

CENTRAL UNION OUTLOOK



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

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Central Union Conference Directory

Office.....College View, Nebr.
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The Call to the Ministry

ELDER A. G. DANIELLS

There are four views entertained regarding this question of an individual's call to the ministry: First, that in this dispensation there is no direct, divine call to men; that they should be governed by their choice, by providential circumstances, by the needs of the field, and by the conditions which they face; second, that there is a call, but that it is not internal; it is external, and comes through an infallible church; third, that there is a divine, direct, internal call from God, through the agency of the Holy Spirit to men, calling them to the ministry; fourth, that there is a call, less direct, from without the man, which may come from the brethren, or appeal to an individual because of the needs of the field and the needs of the lost.

It is evident that all these views cannot be correct. And since the ministry is ordained by God for the purpose of carrying forward His work in the earth in behalf of lost souls, we can accept only that view which is in direct harmony with the

Scriptures. In Hebrews 5:4 we read: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

From this one text alone it is plain that the call to the ministry must come from God; that it is not a matter of an individual's own choice or volition. The call to the ministry is not like the ordinary vocations of the world. In worldly professions a man may choose for himself whether he will be a commercial man or an educator, a lawyer or a physician; but the ministry is not a profession; it is not a worldly calling. Worldly professions have to do with the affairs of men here in the world; the gospel of Jesus Christ has primarily to do with the souls of men regarding the world to come.

Since the call to the ministry must come from God, when a man accepts that call, he can not, by personal choice, lay down that work until the Lord in some way releases him. It is just as essential that he should be directed by God in the latter case as in the former.

In the Bible we have many instances of the direct call of God to men. The call to Moses to lead the people in the exodus movement was of the direct kind. Moses was placed at the head of the work, with seventy elders to join him as a council. The call to Aaron was direct from the Lord, the same as the call of Moses. "And take thou unto thee Aaron, thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." Ex. 28:1. Here it was the Lord who spoke directly to Moses and named the ministers in the church. Also in Acts 13:1, 2: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas,

and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Here the Holy Ghost, the representative of the Lord Jesus Christ, who spoke to the church where the officers and prophets and teachers were, named the men who were called.

The call to Samuel was direct, as set forth in 1 Sam. 3:7, 8: "Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child." Then following the call came the instruction which the Lord gave Samuel which made him a great prophet in Israel.

In the New Testament we also have records of the direct call. "And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him." So when Jesus called the twelve disciples, it was a direct, immediate, effectual call. They recognized it, and obeyed.

From the foregoing texts, it is plain that in the very beginning God took upon Himself the responsibility of calling men to the ministry. This plan has been followed on down through the New Testament to the present time; and while to-day men may not hear the audible voice of the Lord, and the mode of calling may be a little different, being made manifest through the influence of the Holy

Spirit speaking to the heart and conscience of man, yet it is a matter of great importance that every person entering the ministry should seek to know for himself that he is called of God.

While the direct call is the most satisfactory, yet there should be no discount placed upon the indirect call. There are several ways by which the indirect call may come to an individual: The needs of the cause may press upon his soul and lead him to feel that he should do more for its advancement; the brethren may have a feeling that he should enter the ministry, which may have weight with him, and lead him to give the matter favorable consideration; the conference may have the conviction that a certain man is called to the ministry, and manifest it by granting him license.

Having considered the manner by which a person is called to the ministry, the question arises, What is the evidence of the call? As in the question of the source of the call itself, the evidence of that call will be found in the Scriptures. "But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5. "Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord." 1 Cor. 9:1, 2.

Paul claimed that he was called to the ministry, and he presented as evidence of that call the people who had accepted the message through his preaching. He crossed from Asia into Europe and told those heathen people of Corinth the story of the cross of Christ, and the result of his message was the establishment of a church. "For the seal of mine apostleship are ye in the Lord." That was the test of Paul's call.

Paul went out and worked himself. He demonstrated that God had called him. He was not afraid to toil. He did not build around the campfires that other men had lighted. He left them and plunged into new fields. He built upon his own foundation. His aim and manner of preaching are set forth in the following scriptures: Col. 1:28, 29; Rom. 1:11: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to His working, which worketh in me mightily." "For I long to see you, that I

may impart unto you some spiritual gift, to the end ye may be established."

"But contrariwise, when they saw that the gospel of the uncircumcision was committed to me, as the gospel of the circumcision was unto Peter (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles)." Gal. 2:7, 8. On this occasion there was a dispute about Paul. There was false witness borne against him, and when the question was raised as to the genuineness of his call and the rightfulness of his place among the apostles, they demanded evidence; they asked for the proof that he was a minister of Jesus Christ, and he pointed to those people who had accepted the message. He showed that God who had given souls to Peter among the Jews had given him (Paul) souls among the Gentiles. The same power that had attended Peter's ministry among the Jews, showing that he was an apostle called of the Lord, had attended Paul. When that was pointed out to them, they came and gave Paul the right hand of fellowship.

The importance of exercising great care in ordaining men to the ministry, without assurance that the call is from the Lord, is emphasized in the following quotations:—

"Hands are laid upon men to ordain them to the ministry before they are thoroughly examined as to their qualifications for the sacred work. How much better would it be to make thorough work before accepting them as ministers than to have to go through this rigid examination after they have become established in their position, and have put their mold upon the work."—Special Testimony for Ministers.

"God has repeatedly shown that persons should not be encouraged into the field without unmistakable evidence that He has called them. The Lord will not intrust the burden for His flock to unqualified individuals. Those whom God calls must be men of deep experience, tried and proved, men of sound judgment, men who will dare to reprove sin in the spirit of meekness, men who understand how to feed the flock. God knows the heart, and He knows whom to select. There has been too little done in examining ministers, and for this very reason churches have had the labors of unconverted, inefficient men who have lulled the members to sleep instead of awakening them to greater zeal and earnestness in the cause of God. There are ministers who go to

the prayer meeting, and pray the same old, lifeless prayers over and over; they preach the same dry discourses from week to week and from month to month. Those upon whom this responsibility of ordaining a man rests, should acquaint themselves with his history since he has professed to believe the truth. His Christian experience and his knowledge of the Scriptures, the way in which he holds the present truth, should be accepted as a laborer in the cause of God until he makes it manifest that he has a real living experience in the things of God. Those who are about to enter upon the sacred work of teaching Bible truth to the world should be carefully examined by faithful, experienced persons. After they have had some experience, there is still another work to be done for them. They should be presented before the Lord in earnest prayer, that He would indicate by His Holy Spirit that they are acceptable to Him. Ministers should be examined especially to see if they have intelligent understanding of the truth for this time, so they can give a good discourse upon the prophecies or upon practical subjects."—Gospel Workers, pp. 131, 132.

Our Message

ELDER A. G. DANIELLS

It is a recognized fact that the power of the second advent movement lies in the message itself, and not in man. Our message is so great that it challenges the admiration, satisfies the mind, and forms an incentive of inspiration. In considering it, the question arises, Why is it here? and is it an absolute necessity at this time? The answer is, This message is an absolute necessity in order that the great gospel plan of God shall be carried out. The gospel as seen and carried on by Luther and Wesley will not answer, for the reason that this is a different age, and we have additional light. They saw only the beginning of a reformation, which must be completed. Their work was the unfolding of truth, but in this age of the world we have the full light of truth. God's great plan unfolds from age to age, and that which will answer for one age is not sufficient for a succeeding period. His growing, developing work requires advanced methods to meet the situation. When we carried on our work principally in rural districts, we could work by a method that will not answer when we change our base and enter the large

cities where the odds are so great against us.

In the time of Luther, the papacy had swung men away from God's plan of salvation by faith in the Lord Jesus Christ, and had turned their minds to acts that they themselves could perform; but Luther swung the mind away from justification by works to justification by faith in Christ. That principle is in this message, and it must be preached from Luther's time until the end. Every ray of gospel light converges in the third angel's message. When we take the law, we take the whole law. In the matter of baptism, we take what everybody knows is baptism—immersion. In the matter of justification by faith, we go the full length, and claim salvation now and here from the power of sin. The Spirit of God we do not set aside. We accept that even to the gift of the Spirit of Prophecy. So every line of gospel truth converges here. We have not rejected one of them. They are all recognized. The error of sprinkling and other things are set aside, and the truth is held.

But there is something aside from all that which makes the third angel's message an absolute necessity to-day. In the plan of God to save the world, the second coming of Christ is an absolute necessity. It was necessary for Jesus to come as a man and live as He did, to be crucified, raised from the dead, and ascend to heaven; but it is just as necessary for another coming to take place, when the dead in Christ shall be raised, the righteous living changed to immortality, and eternity ushered in.

The third angel's message is the herald of the second advent. It is the movement that ushers the second advent in, and it is just as much of a necessity as the second advent itself in the gospel plan. We can not have the second coming of Christ without the third angel's message to precede it. The third angel's message hinges upon a vital event in the plan of God—the second coming of Christ. It is inseparably connected with it. It is the preparation of the world for the event, and surely God will not bring the event without having the movement take place that prepares the world for it.

The second advent movement is well illustrated by two great events in the history of the church—the exodus movement and the first advent movement. There is not a person who understands the Scriptures but who stands solidly upon the facts and the events connected with them, that

those movements were in the providence of God. Moses did not create the exodus movement. He led it, according to God's plan. The Lord came down and launched that movement, and named Moses as the leader. John the Baptist did not launch the first advent movement; an angel was sent down to start that movement. The Lord had a message for that time, and He must have a messenger. But instead of selecting the leader of that movement from among the men of influence in the Jewish nation, the angel of the Lord appeared unto Zacharias, a man well advanced in years, obscure and unknown, and promised him a child; and the Lord fulfilled that promise. Instead of laying hold of the visible, he laid hold upon that which, from the human standpoint, seemed impossible.

John the Baptist had two prophecies upon which to base his message. One was the prophecy of Isaiah, which said that a messenger would go before the Lord to proclaim His coming; the other was that from the time that the commandment should go forth to rebuild Jerusalem until the Messiah should be sixty-nine weeks, or 483 years. It showed, first, the time for it to begin, and, second, the character of the message to be proclaimed. And John was as sure of his message and movement as he was of his own existence. Isaiah had said, "The voice of one crying in the wilderness," and John said, "I am the voice." The prophet had foretold that the first advent of Christ would be ushered in by just such a message, and it had to be given; and when the time came for it, the man who was to proclaim it knew that the time had come for it, and understood the message that he was to give.

We are just as surely the voice of the third angel's message as was John the voice of the prophecy of Isaiah 40:3. And as in the case of the beginning of the first advent movement, the Lord did not go to the great of the earth to start the second advent movement. He began with a lone, obscure man—an infidel. He allowed His Spirit to work upon that man's heart until he became serious and anxious about the future and himself; then He allowed things to shape so as to deepen that and send him to his knees. He obtained an experience as a Christian; and when he became converted, and knew that God lived, then the Lord turned his mind to His Word, and gave him such a thirst for it that he sat up late night after night searching for light and truth. He had no special point, but he was

searching for the truth of God. In his research he came to the prophecies, and understood them as no other man had even before been able to understand them. He found in the eighth and ninth chapters of Daniel the statement concerning the 2300 days, and by comparing dates, he found that they terminated in 1843 or 1844, and there he concluded the end would come. He started his work, and made a profound impression upon the world at the time. It served its purpose. It shook the people and set them to thinking. And then the Lord, as in the case of Gideon's army, allowed it to collapse. Then the movement started again with a little band of three individuals, and from that day to this the Lord has never allowed it to retreat. It has developed until it is now represented in all parts of the world from pole to pole. The prophetic period of Daniel fixed the time when this message was to be given, and the hour and the message came together.

Elder Russell's Biennial Address

(Continued.)

THE EAST KANSAS CONFERENCE

On Sept. 1, 1910, the Kansas Conference was divided into what it now known as the East and West Conferences. From the beginning of the year up to this time, there were added to the Kansas Conference membership 125 members. At the time of the division, there resided in the territory of the East Kansas Conference 1,269 members. During the sixteen months since the division, there have been added 134 members, which gives a constituency of 1,403.

At the time of the division, there fell to the East Conference fifty organized churches, and about thirty-five houses of worship.

From Jan. 1, 1910, to the time of the division, there was paid into the treasury of the Kansas Conference tithe amounting to \$23,051.72. There passed through the conference treasury during this time, including trust funds and all funds, \$45,369.82. During this period there was received by the conference treasurer, including tithe and offerings, \$68,283.52.

The forty-nine Sabbath-schools, with a membership of 1,256, gave for missions during this time, \$2,811.12.

At present there are seven church schools, and one academy, known as the Strode Industrial Academy, in operation in East Kansas. There are ten teachers employed in both the academy and church schools. As far

as I know, they are doing good work. We have a large number of bright young men and women in training in the academy. We feel sure that if they are given proper encouragement, they will develop into good, faithful workers.

During the past year, the conference issued credentials to three ministers, ministerial licenses to five, and missionary licenses to nine. At present there are seventeen on the payroll.

THE WEST KANSAS CONFERENCE

The West Kansas Conference was organized in August, 1910. It commenced its operation as a conference Sept. 1, 1910.

They now have twenty-nine organized churches and about 1,000 members. At the present time, they have nineteen laborers on the conference payroll. There are five ordained ministers, three licentiates, eleven missionary licentiates. One hundred thirty-two have accepted the truth. Two churches have been organized, and one company is awaiting organization. Besides these churches, three Sabbath-schools have been organized.

Sabbath-school Work

They have forty-seven Sabbath-schools, with a membership of 1,050; also about fifty are enrolled in the home department.

Church Schools

There are seven schools, including the Hill Academy, and ten teachers. There are two hundred students enrolled. They have a splendid corps of teachers and a good class of students.

Kansas Sanitarium

The sanitarium has had quite a good patronage, and has made quite a good financial showing. They have a good class of helpers, and the spiritual atmosphere is good.

The Young People's Work

There are fourteen societies, and the membership is 278. The young people have carried on several lines of missionary work at home and abroad. Several conventions have been held, with excellent results.

The department secretaries have put forth earnest efforts in their work, and the work in each department is moving along nicely.

Statement of funds

For sixteen months, ending Dec. 31, 1911:

Annual offerings	\$1037.32
Weekly offerings	408.25
Foreign missions	2355.82
Harvest Ingathering	656.98

Mid-summer offering.....	249.83
Sabbath-school offering	2204.28
\$300,000 Fund	2214.94
Colored work, South.....	111.33
Blind fund	38.43
Clinton German Sem.....	938.00
Loma Linda Med. College.....	61.63
	<hr/> \$33,206.17

West Kansas Conference

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

Bennington

B. H. SHAW.

A young man and his wife have recently begun the observance of the Sabbath at Bennington. He has made an almost fruitless search for work and I want to take this way of asking some of our West Kansas brethren who have steady work of any kind, to notify me. Whoever responds will be doing a good work. We are expecting to make a strong effort to build the work up in and around Bennington. The good meeting we have just attended in College View has given us fresh courage and we are expecting God to do great things for us. Pray for the work here.

Nebraska Conference

J. W. Christian, Pres. Pearl E. Jones, Sec'y
E. M. Oberg, Field Miss. Agt.
College View, Nebr.

Notes

Sabbath, February 3, in harmony with an action taken by the conference, Brother Rudolph Schopbach was set apart by ordination to the gospel ministry.

Brother P. A. Field is spending a few days at Cortland working for the church.

Brother H. A. Hebard, who so successfully operated the cafeteria at College View during the conference, has returned to his home in Hastings.

Elder W. T. Knox, treasurer of the General Conference, spent last Sabbath with the Omaha church.

Elder C. H. Miller is visiting the brethren at Tekamah, Decatur, and Hartington.

Elders R. A. Underwood, Chas. Thompson, Chas. Buhalts, and C. M. Babcock, of the Northern Union Conference, left College View, for Nevada, Iowa, Sunday, to attend the legal session of the Northern Union Conference.



Union

A. N. ANDERSON.

The students have been regular attendants and eager listeners at the lectures of the institute. Outlines of the main discourses are required as a regular part of the class work in English and Bible. The program was so arranged as to dismiss the school at 11:30 a. m. each day, instead of 1:00 o'clock, the usual time of dismissal. This gave the students opportunity to attend the main studies. The chapel hour was occupied each morning by the representatives of the General Conference, Elder Daniells, Prof. H. R. Salisbury, Elder G. B. Thompson, and Elder F. M. Wilcox.

Prof. H. R. Salisbury's addresses are always inspirational. In a talk on reading one morning, he referred to the early education of Li Hung Chang, China's greatest premier. Like Lincoln, he was very poor, and had even more meager opportunities of obtaining an education than our revered emancipator. He could not even afford a light to study by. Undaunted in this thirst for knowledge, he bored a hole laboriously with a sharpened stick through the wall into a neighbor's apartment where there was a light. By moving his borrowed book up and down in the light that streamed through this narrow aperture every night, after the day's toil in the fields, he learned to read and study. By incessant hard work, by toiling up every round of the ladder, he came to be one of the greatest living Chinamen.

Samuel Zwemer, the eminent authority on Moslem missions, who addressed the students in chapel three years ago on the subject, "The Price of Leadership," was mentioned. While he was occupying a post in Arabia, he persistently applied himself to the study of German, French, and Arabic, and mastered every book on Arabic that he could secure. While other men slept, played, or gossiped, he spent his leisure time in study and hard work. The world wants men like Zwemer, who are leaders in their particular fields.

As to the manner of our general reading, Professor Salisbury empha-

sized the importance of reasoning and inquiring of a given subject: "What is behind all this? What is the philosophy of it? the cause? the *modus operandi*? What will be the result?" Read current history "to learn the meaning of the signs of the coming King."

The registrar, Miss Mertie Wheeler, reports that the enrolment has now reached 293, and very likely it will soon pass the three hundred mark. The following students have enrolled for the new semester: LeRoy Christensen and Earle Petrik, Omaha, Nebr.; Ancil C. Van Syoc, Norris S. Clement, Homer Peterson, and Julius A. Hill, College View; Albert C. Madsen, Beresford, S. Dak.; Harry L. Pearson, Ottawa, Kans.; Lillian Swanson, Monroe, Nebr.; H. C. Surdam, Paola, Kans.; Ralph Reames and Earl Banks, Kansas City, Mo.; Ruby H. Glasscock, Fernando, Calif.; Harold Triplett, Chapman, Nebr.; G. W. Streeter, Petersburg, Nebr.

At the close of the ministerial institute the college gave a reception to the visiting brethren. The faculty of the college, the representatives of the General Conference, the presidents of the Central and Northern Union Conferences and the local conferences in these Unions, and a number of leading workers stood in line in the gymnasium and gave each guest a warm hand shake. A beautiful recital was then given in the chapel by the following members of the music faculty: President Griggs, Mrs. Marion Smith, Prof. C. C. Engel, Miss Alyse Swedberg, and Miss Etta Bickert. The recital ended, President Griggs led the guests in a visiting tour through all the buildings. Some said the young men's rooms even surpassed the ladies' rooms in attractiveness. If this be true, it certainly speaks well for the home training of the young men of the middle west.

The students' prayer bands which meet in small groups every morning for fifteen minutes before chapel, come together every Friday afternoon for a half hour service just before sundown. During the institute the young ladies' and mens' bands met together in the parlor of South Hall. Short addresses were given by Elder A. G. Daniells and Elder G. B. Thompson on the subject of "Foreign Missions," and "The Importance of Prayer," respectively. These talks were greatly appreciated by the members of the bands.

If anyone doubts the spirituality of the influence of Union College, he should attend one of the vesper services at the beginning of the Sabbath. A precious hour is spent by teachers and students, earnestly seeking the Lord for spiritual strength and encouraging one another by fervent testimonies. These meetings are bright spots all along the student's way. Many victories over sin have been gained in these meetings as the sinner has been led to the cross. Here the discouraged one may take heart and return to the compassionate Saviour, where he finds pardon and peace. Elder A. G. Daniells appealed to our tenderest emotions when he spoke of the love of our mothers and fathers at home. There sprung in each heart a resolve to be true to the faith they love, that their yearnings and prayers may not be in vain.

No question that came before the joint session of the Northern and Central Union Conferences received so much attention as did that of our educational work. Three full joint meetings of the two union conferences, and several earnest meetings of a special committee appointed for the purpose, were devoted to the consideration of how to strengthen the work of Union College, the recognized training school for the two union conferences. The fact that several of our intermediate schools have extended their work to the eleventh and twelfth grades, and also the removal of the foreign departments from Union College, has materially reduced the attendance, making it impossible at the present time for the college to meet running expenses while maintaining a strong degree of efficiency in its work.

Recommendations were voted at the last session of the General Conference that our intermediate schools in such union conferences as have training schools be limited to the tenth grade, and that in union conferences which have no training schools, their work be limited to the twelfth grade.

After an earnest, warm-hearted, and enthusiastic discussion, covering a large part of three full days, the following preambles and recommendations were unanimously passed:—

"Whereas, There has been a tendency to lower the standard of preparation for service among our young people; and,

"Whereas, We recognize the serious effects of this situation upon our future missionary endeavor,

"We recommend,
"1. That we adopt the general

plan of organization as outlined by the General Conference for our denominational work as local conferences in the Central and Northern Union Conferences.

"2. That an earnest educational campaign be inaugurated in these union conferences in behalf of Christian education, that by the mutual cooperation of the local conferences, under God's blessing, we may bring our young people into our various denominational schools,—church, intermediate, and college.

"3. That Union College be placed upon a basis of operation where it will not show a deficit in its operating expenses, and that to accomplish this end the various conferences of the Central and Northern Union Conferences be invited to assume the indebtedness of Union College, less the original debt, and \$20,000 to be retained by the college, the obligation to be divided one-third to the conferences of the Northern Union and two-thirds to the conferences of the Central Union.

"4. That the conferences of each union, in accord with these arrangements, be invited to become responsible for the interest of their apportionment to be made by each union, beginning Jan. 1, 1912.

"5. That the Executive Board of Union College be composed of seven members, at least three of whom shall be from the Northern Union Conference.

"6. That the executive officers of Union College Board be instructed to borrow no more money further increasing the note indebtedness of Union College for its operating expenses after the present school year, and, further, that no equipment be purchased nor accounts payable shall be incurred unless the money is first provided; and that fifty per cent of the net gain of the institution be applied on the indebtedness.

"7. That the conferences of the Northern and Central Unions be asked to support teachers in Union College on the following basis:—

State	Tithe	Membership	Teacher
Iowa	\$41,500	2,500	1
Minnesota	36,700	1,550	1
Nebraska	33,200	2,143	2
Colorado	31,000	2,200	1
Kansas	39,000	2,400	1
Wyo. and Mo.	27,500	1,784	1
N. and S. Dak.	31,000	2,100	½
N. U. Conf.			1
C. U. Conf.			Salary of President

"The wages of each teacher is to be reckoned at \$550 a year."



Nebraska Sanitarium Notes

Hannah Larson

The sanitarium family is enjoying the ministerial institute. Classes are dismissed so that the nurses may have the privilege of attending the meetings, and all who can possibly get relief go. The interest is not limited to the nurses alone, but the patients that are able to attend go quite regularly, and the helpless ones regret that they are unable to attend.

Among General Conference visitors were: Elder and Mrs. A. G. Daniells, Elders G. B. Thompson, H. R. Salisbury, O. A. Olsen, and W. T. Knox, Sister L. Flora Plummer, and Brethren T. Legg and Walter L. Burgan.

Elder R. A. Underwood and wife, from the Northern Union, where Elder Underwood has acted as president for a number of years, also stopped at the sanitarium.

Dr. C. P. Farnsworth, superintendent of the Chamberlain Sanitarium, South Dakota, spent a day with the sanitarium this week.

With patients and visiting brethren, the sanitarium has been crowded this week. One night it was found necessary to make up beds in the parlor.

Recent arrivals as patients are: E. J. Lund, Kearney; Mrs. Lettie Reed, Sheldon, Wyo.; Elmer Dymond and Mrs. Phoebe Weeks, College View; J. C. Bradley, Goldsberry, Mo. Brother Bradley is president of one of the leading banks of his home town.

Brother James Cochran, of Kansas City, Mo., was a patient for a portion of the time during the Conference.

Miss Hilda Hanson of Wahoo, Nebraska, stopped at the sanitarium during the institute. Miss Hanson graduated in the class of '06.

Tuesday evening, Dr. C. W. Heald favored the sanitarium patients and helpers with a very interesting lecture, which was preceded by selections of music.

Dr. H. A. Green, Superintendent of the Boulder Sanitarium, and Dr. C. W. Heald, Superintendent of the Iowa Sanitarium, stopped with the sanitarium family for two days this week.

Tuesday was the day of the great exodus at the sanitarium when most of the General Conference workers left. Our hearts were made sad to have them all leave after their short stay, which was much enjoyed by the family. We wish these faithful workers "God speed." They have inspired us to more faithful service and when the work is finished we shall all surround the great white throne and praise God forever.

Mr. and Mrs. E. J. Moore of Broken Bow, Nebraska, were made happy the other morning by the arrival of an eight and one-half pound boy. Mr. and Mrs. Moore are both nurses of the institution. Mrs. Moore graduated in the class of '05.

Mr. and Mrs. E. C. Cushman, who have been laboring in Jamaica for some time, have been stopping at the sanitarium for a short time. Brother Cushman and their little son received treatment while here.

Mrs. George Cato, of Shenandoah, Iowa, and Mrs. D. E. Hupp, of Lebanon, Nebraska, who underwent serious operations Monday are on the way to recovery.

Hastings Sanitarium Notes

Geo. A. Williams

We are exceptionally busy these days; so much so that we can not attend the meetings at College View as regularly as had been planned.

Miss Elsie K. Christian, of the junior class, is suffering from a severe spell of quinsy.

Miss Eunice Teel, after an operation for appendicitis, has gone to her home in Darlington, Mo., for a short rest.

Plans for the new fire escapes are drawn and approved. A Hastings firm will construct them.

Eddie Harlan, of Norman, is on his feet again, after an operation.

Oswald Hoek, of Hastings, has so far recovered after a serious operation that he is able to return to his home.

John White, of Glenville, is rapidly recovering since his operation.

Mrs. O. Shouse, wife of a Hastings business man, has just had a successful operation.

Much-needed repairs are in progress in the treatment rooms. The sprays have been overhauled and the spray rooms replastered with cement.

Dr. Hahn was called to Howard on the 25th to perform an operation, Miss Lindholm and Miss Mosser accompanying him to assist.

Recent arrivals at the sanitarium are: John Wilben, Mrs. H. Catman, and Mrs. P. L. Green, of Hastings; Mrs. N. Kennedy, of Crowell; Mrs. Ruby Rogers, of Esbon, Kans.; J. M. Bechtel and A. Price, of Madrid; Mrs. L. Hazel, of Trumbull; Louis Kueftle, of Eustice; and Mrs. W. L. Devine, of Glenville.



Wyoming Conference

D. U. Hale, Pres. Asa Smith, Sec'y
CRAWFORD, NEBR.

Notes by the Way

D. U. Hale

After several days' hard work in the office, catching up with our correspondence, we started, Thursday, for Minatare to spend Sabbath, January 6, with the church there. We stopped Thursday night at the school at Hemingford, where we found things moving along nicely. As far as we have been able to find out, they have a very contented and busy lot of young people there this year. Every one seems to sense the importance of doing all he can in the time given him. Prof. von Pohle informed me that he had made arrangements for pupils the next week to fill every available place in the school. The school is self-supporting so far, and Brother von Pohle is quite sure that it will be until the end of the term.

There are a few things that the school is sadly in need of, which we wish they might be supplied with. One of these is an unabridged dictionary. If some of our brethren

have one that they are not using, it would be much appreciated in the school.

The school can raise potatoes and corn and grain and a few garden vegetables, such as are raised in this country, and have these things to supply their table with the coming winter, also to feed a cow and team, and thus save a big expense. But a team will be needed if this is done. If some one could either donate or even loan us a team, it would surely be appreciated, and would be a great help to the school.

Friday morning, we resumed our journey, but the weather was a little forbidding. The trains were delayed, and we did not get to Minatare until after dark.

Sabbath morning, Elder Kirkle came in. The weather being so bad, we did not relish the thought of facing that wind fourteen miles, so we had Sabbath-school at Brother Burgess', and I went out with Elder Kirkle for the night. The next morning it was snowing, so we contented ourselves at the home of Brother Kirkle, and surely it was a pleasant day we had, in spite of the snow and cold. We will remember Sister Kirkle's pop-corn balls for many a long day.

Notes from College View

Asa Smith

Elder Hale and Asa Smith and wife left Crawford Sunday night for the union conference at College View. Sister Welsh, of Sheridan, was on the same train.

Tuesday morning, the Wyoming delegation at the union conference was increased by the arrival of Elder Reeder and wife, H. A. Fish and family, Elders Berry, Kirkle, and Fritz, F. H. Hahn, Elder Starr, and Paul Curtis.

The writer very much appreciated the privilege of this visit to College View. Very much improvement has been made since we lived here, fifteen years ago. We were pleased to meet many familiar faces.

We were pleased to meet here our former president, Elder E. A. Curtis, from Western Colorado; also our former state agent, Elder H. E. Lysinger, of South Missouri, and Elder J. S. Rouse, of East Colorado, who labored in our conference.

We were surprised to find much colder weather here than we have been having in the Wyoming Confer-

ence. After all, there are worse places than Wyoming for weather.

For Sale.

My home in Wellington, Kans. Three lots, 75x140 feet. House, 24x28 feet; four rooms; built three years. Front room, 15x16 feet. Kitchen, 12x14 feet, with pantry. Two bedrooms, 10x12 feet, with closet in each. A good cement cellar, 8x10 feet. Cistern, 6x12 feet. Cherry, peach, plum, and apricot trees growing two years. Grapes started for arbor, two years. Cash, \$750, if purchased before April 1.

A. S. Bringle.

The Bookmen's Convention.

A. N. Anderson

The brethren who assembled in College View for the Nebraska Conference and ministerial institute were surprised to find a bookmen's convention in session. A list of the leading bookmen who were in attendance at the convention was published in last week's OUTLOOK. Five years ago there was only one union conference general agent in Pacific Press territory. Now there are five, and all of them were present. Besides these, a number of field agents and canvassers came in to receive the benefits of the session. The convention was opened January 10, in the parlor of South Hall, by Elder N. Z. Town, assistant secretary of the General Conference Publishing Department. It continued until January 16.

One hour each day was taken by Brother C. G. Bellah, Central Union agent, in presenting the subject of scientific salesmanship. His instruction was of great value to the general and field agents. In the course of his talks, he used a chart showing the successive steps necessary in securing an order.

Brother A. A. Cone, Pacific Union agent, gave a pithy canvass and a number of striking selling points for the book, "Daniel and the Revelation." He also gave some advanced ideas on the canvassers' band as worked out on the Pacific Coast. Brother W. R. Beatty, North Pacific Union agent, in the latter part of the session, presented some very practical suggestions on city work. Brother E. M. Oberg, Nebraska field agent, read an excellent paper on "Leadership," and told what to do in a crisis. One hour each day was used in discussing such subjects as would naturally arise. Brother W. L. Manful, West Canadian Union agent, was all enthusiasm

for the book work, and well he might be, for he has just completed a delivery of \$1,400 worth of books in his field. His optimism was contagious. Frank Doll and W. A. Long, two Union College students, who were eminently successful in last summer's campaign, added their mite to the convention by giving selling points for "Practical Guide to Health." Their methods were so good that the convention requested that they be written up and reproduced for future use by canvassers.

Among the resolutions passed by the convention was one calculated to encourage the leaders to take the lead. It provides that each union and field agent shall canvass two consecutive weeks with his prospectus some time during the year. Another resolution recommends the granting of colporter's credentials to all permanent canvassers, and colporter's licenses to canvassers of less experience, but while the granting of these papers recognizes the recipient as a conference laborer, neither the credentials or licenses carry with them financial support. Resolutions were also passed effecting a simpler and more complete organization of the magazine agencies and church missionary work.

While the convention was in progress, Elder Town reviewed the need of the foreign fields, and gave a stereopticon lecture one evening in the college chapel on Spanish-speaking fields. A great audience listened to his account of the remarkable growth of the work in Mexico and Central and South America. The fact that now is the opportune time to push forward the work in every part of these needy fields was strongly emphasized.

The last meeting was given to the relating of personal experiences and the expression of new resolutions. The bookmen express themselves as feeling that the convention was a grand success, that the spirit of the meeting was excellent, and that much good was accomplished.

Wanted — 1,000 Friends

Who will place a standing order for ten copies of the *Signs Magazine*—the magazine with the message—each month. Whether these are sold, loaned, or given away, you will find profit and pleasure in their circulation. Try it and see. The cost is but fifty cents a month. If sold, you make a profit of fifty cents.

Please order through your tract society. If you have not their address, write to the *Signs of the Times*, Mountain View, Calif.

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Our Good Old Review

Besides the usual volume of inspiring matter the *Review* usually contains, beginning sometime this month, it will publish thirty articles written by Elder W. A. Spicer on "The Certainties of the Message." These articles will be made up of the principal soul-inspiring facts Elder Spicer has been presenting at our ministerial institutes in the recent past. His presentation of the striking manner in which prophecy has met its fulfillment; the new and impressive historical quotations cited; the clear, concise, convincing setting of the whole message, were so thrilling to our ministers and workers, they have, for the good of our people at large, urged that these institute lessons be printed. They will, therefore, appear in the *Review*.

Elder W. W. Prescott will present through the *Review*, during the coming year, the startling present-day developments of Romanism, its nature, claims, and relation to the affairs of the nation, emphasizing the crisis it is rapidly bringing upon the remnant church. None of our people can afford to be indifferent in the least to the study of these live, burning questions during the coming year.

With Elder Spicer's faith-inspiring portrayal of "The Certainties of the Message," establishing beyond doubt the existence of a people with a definite vitalizing gospel work, meeting all the characteristics of the third angel's message of the Scriptures; the presentation of the facts, figures, and work of the developed opposing power to this special work, and the worldwide view of these opposing powers in actual conflict, as faithfully and regularly reported in the *Review*, together with the large volume of spiritual food the *Review* always supplies, this denominational paper during the year 1912 will be, not only of great value, but, in fact, indispensable to all our people.

The financial statements of the Central Union Conference have been prepared for publication in the *OUTLOOK* and will appear in our next issue.

We will be glad to see the canvassers' reports coming in again. Some of our readers miss that splendid report which always occupied the last page of the *OUTLOOK* until a few weeks ago. We are promised by the state agents that the boys will soon be settled down to work again. One report only this week, from R. S. McLain, of South Missouri: 116 hours, 50 orders for G. C., "helps" \$12.80; total value of orders \$102.80.

Progress Amid Difficulties

From a letter received by the editor just as this paper goes to press we extract the following:

"At present we are having rather a hard time over here. One of our ministers has been sentenced to two months imprisonment in the fortress. A notice has just been published in the papers that the authorities have dissolved our branch publishing house. We have not been officially notified as yet, but we are expecting such notice any day. The Lord alone can help us at this time. Last Thursday we baptized twenty-four persons in Riga [Russia], one of whom was a sister ninety-one years old. In spite of all the difficulties the work is onward.

"As ever, your Brother in the Master's Cause,

(Signed) "J. T. Boettcher."

"Riga, Russia."

One of the most important changes affecting the work in the two union conferences, is the change of presidency in the Northern Union. Elder R. A. Underwood, familiarly referred to in our councils as "the bishop," retires from the presidency of the Northern Union, and Elder Chas. Thompson, formerly president of the Southeastern Union has been called to take his place. We shall greatly miss counsels of "Uncle Rufus," another title by which he has been familiarly known among us. Elder Thompson arrived in College View a few days before the close of the union conferences. We are all glad to see him and to know that so good a man has been selected to act as leader of the Northern Union Conference.

Elders E. T. Russell and J. W. Christian are in Clinton, Mo., attending the annual board meeting of the trustees of the Seminary Board.

The tremendous pressure of work on the part of the editor, as well as upon others, during the ministerial institute and the union conferences, made it an absolute necessity to omit the regular issue of the *OUTLOOK* last week. We will endeavor to give our readers as many of the good things from the institute and the Union Conference as possible, and as our terms to subscribers call for fifty issues during the year we will be able to make good while dropping out two issues during the year.

We have just received a lengthy communication of thrilling interest from Dr. David Paulson, concerning the work in Old Mexico, where the doctor has been spending quite a portion of the winter. Although this is written as a private letter, we will take the liberty to publish extracts from it in the *OUTLOOK*, under the heading of "Notes from Old Mexico."

We had the pleasure of forwarding trust funds for the month of January to the amount of \$6,495.13. Of this amount \$408.57 was from Wyoming; \$4,305.88 from Nebraska; \$253.76 from North Missouri; \$597.73 from South Missouri; \$267.24 from St. Louis Mission; \$238.33 from East Colorado; \$127.00 from West Colorado; \$296.62 from the Central Union Conference.

College View, after entertaining about two hundred and fifty visitors during the past two weeks, has now experienced a great "forsaking in the land," as nearly all have left us for their respective homes and fields of labor.

For Sale. Horse, covered buggy, and harness. Reason for selling, I need the money to continue my work in Union College.

Earl D. Hahn, College View.

A teacher is wanted to teach a three or four months' school in a private family. Only four scholars and none above the fourth grade. Will pay \$20.00 per month, with board and room, and railroad fare one way.

Address A. H. Snyder.

Loretto, Nebr., R. F. D.

Wanted

Seventh-day Adventist hand to work on farm in the corn belt. Will hire by month or year. Must furnish reference. Address W. E. Huffman, R. F. D. 1, Goodrich, Linn County, Kansas.