

CENTRAL UNION OUTLOOK



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

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Central Union Conference Directory

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Notes by the Editor

Elder J. W. Christian, Prof. M. B. Van Kirk, and the writer, being under appointment to attend the Western Colorado camp-meeting, and learning that several dollars of the cost of the trip could be saved by the purchase of excursion tickets to Salt Lake City and return, took advantage of these rates and left College View a couple of days earlier to provide for a stop of one day in the city of the "Latter-day Saints." To make our trip a more enjoyable one, Mrs. Manful and Miss Pease, of the Nebraska Sanitarium, had been planning such a trip, and decided to accompany us, which made five in our company.

Professor Van Kirk, Miss Pease, and the writer left Lincoln, Sunday night, September 22, Elder Christian joining us at Hastings, Nebr., and Mrs. Manful at Oxford, our train arriving in Denver at 7:20 Monday morning.

Leaving Denver at 8:00 o'clock, the day was spent in passing through the ever-varying scenery of the Rockies, some of which is unsurpassed anywhere in the world. One of the noted places passed that day was the famous "Royal Gorge" in the "Grand Canyon of the Arkansas," the most famous canyon in the world. Through this awful chasm of nature, with its perpendicular walls towering over half a mile above the bed of the river, which rushed along just below us, we were permitted to ride in an open observation car. At one place we looked up the sides of the smooth, perpendicular walls of this canyon, not more than ten feet apart, to the opening at the top, more than three thousand feet above us, and could see the stars in the blue dome above us at midday. On and on our train, with its two ponderous engines, dashed through mountain passes and gorges, to attempt a description of which all the adjectives in the English language would seem tame and insipid.

"As the mountains are round about Jerusalem," might well be paraphrased, "As the mountains are round about Glenwood Springs," where we broke the monotony of our journey by a refreshing night's sleep at a hotel. Resuming our journey at 8:25 Tuesday morning, another four hours' ride through the indescribable mountain scenery, brought us to the marvelous fruit belts of Grand Valley, Palisade, Clifton, and Grand Junction, where is located the office of the West Colorado Conference. Here the ladies replenished our lunch baskets with fruit, bringing to the train all they could carry in their arms of the most luscious peaches, for which they paid the enormous price of five cents. The scenery through the Grand Mesa Valley, while wholly unlike that we had been

passing through, is marvelous and stupendous far beyond the power of description. Formations of brown, reddish stone, hundreds of feet high, and here and there cut into mighty crevices, canyons, and gorges, form a background to the hundreds and thousands of acres of beautifully kept peach orchards.

A few hours' ride from Grand Junction brought us to the Utah-Colorado line, and soon we were launched out upon the great, vast Salt Lake Desert. At Provo, a Mormon town of over 8,000 population, we again broke our journey, enjoying another good night's rest. Provo is one of the wealthiest of Mormon towns, with broad streets, handsome residences, and a large woolen mills industry using an immense amount of wool annually. Brigham Young Academy is also located here.

We reached Salt Lake City, Wednesday, in time to hear the noon organ recital in the great Mormon tabernacle. The tabernacle, which resembles one-half of a huge egg, 250 feet long by 150 feet wide, resting upon seventy stone foundations, three by nine feet in size and about twenty feet high, has a seating capacity of ten thousand. The great organ is the largest one in the United States, and the fifth largest in the world. It has 110 stops, and over 5,000 pipes, ranging in length from one-fourth inch to thirty-two feet. The different varieties of tone embodied in this instrument represents an orchestra, military band, and choir of human voices. There is no color, shade, or tint of tone that can not be produced upon it. The organ is blown by a ten-horse-power electric motor. Two gangs of feeders furnish 5,000 cubic feet of air per minute when it is being played full. The organist is seated twenty feet from

the instrument, where he manipulates four keyboards and sets of pedals. The cost of this great organ to date has been \$125,000, and it is conceded to be the finest instrument of its kind in existence.

Salt Lake is a city of a trifle less than 100,000 population. In 1847, Brigham Young, with a company of 147 pioneers, three of whom were women, arrived at the Great Salt Lake Desert. The party had endured almost untold hardships in their eighteen months' "trek" from Nauvoo, Ill. Their camping outfit was composed of 72 wagons, 93 horses, 52 mules, 66 oxen, 19 cows, 17 dogs, and a lot of chickens.

When one views Salt Lake City to-day, one of the cleanest and best kept cities, if not the best, in the United States, with its up-to-date electric street railways radiating in all directions from the center of the city; with its fifty miles of asphalt pavement, its 250 miles of sidewalk, and its many costly public buildings and beautiful residences, one is constrained to admire the system of organization which has resulted in such marvelous development in a period of sixty-five years—literally transforming a vast, howling desert into a great, prosperous, modern city, however much one may depreciate the unscriptural and unholy tenets of the Mormon faith, I do not think there is another city in the United States where so few evidences of poverty are to be seen. This is due largely to the system in vogue by which the dependent are assisted by helping them to help themselves.

We spent a few hours at "Salt-air," an immense pleasure resort at the edge of the Great Salt Lake, thirteen miles from the city. This is a mammoth bathing resort. The water in the lake is so dense with salt that a person will float on its surface. If one should dip up five buckets of the water and allow it to evaporate, he would have one bucketful of clear, solid salt.

Why Christians Should Discard Jewelry and Dress Modestly

Concluded

Mary Moore

The love of dress has always been a besetting sin of the human race, but through long centuries of advancement, the men of the race have reached better standards of costume than have the women, not that men's fashions are perfect, or that they are entirely free from pride of appearance and love of dress. Fancy

dressing among men, the wearing of what are popularly called "sporty" clothes, invariably marks a corresponding lack of spirituality and solid, good character. Here in our school we take note that the young men who can be counted on for Christian service are ones who wear neat, inconspicuous clothes; and in proportion as the fancy cut and flashiness of their costumes increases, their spirituality and value to the cause and the community decreases.

The relation of dress to morality I will not take up in detail, but you can make the application for yourselves. The original purpose of costume was for covering and protection, not for exposure. But the modern styles which expose the form, or make a worse than useless pretense at concealment under filmy laces and embroideries, are responsible in larger degree than most people care to admit for the frightful lack of morality and high, pure thought in the world to-day. The Bible tells us to avoid the very appearance of evil, but instead of that our young women seem to be trying to see how far they can go in copying the world without being absolutely evil. But in so doing you blunt and spoil your own perceptions of beauty, fitness, holy thinking, and conversation, and put temptations in the way of others for which you are directly responsible.

Do not think that Adventists are extremists in their denunciation of love of dress and modern styles of scanty skirts, waists so transparent and abbreviated as to be make-believes, and hats that encroach upon the rights of others to air, room, and the use of their eyes. In the August number of the *American Magazine* is an article entitled, "Woman and Her Raiment," by Ida M. Tarbell, one of the best-known magazine writers in the United States. She shows that some of the terrible labor conditions in this country are produced by the demands for cheap imitations of cloth and jewelry by which the mass of our population may copy the extravagant, sensational dressing of the rich. She says: "The matter of dress is the more important, because bound up with it is a whole host of social and economic problems. It is part and parcel of the problem of the cost of living, of women's wages, of wasteful industries, of the social evil itself." Miss Tarbell deploras the fact that American women as individuals do not try to find the styles the most fitted to themselves, their personalities, means, and conditions. Instead they spend fabulous sums of

money every year in obtaining from Europe or copying in shoddy imitations the styles originated in Paris and Vienna by artists whose motives are avowedly sensational and often immodest. She says: "What it all amounts to is that the instinct for adornment has gotten the upper hand of a great body of American women. We have failed so far to develop standards of taste, fitness, and quality, strong, sure, and good enough effectively to impose themselves. There is no national taste in dress, there is only admirable skill in adapting fashions made in other countries. The effect of all this is a bewildering restlessness in costume, a sheep-like willingness to follow to the extreme the grotesque and the fantastic. The very general adoption of the ugly and meaningless fashions of the last few years,—peach-basket hats, hobble skirts, slippers for the street,—is a case in point. From every side this is bad, corrupting national taste and wasting national substance."

I have referred to this article on dress not written from a religious standpoint because I was impressed by the harmony between it and what we believe.

There is another important principle in dress which should be more carefully lived up to. This is the principle of truthfulness and sincerity. God is truth just as surely as He is love, and He hates those that make and love lies. But lies in costume, by which I mean the wearing of artificial flowers, feathers, and the adorning of the face and head with artificial complexion and hair, is hateful to God, who wants His people to be sincere and pure, and in no respect to be conformed to the world. The world may wear the artificial adornments, they may go to immoral and foolish extremes of style, but God says to His people that "if any man love the world, the love of the Father is not in him."

After saying so much about what we should not wear,—jewelry, extreme styles, etc.,—perhaps you are asking what can we wear and how may we dress. Seventh-day Adventist young women should put time and thought enough upon their clothes to find out the style which is best suited to their individualities and most healthful. Then they should learn to make their clothes themselves, and make them with as perfect workmanship as possible. They should be made plainly to save time and to avoid selfish show. The materials should be good, so as to last well and be cheaper in the long run. And the

amount of money spent on clothes by Christians ought to be less instead of more than that spent for the spread of the third angel's message. The proportion of time spent in the making of clothes and the thinking about them ought to be much less than that spent in Bible study and prayer and the practical duties of home making.

And what is almost as important for us as learning what clothes to wear is how to wear them. Get an inconspicuously plain dress, suitable in material and style to the season and occasion, and when once it is on, put it out of your thoughts, be unconscious of it, do not call attention to it by constant settling and fidgeting, and do not be noticing and judging or criticizing other people's clothes all the time. Christians ought to be known by their simple, sensible dress, but you can not push that principle to an extreme and judge all the motives of other people's hearts by their dress. Dress yourself as you wish to be dressed when Jesus comes, and then waste no time which might better be spent in profitable thoughts or prayer in paying attention to other people's clothes. "Therefore thou art inexcusable whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest another doest the same thing." Rom. 2:1.

These principles of simple dress are not given to us because God wants us to be ugly and disagreeable, but because He wants to train us to standards of true beauty and grace.

God calls us now in tender love to humble our hearts before Him. He longs to strip us of our own false pride, our distorted ideas of dress and fashion, that He may, even now in this life, put upon us the true beauty of lowly spirits, winsome, kindly dispositions, and the bloom of health which comes from lives carefully regulated upon hygienic principles. If our hearts do not respond to His love, He will have to speak to us in judgment, and some of the most terrible denunciations of judgment in the Bible are pronounced against those that set their affections upon dress and personal appearance. "The shew of their countenance doth witness against them, and they declare their sin as Sodom; they hide it not. Woe unto their soul, for they have rewarded evil unto themselves. Moreover, the Lord saith, Because the daughters of Zion are haughty and walk with stretched forth necks and wanton eyes, therefore the Lord will take away the bravery of their tinkling

ornaments, the chains, and the bracelets, and the spangled ornaments, the bonnets, and the headbands, and the earrings, the rings, the changeable suits of apparel, and the mantles, and the crisping pins. And it shall come to pass instead of sweet smell there shall be stink, and instead of a girdle a rent, and instead of well-set hair baldness, and instead of a stomacher a girding of sackcloth, and burning instead of beauty."

When you place beside this terrible passage from Isaiah 3, some of the passages about the beauty of the church, and when you consider the beauty and loveliness of the character of Christ, you realize the meaning of that wonderful prayer which should be in the hearts of all Christians daily, "Let the beauty of the Lord be upon us." May we each ask the Lord to take from our hearts the love of self and display which is expressed in jewelry and gay clothing and artificial ornaments, and put in its place the Christ-like, lowly spirit which "becometh women professing godliness."

Flashes from the Field

E. T. Russell

Friday, September 13, I left the West Kansas camp-meeting, enroute for the General Conference Council at Washington. I stopped over for two days at Clinton to counsel with the members of the German Seminary board. The school opened with good prospects, there being sixteen more in attendance the second day than on the corresponding date last year. The management is looking forward to an attendance of from one hundred thirty to one hundred fifty this year. The work seems to be well organized, and a good spirit is manifest. Miss Winnie Hunt is at present acting as preceptress, and Sister Witzke as matron. The laundry is enjoying a good patronage. A new silo has just been erected and filled. A brother in Missouri has donated to the school an eighteen horse power gasoline engine. Brother H. A. Aufderhar is business manager and Prof. J. F. Simon principal.

I reached Washington the morning of the 18th, and a good representation of the members of the General Conference Committee were present at the opening meeting. Weighty matters are being considered. There will be many changes made, in order to answer the many calls for laborers. Truly, our people need to give liberally of their means to further this message in its world-embracing work.

Notes from the General Conference Council

Elder Russell returned from Washington, Sunday morning. He reports that they had a very profitable council.

The next General Conference will be held at Washington, D. C., May 15 to June 8.

Elder H. M. J. Richards, of the Colorado Conference, has been invited to take the presidency of the East Pennsylvania Conference.

Miss Jessie Welch, of Cheyenne, Wyo., has been invited to connect with the Bible work in the city of Washington.

Twelve hundred dollars was appropriated to the South Missouri Conference for the work in the city of St. Louis, and \$1,500 to the International Publishing Association to meet the salaries of its foreign secretaries.

A portion of the Black Hills territory of the Wyoming Conference is to be turned to the South Dakota Conference, Wyoming retaining the territory lying west of a line drawn between the Burlington and Northwestern Railroads, running north from the northern boundary of Nebraska to the southern boundary of Butte County, South Dakota.

A uniform system of accounting is to be adopted in all of our conferences and tract societies, beginning Jan. 1, 1913.

By the time of our next General Conference, everything seems to bid fair for there being thirty thousand Sabbath-keepers in Great Britain and Europe.

At this council, quite a number were recommended to take up work in the Orient. Bernhard Peterson, of Nebraska, and Ole Grundset, of Minnesota, have been recommended to go to the Foreign Mission Seminary for a period of time, after which they have been recommended to make China their field of labor, presumably Manchuria.

Prof. H. R. Salisbury left Washington, September 25, to visit different points in the Asiatic Division of the General Conference.



East Kansas Conference

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

Camp-Meeting

C. G. Bellah

It was our privilege to attend this meeting nearly all the way through. The camp was indeed beautifully located at the end of the car line, about a mile from the city of Emporia.

There was considerable outside help,—Elders G. B. and Chas. Thompson, E. T. Russell, Prof. Van Kirk, Brother S. N. Curtiss, and the writer.

The canvassing work received due attention. Several public hours were given to the consideration of the publishing interests. One forenoon service was given to the canvassers' symposium, at which time several experiences were related. This was considered by many as one of the most interesting and profitable meetings during the entire encampment. The eight o'clock hour every forenoon was assigned to canvassers' meetings. No resolutions were discussed more enthusiastically and passed more unanimously than those pertaining to the book work.

We can not refrain from mentioning the excellent young people's meetings which were held twice a day. Without delay, earnest prayer bands were formed, whose persevering efforts were rewarded by seeing many young people rescued from the pitfalls of the enemy.

Sabbath forenoon, forty-one souls followed their Lord in the ordinance of baptism, Elders Clark and Huffman officiating. Later, six more were baptized. But very few went home without having gotten a better hold on the things of God.

Taken altogether, this was one of most interesting and profitable meetings we have had the privilege of attending for a long time.

I find the great thing in the world is not so much where we stand as in the direction we are moving.—O. W. Holmes.

Camp-Meeting for Colored Believers in Lawrence

J. W. Allison

The first annual camp-meeting for the colored brethren and sisters of the East Kansas and the North Missouri Conferences was held on one of the most beautiful squares in south Lawrence, August 29 to September 8. The weather was ideal, and everything was favorable for a good meeting. The number who camped on the ground ranged from twenty-five on the first day to ninety the last day. From East Kansas there were forty-eight, and from North Missouri there were forty-two in attendance. The Spirit of the Lord was present and took the lead in every service. The outside attendance was excellent. Among them were many interested and attentive hearers. Some requested that the meeting should continue so that they might hear more of these vital truths for this time. The Spirit of the Lord surely brooded over the encampment. There was not a discordant note heard during the whole time. Those who were present to assist in the meeting were Elders W. H. Clark, J. M. Campbell, E. T. Wilson, R. L. Bradford, and the writer. Each rendered valuable help.

The spiritual interest was the best I have ever witnessed. Over each of the children's, young people's, and mothers' meetings were appointed two capable leaders, who looked after the spiritual need. During the meeting, ten persons went forward in baptism, some returning to their homes to be baptized in their churches.

The leading feature of the meeting was the practical instruction given during the early morning meeting and the Holy Spirit's influence that sealed it home to each heart. At the 7:30 p. m. meeting there was a large outside attendance, and some vital phase of the message was presented.

The Lord surely graced the meeting with His presence, and there was power in the delivery and in singing the message. It was a holy convocation in the truest sense of the word. It was good to be there.

After the meeting was over, Elder Campbell and the writer stayed two or three days to follow up the interest, and from our visits from home to home three persons accepted the Sabbath truth. Every one that attended this camp-meeting came with open and receptive hearts to the teachings of the Spirit, and all were keyed right up to the tone of the message. All went home full of

courage and strengthened in the great battle for the Lord, and to carry out 2 Sam. 10:12. We want to thank our conference brethren for planning this meeting.

West Kansas Conference

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

The Fall Campaign

N. T. Sutton

At the close of the camp-meeting at Salina, Kans., the laborers took up their work in the following places:—

Elder S. S. Shrock will work among the German churches, and finish the work where he and Brother Beohm labored last spring and summer. Elder Bringle will continue his work at Naron. Elders Huffman and Nott will pitch their tent again in Salina. Brother Shafer will continue his work in Wichita. Brother John Beohm will take up work in Russell. Brother B. H. Shaw will hold a series of meetings near Herndon. Sister Maude Davis will take up the Bible work in Wellington. Sister Bland and Sister Underwood will continue the work in Wichita, and Sister Lizzie Sutton will continue her work in Hutchinson. Because of the condition of his health, Brother Follett has been compelled to seek a different climate.

As these laborers left the campground full of hope and courage, we can not but hope to see a good work accomplished this fall in the salvation of many souls.

Notes

N. T. Sutton

Sister Maude Davis is visiting her parents near Ft. Scott, Kans.

Brother H. L. Shafer and family are visiting Sister Shafer's parents, near Portis, Kans.

School work began at the Hill Academy, September 18.

Brother James Atkinson, of the Hillcrest School, which is located near Nashville, Tenn., is spending some time in west Kansas, looking after his farm interests.

Brother Follett has located for the present at Fowler, Colo. We trust that the climate will be a relief to his trouble, and that he may have a speedy recovery to health.

Brother B. H. Shaw spent a few days visiting his children at Wichita, before taking up his work at Hern-don.

Brother H. S. Osterloh spent Tuesday in Hutchinson, settling up the camp-meeting business.

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.

The Harvest Ingathering

J. W. Christian

How familiar this expression sounds! What a blessing this plan has proven, both to our foreign missions and to our people at home who have had a chance to put their hand to the work.

We have come again to our annual ingathering for missions. This year we shall use the *Signs* monthly. The paper is very attractive, and will take well among our friends and neighbors. It is brimful of most interesting matter, both denominational and mission work generally. We should endeavor to place a copy in the home of every neighbor, both far and near, and solicit an offering for our world-wide movement in carrying the gospel in this generation.

Nebraska has decided to set apart the last two weeks of October for this special campaign. Our workers generally will give their time to this important work, and we are very anxious to have full cooperation on the part of our people in placing the truth in the homes about us and in raising a memorial for God in heathen lands. We ought to gather in \$2,000 for missions by this means. That would be less than one dollar per member. Many will do far more than this, but a few may fall behind. Then there is the family where several members are members of the church, and each is counted in our conference membership. Let parents plan with their children to make this campaign count for them. Let our church elders take this matter up with the members of their flock and see that a systematic division of territory is made and that proper instruction is given how to present our work, and see that all have an active part in the campaign.

"My heart is toward the governors (leaders) of Israel who offered themselves willingly among the people." Judges 5:9.

An Opportunity

J. W. Christian

An opportunity for missionary effort such as the Harvest Ingathering campaign affords seldom is presented to a missionary people. A neat, attractive paper or magazine, brimful of present truth, is given us to circulate among our friends and neighbors, to be a blessing to them and at the same time to solicit their interest, in a very substantial way, in behalf of a poor, benighted, idol-worshiping people in heathen lands, who long for deliverance from superstition and the bondage of sin. What more could we as workers for Christ wish? It appeals to us for the fullest cooperation and the most complete consecration to God at this time.

It has been arranged for our workers to give time to this work, both in meeting with our churches and companies, in giving what aid possible, and in going out among the people to do actual work. We submit a list of places to be visited by our workers. If any one has been slighted, remember we have not intended to do so.

Elder J. W. Christian: Plainview, Brunswick, and Newman Grove.

Elder G. R. Hawkins: Decatur, and Tekamah.

Elder Fred Johnson: Valley, Blair, and Arlington.

Elder C. H. Miller: North Platte and Gothenburg.

A. T. Robinson: McCook and Culbertson.

Elder B. L. House: Bartley, Holbrook Sett., and Atlanta.

Elder O. E. Jones: Fremont, Nickerson, and Norfolk.

Elder L. B. Porter: Petersburg, Oakdale, and Hartington.

Elder R. Schopbach: Germantown, Seward, College View (German), and Lincoln (German).

C. J. Paulson: Beaver City and Edison.

E. L. Cook: Nebraska City, Julian, Falls City, and Talmage.

A. F. Kirk: Broken Bow and Brewster.

Mrs. E. T. Hawkins: Omaha.

C. L. Premer: Dunbar, Sterling, Beatrice, and Cortland.

H. A. Hebard: Austin, Comstock, and Mason City.

Miss Teeple: Ragan, Red Cloud, and Williams.

Miss Anna Peterson: Minden and Holdrege.

M. E. Ellis: College View, Lincoln, Grand Island, Kearney, Shelton, and Amherst.

While we want to use our paper freely, I am sure you agree with us that we should make it count in cash for missions.

May the Lord give us all a heart to work.

Self-Improvement

Alice I. Teeple

"He who is truly doing as well as he can is all the time seeking for better ways of doing things." This quotation might well be framed and hung before every worker in the Sabbath-school. Ignorance of the best methods of teaching is no excuse for second-rate work, for no one who is willing to learn need be ignorant.

Would ignorance be accepted as a good excuse for poor service from the hired help, the school-teacher, the tradesman, or the doctor when the information which would have fitted them for efficient service lay easily within their reach?—Most surely not. Should such excuses be accepted in Sabbath-school work.

One has truthfully said, "It is just as much the business of the Sunday-school to turn out a lot of good teachers as it is the work of the theological seminary to turn out a lot of good preachers." Could the seminary train men for preaching if they would not study or try to improve? Would it not be unreasonable to expect the Sabbath-school to train teachers if the teachers will not study or try to improve?—It certainly would be foolish, for improvement comes as the reward of well-directed effort.

The Sabbath-school Workers' Training Course has been planned with the needs of the busy Sabbath-school teacher in mind. The lessons are short and the books inexpensive. The course is open to all. Are you planning to take it? The course begins the first of next month. A leaflet fully describing the course has been sent to each superintendent. If you have not learned of the details of the course from your superintendent, ask about it, or drop a card to me, and I will gladly and promptly mail a leaflet to you.

"Sink deep into the mine of truth, that you may obtain the celestial gold."

East Colorado Conference

C. R. Kite, Pres. Ralph Emery, Sec'y
C. B. Sutton, Field Miss. Agt.
1112 Kalamath St., Denver, Colo.

A Report from the President

C. R. Kite

I am glad to report that since our camp-meeting, which was held again this year in Denver, that plans are being laid for aggressive work. The committee have been in session several times, studying the various needs of our conference and arranging for the location of workers.

Our German worker, Elder H. A. Aufderhar, has been called to connect with the German Seminary at Clinton, Mo., and Elder Charles T. Knott, of Spokane, Wash., has been invited to connect with our conference in the interests of the German work.

Elder Rouse, who has been chaplain of the Boulder Sanitarium the past year, will locate in the Arkansas Valley at Canon City, and make that portion of the conference his field of labor.

Elders G. M. Alway and G. W. Anglebarger will locate in Denver. Elder H. M. J. Richards will locate in Pueblo, and work the east part of the Arkansas Valley. Elder M. A. Altman, who has been laboring the past year in Colorado Springs, has been asked to act as chaplain of the Boulder Sanitarium and as pastor of the church at that place. Brother C. E. Eldridge will locate in Colorado Springs, and labor there in connection with the church. Brother H. B. McConnell will continue his work in Fort Collins and the surrounding towns.

It is expected that Elder J. M. Campbell will take up work in our conference, laboring in the interests of the colored people. We have been without a colored minister since Elder T. H. Branch was called to Philadelphia, and we are very glad that it is possible for us to secure the labors of Brother Campbell.

Sister Alice Finch and Sister Lora Duncan are our Bible workers. The former is located in Pueblo, and the latter in Denver. Brother W. H. Cox continues work at Fort Lupton, where he and Elder Richards held a series of tent meetings the past summer. The Lord has greatly blessed their efforts. More than twenty have begun keeping the Sabbath. They expect to erect a church building there in the near future.

As we look over our conference, we see many things to call forth grati-

tude from our hearts. We find a good spirit in all our churches to take hold of the Harvest Ingathering work and to cooperate in every way possible in raising funds for our foreign missions. The Lord has blessed us with a bountiful harvest, and we are expecting liberal offerings. We have our mark set to raise our share of the fifteen-cents-a-week fund. We are glad to send along the word that we are of good courage, and desire to do what we can in the carrying of the blessed third angel's message in this generation.

North Missouri Conference

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

Kansas City

V. Nutter

Sabbath, September 21, was a real missionary day with the Kansas City church. A discourse was delivered setting forth the great need of laborers in the harvest field and the whiteness of the field, which is already to harvest. We are told to pray that laborers may be sent forth. When we earnestly pray this prayer, many will be sent into the vineyard in response to their own prayers. The reaping time is near. Just a little while and then "the harvest will be past, the summer ended, and many not saved," because of a neglect to take part in the seed sowing and reaping.

After the discourse, opportunity was given each one to become responsible for as many of the weekly *Signs* as could be used, and enough quickly responded to make up a club of one hundred ninety-five.

These papers will be used weekly by each one, thus searching for honest souls, and receiving rich blessings at the same time. May the Lord soon send many more to seek the lost sheep.

Kansas City Sanitarium Notes

G. A. Droll, M. D.

Miss Yeoman, our head nurse, is spending a few weeks visiting her brother, Prof. Ben. Yeoman, in Colorado.

Doctor and Mrs. Droll attended both the North and South Missouri camp-meetings in the interests of the health and temperance work. A good interest is manifested on the part of the people in both conferences to

learn more of the practical things of every-day living and how to live for efficiency and success.

The stereopticon lectures given by Doctor Droll illustrated how appetites and habits are formed at the family table and by our early home surroundings. Also the evil effects of intemperance in eating and drinking were shown by pictures on the screen. From the expressions of many, and especially of the young people, lasting impressions were made and resolutions formed to follow a temperate course in life and avoid the disastrous results of a careless and intemperate course.

Elder D. E. Huffman, from eastern Kansas, brought his brother for treatment to the sanitarium last week for what was supposed to be a very stubborn case of malarial fever, but upon careful investigation it proved to be a case of typhoid. Happily, he had passed through the worst of it, and was entering upon the convalescent stage. But to our sorrow, we found Elder Huffman just coming down with the fever, after having nursed his brother for three weeks. A prompt treatment with antityphoid vaccine put him in shape so that he, with his brother, was able to go home two days later with a normal temperature. We are in hopes that we have saved him the usual prolonged course of fever and dangerous illness.

We are preparing for several hard surgical cases for this and next week.

Three calls have come for health and temperance lectures in different parts of the state from the interest created by the lectures given at the camp-meeting. We hope to answer these calls during the autumn months.

That our health principles are making headway was shown last week by the ladies of the W. C. T. U. at their district convention, by sending an invitation to Mrs. Droll to furnish cereal coffee at their luncheon instead of the usual cup of coffee that is supposed to cheer the jaded nerves. These women are in earnest and mean to be consistent temperance workers, and they are in many cases more ready to take hold and put into practice the great principles given us as a people than many of us are. We do not fully realize the possibilities to be attained for good by properly using the health work in opening up

new channels in which the truths for these days can flow out to many who could not be reached otherwise. Fifty Temperance *Instructors* were given away at this time.

Elder Clark, from East Kansas, made a pleasant call to inquire concerning Elder Huffman's health.

It has been our custom the past two years to present "Ministry of Healing" to patients who we felt would be interested in reading the book. The words of appreciation and commendation from a number of these patients for the good things in this book have been an encouragement to us in trying to sow the good seed of true healing.

Wyoming Conference

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

Office Notes

Asa Smith

Brother A. H. Canaday, treasurer of the Whitney, Nebr., church, called at the office one day last week and left a nice amount of tithe, for which we were very thankful.

Elder Hale returned to the office Wednesday afternoon, and after attending to some necessary correspondence, left on Sunday morning for Newcastle, Wyo., for the camp-meeting, which opens the 24th.

Brother J. M. Fletcher and family stopped several hours in Crawford on the 18th. They were returning to their home at Broadwater, Nebr. The sudden change in the weather in the Black Hills, which brought on a number of days of snowstorm and threatened to damage crops, made canvassing under such circumstances rather unprofitable. Brother Fletcher has, however, quite a large delivery to be made in October, but will return by train for that purpose.

Brother Fish, our genial state agent, came into the office Thursday evening from Sioux County, where he had been assisting Orval Kirkle in his delivery. He left the next morning for Newcastle, Wyo., to assist Elder Reeder in preparing the camp-ground.

Elder Berry writes from Laramie, Wyo., that they had about five or six inches of snow out there last week. Similar report comes from Brother Gilbert, at Lander, Wyo. We also hear that there has been snow at Sheridan, Wyo., and in the Black Hills in South Dakota. Elder Hale reports a slight touch of snow even at Hemingford, Nebr. We have seen no snow here at Crawford, but it has been unusually cool.

E. L. Hamlin, formerly elder of the church at Belle Fourche, S. Dak., is now located at Sabeka, Minn. A letter from Mrs. Hamlin states that they are enjoying good health, and that Brother Hamlin is finding plenty of work to do and is able to do it.

Valentine Chapman is still busy with his delivery. We had a brief note from him a day or two ago, written at Kirtley, Wyo., about twenty-five miles from the railroad of Lusk. He is meeting with very good success in his delivery.

We have received a number of orders for the Sabbath-school Workers' Training Course books. Have you sent in your order yet? Do not forget that the course begins with the October number of the *Worker*.

We shall be absent from the office the coming week, in attendance at the Newcastle camp-meeting, but Mrs. Smith will remain at home and attend to all necessary matters which may come to the office.

The repairs and alterations at the Wyoming Intermediate School are being rapidly completed, and it is expected that everything will be in readiness for the opening October 1.

Mrs. P. V. Thomas, wife of the principal of our school, arrived in Hemingford last week.

Up to the present date, September 22, there have been 1,400 copies of the Ingathering *Signs* ordered for the Wyoming Conference. This is considerably less than one-half the number used last year. The campaign begins in another week. We hope to see many more orders before that time. We should not let this grand opportunity pass without making the most of it for the cause of missions.

South Missouri Conference

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

Office Notes

Mrs. F. A. Washburn

The work at Clinton is still onward. Elder Mackintosh baptized one lady a few days ago, and others are expecting to be baptized in a short time.

Elder Terry expects to go to Fris-toe next week to begin a series of meetings, and will be assisted by Elder Schroeder.

Our canvassers are beginning to fall in line since camp-meeting. Miss Winnie Walters will canvass near Clarksburg, and yesterday Emery Guinn stopped at the office on his way to Cabool, where he will canvass. Brother Wells will canvass in Butler. Let us remember our workers in the different parts of the field at both our family altars and prayer meetings and also in our secret closets.

So far, Elder McLay has been unable to go to Poplar Bluff on account of the condition of his wife, but we are glad to report that she is improving. We are also thankful that Sister Johnson, who was severely hurt by a street car in Springfield some time ago, is also on the mending list.

Our new president will soon be with us. He shipped his goods a week ago yesterday, and has gone to Indiana for a few days till the freight arrives. We shall certainly welcome him in our midst, for we feel that we need his help.

How about the memory verse cards for your school? Did you overlook the matter of ordering them before the third quarter was up? We fear you did, but we have ordered a good supply at the office, so we may be able to fill the late orders. You will have to send in your order soon, or these will be gone. The *Sabbath-school Worker* has printed 7,000 sets, but they go so rapidly that it will not be wise to put off ordering at once. Remember the prices are six cents a set in lots of less than five; five or more sets, five cents a set. You who have tried them know what a help they are, and will surely want them again this quarter.



Talents

H. A. Hebard

How are you using your talents?

"Talents that are not needed are not bestowed. Supposing that the talent is small, God has a place for it, and if faithfully used, will do the very work God designed that it should do. The talents of the humble cottager are needed in house-to-house labor, and can accomplish more in this work than brilliant gifts."—Vol. 9, pp. 37, 38. We read on page 28: "I saw jets of light shining from cities and villages, and from the high and from the low places of the earth."

God placed the lights in the darkness to shine. Why did He give us "Object Lessons," "Ministry of Healing," and then the plan of gathering in money for missions? That we might get more light?—No, but to use what we have and start other lights—to give you and me an opportunity to sell our neighbors books that a stranger could not sell. You might say, "Well, they will buy just because it is I." That is just the reason the Lord did it. I know by experience, and so do others, that if we live the truth in our homes, our neighbors will want to know what we have that they have not. They will buy books and papers. We want to find men and women who will go out where there is no light shining to sell our books. Perhaps the Lord has given you some rich experiences in selling our literature, and is even now whispering in your ear by His Spirit, "Go, enter the canvassing field." How long has He been calling you? Read page 29 of Volume 9, and ask yourself, "Am I the one He is talking of when He says, 'This darkness is the result of men's following their own course.' 'They have hidden their light under a bushel.'" I pray that that may never be said of you and me.

The Lord has given me a burden for this work and a conviction that I should take it up, and peace comes with the work. Time is short. Do you not want to sell some books to your neighbors this fall and winter? I know you can. I shall do what I

can to help you, and will say that we want some to enter this work as permanent workers. Let me hear from you at once, as this is the time of year to begin—the ever-present "now."

Brother L. W. Taner, of Seward, went out last week, and in thirty-nine and one-half hours sold \$77.00 worth. Brother McCurdy, who has been canvassing this summer, started out this week in Cass County. A card came from him to-day. He says: "I put in eleven hours to-day, and sold \$12.50. I hope you will be able to find me a horse." A great many horses are dying. Could you not spare one for this work, and have a live horse in the field?

Come, let us rally to the work and push it with our might to the finishing.



Collections for Colored Orphans

E. T. Russell

Sabbath, October 5, has been set apart by the General Conference as the time for all our people to give for the benefit of the colored orphans in the south. Let all bear in mind this offering and give liberally. James says it is pure religion to remember the orphans in their affliction. Solomon says that in giving to the poor we are lending to the Lord.

It is expected that the new building erected for the Pacific Press branch at Kansas City, Mo., will be dedicated October 8.

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.

Special! Special!!

If you want something both wholesome and delicately delicious, try our Fruit Crackers—made from the most carefully selected materials on the market, and manufactured by careful and skilled workmen. We are offering these in bulk, not less than twenty-five pound lots, to Adventists at the remarkably special net price of thirteen cents per pound.

Why not try a twenty-five pound box of these, together with a half case each of our Tri-Grano and Cereal Blend, also a five gallon can of Cooking Oil?

This makes a nice trial order, which we will furnish f. o. b. Boulder for \$9.25. After Dec. 1, 1912, orders can not be filled at this price.

Remember we are pleased to answer inquiries at any time.

Colorado Sanitarium Food Co.,
Boulder, Colo.

Miss Alice E. Reed, who has been assisting in the Union Conference office since finishing the business course in Union College last spring, has accepted the position as stenographer of the West Kansas Conference.

At the time this paper goes to press, the International Publishing Association will be holding its annual meeting in College View. Elders Olsen, Schilling, Haffner, L. H. Christian, Mortensen, and many others are expected to be in attendance.

While in Washington, D. C., Elder Russell visited at the home of W. E. Hancock and wife. Mrs. Hancock will be remembered by the workers in the Central Union as Miss Katie Coleman, who assisted several years in our Union Conference office.

"The high duties are the high duties."

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