode of dress of the Saviour here on earth. The significance of this silence is that dress and the consideration of it held an extremely small place in His life in comparison with the eternal interests of His ministry. In "Desire of Ages," we are told that "Jesus shunned display," and we are told nothing of His appearance or dress, that our attention might in no way be drawn from His message to contemplation of Himself. The only mention of His dress is the account of the dividing of His clothes among the soldiers who crucified Him. Here the coat is described as being "without seam, woven from the top throughout." This means perfect workmanship and good material, and we shall have need to refer to this again.

A lesson of deep purport can be learned from the manner of dress of Elijah and of John the Baptist. The only hint given us of Elijah's costume is in 2 Kings 1:8: "He was an hairy man and girt with a girdle of leather about his loins." The dress of John the Baptist is thus described in Matt. 3:4: "And the same John had his raiment of camel's hair and a leathern girdle about his loins." Jesus spoke of John in Luke 7:24: "But what went ye out for to see? A man clothed in soft raiment? Behold, they that are gorgeously apparelled and live delicately are in kings' courts." This last verse gives the principle underlying the fashion of both Elijah and John. They did not belong to this world. They were in the world, but not of it. They were God's two greatest messengers to call a people from idolatry to the true worship, and they wore garments of simple material and fashion befitting their work. The striking similarity between Elijah's costume and John's is part of the fulfilment of the prophecy that John was to be the Elijah who was sent before Christ's first advent. And now I say, with some realization of the solemn meaning of these words, that God has placed Seventh-day Adventists in the world in fulfilment of prophecy as forerunners of the second advent, to be the third in the great prophetic chain of Elijah, John the Baptist, and the preachers of the last warning message. And our dress and appearance should be in

keeping with our mission and the simplicity of our prototypes.

Let us sum up now the principles of dress we have found in these incidents from the Bible. First, the dress is expressive of the rank and work in life, symbolic of the life service, as was the dress of the priests. Richness of apparel was symbolic, and never worn for personal adornment. Second, the representatives of the first two great "calling out" messages wore dress expressive of their mission, and the duty is laid upon us as members of the anti-typical Elijah movement to do the same.

The person who has been bought with the blood of Christ is no longer his own, and he is under obligation to "glorify God in his body and in his spirit, which are God's." Our bodies are not our own to adorn as suits our own pride and fancy. Even as Christ came not to do His own will, but His Father's, so we are in the world not to minister to our own pleasures, but to reveal Christ. In the last Sabbath-school lesson, we learned that the work of the Holy Spirit is to testify of Christ. Now, if we are followers of Christ, and really have the Holy Spirit as the controlling motive in our lives, our dress and all our conduct will testify of Christ. But the modern extreme fashions of unhygienic dress, "the conspicuous array of gold ornaments, the projecting hat feather, the superabundance of lace and ruffles, speak as plainly as if they were gifted with audible speech of the proud heart, which is an abomination to the Lord."—Fannie Dickerson Chase.

(To be continued)

Our Foreign Population.—No. 1 Its Magnitude

Elder O. A. Olsen

It is quite well known that we have a large foreign population in this country, but I am sure that only comparatively few have any real knowledge of the immense number of these foreigners in our midst and the rate at which they are coming year by year.

According to government statistics, about 30,000,000, or one-third of our entire population, are counted as foreigners. There are states where nearly one-half the people are foreigners, and we have cities where the foreigners count 85 per cent of the population. It is very difficult for us to comprehend such a situation and condition.

These foreigners represent every nation in the world. A hundred years ago they were coming in small numbers, and mostly from northern Europe, but this small beginning, which was only a tiny stream, has increased until it has become a veritable flood. We present the reader with some figures by decades that will give some idea of the increase of this foreign immigration from time to time.

From 1776 to 1820, 44 years, it is estimated that 250,000 foreigners had entered this country. From 1821 to 1830, 143,439 immigrants landed on our shores. The next ten years, from 1831 to 1840, brought 599,125, and from 1841 to 1850, the numbers coming increased to 1,713,251. The next decade, 1851 to 1860, brought in 2,598,214. The reader will note the steady increase. Every following decade is nearly double that of the former one. We now pass on to the ten years from 1881 to 1890, during which time 5,246,613 immigrants arrived, while the last decade, 1901 to 1910, brought the enormous number of 7,795,380. The largest number coming any one year was during 1907, when 1,285,349 souls, representing some thirty nationalities and languages, entered our country and took up their abode in our midst.

It is very difficult for us really to comprehend these figures. To illustrate, let us consider the year 1910, during which time 1,041,570 immigrants landed. That would mean that if they all should get off of trains at your railway station, and you should go to the station and watch them come in, you would see over 2,800 file past you every day of the 365 days of the year. Twenty thousand people would pass you every week, and 84,000 would pass you every month. If you divide these people into groups and put them into cities by themselves, you would have an Italian city as large as Minneapolis, containing 220,000; an Austro-Hungarian city the size of Detroit, 270,000; a Jewish city as large as Providence, R. I., with 180,000; and you would have one hundred cities from 2,000 to 22,000 people without an English-speaking person in them. This will give you a little idea of the vast multitudes of foreigners that are pouring into our country year by year. Such a situation is certainly worthy our study and attention, and we can not close our eyes to the fact that right here is a foreign mission field of no small magnitude.

This influx of foreigners year by

year has quite transformed our country. Frank M. Goodchild, D. D., makes the following statement: "New England is foreign to-day. Not only the great cities, but the small towns as well; not only the small towns, but the hillsides; not only the hillsides, but the valley farms are peopled with men and women who have strange faces and strange ways."

The following from Howard B. Grose, D. D., is to the point: "Go where you will, from the Atlantic to the Pacific Coast, the immigrant is there. In nineteen of the northern states of our republic, the number of the foreign-born and their immediate descendants exceeds the number of the native-born. In the largest cities, the number is two-thirds, and even three-quarters. There are more Cohens than Smiths in the New York directory. Two-thirds of the laborers in our factories are foreign-born or of foreign parentage. New England is no longer Puritan, but foreign. So is it in the middle and central west, and not only in city and town, but hamlet and valley. The farms sanctified by many a Puritan prayer are occupied to-day by French-Canadian and Italian aliens. Foreigners are running our factories, working our mines, building our railways, boring our tunnels, doing the hard manual labor in all the great constructive enterprises of the nation. They are also entering all the avenues of trade, and few other than foreign names can be seen on the business signs in our cities, large or small."—"Aliens or Americans," p. 236.

We request the reader to give these statements careful study, for they present before us a situation of great importance. That we have a duty toward all these people of foreign tongue and nationality all will admit. There certainly must be a providence in their coming to our shores in these large numbers at this stage of the world's history, when the last warning message is to be given to "every nation, kindred, tongue, and people."

At some future time, we shall present other features of this great immigration question. Our desire is that an earnest missionary spirit may be aroused that will bring the message to all these people of foreign speech in our midst.

"We are all the same distance from home."

"Joy that is not shared with somebody else soon becomes mouldy."

An Open Letter — Patrons of Union College Prayer Band

To the Patrons of Union College, Greeting—

I, as one of the patrons of Union College, wish to bring to your attention a matter of which you may not have thought before. It is this: Few of us there are who do not frequently hear disparaging remarks made about our schools and especially of this particular college. Some express great surprise that we should think of sending our children to this school; others advise us not to think of sending them there because of reported "bad influences," etc. Now, brethren and sisters, it occurs to me that the blame for any unfavorable influences that may exist should not be placed on Union College, its faculty or teachers, but right where it belongs,—on ourselves, our children, and outside influences over which no one has control but God Himself. If He permits these influences to come into the school, is it saying too much when I say it is to test the value of our own home training of the young people whom we send there? Our children must meet these "bad influences" somewhere, and if when these influences are offset and counteracted by the teachings and example of a consecrated, God-fearing faculty and corps of teachers, who have the welfare of our children at heart and labor so zealously and untiringly for them,—I say, if with all this to offset the bad influences, if our children do not turn out as well as we expected, the trouble *may* lie with ourselves. *We* may not have so thoroughly and untiringly labored to instill such principles into their minds as would lead them to withstand the storm, and they may be carried away by it, but is that any reason for laying the blame on the school?—No, a thousand times no. Better take it home to ourselves and in humility of soul earnestly plead with God to show us where *we* have failed. If we have not in the fear of God laid a good foundation, can we expect the college to build a symmetrical character structure upon a poor, crumbling foundation?—No.

Now, I would suggest that we as parents band ourselves together in a prayer band to be known as the "Patrons of Union College Prayer Band," and let each one who will join this band send his or her name to Prof. F. Griggs, College View, Nebr., so we may have a complete list of names. This list can be printed, so that each of us can have a copy. For our

object, let us have this: To daily pray for faculty and teachers, that they may have more than human wisdom in dealing with the young people entrusted to their training. Let us be just as specific as possible in our prayers. Some of us are acquainted with individual teachers, members of the faculty or board, or with conditions which may be very perplexing to them. If so, let us bear them on our hearts and hold them up before the throne of grace until we see our prayers *answered*. And let us pray for the young people. Right here let me suggest: If there are parents who read these lines that have wayward or unconverted children in this school, will you not present their names to our circle and let us all unite in prayer for them until they shall have made a complete surrender to the Lord. I believe in this way we as parents can be a great help toward making Union College a school that shall be entirely above reproach, one we shall thank God to have had our children connected with.

Now as to the time which we can best set apart for this hour of prayer. I would suggest five o'clock in the morning, as that is, with most of us, before the busy cares of the day have begun. Our minds are fresh and active and freer from care than they will be later in the day. If this time does not meet with your approval, I would suggest that when you send your name to Professor Griggs, you state the hour which suits you best, and then we will let him announce the hour chosen by the majority.

Let us not be backward about joining this band, nor about presenting the need which lies nearest our hearts, but let us "press together," and by our united prayers make this a year of the most glorious experiences Union College has ever known.

Yours for victory,
One of the Patrons.

I know not by what methods rare,
But this I know—God answers prayer.

I know not when He sends the word
That tells us that fervent prayer is heard.

I know it cometh soon or late;
Therefore we need to pray and wait.

I know not if the blessing sought
Will come in just the way I tho't.

I leave my prayers with Him alone
Whose will is wiser than mine own.



Nebraska Conference

Pres. J. W. Christian, College View, Nebr.
 Sec'y Pearl E. Jones, Hastings, Nebr.
 Field Agt. H. A. Hebard, College View
 Office Address
 905 Calif. Ave., Hastings, Nebr.

AMONG THE CHURCHES

Harvest Ingathering Notes

M. E. Ellis

The first church order for Harvest Ingathering *Signs* came from the missionary secretary of the Omaha church, for 2,000 copies, and says that a second order will probably follow. We had anticipated them just a trifle, "knowing their good works," and had 1,500 papers waiting for them in the Omaha post-office when they sent in their order.

Elder R. Schopbach sent in Order No. 1 for the Ingathering *Signs* this year.

Because we are a little late in getting started, we ordered 16,000 papers by telegram the other night, and now have 11,000 of them stacked here in the office at Hastings, ready to fill

all orders on short notice. The rest went direct to College View and Omaha. We ought to, and probably will, use many more than that, but this is a "starter."

The ton and a half of Harvest Ingathering *Signs* that came to the Hastings post-office last Friday was the largest single mail shipment ever received here.

The postmaster wanted to know what had "broke loose" out here. We told him our people "broke loose" every fall for a few days and sold these papers for missions, and we hope that we told the truth, and that they will "break loose," from work, from prejudice, from petty excuses, from indifference and inaction, and from being descendants of Meroz, and will make this campaign for missions a "record-breaker" in every respect.

The Nebraska Conference ought to raise at least \$3,000 by the Harvest Ingathering campaign this year.

Letters and information regarding the campaign have this week been sent to every family of believers in the conference. We expect a landslide of orders soon.

The Restless Millions

The restless millions wait
 The coming of that light

Whose dawning maketh all things new.

Christ also waits. But men are slow and late.

Have we done *all we could?* Have I? Have you?"

A Direct Question to You

Can You Give One Reason, One Good, Sensible Reason, Why You Cannot Take Part in the Harvest Ingathering Campaign?

We do not ask this question for oratorical effect, or to answer its ourselves, but if there is a person whose eyes fall on these lines who can give us a reason why he can not take part in this work, we want him to write to the editor of the *OUTLOOK*. The identity of the writer will be held strictly confidential, or you do not need to sign your name if you do not wish to.

So far as we know, there is just one valid reason for having no part in this work, and there certainly is no "good sense" in that one—it is a *lack of interest in the closing work of the message.*

The material for the campaign is absolutely free. A postal card will bring any amount of it you can use to your door. The Lord's approval is on the plan. The mission fields need the money, you need the experience in getting out among your neighbors, and the unsaved need the gospel. The nominally Christian people need the message contained in the paper. Why not fully wake up for once and make this campaign amount to something really worth while?

The \$300,000 campaign has been dropped with the work half done. The "Ministry of Healing" campaign, with seven-eighths of the time allotted to it already gone, has scarcely been touched. If we keep this kind of work up much longer, we can not even retain our self-respect, to say nothing of our Christian character.

However, the burden of planning and operating this campaign and pushing it to success is a burden for conference workers to shoulder—the people will respond when appealed to with intelligent leadership and sensible plans.

Let us "break loose" on this thing with a little *irresistible* energy and enthusiasm. Why not?

If anybody questions the truth of any statement I have made, I will be glad to correspond with him personally.

The orders are beginning to come in from our churches, the campaign is assuming definite form, details are being worked out, interest is deepening, and there is every prospect of a big work being accomplished. Pray much for the blessing of God, and success will be ours. M. E. Ellis.

905 California Avenue,
 Hastings, Nebr.



Getting Ready for the Campaign in Nebraska

(Loading a ton and a half of the Ingathering *Signs* at the Hastings Postoffice.)

Union College Notes

Monday evening the enrolment had reached 260, not including the normal department students, numbering about ninety. This is a substantial increase over last year.

Friday and Monday chapel hours were devoted to discussing plans for the Harvest Ingathering campaign, Elder Robinson and Mr. Ellis being in charge. A new plan will be followed this year in having the students dispose of the papers by correspondence rather than soliciting in Lincoln and its suburbs. This will leave this territory free for the College View church. When the call was made, a large per cent of the students arose, signifying their intention of having a part in this campaign.

The faculty and students of the oratory and domestic science departments spent Monday evening with Miss Lillian Danielson at her home in University Place. Professor Knox, teacher of oratory in Wesleyan University, ably showed how oratory can be made a science in the readings given during the evening. About seventy-five enjoyed the evening with Miss Danielson.

Frank Doll, who has been canvassing in western Colorado during the past summer, has just returned from a visit with his parents at Lancaster, Wis.

A number of new teachers have been added to the faculty this year. Prof. L. H. Wood has charge of the science department, Leo Thiel the English, Miss Kate Sierke the vocal and chorus work. Miss Mary Hartwell is teaching in the mathematics department, and Gordon Andrews is assisting Professor Benson in the history department.

Among our students are enrolled three former principals of intermediate schools. Prof. E. A. von Pohle comes from the Wyoming Intermediate School, F. R. Isaac from the Redfield, S. Dak., school, and H. J. Sheldon from Maplewood Academy in Minnesota. Several other church school, intermediate, and academy teachers are in attendance.

The music faculty recital given the evening after the Sabbath was enjoyed by a large audience of students and friends.

The residents of College View are

installing a water system. The large tower is being erected a few feet east of the college building. Located as it is so near each of the college and sanitarium buildings, it furnishes us the best of fire protection.

These are busy days about Union College. Besides erecting the water tower and filling the silos for winter feed, the college is changing its heating plant, installing the vacuum system. It is believed that this will greatly lessen the winter's fuel bill.

The number of students in the college department shows a large increase over previous years. It is anticipated that the largest graduating class in the history of the institution will finish this spring. There is also a large junior class.

We are pleased to welcome several conference laborers to Union College this year, among whom are H. E. Lysinger, from South Missouri; William E. Neff, from East Kansas; L. B. Schick, from Nebraska; R. E. Hay, from Colorado; and Elder Sheltzer, from Iowa. We trust the instruction received will aid them very much in their future labors.

The Friday evening social meeting at the beginning of the Sabbath is a source of great spiritual strength and encouragement to the students. To appreciate its helpfulness, one needs only to attend the services and hear the many testimonies given of the benefits received from assembling together at this hour. We ask that you bear in mind the spiritual interest of Union College in the vesper services in your homes.

North Missouri Conference

E. E. Farnsworth, Pres. Allie Guthrie, Sec'y
Wm. Whorton, Field Agt.
Utica, Mo.

Kansas City

V. Nutter

Eight persons were recently baptized in the Kansas City (Mo.) church, and three others were received into church membership upon profession of their faith, having been baptized previously.

Several new interests have been awakened recently, and many homes are open to the truth. A large number of these openings are coming to us through the distribution of our literature. Thousands of our good magazines have been sold here during

the summer. We are planning a vigorous campaign with the Harvest Ingathering *Signs*, and also plan a house-to-house campaign with the weekly *Signs*, which may be followed up by Bible studies and cottage meetings.

Elder E. E. Farnsworth, our new conference president, spent the first Sabbath after camp-meeting with us. We are glad to see that he is taking a special interest in the work in this great city.

South Missouri Conference

P. G. Stanley, Pres. Mrs. F. A. Washburn, S'y
F. L. Limerick, Field Agt.
520 West Lynn St., Springfield, Mo.

Harvest Ingathering

Elder P. G. Stanley

Having been elected to assume the duties in connection with this conference which have been borne by Elder Terry the past year, I take this opportunity to become acquainted with all who were not present at the camp-meeting at Clinton. I hope to be able to see nearly all of the members in the conference in the next few months as I visit your churches, but the matter that is pressing just now is the preparation for the Harvest Ingathering for missions. The time for this effort is right upon us, and we must take advantage of it at once in order to make it a success. All funds gathered by means of this campaign will apply to our credit on the fifteen-cents-a-week fund.

The report of the Pacific Press shows that there have been no papers ordered by our conference up to the time of our camp-meeting, so we shall have to hasten if we have our part in this work at the same time that the other conferences are engaged in it. Each church elder should take the matter up with the members of his church at the earliest possible moment, so as to have it well under way by the last of September. Find out how many copies of the missions *Signs* each member will use in soliciting funds, and place your order with the conference secretary at once.

Before the Israelites left the land of Egypt, they "asked" of the Egyptians gold and silver and precious things, and the Lord gave them favor with the Egyptians. He will do the same for us to-day. Then let us use this mighty lever to place the knowledge of the progress of the message in the hands of the people, and also provide means for our brethren out on the fring line.

Camp-Meeting

Mrs. F. A. Washburn

The South Missouri camp-meeting closed Sunday night, September 9. This was the largest camp-meeting ever held in this conference. Between eighty and ninety tents were pitched on the grounds.

The first meeting of the conference was called Friday, August 29. There were many resolutions adopted at the conference meetings which will mean a great deal to our people in this conference, as well as in other fields, if carried out, and we hope to have these published in the next issue of the **OUTLOOK**.

Elder Russell was present during the entire meeting, and Elders Thompson and Robinson and Prof. Van Kirk and Doctor Droll part of the time, and some valuable instruction was given by them.

The St. Louis Mission Field was well represented, and this field was united with the South Missouri Conference. This, we trust, is a move in the right direction.

The first Sabbath the Lord came very near His people, and also the last. The last Sabbath, twenty-seven were buried in the watery grave.

Our donation the first Sabbath was \$50.10, and the second Sabbath, \$77.45. Surely this was very good for South Missouri. When the call was made for a donation for missions and the Clinton German Seminary, there was raised in pledges and donations \$2202, besides a gift of an 18-horse-power gasoline engine. The book sales were also good, and in one exhibition at the large tent, 200 books were sold.

The following officers were elected: President, J. P. Stanley; vice-president, G. A. Grauer; secretary and treasurer, Mrs. F. A. Washburn; religious liberty secretary, L. W. Terry; Sabbath-school secretary, Mrs. F. A. Washburn; field agent, F. L. Limerick.

Credentials and licenses were granted to the following:—

Ministerial credentials: L. W. Terry, W. F. H. Schroeder, H. E. Lysinger, G. A. Grauer, M. Mackintosh, A. C. Anderson, L. F. Trubey, J. P. Stanley, J. Z. Walker, U. S. Willis.

Ministerial license: G. A. Gaskin.
Missionary license: Mrs. R. Leo, Mrs. F. A. Washburn, Miss Freida Reinmuth, Miss Minnie Robbins, Vernon Lovell, Jacob Richert, Ralph Rhodes, F. L. Limerick, Robert Neuman, Alexander Steinert, Chas. Sanborn.

Medical missionary license: Charley Swartz.

Colporter's credentials: R. S. McLain.

Colporter's license: E. L. Wells.

Office Notes

Mrs. F. A. Washburn

We believe the coming year will be a good and profitable year for South Missouri, and we trust that all the workers and lay members will cooperate in the work, so that many souls may be brought to the Saviour. Let us not return to our homes and lay the burden down, but let us work as we have never worked.

The committee decided that Elder Mackintosh should remain in Clinton and continue work there. It was voted that Elder McLay be asked to take up work in this conference, and that he and Brother Rhodes hold a tent meeting in Poplar Bluff. Elders Terry and Schroeder were asked to hold meetings in Frisco.

Some of our workers are leaving this conference to work elsewhere, but what is our loss will be some one else's gain. Elder Walker has gone to Kansas City, and Elder Lysinger will take some work in Union College. We are sure that both these brethren will prove a blessing wherever they are.

Tuesday night, Elder McLay reached Springfield, which was very fortunate, as his wife was taken suddenly ill that day with a severe attack of appendicitis.

Last night at six o'clock, Brother James Johnson passed away, his death being caused by an injury received from a street car a few days ago. He was a member of the Springfield church, and it is a sad blow to our people here, but it will not be long till we shall meet him again. Sister Johnson was also injured, and is very low.

Remember to order your Sabbath-school quarterlies at once and also the memory verse cards. Last quarter we received orders for the cards too late to fill, so be sure that your school is not among the ones that will not be able to get them this time.

We hope that all our teachers will take advantage of the reading course. If you have not ordered the books and *Worker*, do so right away.

Teaching is a great work, and a great responsibility rests with teachers, so it is very important that we know just how to work for those who are under our care and instruction.

Wyoming Conference

D. U. Hale, Pres. Asa Smith, Sec'y
H. A. Fish, Field Agt.
CRAWFORD, NEBR.

Intermediate School

Prof. P. V. Thomas

The opening can not be reported yet, as the school opens October 1, but we can report bright prospects and repaired buildings. Additional rooms are being built for the boys, and furnace heat is planned for the girls' dormitory.

The crops are good in this part of the country, and a large attendance is expected. It is planned by the school board to have an up-to-date school, with pleasant surroundings and Christian influences. Any one who is interested is requested to write to the principal.

Office Notes

Asa Smith

Remember that it is time to order your Sabbath-school quarterlies for next quarter. We have a supply on hand, but we advise you to be prompt.

By the time you are reading this we will be in the midst of the Newcastle camp-meeting. If you are not privileged to be there, please remember in your prayers those who do go. It is very much desired that this meeting shall be a source of spiritual strength and encouragement to the brethren in that part of the conference.

Miss Gladys Wheeler left her home near Marsland, Nebr., last week for Union College.

A new Sabbath-school has been organized near Canton, about twenty miles west of Hemingford, Nebr. There were twelve members enrolled, five adults and seven children. It will be known as the Valleyfield Sabbath-school, with N. G. Wells, superintendent; Mrs. Helen Robinson, secretary. We are glad to welcome this new school into our Sabbath-school family.

Brother Fletcher writes that they have decided to turn their steps homeward, after going as far north as Spearfish, S. Dak.

Vernon Chapman broke all records for selling "Daniel and Revelation" in the sandhills last week, when he secured orders to the amount of \$56.25.

We are glad to report that some orders are coming in for the Ingathering *Signs*, but we expect to see many more soon. Do not delay. Remember that this is the Lord's work, and we want a part in it; in fact, we must have a part in His work, if we are to share in His reward.

East Kansas Conference

W.F. Kennedy, Pres. B. M. Emerson, Sec'y
M. P. Manny, Field Miss. Agt.
821 W. 5th St., TOPEKA, KANS.

Strode Academy

Prof. J. B. White

Strode Academy opened with an attendance of fifty-five. This is seventeen more than were enrolled the first week a year ago. About ten more will enter next week. The church school is also a third larger. The boys' dormitory is about to overflow, and the girls' dormitory will probably be full in a short time. One thing noticeable this year is that many of the students are of more mature years. We truly praise the Lord for the beginning of the most prosperous year the academy has ever known.

—A Later Report

The enrolment of the entire school has now gone up to ninety-nine. Of this number, sixty-seven are in the academy and thirty-two in the church school. This is by far the largest attendance the academy has had at the beginning of the term. Extra seats have had to be placed in the chapel to accommodate all. We truly feel that the blessing of the Lord is on our school. We also feel that a great responsibility is placed on the management in looking after the spiritual welfare of these young people. The one desire is that every one may develop into a faithful worker who will help close up the work and thus hasten our Master's return.

"There is no road to success but through a clear, strong purpose. A purpose underlies a character, culture, position, or attainment of whatever sort."

"Next to knowing when to seize an opportunity, the most important thing in life is to know when to forego an advantage."

West Kansas Conference

N. T. Sutton, Pres. Edward Harris, Sec'y
L. R. Ackerman, Field Miss. Agt.
508 E. 5th Ave., Hutchinson, Kans.

Camp-Meeting

M. B. Van Kirk

The camp-meeting at Salina, Kans., opened on time, September 5, with a fair attendance for the first service, which was held at 7:45 p. m. The place of meeting was Oakdale Park, just in the edge of the city. The park is covered with a large number of fine trees, which made an excellent shade from the hot sun. The weather during the first week was excellent. A rain came the last Friday, but the campers were full of courage and kept up cheerful hearts.

The business sessions of the conference passed off in good shape. Elder N. T. Sutton and the other conference officers were retained, with the exception of the field agent. Brother Shidler was chosen to take up this work for the coming year.

The Germans had a tent, where services were held each day in that language, Elder Schilling, of Brooklyn, N. Y., being present for several days of the meeting. The other German laborers were Elder Shroek and Professor Grauer, of Clinton, Mo.

The Y. P. M. V. tent was well filled, both at the six o'clock hour in the morning, which was devoted to devotional exercises, and at five p. m., when an hour was given to Bible study. The young people took hold with interest, and many expressed themselves as having received much spiritual help. Miss Maggie Ogden has this work in charge for the conference, and the interest taken in the different lines of young people's work gives evidence of earnest effort on the part of the secretary.

The educational and the Sabbath-school work, under the direction of Miss Eunice Crawford, are both progressing well.

The general laborers present were Elders G. B. Thompson, Chas. Thompson, E. T. Russell, C. G. Belah, J. H. Schilling, J. W. Christian, and the writer.

The morning services both Sabbaths were devoted to special revival effort, practically the entire congregation responding to the call for a forward movement in Christian experience.

The financial condition of the conference is encouraging, and the laborers take up the work for the coming year full of courage and energy.

Obituary

Graves.—Sister Lucy A. Graves fell asleep in Jesus, Aug. 26, 1912, in Oakland, Kans., at the age of 69 years and 26 days. Sister Graves was born in Ashtabula County, Ohio. At Milan, Ohio, December, 1865, she was married to Wm. E. Graves. To this union were born three sons and two daughters, all of whom died in infancy, except one daughter, who lived to the age of thirteen years. In 1881, Mr. and Mrs. Graves moved to Bellevue, Kans. They afterward lived at Wamego, Valley Falls, Salina, and Herington, Kansas. Mr. Graves met death in a wreck, Sept. 7, 1907. Shortly after his death, Mrs. Graves came to Topeka to reside. Sister Graves has ever lived a consistent Christian life. She accepted the present truth about twenty years ago, and has loyally upheld the cause, both by her life and financial support, and in her last sickness gave evidence that her trust was in God, and that she was looking for the soon return of the Life-giver, Christ Jesus. Those who knew her will testify that she was always ready to help in the sick room, and many have blessed her for her tender care. An adopted daughter, Mrs. D. E. Welch, and a large circle of relatives and friends mourn their loss. The funeral was held at the home of Brother and Sister Welch, and interment was at the Valley Falls Cemetery.

V. Nutter.



The October Collection

A. J. Haysmer

Our readers will remember that the annual offering to support the work among the colored people in this country is taken the first Sabbath in October. This year it comes on the fifth.

The General Conference has made a liberal appropriation for this work, but it depends upon the liberality of our people whether they are able to send on the funds to pay the workers.

The Lord is greatly blessing the efforts of our faithful workers. Hun-

dreds are accepting the truth. Those who are reading the interesting reports in the *Gospel Herald* will not need more to convince them that the Lord is preparing the hearts of the colored people for the reception of the message.

In Testimony for the Church, Vol. 9, p. 225, we read: "Let us thank God, dear brethren and sisters, and take courage. God is laying bare His arm to do a mighty work in this mission field within the borders of our own land. He is now giving His people unusual opportunities to extend the message rapidly in the South. Especially should we reveal a spirit of beneficence at the time the yearly offering for the support of the colored work is taken up. God has reposed confidence in us by making us stewards of means and of His rich grace; and He now points us to the poor and suffering and oppressed, to souls bound in chains of superstition and error, and assures us that if we do good to these, He will accept the deed as though done to Himself. 'Inasmuch as ye have done it unto one of the least of these My brethren,' He declares, 'ye have done it unto Me.' Matt. 25:40."

"Thousands of colored people in the South may now be uplifted, and become human agents to help their own race, if they can receive the help God is calling upon us to give them."

"My dear brethren and sisters, Christ is now saying to you: 'Lift up your eyes and look on this southern field; for it needs workers—sowers of the seed, and reapers. It needs your means for the maintenance of these workers.' The grace of Christ is unlimited; it is God's free gift. Then why should not this neglected people have some hope and courage and faith brought into their lives? There is sunshine in the heart for all who will accept Christ."

We have had to drop some of our workers this year on account of a lack of means. This has been very hard for us to do when the Lord was blessing their efforts and so many calls were coming in for help. What we shall be able to do in the future depends upon what our people do October 5.

May the Lord impress all of you with the needs of this work at this time, and help you to make a liberal donation.

Thirty thousand bushels of apples, standard winter varieties, barreled or bulk, quality and size. Lowest prices. Car lots only. Write or wire Eden Brothers, Talmage, Nebr.

Study at Home

Fourth Year

The army of wide-awake people who see in the correspondence school a much-longed-for opportunity of improving their personal efficiency is steadily increasing. Three years of experience has proved beyond question the value of studying at home during the spare hours under the direction of skilled instructors. The Fireside Correspondence School, of Takoma Park, D. C., opens its fourth year of work October 7. If you feel an ever-present sense of educational need, and can not go away to school, write at once for a calendar of full information, and be ready to start in promptly with the new term. It is the best season of the year for study. Watch the *Review* for fuller announcements.

Elders J. W. Christian, A. T. Robinson, and M. B. Van Kirk left College View last Sunday evening to attend the Western Slope (Colo.) camp-meeting, which is to be held at Delta, September 26 to October 6. They were able to effect a saving in the cost of the trip by taking advantage of the excursion rate to Salt Lake City.

All orders for the fourth quarter memory verse cards should be sent in before the close of the third quarter. The *Sabbath-school Worker* has printed an edition of 7,000 sets. When these are gone, no more can be secured. Those who order late may not be able to get cards at all. If your order has not been sent, do not delay longer.

Remember the prices are six cents a set in lots of less than five cents; five or more sets, five cents a set.

For Sale.—A modern, up-to-date stock ranch, consisting of 1,600 acres; 120 acres under cultivation. 350 acres in good bottom hay meadow, balance in pasture; 70 acres fenced hog tight. Beaver Creek runs through pastures, which is fed by never-failing springs. Buildings consist of a large, 8-room house; horse barn. 54x60, with hay fork and cement foundation, built two years ago; large cattle barns; hog house, 34x100; double corn crib and granary; milk house, with flowing well running through it, which furnishes water for horse barn, feed lots, and house. Located 5 miles west of Petersburg. Rural free delivery and telephone.

Reason for selling: Have purchased a home in California.

George Streeter,
Petersburg, Nebr.

Do not buy soda crackers; buy our Salted Sprays. They are made without soda, baking power, or chemicals, and with a pure vegetable shortening that will not become rancid. And the flavor is richer and better than that of the soda cracker. Price per package, ten cents. In bulk, ten cents pound. On \$5.00 orders, 15 per cent discount to Adventists. Send for price list, mentioning *OUTLOOK*.

Colorado Sanitarium Food Co.,
Boulder, Colo.

For Sale.—In Petersburg, Boone County, Nebraska, a newly built, modern home, 30x43, 12 rooms, lighted by private gas, with closets and hall, two porches, city water, also well on the place. One and one-half acres of ground. Many fruit trees, and all kinds of small fruit, strawberries, grapes, etc. Nice modern barn, with water in barn; large hen house; fenced for chickens. Adventist church privileges. Will consider part of sale price in trade. Reason for selling: Have purchased a home in California. Geo. Stretter, Petersburg, Boone County, Nebraska.

I would like the address of all who will furnish homes, horses and saddles, or buggies for our canvassers for from a week to a month or longer. I want this information so that when we come to your part of the field we will know whom to call on. State in your reply what time of year we may have the rigs,—either this fall or next year.

H. A. Hebard.

A baby girl arrived at the home of W. J. Huffman, September 7.

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