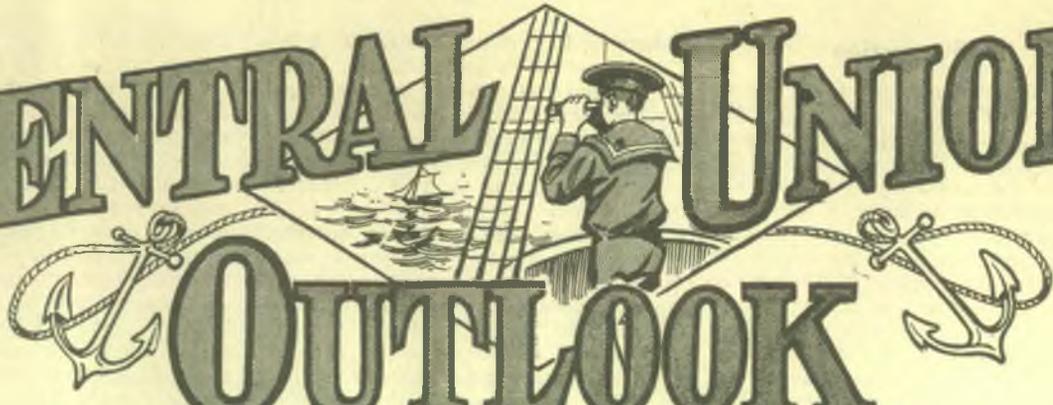


CENTRAL UNION OUTLOOK



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

VOL. I.

COLLEGE VIEW, NEBRASKA, JUNE 27, 1911.

NO. 4

Central Union Conference Directory

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



Glad Tidings of Good Things

Whosoever believeth on Him
shall never be ashamed.
For there is no difference between
the Jew and the Greek;
For the same Lord over all is rich
unto all that call upon Him.
For whosoever shall call upon the name
of the Lord shall be saved.
How then shall they call on Him
in whom they have not believed?
And how shall they believe in Him
of whom they have not heard?
And how shall they hear without
a preacher?
And how shall they preach except
they be sent?
As it is written,
How beautiful are the feet of them
that preach the gospel of peace,
And bring glad tidings
of good things.

Rom. 10:11-15.

A Call to Faithfulness in Tithes and Offerings

The magnitude of our work calls for willing liberality on the part of God's people. In Africa, in India, in China, there are thousands, yes, mil-

lions, who have never heard the message of truth for this time. They must be warned. The islands of the sea are waiting for a knowledge of God.

In our own country there is much to be done. There are many cities to be entered and warned. Evangelists should be finding their way into all the places where the minds of men are agitated over the question of Sunday legislation and teaching religion in the public schools. It is the neglect of Seventh-day Adventists to improve these providential opportunities that is hindering the advancement of the cause.

The Lord has made us His stewards. He has placed His means in our hands for faithful distribution. He asks us to render to Him His own. He has reserved the tithe as His sacred portion, to be used in sending the gospel to all parts of the world. My brethren and sisters, confess and forsake your selfishness, and bring to the Lord your gifts and offerings. Bring Him also the tithe that you have withheld. Come, confessing your neglect. Prove the Lord, as He has invited you to do.

Instruction has been given me that there is a withholding of the tithe that should be faithfully brought into the Lord's treasury. The work of evangelizing the world has been greatly hindered by personal selfishness. Money is needed in order that the work to be done all over the world may be carried forward. Thousands upon thousands are perishing in sin, and a lack of means is hindering the proclamation of the truth that is to be carried to all nations, kindreds, tongues, and peoples. There are many in our world who are longing to hear the word of life. But how can they hear without a preacher? And how can those sent to teach them live without support? God would have the lives of His workers carefully sustained. They are His property, and He is dishonored when they are compelled to labor in a way that injures their health. He is dishonored also when, for lack of means, workers can

not be sent to destitute fields. Let our church members bear a living testimony to the power of the truth by denying self and giving liberally for the advancement of the work. Let every unnecessary expense be cut down. Let every family bring their tithes and offerings to the Lord. Perfection of character can not possibly be attained without self-sacrifice.

Never was there a more important time in the history of our work than the present. The message of the third chapter of Malachi comes to us, holding up before us the need of honesty in our relations to the Lord and His work. My brethren, the money that you use to buy and sell and get gain will be a curse to you if you withhold from the Lord that which is His. Christ gave Himself willingly and cheerfully. In view of all that He has done, should we feel it a hardship to deny self? His death ought to stir every fiber of our beings, making us willing to consecrate to His work all that we have and are. Can we behold the divine condescension, the suffering endured by the Son of God, without being filled with a desire to be allowed to sacrifice something for Him? He left His heavenly home to seek for us. Shall we not reveal in our lives His divine tenderness and compassion? If workers in the mission fields could have the means that is used in expensive furnishings and in personal adornment, the triumphs of the cross of Christ would be greatly extended.

Would you make your property secure? Place it in the hand that bears the nail-print of the crucifixion. Retain it in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability.

Mrs. E. G. White.

"The day of the Lord is approaching with stealthy tread; but the supposed great and wise men know not the signs of Christ's coming or of the end of the world."

A Suggestion

From a letter received from one of our church elders, in speaking of the needy fields, I quote the following:—

"It makes my heart ache to read the calls for help that come in the *Review* from time to time. I wish that all of our people would take them as personal appeals. Now, the article on page six of the *Review* of June 8, by Elder Farnsworth, especially appeals to me. Could we not raise a fund in cash and pledges so that our brethren in China and India could have it in time to get ready for winter? This amount when raised could apply on the \$300,000 Fund. We will start such a fund with \$100. Please let me hear from you personally in regard to this matter as soon as convenient. I know that many of our people have money that they could give, and I trust they will respond to the calls of this kind."

Such a letter from a church elder is a great source of encouragement to those who are directly in touch with our work, and I believe it will appeal to many of our people. Just now, the time for our mid-summer offering, such words as these seem most appropriate. Surely the Lord is moving upon the hearts of His people to respond to the needs of the hour. We shall be glad to hear from others who may have gifts, large or small, that they feel the Lord is calling upon them to give for the work in these needy fields.

J. W. Christian.

Our Campmeetings

An excellent campmeeting was held in the Wyoming Conference, which has been reported in the *OUTLOOK*, also a local campmeeting in southwestern Nebraska. Much of the Lord's blessing and presence has been experienced at these gatherings.

We will soon be in the midst of our later campmeetings in the Central Union Conference. It may be of profit to the readers of the *OUTLOOK* to take a brief retrospective view of our campmeeting work and of similar experiences of God's people in by-gone ages.

Anciently, God's people were directed to leave their homes three times every year, and repair to the place of general assembly. They were surrounded by fierce, warlike tribes, who were ready and eager to seize upon their lands, but while the Israelites went up to worship Jehovah, divine providence placed a restraint upon their enemies. God's promise was, "I will cast out the nations before thee, and enlarge thy borders; neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year."

The shepherds from their flocks, the herdsmen from the mountains, the fishers from the Sea of Galilee, the husbandmen from the fields, and the sons of the prophets from the sacred schools,—all turned their steps to the place

where God's presence was revealed.

At these yearly gatherings the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another.

With those who lived at a distance, more than a month of every year must have been occupied in attending the annual feasts. This example of devotion to God should emphasize the importance of religious worship, and the necessity of subordinating our selfish, worldly interests to those that are spiritual and eternal.

The sermon of the great Teacher, which was recorded for the benefit of all mankind, and which has been studied for nearly two thousand years, was spoken to a multitude of eager listeners assembled upon a mountain side. Much of the Saviour's teaching was by the lake, on a mountainside, or in the fields and groves.

From the days of Wesley and Whitefield, open-air gatherings for religious worship have been popular. No place is better calculated to awaken feelings of reverence for the Creator than in those temples which His own hands have made, where we may have the green grass for a carpet and the blue sky for a dome.

A little more than forty years ago, the first campmeeting was held by Seventh-day Adventists, in the state of Michigan. This has since been recognized as one of the most successful means of reaching large numbers of people with the message, and also for unifying and building up the work among our own people. The campmeeting season now covers the entire year, and these gatherings are held not only in nearly every state in the United States, but in many other countries.

Are we making the most of these opportunities? Are we doing all in our power to make our campmeetings all that the Lord designs they shall be? Here is a word from the Spirit of Prophecy, written many years ago:—

"I have been shown that some of our campmeetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit....."

"While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another.....Here is a work for families to engage in before coming to our holy convocations....."

"The same work of humiliation and heart-searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings.....I have been shown that for want of this preparation these yearly meetings have ac-

complished but little. The ministers are seldom prepared to labor for God... I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving in their own homes and in the church, but heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden-bearers, who in such a time as this should be weeping between the porch and the altar, crying, Spare thy people, Lord, and give not thine heritage to reproach; but I heard no such supplications."

Brethren of the ministry, these are solemn words. Is it not time for us to seek God as never before? Does not a large share of the responsibility for our present backslidden condition as a people rest with us? "Like priest, like people."

A. T. R.



The Sabbath, or Soul Rest

MRS. L. V. ROBINSON

(1) What is the only thing that can keep the soul from enjoying the Sabbath rest? Heb. 3:18, 19.

Note.—A simple illustration will make this point plain. The bed is our physical resting-place, and as long as we have perfect confidence in it we can rest our whole weight upon it; but should it break down beneath us a few times, we would lose faith and confidence in it, and hence could not rest. The soul's resting-place is God. When we believe Him implicitly, the soul enters into His rest. Heb. 4:3. He never has, nor can He, ever fail us. Dear clinging soul, why not enter in? You can then sing from the heart, "I was clinging, now I'm resting, sweetly resting at the cross."

(2) What exhortation is given us in Heb. 4:1?

(3) Why did not the preaching of the gospel profit the Jews? Verse 2.

(4) When was God's rest prepared, and what is it? Verses 3, 4.

Note.—The Sabbath rest includes *soul rest*, without which there can be no true Sabbath-keeping. God's rest was prepared for us at the close of creation week, but the oath of God says that no one can enter into it unless he believes.

(5) Because the Jews did not accept God's rest, did He refuse to offer it to others? Verses 6, 7.

Note.—God's rest was *so precious* that "some *must* enter therein." Wherefore He limits another day of salvation and offers it to the Gentiles. So, while it is called "to-day" all may come and find this rest, but let us remember that the "to-day" is "limited," and that we are now nearing its close.

(6) Would this day of salvation have been a limited day to the Jews had they entered into the rest? Verse 8; Ps. 81: 13-15.

Note.—Had the Jews received the rest, their time would "have endured forever." Through them God would have given His rest to the Gentiles, and hence would not "have spoken of another day of salvation."

(7) What still remains? Verse 9. See marginal reading.

(8) What must the individual do before he can enter into God's rest—this soul rest? Verse 10.

(9) What are our own works, from which we must cease before we can enter into God's rest? Gal. 5: 19-21.

Note.—To cease from *our own* works means to cease from sin. Sin brought unrest into the world, and so marred the finished work of creation that it all has to be done over again. Christ came to do away with sin, that God's rest might be restored.

(10) What were the last words of Christ on the cross? John 19: 30.

(11) What was finished? John 17: 4; Dan. 9: 24.

Note.—Christ gathered up all the sins of humanity, as it were, and bore them in His own body on the cross, and thus "brought in everlasting righteousness," making it possible for us to cease from sin and to have His righteousness, and thus enter into His rest.

(12) What is positive proof of the finished work of sin? James 1: 15.

(13) To what then did Christ die? Rom. 6: 9, 10.

(14) Upon what day of the week did He die? Luke 23: 52-54.

(15) Upon what day did He rest from the finished work of redemption—re-creation?

(16) What day then became the sign of the finished work of sin, or of redemption, or sanctification? Luke 23: 54-56; Eze. 20: 12.

(17) When Christ died on the cross, who died, and what was the result? Rom. 6: 6, 7.

(18) What are we now to do? Rom. 6: 11.

Note.—True Sabbath-keeping enters into every act of life on every day of the week. If we sin on any day, we have broken the Sabbath rest—the rest of soul—and we can not keep the Sabbath *day* until that sin is repented of and forgiven and the soul rest restored. Let us "remember the Sabbath-day to keep it holy."

"While angels drink from the Fountain-head, the saints on earth drink of the pure streams flowing from the throne, the streams that make glad the city of our God."



Youth's Threefold Message

The world owes no man a living. Life gives to every one far more than he gives in return—far more than he can give. In his helpless infancy man is fed, clothed, and loved. In his childhood these same kind ministrations are continued, and there is, moreover, set before him a path of usefulness in this life, the way of righteousness, leading into an eternity of boundless happiness and endless growth. Through the unspeakable love of his God, he may become His child, and a joint heir with Christ, his Saviour.

Because of youth's possibilities, they are greatly in debt. It is a threefold debt which they owe to their God, to their parents, and to themselves. They are required to give heed to every possibility of their lives for good, and to develop every righteous power of their beings to its fullest capacity. It is required of them that they enter into a life of service for others. They are to learn that happiness comes by serving. A recognition of this indebtedness and a determination to discharge it begets within them a spirit of vigorous, living resolution, which makes them a power in every good work.

God is engaged in the work of demonstrating to the universe and for all eternity that He is love. In this demonstration He uses those who have despised His love. He serves those who have refused to serve Him. He delivers them from bondage into freedom, but only when they enter into partnership with Him in His work of love—when they recognize that they must love their fellowmen as God loves them, and that as God serves them to the end of their salvation, so must they serve others to the end of their salvation.

When young people can be brought to see this obligation to God, they have given them one of the strongest and purest incentives to acquire a thorough training of mind. Youth's debt to God is of highest and prime importance in bringing them to feel the need of an education. Next to it is their obligation to their parents, who have nourished and loved them all the days of their lives. These parents have a just right to an honest pride in what their children may accomplish in life. Parents whose children seek for the highest development of all their abilities for good have given them one of life's most enduring satisfactions, and the boy or girl who disregards his or her duty to give to parents this peace which is next that of Heaven's, sorely lacks an appreciation of one of life's greatest responsibilities.

The debt which young people owe themselves to secure an education is only relatively less than that which they owe their God and their parents. The very fact that they have been given a being and life demands that they make a wise use of it. And this demand is imperative, and would hold even though such a use of their life did not lead to present happiness. It is only when men enter into work from a sense of duty rather than from a sense of its rewards that they enter into life and living. But they who recognize their duty to secure the highest and best powers of mind and heart are they who enter into the ways of happiness. Toil has its immediate as well as its ultimate reward. The very effort pays high returns even while it is being made.

The Good Book admonishes us to "owe no man anything," and this scripture is of broad interpretation, and involves the very question we are discussing. God has never given us a debt which we can not pay. We sometimes, in our blindness, assume debts of a temporal nature that would crush us, but this debt of education, with its threefold nature, we may pay, and we do pay when we resolutely undertake and pursue courses of study and work which prepare us for more efficient service. Young man, young woman, pay what thou owest.

Frederick Griggs.

The Mid-summer Offering

This is the last word the OUTLOOK will have opportunity of saying in behalf of our mid-summer offering, which is to be taken on Sabbath, July 1. The eyes of those who are grappling with humanly-impossible problems in distant and difficult fields are turned eagerly toward the homeland at this time. Shall we disappoint them? Shall we disappoint our Captain, who is ordering the battle all along the line, and who sees the crying need of men and means at various places in the ranks? or shall we by our liberal offerings give renewed courage to those who are doing service out on the firing line, and thus help to hasten the finishing of the work?

After a few more soldiers have fallen at their posts of duty and their places filled by new recruits, after a few more battles fought and victories won, a few more sacrifices, a few more prayers, a few more tears, the conflict will be ended. Eternal victory will have turned on Zion's side, and the heavenly summons will go forth to every faithful herald of the cross in every land and every clime, "Child, your Father calls, Come home." People of the living God, let this mid-summer offering be a testimony that we have our eyes fixed upon the future "homeland."

"And let us consider one another to provoke unto love and to good works."



Our Sanitariums

"Every sanitarium should be a Bethel [house of God, hallowed spot]. All who are connected with this branch of the work should be consecrated to God. The religious influence that pervades these institutions inspires the guests with confidence. The assurance that the Lord presides there, and the many prayers offered for the sick, make an impression upon their hearts. It is the degree of moral power that pervades an institution that is a *test* of its prosperity.

"The physician who loves Christ and the souls for whom Christ died will seek earnestly to bring into the sick room a *leaf from the tree of life*. That which physicians can only attempt to do, Christ *accomplishes*. The touch of Christ upon the physician's hand brings vitality, restfulness, confidence, and power.

"The cross is the center of all religious institutions. These institutions are to be under the control of the Spirit of God.

"Every institution established by Seventh-day Adventists is to be to the world what *Joseph* was in Egypt, and what *Daniel* and his fellows were in Babylon. God's purpose for His institutions to-day may also be read in the purpose which He sought to accomplish through the *Jewish nation*.

"A *river of life* and healing God designs that, by His power working through them, our sanitariums shall be. By them the truth for this time is to be represented before the world with *convincing power*. These institutions, rightly conducted, will be the means of bringing a knowledge of the Lord before many that otherwise it would be impossible for us to reach.

"God has committed to us a special work, a work that *no other people can do*. He has promised us the aid of the Holy Spirit. The heavenly current is flowing *earthward* for the accomplishment of the very work appointed to us. Every institution whose helpers are consecrated is pervaded by divine power, and the patrons not only obtain relief from bodily infirmities, but find a healing balm for their sin-sick souls."

Kansas Sanitarium Notes

Brother and Sister L. C. Christoffer-son have taken up their duties as manager and matron of the sanitarium.

Dr. A. B. Dunn will leave for California Sunday to attend the American Medical Association.

Miss Yula Leech, former head nurse, left the 13th for Colorado, where she expects to spend a few weeks on her claim.

The sanitarium is full to overflowing. A ward room is being arranged where several patients may be accommodated who desire the cheapest rate possible.

Miss Esther Neal, who graduated last April, has returned to the sanitarium for a few weeks. Miss Lena Voth, of the same class, has gone to Oklahoma.

Mrs. Wilson, wife of E. T. Wilson of the East Kansas Conference, underwent an operation this week, and is getting along nicely.

Elder G. M. Ellis and wife, of Gy-more, Okla., are patients at the sanitarium.

Miss Maggie Ogden, secretary of the young people's work in West Kansas, has been here for a few days.

John Aitken, a canvasser in East Kansas, has been visiting his sister and taking a much-needed rest.

Boulder-Colorado Sanitarium Notes

Several patients have registered during the past week from Texas, Louisiana, Oklahoma, etc., besides a number from Colorado points.

Dr. H. A. Green spent several days last week at the Wyoming campmeeting, where he spoke several times, and made many physical examinations. We believe this visit will result in the advancement of our interests in that conference. He returned Thursday, to find a large amount of work awaiting him.

Dr. Kate Lindsay left Sunday morning, June 18, for a two-months' vacation in the east.

Dr. Mary A. Jackson was united in marriage, June 7, to Mr. Fred H. Weber of our city. The ceremony took place at the home of the bride's parents, at Des Moines, Iowa. We look for the couple to return to us Tuesday, June 20, when Dr. Jackson-Weber will resume her duties as head lady physician at the sanitarium.

A correspondent from the Boulder-Colorado Sanitarium writes: "The patronage is coming in very nicely; in fact, much better than last year at this time. We feel that the Lord is abundantly blessing our efforts, and we are very thankful to Him for His longsuffering with us."



West Kansas

It has been some time since I have reported anything of my whereabouts and what I have been doing, and, knowing as I do how eagerly our brethren and sisters look for something from the ministers, I will write and tell you how the battle goes with me.

The first day of May I went to Morland and began a series of meetings in the city hall, with a fair attendance. I continued the meetings until the 27th of May. The Lord gave power in the presentation of His truth for this time, and it was evident that the Spirit of the Lord was present to convince and convict souls of the fact that they were transgressing one of His holy precepts. Some were led to promise to obey the Lord and keep the true Sabbath. If I could have been at Morland some other time of the year, there would probably have been greater visible results, as many of the farmers were busy putting in their crops and the women were cleaning their houses and making gardens, and hence did not come out to the meetings. During the time I was there, I was called to go to Kanorado to attend to some matters of importance. Brother B. H. Shaw, who has lately come to the West Kansas Conference to labor, came to Morland and looked after the work while I was gone. We were successful in organizing a Sabbath-school of between twenty and twenty-five. Doubtless, if some work can be done there later on, more will be accomplished.

The first of June, by an earnest request of some of our brethren who are living five miles south of Vesper, I held three services in the Presbyterian church, and I am sure that an impression was made on the minds of the people that will result in good. I held one preaching service at the home of Brother Otto Dresselhaus, with a goodly number present. The Lord blessed in the meeting.

From Vesper I went to Downs, to have my tent shipped to Bennington. I held several services while there in the Hill Academy. The Lord blessed, and seven were baptized and united with the Portis church.

I came to Bennington Monday, June 12, and soon found a beautiful location on the public school grounds. I have never found a more desirable place for tent meetings. We began meetings the evening of June 14, with a small audience present; but the attendance has increased from the first, and we are having a nice class of peo-

ple, who seem to listen with interest as the truth for this time is presented.

The Methodist minister seems to be somewhat alarmed over our being here. He preached on the Sabbath question last Sunday evening, thus trying to hinder our work, but, as Paul says, "We can do nothing against the truth, but for the truth." Many are coming to us asking us when we are going to present our views on the Sabbath question, and we have promised to speak on this subject next Friday evening, June 23.

Brother Shaw likes his new field of labor very much, and we are having a pleasant time together. We hope by God's help to see a goodly number take their stand for the truth here at Bennington.

We know that our brethren and sisters are praying for us as well as all our other laborers.

M. G. Huffman.

Wyoming Campmeeting

Inasmuch as a report has already been given of the first part of this meeting by the editor of the OUTLOOK, we will refer only to the latter part.

The interest, as well as the attendance, continued to grow as the days went by. Tuesday afternoon, Elder Kennedy delivered a stirring sermon, and a consecration service followed. Then again on the Sabbath, after the sermon at 9:00 a. m., by Elder Christian, many fathers and mothers, brothers and sisters, came forward to seek God, not only for personal victories, but in behalf of loved ones who are still out of the ark of safety. The meeting continued for nearly four hours, yet no one thought it was too long.

Special attention was given to the canvassing work. A stirring symposium service was held Monday forenoon, in which Elders Curtis, Kennedy, and MacGuire, Brother Hahn, and the writer took part. Other meetings were held in the interest of this work. Three colporteur wagons will go to the sparsely settled districts, and regular canvassers will work the more thickly settled territory.

The book tent was a very busy place, especially towards the close of the meeting. Brother Paul Curtis, who had charge, reports \$96.50 in sales.

A special meeting was held Sunday at 9:30 a. m. in the interests of foreign missions. The speaker was scarcely through when a good brother arose and gave a span of young horses to the cause. Others followed with horses, cattle, and sheep. Several smaller gifts were made, as well as a liberal donation in cash and pledges.

Four were baptized Sunday by Elder Reeder, in the little stream that runs near the camp.

But very few changes were made in the officers for the coming year, Elder Curtis being re-elected president. All the conference sessions were not only practical, but spiritual as well.

All seemed to agree that this was the best campmeeting ever held in the Wyoming Conference.

C. G. Bellah.

Home Missionary Work in Nebraska

We give below the work reported in missionary lines by our churches for the first quarter of 1911—ending March 31. Blanks for the second quarter's report are being sent to all of the churches and isolated members, and a full report for this quarter is expected.

No. of churches in conference.....	51		
No. of churches reporting	36		
Total membership in conference...2514			
Total membership of churches reporting	1834		
No. of individual members reporting	329		
Work reported by			
Young People	Others		Total
No. of missionary letters written.			
117	389		506
No. of missionary letters received.			
68	140		208
No. of missionary visits.			
230	1913		2143
No. of Bible-readings held.			
172	247		419
No. of subscriptions taken.			
74	450		524
Periodicals distributed.			
1252	12201		13453
No. pages books and tracts sold.			
20716	152692		173408
No. pages books and tracts loaned.			
2662	34732		37394
No. pages books and tracts given away.			
6011	89696		95707
No. hours Christian-help work.			
165	568		733
Donations for work in conference.			
\$414.31	\$903.81		\$1318.12
Donations for foreign missions.			
\$763.42	\$1766.71		\$2530.13
Donations for other enterprises.			
\$6.99	\$352.73		\$359.72
No. persons brought into truth.			
0	6		6

The "Ministry of Healing" campaign has occupied the attention of our people this past winter and spring, and a good beginning in this work has been made. Four hundred and eighty-five orders have been received, aggregating 2,700 copies of the book. Our field workers have given much valuable and efficient help in starting the work in visited with especial reference to this work, and much correspondence has been carried on in connection with it. As a last effort to bring the needs of this work before our people before the busy season set in, a circular letter was sent to about 800 of the families in our conference. In response to this we received forty-nine orders for 330 books; the different places where they have forty-four more responses from those who already had books or hoped to order soon, who wrote to let us know that their hearts were with us in this movement, and that they were praying

for its success; five more responses from those who could not use any books, but sent \$39.15 in cash to help the good work along. We thank the Lord for a willing-hearted people.

The Foreign Missions Investment Fund, proceeds from which will this fall be turned on the \$300,000 Fund, is prospering well in our conference. Five hundred and twenty-three have signed the blanks, many of the investments being for from one to five acres of grain, and other good, substantial things that will materially swell this fund. Last year, \$2,256.57 was received from this source, and more than a quarter as much has come in this year, though the large part of this fund is never paid till fall, after the crops are gathered.

Although the College View church gave over \$2,300 for the \$300,000 Fund last year, a service was held on a recent Sabbath bringing this matter to their attention again, and nearly \$500 more was given in cash and pledges for this work.

M. E. Ellis,
Missionary Secretary.

Children's Meetings at the Holbrook Campmeeting

Two meetings were held each day for the children on the campground at Holbrook, June 7-11, 1911. The first thing about the meetings which would attract one's attention was the very large number of children present in proportion to the number of people on the ground. The Seventh-day Adventist families camping on the ground were well represented, while a still larger number of children came from the town. Second to be noticed was the splendid order and good attention voluntarily given, thus allowing those in charge to give their full time and thought to the subjects presented.

Outside of the meetings, it was no uncommon thing to hear the children telling of the lessons given and the illustrations used, and showing their cards, on which were written the memory verse which had been the central thought of the lesson. It is to be hoped that in this way some lessons of truth will reach the homes of the people of Holbrook that will cause them to come to the tent now pitched in their midst and learn the message of salvation and be led to accept it fully.

On Sabbath forenoon, June 10, there were fifty-three in the children's tent for Sabbath-school. Any one who could have seen the eager faces and heard the ready answers given would not have doubted the interest they had in the exercises of the hour. About the same number of children from the town were present at the Sabbath-school as in the other meetings.

May the Lord bless the children of southwestern Nebraska, and gather many of them in His garner in the day of the final harvest.

Alice I. Teeple.

Syracuse, Nebr.

Our meetings are now in progress, with a fairly good attendance. Although the attendance is not large, we believe God is impressing hearts with the present truth, and that there are souls here who will respond to the message. Deep interest has been manifested by those attending the meetings.

Sister Small has been with us from the beginning, and Sister Post has just arrived. We are all of good courage in the work.

V. W. Robb,
Chancey Premier.

Winnetoon, Nebr.

We are now nicely located at this point, and have held three meetings. At the first meeting there were sixteen listeners, and since then there have been between forty and fifty present. We can not tell as yet whether any are interested. They give good attention, and the Lord is helping in the presentation of the message. Pray for the work here.

L. B. Porter.

Elder D. U. Hale, of South Missouri, says in a private communication: "Things are moving fine with us at present. The two tents that are up have fine interests—as high as two hundred and more at each service. People are beginning to decide in Springfield, and some are talking very favorably here in Joplin." Why not let the readers of the OUTLOOK know more about it, brother?—Ed.

South Missouri Notes

Elder M. Mackintosh reports the birth of a boy at his house on the 18th.

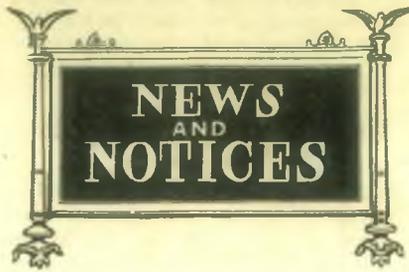
Miss Minnie Robbins, of Texas, has connected with the work in Springfield as Bible-worker.

Elder Hale has spent some time with the tent company in Joplin, but returned this week to the office at Springfield.

Vernon Lovell has been asked to connect with the tent company at Joplin, and is now on the ground as tent-master.

The dry weather is affecting the work of the canvassers to some extent, yet the report still looks good. Good rains have fallen in some parts of the state, which will relieve the situation in these sections.

Sister Alice Teeple, writing from Winnetoon, Nebr., says: "Here at Winnetoon we held our first meeting last evening, with sixteen inside the tent and a larger number sitting outside listening. We expect the attendance to increase. This is a town of less than three hundred, with a number of foreigners and Catholics; so we are not at all discouraged with the turnout we had last night."

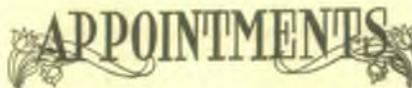


The many friends of Elder Daniel T. Nettleton will be interested to know that he will, no providence preventing, occupy the College View pulpit on Sabbath morning, July 8.

The next issue of the OUTLOOK will be dated July 4, which will be the one hundred and thirty-fifth anniversary of our nation's birthday. This day will awaken a spirit of loyalty and patriotism in the breast of every true American citizen. We are promised an article from the pen of Elder J. H. Morrison for the issue of that date, entitled "True to the Picture." This article will set forth the accuracy with which this great western world-power has filled and is filling out the picture outlined by the prophet of God nearly two thousand years ago. The readers of the OUTLOOK will appreciate this article from an old "war-horse" in the message.

The readers of the OUTLOOK, who pay their tithes for the support of our workers, feel that they have a right to know how the twenty-five or more tent companies in the Central Union Conference are getting along. There are little experiences every day in connection with these tent efforts that would be of immense interest to the people. Brethren, why not send in a few notes every week? Get the habit.

A good brother in Colorado writes: "I enclose herewith a list of subscriptions (fourteen names, with cash enclosed) for the CENTRAL UNION OUTLOOK. It may be possible to secure some more, but I hasten these forward, that the paper may come at once. We like the first copy very much indeed."



Central Union Campmeetings

Nebraska (local), Palmer, July 24-30.
South Missouri, Springfield, Aug. 3-13.
East Kansas, Ft. Scott, Aug. 10-20.
East Colorado, Denver, Aug. 17-27.
Nebraska (local), Norfolk, Aug. 21-27.
North Missouri, Hamilton, Aug. 24 to Sept. 3.
West Kansas, Wichita, Aug. 31 to Sept. 10.
St. Louis Mission, Sept. 6-13.
West Colorado, Grand Junction, Sept. 14-24.

Brother C. G. Bellah returned to College View at the close of the Wyoming campmeeting, and left for Kansas City on Wednesday evening, June 21.

Brother von Pohle, of Michigan, has accepted an invitation to the principalship of the Hemingford (Nebraska) Intermediate School for next year. He arrived in time to attend a portion of the campmeeting at Crawford. Brother von Pohle was elected educational secretary of the Wyoming Conference.

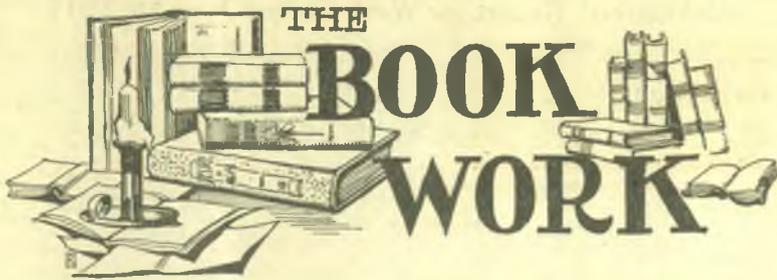
Miss Sarah E. Peck, head instructor in the Normal Department of Union College, has responded to an urgent request from the Keene (Texas) Industrial Academy to spend a couple of weeks with them in the study of educational matters. She left College View for that place, June 20.

Brother M. E. Ellis, Nebraska's aggressive missionary secretary, has been compelled to spend several months this summer caring for his parents, who are in feeble health. Brother Ellis is carrying forward the farm work on their home place, at Dodge Center, Minn., and he has been keeping up the work of the missionary secretary's office as fully as possible by correspondence. He expects to come to Nebraska to spend several weeks in active work before doing the fall work on the farm. He sent in a good report, which appears elsewhere in this issue.

Elder W. D. MacLay recently held a short series of meetings at Poplar Bluff, Mo., and as a result six persons were added to the church at that place.

Elder O. A. Hall, a former laborer in the Nebraska Conference, is now superintendent of the Honan Mission Field in China. Lest some may think they are extravagant in making a man of Elder Hall's ability superintendent of simply one province, it may be noted that the province of Honan has more people in it than there are in the United States west of Chicago. Elder Hall, in a private communication written at the close of their spring workers' meeting and at the close of their school year, says: "To-day we held a four-hours' meeting with the workers, planning their work and appointing their fields. With the students taken on, we now have a force of twenty-seven Chinese workers in this province for the summer. It looks as if something ought to be done. Regarding your advice to us, there is no remedy for hard work here, only to get it done. We don't expect to have to stay on this earth twenty years longer, so if we can do the twenty years' work in ten years, we may come out all right in the end."

"The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings, and Lord of lords, is soon to lead forth the armies of heaven."



Why Place Our Books in the Homes of the People?

1. Because they contain a specific message which God has said should go to the world at this time, and there is not a sufficient number of ministers to given the truth by word of mouth; and even in case there were, some people who are honest would not attend a public meeting where the message is being preached.

2. Because of the great unrest in the world caused by the spiritual declension of the popular churches and the strenuous efforts put forth on the part of almost innumerable sects to place in the hands of the people literature which they claim contains an answer to the questions regarding the lack of spirituality among professed Christians, it is *vastly important* that the people should have an opportunity to read what God has said about the prevailing conditions.

3. Last, but not least, because those who engage in this branch of the work receive a training which makes them tactful in presenting the truth, a point we do well to study carefully, for the Lord has said much regarding this subject. "Among us as a people there is a great lack of true politeness. Much is gained by courtesy."—Manual for Canvassers, page 16.

E. T. Wilson,
East Kansas Field Agent.

A brother canvasser writes as follows: "I enclose one dollar and fifty cents, with the names and addresses of three subscribers for the *OUTLOOK*. I will send in two more subscriptions, and then I will be entitled to the *OUTLOOK* for one year free." That's right, brother.

An inquiry has just been received at this office concerning a young man who went from a neighboring conference to canvass in the North Missouri Conference. The complaint is entered that the pages of the *OUTLOOK* have been scanned in vain for information concerning this young man. Speak up, Sister North Missouri, and let the people know what your workers are doing.

"When the earth-born children know it not, they have angels of light as their companions. A silent witness guards every soul that lives, seeking to draw that soul to Christ."

Brother Louis Specht says: "My report is not as large as I had hoped to be able to send, yet I praise the Lord for the little I am able to do. I shall go at it with vim Monday morning."

Miss Grace De Land and Myrtle Jacobson have been working in Clay County for "*Heralds*," and we are looking for good reports from them soon.

The Watchman

THE PRESENT TRUTH EVANGELIZER

Our Red, White, and Blue number will be our very best effort. A city issue of timely interest in view of the earnest call that has come to us: "Work the cities." Note the following splendid leaders:—

"The Fate of Our Large Cities."

Editor.

A striking pen picture of the wickedness of our large cities and the judgments of God to be visited upon them. God still lives in spite of human neglect.

"They Shall Not Cleave One to Another."

Prof. P. T. Magan.

(Eastern Question Series)

"Mohammedanism."

R. W. Munson.

The aggressive advance of this vast system of error, and how it may be rightly regarded the only false religious body that bids fair to successfully oppose Christianity, will be ably set forth.

Of timely importance to all Christian bodies interested in the spread of the gospel of peace to earth's teeming millions.

"A Prophetic Picture of Modern Europe."

C. P. Bollman.

Everybody ought to read this article because it shows how the prophet Daniel, six hundred years before Christ, or nearly 2,500 years ago, describes very accurately present-day political conditions, and even tells the nature of the kingdom that is to follow existing kingdoms.

"The Law of the Ten Commandments; Was It Know before Sinai?"

Walter Read.

The *Watchman* for July has a message for the cities. Who will carry it? We anticipate a tremendous sale in our large centers of population.

Order through your conference tract society.

The Book Work in West Kansas

I regret being so tardy in extending my best wishes to the *OUTLOOK*, assuring you that I appreciate the efforts put forth to make it a success. There is no question but that it has come to stay, and you have what co-operation I am able to give.

In looking over the canvassing work in West Kansas, the outlook is very encouraging. While there are several who have been unable to get into the field the past few weeks, yet we are thankful to have some of our old canvassers get into the harness again, with the determination to sell books.

We now have six who are doing regular work. It has been my privilege to spend considerable time in the field with the canvassers, and the good experiences we have had together give one an inspiration to continue.

Why many of our talented young men and women would rather be excused from the canvassing work seems hard to comprehend by those who are having the experience. Is it not the canvasser who is ever ready with a fresh experience that rejoices his own heart, as well as encouraging others?

Some look at the hardships of the canvasser as an objection to the work, but that is the surest evidence that we are in the line of service for the Master. When we walk even as He walked, we may be sure to have some hard places to pass through; but we have the same joy set before us that was set before Him, and it was for this joy that He endured the cross.

"There is joy in heaven over one sinner that repenteth," and it is the happy privilege of those who are instrumental in saving souls to participate now in that joy of heaven. This is the passion for souls realized. In no other work can an individual work for individuals more certainly than by talking heart to heart with a prospective customer, and presenting the spiritual side of our message-filled books.

Brother E. L. Guinn is working in Stafford County, Austin Cole in Edwards County, and Brother Shidler is still working Reno County.

Carrie Moon and Mrs. Ackerman are working together in the small towns, with good results.

Eddie Taylor has been kept at home on account of exchanging his property in town for a place near Liberal. He sent in a good report for the time put in last week, and we are glad he is able to be back at work.

There are others at work, and more will be said of them later. As we look at the whitening fields of wheat, we are forcibly reminded of the text which says, "Pray ye therefore the Lord of the harvest that He will send forth laborers." This is my prayer, and I trust that many may hear the call to "go," and will respond. We shall be glad to hear from any who desire to engage in the harvest ingathering of souls.

L. R. Ackerman.

