

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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Prohetic of our Country

"Westward the Course of Empire
takes its way,

The first four acts already past,
A fifth shall close the drama with the
day,—

Time's noblest offspring is the last."

—Bishop George Berkley.

Written in 1726.

True to the Picture

Elder J. H. Morrison.

Tuesday, July 4, the date of this issue of the OUTLOOK, is the one hundred and thirty-fifth anniversary of the birthday of the freedom and independence of our country. It is the day of all days in American history. It represents freedom from a power that without shame and without remorse levied tribute upon a portion of her subjects without granting them the rights of representation. The spirit of freedom and liberty aroused by this oppression gathered force and strength with each advancing hour until, on the fourth day of July, 1776, the pent-up feeling of three millions of people struggling to be free burst forth in the Declaration of Independ-

ence, the grandest and most far-reaching in its effects of any document ever penned by human hands. That document became the foundation principle of a new nation, one of the proudest the sun ever shone upon. The glory of this nation has ever been its spirit of equal liberty to all of its citizens.

Today one hundred million people still enjoy the fruits of that liberty which our fathers secured for us. Today all over this country surging crowds gather from these broad prairies, hill tops and valleys, from the lowly cot and the marble palace to mingle their voices in songs of liberty.

This little more than a century and a quarter has been a period of unparalleled growth and marvelous development. No other nation on earth ever advanced so rapidly and developed such mighty resources in such an incredibly short period of time. Today as a nation we owe allegiance to no other earthly power and stand second to none. To quote Governor Pownall, in speaking of our country and the war: "A revolution that has stronger marks of divine interposition, superseding the ordinary course of human affairs, than any other event this world has ever seen." Another writer, on the 5th of July, 1776, said: "The greatest question was decided yesterday in America that was ever debated and a greater never was nor ever will be decided among men."

God never holds the human family in suspense or ignorance concerning their vital interests. He always reveals His purposes and makes known the duties and dangers that confront the beings He has made. The humble student of prophecy clearly understands that through the use of symbols introduced in the books of Daniel and the Revelation, God has unmistakably outlined the rise, the character and the destiny of the great world powers that have preceded our own time. From the history of the

past, in the rise, character, and downfall of the great successive empires of Babylon, Medo-Persia, Grecia, and mighty Rome in her pagan and papal forms, we see how marvelously true to the pen-picture of the inspired prophet of God those nations have been.

There is a general agreement among expositors of prophecy that the symbols of Daniel, chapters 2, 7 and 8; Revelation 12, and the first symbol of chapter 13, cover all the available portions of the old world. The symbols representing those old world powers were seen by the prophet coming up out of the sea, which was in a state of commotion by the winds blowing upon it. As the "winds" in prophecy denote political war and strife, and the "sea" symbolizes "peoples, nations, tongues and kings," those nations could not have met the specifications of the prophecy except by coming into existence through strife and war and the overthrow of existing nations. The prophet saw the power represented by the beast of Rev. 13:1, lead God's people into captivity and finally itself go into captivity (Rev. 13:10). Papal Rome proved herself true to this picture by putting to death millions of the saints of God through the exercise of the civil power which was placed in her hands, and by having that power absolutely taken out of her hands in the year 1798. Looking beyond that point of time, or this side of the year 1798, John says, "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11.

In this verse we have five points or specifications, each one of which must fit the power symbolized as the five fingers of a glove fit the hand for which it is made. We will enumerate these points as follows:—

FIRST. It was "another beast"

SECOND. It was "coming up" in 1798.

THIRD. It was "coming up out of the earth."

FOURTH. The beast had "two horns like a lamb."

FIFTH. He "spake as a dragon."

It is agreed by all expositors that these symbolic beasts represent human organizations—earthly governments. (See Dan. 7:17, 23). Since the powers represented by the other symbols covered the territory of the old world, and since the symbol under consideration is "another beast" its identity must be sought in the new world. Further, since it was seen by the prophet "coming up" in 1798, we must look for a power this side of the Atlantic just coming into prominence or world-notice in 1798. We unhesitatingly affirm that the United States of America thus far answers unerringly to the prophetic picture.

If all the principal nations of earth, and those of less importance than ours, have found a place in the "sure word of prophecy," why not ours also? Again, it was seen coming up "out of the earth", signifying that the nation symbolized must arise in a peaceful, quiet manner in territory previously unoccupied rather than through strife and bloodshed. Did our nation arise in this manner? Let history again respond to the voice of prophecy. One writer of note, in describing the rise of this Republic, speaks of "the mystery of her coming forth from vacancy." Another writer uses the significant expression, "Emerging amid the silence of the earth." "Like a silent seed we grew into empire" is another description answering to the figure of the prophecy. Still one more quotation, "territory secured by peaceful conquest."

Mr. John Wesley, the noted commentator, who wrote his notes on Revelation 13, in 1750, nearly half a century before the papacy went into captivity, had the correct idea as to the interpretation of this prophecy. Speaking of the beast of Rev. 13:11, he says, "He has not yet come though he cannot be very far off, for he is to appear at the end of the forty-two months, of the first beast." The forty-two months ended in 1798, and true to the picture, the power symbolized by the two-horned beast appeared to the wondering gaze of humanity. Now if the United States of America and this symbol do not belong together, then the two-horned beast of Rev. 13:11 has nothing to symbolize, and this nation upon which the astonished eyes of the world have been turned for more than a century, finds no mention on the prophetic page as acting any part in God's great purpose.

"Two horns like a lamb," must be another striking characteristic of the power symbolized. Since horns denote power, we must look for two great principles which would attract the notice of the world and make the nation great. Here again we find our

own nation true to the picture. The two mighty principles which more than all else combined have made the United States of America an object lesson to all the rest of the world and have made this nation an asylum for the oppressed people of the old world, have been our boasted civil and religious liberty. The horns being of a lamb-like appearance, denote youthfulness. The prophet has his eye upon a youthful nation, (just twenty-two years old in 1798), founded upon two great eternal principles, destined to become "time's noblest offspring." Here has been seen for more than a hundred years what the world had not before seen for ages; namely, "a church without a pope and a state without a king."

We come now to deal with the closing specifications, "And he spake as a dragon." This indicates that the nation symbolized would not remain true to her profession. Like some who join the church, they witness a good profession, they make good promises but do not remain true to their vows. This nation has already to some extent, even while making a loud profession of liberty and equal rights for all, revealed some of the characteristics of the dragon. We have but to turn our eyes back a few years when we beheld millions of our brothers of another color held beneath the hand of the oppressor. A nation speaks through its laws. Some of the decisions of our higher courts during recent years indicate a departure from those great fundamental principles which have made our nation great. We would gladly turn our eyes away from this part of the picture we are studying. We would fain indulge in the dream of the future greatness of our great and grand and glorious country, the best the world has ever produced. We are loath to think that a government organized on such high and holy principles, should present such a dark picture, as the last links in this prophecy indicate,—a beautiful picture, marred by oppression, intolerance and wrong. But as we see how accurately she has thus far responded to every detail of the prophetic picture, we are forced to the unwelcome conclusion that those glorious principles which have hitherto been the bulwark of our national greatness and for which our fathers fought and bled and died, will yet be repudiated, and that more fully than ever in the past the dragon voice will be heard, filling out the last dark lines in the picture.

College View, Neb.

Methods of keeping a Church at Work

No. 1.

1. *Selection and Training of Leaders.*
Very definite instruction is given in the Bible as to the selection and

training of individuals for service in connection with God's work in the earth. Read Ex. 18:13-23.

A great work is herein designated by the Lord to be done. Moses, as leader, assumed to do the work alone when all around him stood the people, willing, and, with proper instruction, ready to assist in the heavy undertaking (Verse 13). "Moses sat to judge the people; and the people stood by Moses from the morning unto the evening." The question comes to Moses (Verse 14), "What is this thing thou doest to the people? Why sittest thou thyself alone and all the people stand by thee from morning unto even?"

The experience of Moses is repeated in much of our work. Too few people are trying to do the work. The instruction to Moses in the language of the text was (Verse 17), "The thing that thou doest is not good." A better way is pointed out to him (Verse 20-22) "And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk and the work that they must do. Moreover thou shalt provide out of all the people able men of truth, hating covetousness; and place such over them, to be rulers of thousands and rulers of hundreds, rulers of fifties and rulers of tens. And let them judge the people at all season; and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge; so shall it be easier for thyself and they shall bear the burden with thee."

The Lord over and over again has made it plain that his work is for all the people and not for a few ministers and leaders. Another very interesting lesson is found in Nehemiah 2:13-18. Here is described a definite and difficult undertaking, that of rebuilding the walls of Jerusalem. Great wisdom is displayed on the part of Nehemiah in that from the very beginning he distributed the responsibility. Another example of wise leadership is shown on the part of Nehemiah in looking over the ruined condition of Jerusalem and outlining a definite plan of work for his helpers before he ever entrusted to them the work to be done (Verses 13-16) After Nehemiah had planned the work and placed it before the people he met with a ready response, (Verse 18), "And they said, Let us rise up and build."

Jas. Cochran.

A Warning

Flaming circulars, offering for sale a million shares of stock in various get-rich-quick schemes are being circulated among our people. The circular urges our people to buy this stock quickly, as it is to be sold to none but Seventh-day Adventists, and in the most glowing picture the schemes are set forth

as sure of yielding vast sums in profits to the investors. It is represented that this venture will result in millions of dollars coming to the cause. In the past, the Lord has given His people light concerning similar devices of the enemy, to lure men into his snare. Special counsel and instruction from the servant of the Lord has been given in the case herein referred to, which we are not at liberty to publish at this time; but should any reader of the OUTLOOK be circularized concerning matters of this kind, we will be glad to give such persons the benefit of this counsel in a private way.

Our Exchanges

The OUTLOOK appreciates very much the numerous warm expressions of greeting and welcome which have been accorded to it by our exchanges. We would gladly notice many of them if our space would permit. We note, however, a few points in a two-column article in one of our worthy exchanges just to hand. It is a somewhat labored argument to prove that the local conference paper is an indispensable adjunct to the conference. To quote the unanswerable points in this argument: "To us it appears that a local conference paper is indispensable to the strengthening of the work in the local conference," "Hence we believe that it is the part of good wisdom to use every legitimate means for the upbuilding of the work of the local conference;" "The local conference, in our opinion, needs a means of local touch and medium of communication with its own people."

The OUTLOOK will look for a large number to join its circle of readers from the conference represented by the writer of the article in question, since near the close of said article he grants permission that, "all who desire to subscribe may do so, sending their subscriptions through the tract society or direct to the OUTLOOK."

Obituary.

Celia M. Christenson was born July 16, 1885, and died June 10, 1911, at the age of 25 years, 10 months, and 24 days. She was taken sick at the age of nine, from which time till her death she was frequently confined to her bed.

She joined the Seventh-day Adventist Church, July 14, 1895, and was an earnest church worker whenever her health permitted. In the spring of 1905 she went to the Colorado Sanitarium to take the nurses' course, and stayed there for about a year, when she was thrown from a buggy and had her hip broken. After this she returned home until she was strong enough to resume her course, when she went to the Nebraska Sanitarium and finished, graduating Oct. 1, 1907.

She nursed at the latter place until her health was completely broken, and

she came home never to regain it. She was very patient throughout her many years of suffering. She realized that the end was soon coming, and made arrangements so far as she could for her death. The funeral sermon was delivered by Elder E. L. Sheldon, of Duluth.

She leaves to mourn her loss her father and mother, Mr. and Mrs. N. N. Christenson, of Dodge Center, Minn.; two sisters, Mrs. F. Boyce, of Zumbro Falls, and Mrs. M. I. Holm, of Roseau, Minn.; and her two brothers, Mr. E. A. and A. S. Christenson, of Dodge Center, beside a host of friends. She was laid to rest in the Riverside Cemetery, to await the call of her Redeemer.



The Sabbath, or Soul Rest

MRS. L. V. ROBINSON

NOTE.—We have found in our study that Sabbath rest and rest of soul are one and the same; hence, the Lord in teaching us how to keep the Sabbath day is also teaching us how to keep the rest of soul. The Sabbath is a gift, Ex. 16:29. Soul rest is also a gift. Matt. 11:28. We work for our daily bread, and to prove that the Sabbath is a gift, God promised on the sixth day to give them sufficient so that the Jews need not work on the seventh. He still says to every trembling soul who fears he cannot get a living and keep the Sabbath, "See for that the Lord hath given you the Sabbath," which is a sure pledge that He will give you on the six days sufficient bread for the seven.

(1) What command does the Lord then give in reference to keeping the Sabbath? Ex. 16:29

(2) What command is given that we may have rest of soul? John 15:4.

(3) What example have we of one who disobeyed this command? Num. 15:32, 34.

(4) What was the result? Verses 35, 36.

NOTE.—The Lord is the abiding place of the soul. If we get out of Christ, we are sure to do our own works, which are sin, and one little sin will cause us to lose the soul-rest, and the final punishment will be eternal death; hence, in the objection this man was put to death.

(5) What was forbidden to be done on the Sabbath day? Jer. 17:21, 22.

(6) What must be done with the soul-burdens? Ps. 55:22; 1 Peter 5:7.

NOTE.—We cannot carry our own

burdens of sin or worry or care without losing the soul-rest.

(7) What has the Lord done for His people? Isa. 63:9.

(8) How long will the Lord continue to carry them? Isa. 46:4.

NOTE.—I once read of a man who was traveling along the road carrying a heavy pack upon his back. He was overtaken by a stranger with a horse and carriage who asked him to ride. As they rode along, the stranger noticed that he still kept his pack upon his back and asked him why he did not put it down and rest himself. He replied, "O, I think it is enough for you to carry me without carrying this heavy pack." Burdened one, the Lord has to carry you, and why not lay down your burdens at His feet and rest yourself?

(9) If Israel did not bear burdens on the Sabbath, what would be the result to Jerusalem? Jer. 17:24, 25.

(10) What would be the result to the people around Jerusalem? Verse 26.

NOTE.—If we cast our burdens and worries on the Lord and are joyful and happy in Him, may we not expect many to come, bringing their sacrifices of praise to God?

(11) What would be the result to Jerusalem if her people continued to bear burdens on the Sabbath? Verse 27.

NOTE.—The soul that carries its own burdens will share the same fate, for he has broken the Sabbath just as truly as did ancient Israel.

(12) What other restrictions are essential to true Sabbath keeping? Isa. 58:13.

NOTE.—In order to keep the soul-rest, we must refrain from doing our own work or finding our own pleasure, or speaking our own words. We should at all times inquire, "Lord, what wilt thou have me to do?" If we do this, we shall then be riding upon "the high places of the earth" instead of grovelling in the valley of despair. Verse 14.

APPOINTMENTS

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.

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.



Hastings Intermediate School A Change

Early in the spring it was announced that Brother G. C. George would act as principal of the Hastings Intermediate School. Since then it has become quite evident that it would be impossible for Brother George to carry this work in connection with his conference work as educational and young people's secretary. At a recent meeting of the school board, Brother George handed in his resignation, which was accepted.

The board considers itself very fortunate in securing the services of Brother Irvin Blue, well known in this conference, and for the past two years Bible teacher at the College View Sanitarium. Brother Blue will be released from his work there to take charge of the intermediate school. Arrangements are being made for a separate home for the girls and boys. We desire to make these homes as homelike as they can be made away from the parental roof.

Brother Blue will continue his work at the sanitarium until about the first of September. All applications for admittance to the school should be sent to him at College View, Nebr. We trust a large number of our young men and women who are not beyond the tenth grade will plan definitely to enter the school from the very first of the school year. Our capacity is limited, and we would urge all who anticipate attending the school to write early that proper accommodations may be provided. We will keep this matter fresh in our minds through the columns of the **OUTLOOK**.

J. W. Christian.



At the regular quarterly business meeting of the College View church held on Sunday evening, June 25, it was voted that the church extend to the Nebraska Conference an urgent invitation to make College View the location for the fourth of its series of camp-meetings to be held this season. It was further voted to request

Graduating Exercises of the Hastings (Nebr.) Inter- mediate School

On Monday, June 5, the first class to be graduated from the tenth grade of the Hastings school, received their diplomas, after a brief program in the school chapel.

The school was closed in May be-

grown into an intermediate school with an enrolment last year of about seventy in the church school and intermediate grades. Mrs. Stella Boynton taught the church school the first year, Mrs. M. E. Ellis taught the second year; and when the intermediate grades were added, Mrs. Ellis remained in the school as principal, the other teachers the past year, being Miss



From left to right (front row): Gladys Robinson, Inez Hoffman, Maud Miller, Ella Johnson; (Back row) Ella Garner, Huldah Honstein, Lois Kenaston

cause of an epidemic of scarlet fever, and the dormitory was under quarantine for three weeks, but school work was carried on during the time of the quarantine as well as possible under existing conditions. When the quarantine was lifted, the tenth grade finished up their work, and passed all final examinations with excellent standings in every branch.

The church school was started in Hastings four years ago this fall with an enrolment of seven, and has

Lesta Seaward, Miss Ruth Garner, E. R. Johnson, and Mrs. Winnifred George.

In spite of the lack of needed room and facilities, the school has done good work, and the character of the class of 1911, the good Christian influence of the school on the scholars in the other grades, and the high ideals of conduct, not only recommended but maintained, are the best recommends for the school and the work that has been done in it.

that an effort be made to secure some strong General Conference laborers for this meeting, and that the camp-meeting be continued over two Sabbaths and Sundays.

A telephone message received from Elders C. A. Beeson and C. H. Miller of Palmer, Nebr., states that their tent was blown down and badly damaged in a wind storm last Sunday night. The tent is beyond repair, but the town has kindly offered them the use of a hall in which to hold their meetings, and they will continue their effort at that place.

Mr. A. W. Farnsworth, of western Colorado, brother of Elder E. W. Farnsworth, with his wife, made a brief call at the office of the **OUTLOOK** one day last week. They have shipped their household goods to Saskatchewan, Canada, and are enroute

to that place, where they expect to make their future home. Brother Farnsworth made provision for keeping in touch with what is going on in the world. He subscribed for the **OUTLOOK**.

Elder J. W. Christian spent last Sabbath at Williams, Neb., where Brother C. J. Paulson has been laboring. He reports that two families have accepted the truth at Williams.

Aul-Terry Wedding

At the home of the bride's parents, Prof. and Mrs. W. E. A. Aul, of College View, Nebr., on Tuesday evening, June 27, Miss Florence Aul was united in marriage to Mr. L. E. Terry, son of Elder L. W. Terry, president of the East Kansas Conference. Elder F. M. Burg officiated at the ceremony. The best wishes of the **OUTLOOK** are extended to the happy couple for their future joy and prosperity.



Our Sanitariums

"Those who engage in sanitarium work should have a treasure-house full of rich experience, always cheerful, ready to speak words of hope and comfort to the suffering. Christ's presence in the heart, is a vitalizing power, strengthening the entire being."

"I am instructed to say to our sanitarium workers that unbelief and self-sufficiency are the dangers against which they must constantly guard."

"The conduct of the workers from the head manager to the worker occupying the humblest position, is to tell on the side of truth. The institution is to be pervaded by a spiritual atmosphere. Our earnestness, our devotion to God's service, is to impress those who come to our sanitariums. The tameness and monotony of our service for God repels many souls of a higher class, who need to see a deep, earnest, sanctified zeal."

"Angels are interested in the spiritual welfare of all who are seeking to restore God's moral image in man, and the earthly family are to connect with the heavenly family in binding up the wounds and bruises that sin has made. Angelic agencies, though invisible, are co-operating with visible human agencies, forming a relief-association with men. The very angels, who, when satan was seeking the supremacy, fought the battle in the heavenly courts, and triumphed on the side of God; the very angels who shouted for joy over the creation of our world and its sinless inhabitants; the angels who witnessed the fall of man and his expulsion from his Eden home,—these very heavenly messengers are most intensely interested to work in union with the fallen redeemed race for the salvation of human beings. By uniting with these powers that are omnipotent, we are benefited by their higher education and experience."

Atchison, Kansas, Treatment Rooms

The bath and treatment rooms of Brother T. A. Shannon and wife, at Atchison, Kan., are being well patronized by a respectable class of people. Their patronage has outgrown their present quarters, and they have purchased a lot in the best part of the city and have begun the erection of a two-story cement building. They purpose to have this building completed and fully equipped for business by the middle of September.

Brother and Sister Shannon do not

advertising in the papers, but the merits of their work seem to bring them all they can do. I was especially interested in their work from the fact that they were formerly two of our Topeka young people.

As our people are passing through Atchison they will receive a warm welcome, and I presume a warm bath also if desired, by calling at the "bath rooms."

Mrs. Belle Emerson.

Boulder Sanitarium Items

The past week has been a busy one at the sanitarium. A number of new workers have been added to our family, as the summer patronage is coming in. We are earnestly praying for that nearness to God that will make it possible for us to rightly represent the principles of the eternal kingdom. We need your prayers at this season of great responsibility.

We have been greatly improving our laboratory facilities of late, and can now accurately determine conditions by chemical, microscopical and bacteriological investigation. This is a great aid in diagnosing diseases, which enables us to intelligently treat the real cause from the very outset.

The sanitarium surroundings are now almost ideal, the weather is very enjoyable, and the pure water and invigorating air are great factors in the unusual success that is attending our medical work.

Doctor Green and Brother Rice occupied the morning hour at the West Denver church last Sabbath. An effort was made to set before our people the true principles of healthful living, and we believe much good will result.

Nebraska Sanitarium Notes

The sanitarium at College View is enjoying a fair degree of prosperity. During the half year just past the surgical work has been nearly equal to that of the entire year of 1910.

Some extensive improvement have been begun. One of these is changing the patients' dining room from the basement to the first floor. What has heretofore been the parlor will be converted into a dining room for guests, and the present gymnasium will be used for a parlor.

"To those who are indifferent at this time, Christ's warning is, 'Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.' The figure of spewing out of His mouth means that He can not offer up your prayers or your expressions of love to God. He can not endorse your teaching of His Word or your spiritual work in any wise. He can not present your religious exercises with the request that grace be given you."



North Missouri

As North Missouri is a part of the Central Union Conference, we are glad to let the readers of the OUTLOOK know something about the field and what we are trying to do. While we have comparatively a small area, we have a large population, larger than the entire state of Nebraska by one or two hundred thousand people. Many towns and cities which have never had any work done in them. Having a constituency of only about six hundred, our resources for carrying forward this great message are limited. This, of course, makes a comparatively small tithe with which to operate our work. At the time of the organization of the conference in 1908, the tithe of what now composes North Missouri was only a little over \$5,000. It has steadily increased so that it now runs over \$8,000, but how small is this in comparison with the magnitude of the work before us. After operating expenses, the paying of our apportionments to various calls, such as paying Bible teacher in Union College, assisting in supporting the work in the mission field, the remitting of twenty per cent for general work, etc., etc., this leaves a very small margin for the support of the work in the home field, and hence our working force is far less than needed for a proper prosecution of the work.

But we are not discouraged. The work is of the Lord and we are rejoiced to know that some new ones are accepting the truth. Last Sabbath I had the pleasure of visiting a church which had been organized of new members since the organization of the conference. It is a pleasure to meet with these new members who seem hungry to hear and to learn more of the message. They are a faithful, loyal company. It might not be out of place to state that the church referred to was raised up by the earnest and faithful labors of Elder Beams while being supported by the Nebraska Conference. Thus Nebraska may share with us in the joy of a new church organization, and we are confident may be privileged to share this joy through eternity. It was my privilege to assist somewhat in the series of meetings referred to. I endeavor to assist each of the laborers in every new effort.

We have during the two and a half years of our existence as a conference purchased upwards of \$1,000 worth of new tent equipment, all

of which is paid for. We have five good field tents. We are unable, however, to man them as they should be because of lack of funds with which to support more workers. While our tithe has increased, it has not grown in proportion with our desire to see more workers in the field.

Since our last annual conference and camp-meeting, we have erected two new church buildings, which are commendable edifices. One of them is for the colored people in Kansas City, where there are nearly 40,000 colored people who need the message. Our colored church organization has been constantly growing under the able work of our colored minister, Elder Campbell. The organization consists at the present time of about fifty members, and the church, considering their circumstances, pays a good tithe.

We are working to the utmost of our ability to build up the work in every line in the conference and thus strengthen the Central Union Conference by increasing its resources and influence. Remember the work in North Missouri at the throne of divine grace.

A. R. Ogden

South Missouri Campmeeting

The time for the annual conference and camp-meeting, August 3-13, is drawing near. In about six weeks we hope to meet many of the people of our conference at Springfield for this yearly gathering. The prospects are that there will be a large attendance. Many who have never attended a camp-meeting are planning to come, and some who have not attended camp-meeting for many years are planning to be present at this meeting.

Let us all plan to come with our hearts cleared of everything that would hinder the full and free indwelling of the Holy Spirit. Let us spend time in seeking God until we are drawn out to Him and His righteousness shall be revealed in our lives. We should remember that God always bestows His blessing for service. He said to Abraham, "I will bless thee and make thy name great; and thou shalt be a blessing." James says, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lust." The marginal reading is "upon your pleasures." We are not to seek God's blessing simply for our own enjoyment. The one great purpose for which we need God's special blessing is that we may be enabled to carry this message of the gospel to the world.

Our blessings are multiplied by use. If we use the blessing of speech aright, souls will be saved and our joy will be eternal. If used in the wrong way, it becomes a curse to us and to others. If we use the bless-

ing of influence in the right way, it will lead others to Christ and be to our eternal joy. If our influence is exerted in a wrong way, it just as surely leads others away from the paths of righteousness and will end in eternal separation from the joy of the future life. If God gives us the blessing of money, it is that by the payment of tithes and liberal offerings it may bring to us the joy of seeing souls saved in the kingdom of God. By withholding from the cause of God that which He claims from us and spending our means for our own personal gratification, it will prove a curse to us in the end.

Let us prepare our hearts to receive the abundant blessings which our Father wants to bestow upon us, and to use these blessings to His glory. In the preparation to come to the camp-meeting, be sure that the heart is prepared by being emptied of all selfishness. Then come up to this annual feast, praying and expecting great blessings from God, and you will not go home from the meeting disappointed.

Tent meetings are in progress at Springfield, Joplin, and Cole Camp. We have no report yet from the last-named place. The interest is good at Springfield and Joplin, and some are taking their stand for the truth. June 19, Elder Walker baptized three persons at Springfield.

D. U. Hale,

Pres. South Missouri Conference

St. Louis Mission

A meeting of the St. Louis Mission Committee, with four members of the Central Union Conference Committee present, was held in St. Louis the last days of April. At this council several important changes were made in the mission's working force.

Since the council we have organized for our summer campaign as follows: Elder L. F. Trubey and Elder A. C. Anderson, with three Bible workers, will form one tent company, and Brethren U. S. Willis and G. Caskin will conduct a tent meeting in the interest of the colored people. It is expected these two tent efforts will be in operation before this report is read in the OUTLOOK. We have also been hoping to have a German tent in the field, but are not certain of being able to secure the needed help.

Sister Daniells will assist in the tent work, as her other duties may permit. She conducts meetings and readings in connection with some charitable societies, which we hope will be productive of much good. Three young ladies from the Clinton German Seminary are selling magazines in the city with good success. In three weeks they sold 1,800 copies. They now have on hand 3,000 copies on the July Signs Monthly which they are going to sell. The truth is being

scattered among the people in this way. We pray the Lord to water the seed and give the increase.

We look forward to this summer's work with much hope, and trust that we may work in such a way that God can trust us with a rich harvest of souls.

C. J. Kunkle.

Williams, Nebraska

It was my privilege to spend a few days at Williams, where Brother C. J. Paulson has been holding meetings for the past two months. From the start it was evident that the people were hungry for the truth. When the subject of the Sabbath, the nature of man, and other testing truths were brought before the congregation, the enemy's wrath became evident. A Methodist minister from a neighboring town announced that he would speak three evenings on the fallacies of Seventh-day Adventists. The word quickly was noised about, and the schoolhouse was filled to its utmost capacity. Brother Paulson met the arguments presented in favor of Sunday observance and the immorality theory with the plain statements of the Bible. This appealed very strongly to the people, and many friends were made for the cause of present truth. Practically the entire congregation admitted that the evidences for the Seventh-day Sabbath were beyond dispute. Only a few, however, had the moral courage to step out and obey the commandments of God. It seems strange when men will acknowledge the truthfulness of God's word that they dare openly to defy His authority.

While at Williams, it was my privilege to speak five times to the people. Brother Smith, a Methodist class leader, occupied over an hour one evening trying to show that John 3:16 was the seal of God—a theory new indeed, and as void of logic as any fallacy can be. The congregation demanded that we answer the same evening. This meeting lasted until after 11 o'clock.

Sunday afternoon, after a Bible study at the school house, we gathered on the banks of a beautiful stream beneath the shady trees to celebrate the ordinance of baptism. Five willing souls followed their Lord in this rite. Two others have taken a firm stand for the truth, but owing to certain conditions, were not ready to take the step at this time. We are glad to report that these seven, all adults and heads of families, are firmly grounded in Bible truth. We hope to see others take their stand for the message in that place. These are all new Sabbath-keepers. We rejoice in this victory for the truth over the efforts of the enemy.

J. W. Christian.

Notes at Sea

On board the S. S. "Celtic," of the White Star Line, we sailed from New York City, June 10, at 11 o'clock. We soon passed Bedloe and Ellis Islands and Sandy Hook, and were then out on the boundless ocean.

When about one hundred miles from New York, we met the steamer "General Grant," of the Hamburg-American Line. From the deck of the "Celtic," we saw a man jump overboard from the other vessel. The "Celtic" signaled, and both ships lowered boats, and a search was made. After some time, the body was recovered, but too late to restore the man's life.

On the voyage, we passed schools of porpoise, playing like children. Some whales and some flying-fish were also seen. There was a birth on board, also a death and burial at sea.

One day a strong northwest wind struck us, which lasted for several hours. The sea heaved, and so did many of the passengers, who rushed to the side of the vessel to relieve their disordered stomachs. I shall leave those who read these notes to guess whether or not I was among the company just described.

We have passengers on board from St. Louis, Mo.; Denver and DeBeque, Colo.; Kearney, North Platte, David City, and Fullerton, Nebr. We expect to reach Queenstown, Ireland, the 17th, and Liverpool the 18th.

We have about fourteen hundred passengers on board. The seamen on this vessel expect to go out on an international strike when we land at Liverpool.

May God bless and prosper the work throughout the Central Union Conference.
E. T. Russell.

Norfolk, Nebraska

On June 13, in company with my wife and Elder E. Schnobach, I arrived in Norfolk at 2:30 p. m. We found that our tent had already arrived, and the location having been previously secured, we at once set to work and had our family tents pitched that afternoon. The next day we pitched the large tent. We are located on the main street of the town, in the same block with the public library and one of the churches. The city of Norfolk has a large number of churches, and many Germans.

Our first meeting was held on Thursday evening, June 15, with an outside attendance of fourteen. Since that time it has averaged about thirty-five. Those who are attending seem anxious to hear the truth, and we have had the very best of order. The citizens of the town are very friendly toward us. Pray that many souls may be won for the Master.

We just received the OUTLOOK, and are very much encouraged by the good reports. Let us all be faithful.
Carl F. Neuman.

From East Kansas

Dear Members of the Outlook Family: Although our canvassers are few in number and our reports are not so large as some, yet we rejoice with you who are having such good reports, and desire to be remembered in your prayers that our work may be effectual for the Master. I am sorry that all the reports are not in for this week's report.

I am glad to see the number of hours put in by the canvassers on the increase, for we are just as responsible to God for our time as for any other talent.

Yes, it is dry and hot here in East Kansas, and some parts of the conference have had bad crops for three successive years, yet I do not think I have ever seen canvassers more determined to stay by the work until they succeed than our little band in East Kansas. I do not doubt for a moment that each one of them had a heaven-born conviction that God was calling them to this work, for if they had not, I do not see how they could have endured the work during some of the hot days we have been passing through.

Now I am sure that what is true of these canvassers is true of nearly all who are in the field in other conferences. Reader of the OUTLOOK, let us join in earnest prayer to our heavenly Father that the hands of these self-supporting missionaries may be strengthened from day to day as they go forth in their labors of love.

Yours for the Master,
E. T. Wislon, Field Agent.

Importance of the Canvassing Work

The canvassing work is one of the most important branches connected with the work of giving the last and most solemn message ever given to mortal man. Why so important?—Because the canvasser, in many instances, reaches a class of people who would never be reached in any other way. Many will purchase a truth-filled book, when, if the same truths were presented by a minister, they would seek an argument, but the book tells the same story without ever getting frustrated or excited, even if it is abused and trodden under foot. The book speaks no ill, but goes on telling the same great truth.

Another beautiful feature of this broad and noble work is that it breaks prejudice and prepares the way for the living minister.

Almost in every instance where a nice company of believers has been raised up, we find that the canvasser was the primary means of drawing them to the truth. I call to mind two churches of this kind, and from both of them workers are scattered all over this broad harvest field.

Another point in favor of the canvassing work is that those who do ac-

cept the truth through reading are the more stable class.

The spirit of prophecy speaks of this work with strong emphasis. "The canvassing work is more important than many have regarded it. If there is one work more important than another, it is that of getting our publications before the people, thus leading them to search the Scriptures."

Dear, brother, sister, do you not desire a part in this noble work? Just notice the good reports and splendid experiences of those in the field. Step in and share the blessings with them, thus having a part in this important work.

M. P. Manny.
Hamilton, Mo.

A Canvasser's Experience

Brother W. M. Shidler, relating the experiences of one day in his canvassing work, says: "The first part of the week things seemed to go wrong. No one would order a book and I failed to sell any helps. Usually I sell more than enough to pay my expenses. Wednesday morning I started out without money enough to pay for my dinner or night's lodging. I came to a bridge and was glad to seek the seclusion it offered, where I talked the matter over with the Lord. This text came to my mind, 'The Lord knoweth what things ye have need of before ye ask Him.' With renewed courage I started out again, and at the very first house secured an order. At the next place I explained my mission to the hired man and asked him if he would like to see the book. He replied, 'Yes, I'll take one, what is the price?' After showing him the bindings, he took the half leather and offered to pay me one-half down for the book, which I gladly accepted. Next I handed the prospectus to the lady of the house, who, after examining it, went and showed it to her husband. Returning in a short time she said, 'We will take one in the half leather binding.' She went and got the money and paid me \$4.00 cash for the book. There I stood while the Lord secured two orders for me and paid me the cash. I did not open the prospectus, except to show the bindings. The Lord seemed to say to me as Moses said to the children of Israel, 'Stand still and see the salvation of the Lord.' I was at this house less than twenty minutes."

Before the day closed Brother Shidler had \$25.00 worth of orders and \$11.00 cash in his pocket. Who would not desire to have an experience of this kind? The secret of such an experience is revealed in Brother Shidler's simple way of expressing it, "I talked it over with the Lord." The Lord is waiting to show His power and lend heaven's help to those who trust in Him. "O that men would praise the Lord for His goodness and for His wonderful works to the children of men." L. R. Ackerman.

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Jas. Cochran returned to Kansas City the 21st from a month's trip in the Northern Union Conference attending camp-meetings. He reports most excellent meetings and a bright prospect for the book work.

Notes from the Canvassers in East Kansas

Brother Joseph Phillips writes from Columbus: "On Tuesday I took \$26 worth of orders—sixteen exhibitions and eight orders—for "Great Controversy." But I don't look at the number of orders I take as much as the good influence I might leave with the people. There are splendid opportunities of doing good. I only wish I knew more of the Scriptures so that I could give a reasonable answer for the hope that lieth within me."

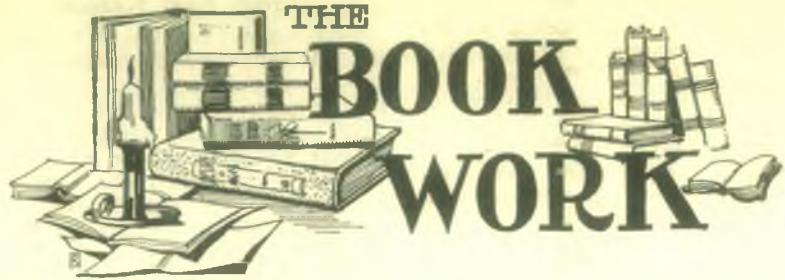
Dear fellow canvassers, I like the tone of this letter, don't you? I might add that the amount of sales of this young man are greater this week than last, but less orders, and do not forget that this work is being done in the city.

Brother John Butcher, who has just recovered from the measles, which kept him out of the field almost a month, is doing excellent work in Kansas City with the good book, "Heralds of the Morning." In conversation with me he said, "Brother Wilson, I believe this work ought to be followed up by Bible work, and a special effort made to get them out to our meetings."

Now this is just what I have always believed, and how important it is that we train our canvassers to do their work in such a way that they will have a desire to see their work followed by the Bible workers and ministers.

Our three faithful boys from the Clinton school, who are canvassing in Wabausee County, all say that the weather continues dry and hot, yet by the help of the Lord they are able to get some orders. Brother Jaeger says he sold a Methodist minister and a student in one of their schools each a "Daniel and Revelation," and asks that we join him in petitioning the Lord that this seed may bear fruit. Brethren, let us not forget this request of Brother Jaeger.

E. T. Wilson.



Canvassers' Report for Week Ending June 23, 1911

Book	Hrs.	Ords.	Value	Helps	Total	Del'd
East Colorado						
Roy Miles	G. C.	26	1	\$ 3 00	\$ 2 10	\$ 5 10
*C. F. Mahr	G. C.	76	19	57 00	9 00	66 00
John T. North	Heralds	21	1	2 00	1 80	3 80
Erma L. Bowes	C. K.	24	9	14 50	1 40	15 90
R. Vivian Bowes	C. K.	22	15	22 50	4 20	26 70
Agents, 5		169	45	99 00	18 50	117 50
East Kansas						
Conrad Hein	G. C.	33	15	52 00		52 00
J. H. Jaeger	D. & R.	41	10	30 00		30 00
M. H. Schuster	D. & R.	42	9	35 00		35 00
Joseph Phillips		39	17	51 00		51 00
Alpha Davis	Heralds	28		40 95		40 95
Agents, 5		183	51	208 95		208 95
West Kansas						
W. H. Parker	P. P.	10	16	10 25		10 25
Dell Dotson	D. & R.	2	3	12 50		12 50
Mabel & Nell Arnold	B. R.	19	3	11 00	75	11 75
M. W. Shidler	B. R.	43	14	51 00	4 50	55 50
Mrs. Ackerman	B. R.	35	1	3 00	1 50	4 50
Mrs. P. S. Hayes	P. G.	19	3	11 50	5 75	17 25
Carrie Moon	Heralds	36	6	15 50	1 50	17 00
Agents, 8		164	46	114 75	14 00	128 75
Nebraska						
Wm. Boesser	G. C.	27	15	50 00	2 10	52 10
Carl Specht	G. C.	44	15	51 00		51 00
David Harder	G. C.		3	10 00		10 00
Albert Deiss	G. C.		3	10 00		10 00
Eugene Sykes	B. R.	35	12	41 00		41 00
Frank Doll	P. G.	49	19	78 00		78 00
J. J. Strahle	P. G.	49	27	94 50		94 50
W. A. Long	P. G.	46	21	87 00		87 00
Wm. Wirth	P. G.	48	14	59 50		59 50
Howard Wilson	P. G.	29	2	7 00		7 00
Merton Helligso	P. G.	30	2	7 00		7 00
Louis Specht	P. G.		6	22 00		22 00
Miscellaneous				54 50		54 50
Agents, 12		357	139	571 50	2 10	573 60
North Missouri						
Robert Neuman	G. C.	43	17	51 00		51 00
A. G. Ortner	G. C.	30	6	21 00		21 00
J. P. Hoffman	G. C.	38	7	21 00		21 00
E. Ventling	D. & R.	55	12	40 00	2 25	42 25
Agents, 4		166	42	133 00	2 25	135 25
South Missouri						
J. P. Gaede	G. C.	42	33	108 00		108 00
E. B. Hopkins	D. & R.	34	22	71 00	1 50	72 50
J. H. Allred	B. R.	34	17	48 00	4 45	52 45
Ralph Rhodes	B. R.	32	20	52 50	5 15	57 65
C. C. Voth	B. R.	13	5	18 00		18 00
R. S. McLain						201 35
Mrs. C. G. Bellah						77 75
Agents, 7		155	97	297 50	11 10	308 60
Grand totals: Agents, 41		1194	420	1424 70	47 95	1472 65
*Two weeks						