

# CENTRAL UNION OUTLOOK



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

VOL. II.

COLLEGE VIEW, NEBRASKA, FEBRUARY 27, 1912.

NO. 8

## Central Union Conference Directory

Office.....College View, Nebr.  
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Missionary Agent.....C. G. Bellah  
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### Mizpah

"The Lord watch between me and thee when we  
are absent one from another."—Gen. xxxi : 49.

Go thou thy way, and I go mine;  
Apart, yet not afar;  
Only a thin veil hangs between  
The pathways where we are.  
And "God keep watch 'tween thee and  
me"—

This is my prayer.  
He looks thy way, He looketh mine,  
And keeps us near.

I know not where thy road may lie,  
Or which way mine will be;  
If mine shall be through parching  
sands,  
And thine beside the sea;  
Yet God keeps watch 'tween thee and  
me,  
So never fear;  
He holds thy hand, He claspeth mine,  
And keeps us near.

Should wealth and fame, perchance,  
be thine,  
And my lot lowly be;  
Or you be sad and sorrowful,

And glory be for me,  
Yet God keeps watch 'tween thee and  
me,  
Both be His care.  
One arm round thee and one round  
me  
Will keep us near.

I sigh, sometimes, to see thy face,  
But since this may not be,  
I'll leave thee to the care of Him  
Who cares for thee and me.  
"I'll keep you both beneath My  
wings,"—  
This comforts, dear.  
One wing o'er thee and one o'er me;  
So we are near.

And though our paths be separate,  
And thy way is not mine,  
Yet, coming to the mercy seat,  
My soul will meet with thine.  
And "God keep watch 'tween thee and  
me,"  
I'll whisper there.  
He blesseth thee, He blesseth me,  
And we are near.

—Julia H. Baker.

### The Question Box (Continued)

Conducted by Elder A. G. Daniells

5. When a young minister is laboring with an older minister, should the older and more experienced minister do all the preaching, and let the young man look after the tent?

In answering a question of this kind, it is difficult to lay down a rule that will apply to every case, and which must be followed without an exception. There are some general principles, however, that we can recognize, that ought to be taken into account, and as a rule, observed.

I believe the Master recognized an important principle when He sent His laborers out two and two, with co-ordinate responsibility and authority;

and I believe that ultimately it would be better for our cause if men were associated together as preachers, sharing the responsibilities alike. I would recommend that the older and more experienced ministers endeavor to have the young, inexperienced men who are associated with them join with them and share in the public speaking. A young man cannot hope to gain experience in this line of work if he is permitted to do no more than perhaps to offer prayer and read the hymns. There is a way in which the experienced man can assist the young, inexperienced man associated with him, without jeopardizing the work or detracting from the interest. While, as a rule, people like to hear the man who is master of his subject, and can present his arguments in a clear, concise manner, yet on the other hand, they are usually very charitable, patient, and sympathetic with beginners.

In the first place, the experienced minister should have a desire to help the young man. When this is communicated to him, it will be a great encouragement to him. He should be assigned certain evenings of each week, as may be agreed upon, and should be permitted to deal with the subject that appeals to him most. When he has chosen his topic, the experienced minister should render him all the assistance possible in preparing his sermon. If he has notes on the subject, let him have them. If not, he may take the Bible and go over the texts with him, showing him how to present them in proper order. He may then be left to study his subject, but with the assurance that if he needs any further help, it will be gladly rendered. The night before he is to speak, the experienced minister should tell the audience that Brother ——— will speak to them

the next evening, naming the subject. A glowing announcement should be given, instead of an apology. Above all, the experienced minister should make the young man feel that during his discourse, he will be offering prayer for him instead of criticising him. When a young man is dealt with in this way, when he realizes that his success is a real burden on the heart of the more experienced minister, criticism will be thankfully received, and he will make a great effort to improve.

6. If a young man feels that he is called of the Lord to preach, why can he not go out and preach and thus give proof of his calling?

As a general thing, if a young man feels that he is called of the Lord to preach, he should be given an opportunity to try, and thus give proof of his calling. There may be some impediments, however, that would not warrant his entering the ministry immediately, even though he felt that he was divinely called to this work. For instance, he may be in debt. Under these circumstances, it would be better for him to spend some time in clearing up this indebtedness in order that he may be free to give his entire time and attention to the work of the ministry. No one can do successful work in the ministry with the burden of debt resting upon him. Again, the deportment of the young man may not be such as would fit him to enter this sacred calling. Instead of being dignified and serious, his life may be light, frivolous, and trifling. If such be the case, these things should be pointed out to him. He should be led to see the importance of correcting his life and laying a good foundation for his work. He should first give proof by his record that he is called to the sacred work of God. The young man who should be advised to enter the ministry, is the one whose life is beyond reproach, whose example and influence are uplifting. Again, his education may be deficient. It may be best to advise him to continue his studies for a time.

While all these things should be taken into careful consideration, yet great care should be exercised not to discourage a young man who may be called of God. He should be given sympathetic co-operation. We should assure him of our interest in him, and in every possible way endeavor to encourage and help him.

7. Is it commendable for a minister to leave a place after a tent effort has been made, and several have decided to obey the Lord, without first organizing them into a Sabbath-school

or church? Should they be left to shift for themselves, with only an occasional visit from some minister or worker?

In our tent and hall efforts when people have taken their stand for the truth, they are deserving of the greatest consideration by the man who has been instrumental in accomplishing this. It makes no difference how small the number may be, the interests of those people should be carried on his heart; they should be instructed by him until they are fully established in the faith, organized into a Sabbath-school, and become active in missionary endeavor. It is a mistake to leave a company of beginners without properly binding off the work. It is then that they require the greatest care to keep them from becoming discouraged. The individual who leads them to accept the message should keep in close touch with them personally or see that they are otherwise properly provided for.

8. When an ordained minister does not pay tithes, what should be done?

He should be labored with until he recognizes this obligation. The conference committee should take the matter up with him. No man should draw tithes from the treasury of a conference who does not pay tithes. The minister who does not pay tithes will not be an enthusiastic preacher on that subject. He will not have the burden nor the spirit to impress its importance upon others. The minister should be an example in all that he preaches. People who accept the Sabbath will also accept the principle of tithes-paying if faithful work is done by the minister; and while tithes-paying is not an absolute test of church membership, it must be a test to the man who proposes to enter the ministry. It is quite a different thing for a man to join the church and walk the streets as a layman than it is to occupy the place of a minister in the church.

9. As workers should we confine our reading to books published by our own denomination, or should we broaden our scope, and read good, helpful books written by ministers of other denominations?

While as a rule our books should have first place in our denominational work, yet I do not believe that we should confine our reading exclusively to them. There are many good books written by devout men of experience that are very helpful. For example: "The Ideal Ministry," by Dr. Herriek Johnson. This book is thoughtfully written, after thirty-six years of pastoral teaching in a university. Any

young man can very well afford to take the time to read it. No such book of counsel to our ministers has ever been written by our people, as a complete work on the ministry. In this book Doctor Johnson counsels every minister to "preach the Word." "Pastoral Evangelism," by Charles Goodell, is also a book of inestimable value to ministers. One cannot read it without being drawn out to give his life more earnestly to the service of God. Still another book that ministers may read with profit is "Quiet Hints to Growing Preachers," by Doctor Jefferson.

10. In giving studies on the different subjects, would it not be better for ministers to read from the Bible and Testimonies to prove points than to read the statements of popular authors, even though they be considered to be strong men of experience on the point in question?

It is impossible for us as workers always to read from the Bible and the Testimonies. For example, in the study of the prophecies, which deals largely with questions involving historical data, it is necessary to read from history to show the fulfillment of those prophecies. In dealing with great problems to which men have given much research and careful study, I would not recommend that we set aside the books that they have placed at our disposal. I do not think that we should take a conservative position that we will not read books written by authors other than our own. Our editors read the best journals of the day, that they may be informed on current events. It would narrow our minds to confine our reading to our own denominational books.

11. When Christ called the disciples, they left all. Would you gather from this that an ordained minister should leave his farm or anything else that may divide his attention, to enter the ministry?

There is a general principle to be observed, and there are also exceptions. The general principle is that stated by Paul in 2 Tim. 2:4: "No man that warreth entangleth himself with the affairs of this life: That he may please him who hath chosen him to be a soldier."

When the Lord chose Aaron to be a priest, He directed that Aaron and his tribe should not have an inheritance in the land. "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel." Num. 18:20. From this text

it is evident that God did not intend that the priesthood should be absorbed in financial affairs. In the New Testament, the same principle is stated. The ministers of Christ left their business; they left their nets; they left all. The general principle is that the ministry should be free from the cares of the world, that they may give themselves wholly to the work of the Lord, and make the greatest possible success.

I do not understand from this, however, that there should be no exceptions to this general principle. There may be cases where it would be unwise for a man to dispose of his farm, or other property, in order to enter the ministry. He may have a large family to provide for, or be otherwise situated that to dispose of his property would work hardship for him. So long as he is willing to go where the conference asks him to go, is faithful in paying tithe and offerings, and is so situated that he can give his undivided attention to the work of the ministry, I do not think it is imperative that a man should dispose of his property. Many men thus situated pay into the Lord's treasury as much as they receive from it. A man should be very careful and conscientious, however, not to allow these interests to in any way detract from the earnest endeavors he should put forth in the ministry.

### Our Words

"A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

"But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned." Matt. 12:36,37.

### Gossiping

"Thou shalt not bear false witness against thy neighbor." Ex. 20:16.

"Thou shalt not go up and down as a talebearer among thy people." Lev. 19:16.

"A talebearer revealeth secrets, but he that is of a faithful spirit concealeth the matter." Prov. 11:13.

"Whoso privily slandereth his neighbor, him will I cut off." Ps. 101:5.

### Jesting

"Let no corrupt communication proceed out of your mouth." Eph. 4:29.

"Neither filthiness, nor foolish talking, nor jesting, which are not

convenient, but rather giving of thanks." Eph. 5:4.

"As a mad man who casteth fire brands, arrows, and death, so is the man that deceiveth his neighbor, and saith, am I not in sport?" Prov. 26:18, 19.

"In the multitude of words there wanteth not sin, but he that refraineth his lips is wise." Prov. 10:19.

"Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God, therefore let thy words be few." Eccl. 5:2.

### Evil Speaking

"Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law." James 4:11.

"Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice, and be ye kind one to another." Eph. 4:31, 32.

### A Prayer

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." Ps. 19:14.

### A Promise

"Whoso offereth praise glorifieth Me, and to him that ordereth his conversation aright will I shew the salvation of God." Ps. 50:23. Read Prov. 15.



### The Church School

W. J. Maxwell

Seeing our subscription has expired, I am enclosing fifty cents, so we of the Turners Intermediate School may be able to know through your columns what others are doing, and of the progress the message is making in the Central Union Conference. While we rejoice to hear and know that this last message of mercy is going with leaps and bounds to the uttermost parts of the earth, we especially rejoice to know that our own union and our own conference, yes, that our own church, is doing what it can to give this message to every nation, kindred, tongue, and people.

Our schools have a great work before them. From them we expect to draw recruits for the closing days of this gospel message. From this viewpoint, is it any wonder that Sa-

We can truly say that God is good and is still leading those of His people who put their trust in Him. Some of our students are seeking God earnestly for help, are doing good work, making good grades, and, above all, are finding their Lord very near to them. For this we feel to praise God, and thank Him for the evidence that at least a few will go from here with lives devoted to the Master's service. That our Father will by His Spirit guide this little plant of His, we earnestly ask the prayers of OUTLOOK readers.

### German Seminary

J. W. Christian

By invitation of Elder Russell, it was my privilege to spend part of two days at the seminary in Clinton, Mo. The board was in session, and was giving very careful consideration to the problems which mean either the success or failure of this institution. It was my first visit to the school, and naturally it was full of deepest interest to me. I will speak in detail, as space may afford, of that which we found.

### The Home

Is a splendid brick building, set on a massive rock foundation. So true is the sub-structure that not a crack is to be found in the walls of the building. The class rooms are large, well-lighted and ventilated, with ample blackboards. The dining room is large and cheery, and was adorned with nine tables laden with plain, well-cooked, wholesome food—German fashion. Judging from the general appearance of the students, they have every reason to be thankful for their daily food. The kitchen was scrupulously clean, and is very convenient. It would put to shame many of our so-called model kitchens. The one who presides over affairs here evidently understands her business. The dwelling rooms are all that any Seventh-day Adventist student should wish. With a little less noise in the home, and some repairing of the halls, which is now in process, the home would be ideal.

### The Farm

composed of 106 acres, should be a great asset to the school. The lay of the land is very good and the soil reasonably fertile and productive. A fine orchard has been planted and is doing well. A very commodious barn has been erected. It is not extravagant, but such as is needed on a farm. Owing to the drought, the crops were short for 1911, and much was wasted because there was no place to store

tan puts forth his greatest efforts to destroy the schools and lead astray the young, who are to be burden bearers?

what was raised, as the barn was only completed a few weeks ago. Considering the short time our people have had the school plant, marvelous improvements have been made.

#### *A Few Needs*

In the past there has not been the sympathetic bond between our German brethren in behalf of the seminary that there should have been and which the school merits. There have been jealousies among the workers, and unfounded criticisms on the part of many who have not seen the plant. This has created some doubt in the minds of our American brethren. This has been very unfortunate for the school, and needs to be put far away. The faculty, the field workers, and our brethren generally, should rise as one man and come to the aid of the Clinton German Seminary and place it on vantage ground. In behalf of the millions of German-speaking people in America, this school is indispensable in the training of workers for this needy field.

The farm needs a good practical farmer—not a boss, but a farmer. A dairy of fifteen or twenty cows would be a paying investment, and would give work to a number of students. There are great resources in the farm if properly worked, and Clinton is a good market for butter, eggs, vegetables, and fruit.

The school needs at least fifty students more the coming year, and it should have them. Why not let each of us do his best to encourage such as can learn the German language and become workers for this nationality to enter early next year?

Personally, I was very much interested in the prospects for the German work. I feel certain the Lord's hand was in the establishment of this institution, and that it will do a mighty work for God.



#### **Hastings Sanitarium Notes**

Geo. A. Williams

Miss Elizabeth Laners has returned from her case at Holstein.

Miss Ethel Beeson, who is doing

outside nursing for the sanitarium, is suffering from rheumatism, and has been obliged to give up her work for the present.

Mrs. L. H. Hazel, with her sanitarium baby, has returned to her home at Hansen.

We were pleased to have Elder J. W. Christian in counsel with us two days this week.

Miss Rosenbach, of the freshman class, enjoyed a visit of several days from her father.

Several of the nurses have been on the sick list the past week, namely, Misses Hansen, Williams, Baker, and Gettemy.

It afforded the sanitarium family much pleasure to have Prof. F. Griggs, of Union College, with us a few hours.

Mr. C. S. Tunis came down from Eustis for a short visit with his wife and son, who are guests at the sanitarium.

Brother E. E. Hutches, of Ringgold, is at the sanitarium with his wife, who has recently undergone an operation at the hands of Doctor Hahn. Sister Hutches is recovering nicely.

One of the most critical operations in the experience of the Hastings Sanitarium was that of Mrs. Henry Alt, of Alliance, Nebr., which occurred last week. With her husband, she came nearly three hundred miles that they might have the services of Doctor Hahn, and all concerned are rejoicing in the complete success of the operation.

Late arrivals are: From Hastings, Mr. Wilbur Morris, Miss Myrtle Morris, Mrs. Sarah J. Painter, and Master Leo Fink; from Omaha, Mr. and Mrs. James Morris; from Beaver City, Mr. and Mrs. Edward Morris; and from Hansen, Mr. and Mrs. Scott Wilson.

#### **Kansas Sanitarium Notes**

L. C. Christofferson

Among those who have spent most of the winter with us are: Rev. R. B. Engle, of Anthony, Kans., a retired Methodist minister; Mrs. A. W. Bennett and son, of Pratt, Kans.; and K. F. Dazey and family, formerly of Ft. Worth, Tex.

It has been some time since we reported to the OUTLOOK, but that does not signify that we have been idle; on the contrary, we have been so busy that we have neglected reporting.

Ex-senator R. T. Simons of Kansas spent the last month of his life at the sanitarium, having recently passed away of cancer of the stomach.

H. S. Osterloh spent a day at the sanitarium as he returned from committee meetings at the German Seminary and the state office.

The sanitarium family have been entertained several times recently by the Misses Iva Dell and Beulah and Mr. Leone Kirk, they having favored us with solos and duets, both instrumental and vocal.

We have had considerable surgical work since the holidays, all of which have resulted favorably. The nurses and management are exerting every energy and influence to properly care for its good patronage. An excellent spirit of good cheer and satisfaction permeates the sanitarium.

Elder N. T. Sutton made us a pleasant call over Sabbath.

E. A. Mathwig and wife are spending a few days at the sanitarium.

Among the recent arrivals are: Mr. and Mrs. Morrell, Mrs. H. L. Shafer, Mrs. Barrett and two daughters, Mrs. Follett, Mrs. Hopkins, Mr. Fred Riffel, Mr. James Kaster, Mrs. Ira Jared, Mrs. Lowry, and Mrs. Howe.

#### **A New Cook Book Free**

The new awakening in health principles has prompted the Loma Linda people to issue a practical cook book on new lines. To assist the Loma Lina institution in introducing this book *at once* to all our people we have decided for a short time to give absolutely free a copy of this new book to every new subscriber of the *The Life Boat* at only fifty cents a year. Call the attention of others to this most unusual offer.

Life Boat, Hinsdale, Ill.

#### **Boulder Sanitarium**

CHAS. E. RICE

The workers at the sanitarium have been unusually busy of late, as the patronage has been better than usual, with a heavy list of surgical work requiring nursing. Our nurses are gaining a splendid experience and

a number of them are occupying places of responsibility in our work. Miss K. D. Sanborn of the senior class is doing good work as general matron. Miss Edna Bronson, also a senior nurse, has charge of the operating room and surgical ward during the present month. Every room in the surgical ward is occupied, and other patients are waiting admission to this department.

The food company workers are kept very busy these days and are planning an aggressive campaign for the summer.

"The Colorado Sanitarium Food Company of Boulder, Colorado, wishes to offer to the OUTLOOK family the following very low prices on the same high grade Sanitarium Cooking Oil which it has always offered. One gallon cans 90 cents, 5 gallon cans \$3.90; barrels of about 55 gallons 58 cents per gallon.

It will be noticed that a considerable saving can be made by the purchase of oil in barrels and it is suggested that where there are several families of Adventists that they club together and take advantage of this saving."

Colorado Sanitarium Food Co.,  
Ward Cooper,  
Manager.



### Word from China

J. W. CHRISTIAN

*Extracts from Letter from Eld.*

*I. H. Evans.*

No. 2

Last week four men from Ying Shang, in the province of Anhwei, reached Shanghai. These were students and colporters. They were in a starved condition, having been some nine days in route, without proper food, and with little clothing, and some of them without any bedding. They reported that the believers in Ying Shang were in great danger. Brother Han, one of our ablest and truest native workers, was left in charge of our mission station at this place. We had given him money with which to buy rice and wheat to relieve the famine sufferers, as he was in the very heart of the famine stricken district. He had about two hundred

bushels of grain in his house, which he was supplying to the natives at cost, that they might not have to pay the exorbitant prices charged by the grain merchants.

A troop of the revolutionists came to Ying Shang and demanded its surrender. The mandarin, of course, was an imperialist, and refused to turn the city over. Making some show of attack, the revolutionists finally withdrew, asking the citizens to give careful consideration as to whether they would join the revolutionary movement or remain with the imperialists. A council was called, and the citizens, as a body, joined the revolutionary movement. The revolutionists asked them to withdraw from the city, that they might attack the mandarin, and any others who might remain loyal. The mandarin issued a decree that those who left the city would be beheaded without trial. The citizens then held another meeting, and decided that they would surrender the city in spite of the mandarin. Brother Han, our evangelist, took the white flag, climbed the city wall, and raised the flag, asking for an interview with the revolutionists outside the city. They agreed that all who were in the compound of our mission station—men, women, or children, believers or unbelievers—would be spared, and no harm done either to our property or to those within the compound of our mission, provided the city would open its gates. Brother Han then opened the gates of the city, and nearly the whole village fled to our compound for refuge in our buildings. The mandarin then sent north about fifty miles, and asked for a troop of five thousand soldiers to be sent to re-capture the city. Conditions were thus—the citizens daily expecting the arrival of the troops—when these four men fled, reaching Shanghai as before stated. They reported Brother Han as being in the gravest danger, and said that if the imperial troops came to Ying Shang, our entire company of believers would be slaughtered. We had a season of prayer for our workers there, and can only trust in the mercy of God that they be spared.

*(Concluded next week)*

### Notes from Old Mexico

DR. DAVID PAULSON

No. 2.

Some weeks ago I came down here to old Mexico to visit my brother who has been here for many years, and I also wanted to study the missionary situation and opportunities at first

hand, so as to be prepared to intelligently set it before our medical missionary students at the Hinsdale sanitarium.

You must know something of the discouraging experiences that have been met in the past in building up the work in this stronghold of heathen Catholicism. But I must say that there is no field that I have visited where I have discovered such inspiring and instructive indications of the Spirit of God at work upon human hearts.

Sometime or other there comes to every human being the same soul-hunger that David felt when he said, "My heart and my flesh crieth out for the living God." It is pathetic to see how some of these people express this hunger. For instance, I saw one woman climbing a considerable distance on her knees to the church, hoping thereby to obtain peace of mind. The same thing is indicated by the long and wearisome pilgrimages annually undertaken by a vast proportion of the population.

A few weeks ago when out traveling I met an almost continuous procession miles in length,—literally thousands and tens of thousands returning from having made their offerings in a church a hundred and sixty miles away. These were men, women, and children, the aged and the infirm. Many of them were riding on donkeys, many more were on foot, most of them wearing only sandals and some of them entirely barefoot. I saw women who had carried their helpless babes in their arms the entire three hundred and twenty miles. Do not tell me that these people have no hunger for spiritual things who will make such sacrifices in vain to obtain them!

Tens of thousands of our fellow men in the States who are restless, dissatisfied, disappointed, with a strange indescribable gnawing in their souls are likewise suffering, without really knowing it, from the same spiritual starvation and nothing will quench their thirst but the water of life. But the devil keeps them chasing to the theater, to this or that intoxicating pleasure or nerve-racking excitement which temporarily benumbs the soul and smothers the pangs of hunger. To all such the Master is saying, and you and I must echo it, "Wherefore do you spend money for that which is *not bread*, and your labor for that which satisfieth not? Harken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness."

It has been an inspiring experience for me to come in contact with those whose soul hunger finally led them to their Father's store house of plenty.

I will first mention the experience of Rodriquez, now one of our brethren, who was brought up like most Mexicans in outward scrupulous conformity to the religious forms and ceremonies which had no real influence upon his life, hence he drifted into various excesses which ruined him morally and physically. All the while he instinctively felt that there must be something that could satisfy the needs of his soul. He told me that in his quiet moments he sometimes used to wonder for hours why his religion could not satisfy the soul hunger that he felt from time to time. Outwardly he tried to live an honorable life, more so than many of his associates. He was honest and endeavored to be a good citizen.

(Concluded next week.)

### Nebraska Conference

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

### Omaha

G. R. Hawkins

February 10 and 13 were red-letter days for the Omaha church. Sabbath, February 10, Elder J. W. Christian delivered a soul-stirring sermon, based on James 2, dwelling on our personal responsibility in working for the salvation not only of the favored ones of earth, but for the poor, needy, outcasts for whom Christ died. The speaker drew a vivid, thrilling word-picture of the contrast between the pure, unsullied life of Christ and that of fallen humanity, showing that while the distance between us and Christ is so great that there is but little difference between the greatest men of earth and the most humble peasant, too often shunned. Christ came to minister to the lowly of earth, so we should lay aside all race prejudice and class distinction and give ourselves for the uplifting of fallen humanity.

At the close of the sermon, Elder Christian led in a most impressive ordination service, setting Doctor Kani apart as deacon.

Sunday morning the hearts of our people bounded with joy as the news was passed by telephone of a telegram received from Elder A. G. Daniells that he would lecture on "Russia" in the Omaha church, Tuesday evening.

Another happy surprise awaited us when Elder Thompson arrived about the same time.

They were greeted by a large audience, composed of the English and Scandinavian Adventists, and many not of our faith.

Elder Daniells' in his earnest, characteristic way, gave an inspiring account of the progress of the message in Russia. His story of missionaries languishing in dark, dreary, vermin-infested prison cells brought tears to many eyes. We all returned to our homes with renewed determination to press the battle to the gates to prepare a people for the coming of Jesus, when every captive missionary will be freed, and all can return and come to Zion with songs of joy and deliverance.

### Notes

J. W. Christian

Brother P. A. Field has gone to Arabia to join Elder Porter in an effort in a schoolhouse in Brother Peterson's neighborhood.

Sister Pearl Jones, who has been in College View, giving some time to the work in the Central Union office, has returned to Hastings, and will do the clerical work in the tract society office.

Do not let the workers forget to send in their reports to the OUTLOOK. Our people want to know what they are doing.

Sister Anna M. Peterson, our competent conference treasurer, has been on the sick list for a week with an attack of grippe. If you have wondered why your remittances have not been receipted for as promptly as usual, charge it to Mr. Grippe, and be charitable to the treasurer.

The writer is visiting our people at Hastings, Grand Island, Austin, and Farwell this week. Everywhere our people are interested in the progress of the message, and stand ready to join in an aggressive campaign for the truths of the third angel's message.

Brother H. A. Hebard has accepted the position of manager of the bakery at College View. We are sorry to see Brother Glascock leave this place, but his farm duties compel him to make this decision. The college and sanitarium are to be congratulated upon securing the services of Brother Hebard.

Brother E. L. Cook has commenced a course of meetings at Petersburg.

Brother M. E. Ellis has entered upon his duties as secretary of the Nebraska Bible and Supply House. We bespeak for him the hearty co-operation of our workers and people generally in building up this department.

### East Kansas Conference

W.F. Kennedy, Pres. B. M. Emerson, Sec'y  
E. T. Wilson, Field Miss. Agt.  
821 W. 5th St., TOPEKA, KANS.

### Kansas City, Mo.

JAMES COCHRAN

The three days' meeting held by Elders Daniells and Thompson in the Kansas City church resulted in much good, and was highly appreciated by the members. The services Sabbath and Sunday, February 10 and 11, were almost continuous. A feeling of unrest and a spirit of doubt and unbelief had come into the lives of some. The reliability of the doctrines the denomination has been proclaiming for more than fifty years were set forth in a very strong way. Some who had been caught in the snares of unbelief stated afterward that they saw things in a much different light.

The weather was ideal and the attendance the largest yet experienced in the history of the church. We confidently expect a great forward movement in the work in this great city.

### Sabbath-school Convention

E. T. Wilson

On Sabbath and Sunday, February 10 and 11, there was held in the Seventh-day Adventist church in Ottawa, Kans., a Sabbath-school convention. Among the visitors were Sister Belle Emerson, Elder W. H. Clark, and the writer.

Judging from a remark made by one of the visitors, I think I am safe in saying this convention was one of the best we have ever had in this conference.

The papers which had been prepared were so suggestive that it was necessary to inaugurate a time-keeper, so that those who discussed the papers would not run over time.

One of the interesting features of the convention was an ideal Sabbath-school illustrated by a wheel, letting the spokes represent each department of the school. Then upon questioning the superintendent if this or that department was in vogue, all would be interested to see if a spoke of the

great wheel would be erased or remain.

At the close of this number of the program, almost all the members of the Ottawa Sabbath-school seemed to have regret written on their faces that their school had to be represented by a wheel with any absent spokes, and many of them expressed themselves with determination that they were going to see those spokes replaced.

One very commendable feature of the convention was the excellently prepared papers by the younger members of the school, and the recitations by the children, all of which were very appropriate, and gave evidence of much study.

We were all glad when we learned that Sister Emerson had consented to talk to our young people Sunday evening, and, as usually is the case, the talk was very helpful to the older ones as well. It was a very impressive sight indeed to see many of the young people moved to tears as the speaker brought before us some of the present-day snares of Satan and how they are catching both young and old; and I think it is needless to say that most all present renewed their consecration to God, that they might be able to stand against this awful flood of evil.

I am sure all appreciate the faithful efforts of Sister Davis, our church school teacher, to make the program a success, for many times the recitations of the children would call forth discussions, as they were so pertinent to the questions under consideration.

Personally, I am very glad of the opportunity of attending the convention, and mean to put into practice the good instructions we received.

May the Lord help us individually to make the Sabbath-school what God intended it should be, the nursery of the church.

### West Kansas Conference

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

#### From the Field

M. G. Huffman

It has been some time since I have reported anything of my work through the OUTLOOK. Knowing as I do how anxious our brethren and sisters are to hear from those who are out in the field how the battle goes, I will report what I have been doing, and with what success.

After Brother B. H. Shaw and I closed our tent meetings at Verdi, I

went to Turkville and began a series of meetings in a schoolhouse, November 10, with a good attendance and interest. I continued the meetings in two schoolhouses for seven weeks. The interest and attendance never abated in the least during the time I was there. Scores were convinced of the truth, many convicted of their duty, and seven were converted and accepted of the true Sabbath of the Lord. If it had not been for the severe cold weather and snow storms, all of which made it impossible for the people to get to the meetings, I believe others would have taken their stand with us to keep the commandments of God and the faith of Jesus.

We hope soon to hold some more meetings with the new converts, and thus to instruct them more fully in the way of the Lord.

I am of good courage, and praise the Lord for His matchless love to me and for the blessed privilege of being a soul-winner for Him.

### Please Do Not Borrow

M. G. Huffman

Dear reader, have you, may I ask, been in the habit of borrowing the OUTLOOK? If so, will you not put it down and go straight and subscribe for it for yourself? You say you enjoy reading the OUTLOOK, but can not afford to pay for it yourself. Would you rather sponge—if I may so call it—on your brother or sister who is equally as poor as yourself? Why do you not borrow the baker's loaf or sugar from the groceryman? You may as well do either as to borrow the OUTLOOK, or any other paper as for that. Did you ever stop to think that there would be no newspapers to borrow if all were like you, for the printer could not afford to print them for the benefit of borrowers? What would you think of a man who made it convenient every day to dine at his neighbor's table? You might as well do that as to avail yourself every week of his intellectual food. The mail arrives at the post-office, the papers are opened and distributed, and you make it convenient to hang around and get hold of the paper and read it, and that, too, perhaps even before the owner has a chance to unfold it. He may be too polite to repel or deny you, but you may be sure that you lower yourself in his estimation. Hence, my brother, my sister, subscribe for yourself, and do not borrow any more, please.

"A soft answer turneth away wrath."

### South Missouri Conference

L. W. Terry, Pres. Ralph Rhodes, Sec'y  
F. L. Limerick, Miss. Agt.  
520 West Lynn St., Springfield, No.

#### Notes

Patriots are not born of low ideals.

The things for which a man is willing to die are great things to him.

Brother Maxwell of Turners paid the office a visit last week.

Brother Mackintosh is holding meetings at Eldorado Springs.

Most of the canvassers expect to return to the field the first of February.

Brother James Johnson of Pleasant Hope was a visitor at our office the first of the week.

A canvassers' band of forty-two has been organized at the Clinton German Seminary.

Miss Minnie Robbins expects to spend the Sabbath with the Clinton church.

We still have a few of the tracts, "Life and Death" by Elder D. E. Scoles which we are selling at half price, fifty cents per hundred.

A conception of the gospel ministry as merely a respectable means of livelihood—a kind of bread and butter conception—will beget a tame ministry.

More than thirty-five gallons of cooking oil was sent out from the office during the last week. A new barrel has just arrived. All orders will be filled promptly at \$3.60 for five gallons.

The crimson thread that runs through the Old Testament colors all the warp and woof of the New Testament.

Whom did the apostles constantly preach? Christ incarnate? Christ the great teacher? Christ the moralist? Nay, verily. Paul says, "We preach Christ crucified."

The four great facts in the gospel record—the Incarnation, the Resurrection, the Ascension, and the Intercession of Jesus Christ—that form what may well be called the gospel quadrangle, have as their center an uplifted cross.

## CENTRAL UNION OUTLOOK

Official Organ of the Central Union Conference  
of Seventh-day Adventists

Published Weekly Fifty Numbers Per Year

Subscription Price Fifty Cents Per Year

A. T. Robinson Editor  
Frederick Griggs  
C. G. Bellah  
Meade MacGulre Associate Editors

Address all correspondence and make all remittances payable to CENTRAL UNION OUTLOOK, College View, Nebraska.

Entered as second-class matter June 6, 1911, at the post-office at College View, Nebraska, under the act of Congress of March 3, 1879.



### College View Book Store

A long-felt want in College View is to be met in the establishment of an up-to-date book store, in which a large line of books, magazines, stationery, etc., will be carried. The large front room in the Green Block, formerly known as the Nelson Block, is being fitted up for the purpose. The room is to be supplied with several reading tables, as a free reading room, for the convenience of visitors.

What has formerly been the Union College Book Store, the College View Tract Society, and the sales department of the International Publishing Association have merged interests in this enterprise, each to share equally in operating expenses and profits from the business.

### Correction

An item of news slipped into the last issue of the OUTLOOK that was a bit "too previous." Pending negotiations on the part of the Boulder Sanitarium, looking toward securing the services of Dr. W. W. Worster, possibly "the wish being father of the thought," it was noted that Dr. Worster had accepted such an invitation. After the OUTLOOK had gone to press this proved to be a case of the proverbial "many a slip between the cup and the lip," as Dr. Worster has not decided to go to Boulder.

### The Watchman

*The Present Truth Evangelizer*

The following are but brief mention of some of the leading features of the March "Watchman."

"World Hopes, The False and The True"—Editorial.

"The Church with the Definite Message."

"The Awakening of Turkey," the latest contribution of our well known writer, Prof. Percy T. Magan.

J. S. Washburn will show in his striking manner how the popular "gentlemen of the cloth" are seeking to revise the decalogue.

About fifty of the neighbors and friends of Mr. and Mrs. F. F. Byington walked in upon them at 8:00 o'clock on Saturday evening and took rather unceremonious possession of their home for a couple of hours. The procession formed at the home of Mr. and Mrs. Swedberg. The first halt was at Hornung Hall, where each of the gentlemen took a couple of chairs, the ladies being laden with dishes and various requisites for the serving of light refreshments. The occasion was the tenth anniversary of the marriage of Mr. and Mrs. Byington. A very appropriate and interesting program was carried out, which included musical selections, readings, recitations, etc. Pastor F. M. Burg, in a few well-chosen words on behalf of the visitors, presented Mr. and Mrs. Byington with a silver tureen, as a tangible memento of their friendship and esteem.

### Obituaries

Clarence A. Demming, husband of Sr. Ella Demming of Newton Kansas, was born March 7, 1857, at Hartford, Conn., and died Jan. 6, 1912, aged 54 years, 9 months, 27 days. Mr. Demming came to Kansas at the age of nineteen years. In 1884 he married Mrs. Ella Merriek, at Colorado Springs, Colo. To this union three children were born, all of whom survive him and are at present living in Newton, Kansas. The daughter, Verna Demming, and her mother are members of the S. D. A. church in Newton.

Mr. Demming was in the service of the Santa Fe Railroad Company twenty-seven years. For several years run had been on the passenger train between Newton and Dodge City. No passenger has ever lost their life on his train. He was a trusty engineer and died at his post of duty in a wreck caused by a blinding snow storm.

There was a large attendance of railroad men and sympathizing friends at the funeral. The funeral services were conducted by Brother H. L. Shafer and the writer.

N. T. Sutton.

Johnson.—Mrs. Elna Johnson died at her home, 9 miles east of Petersburg, Nebr., January 18, 1912, being 70 years, 5 months and 17 days old.

Born in Sweden she came to this country in 1890 and lived for 6 years at Waverly, Nebr., and the remaining years in Boone County. She gave her heart to God in the year 1904 and joined the S. D. A. church of Petersburg, remaining a faithful member until her death. She was known as a true Christian, faithful wife, tender mother and good neighbor. She leaves a husband, five sons, and one daughter to mourn their loss.

The funeral was conducted in the Swedish language at the home, nine miles east of Petersburg by Elder Fred Johnson and in Petersburg an English service was held in the Congregational Church, Elder C. H. Miller officiating.

Baldwin.—Aaron M. Baldwin was born in Shelby County, Ohio, May 13, 1844, and died Jan. 10, 1912, at Ottawa, Kans., at the age of 67 years 7 months and 27 days. Thirty years ago, Brother Baldwin moved to Abilene, Kans., where the remainder of his life was spent, with the exception of a few months at Ottawa, where he died. Dec. 21, 1865, he was united in marriage to Susan Caroline Boyd, who died Jan. 31, 1898. To this union were born three daughters and two sons, all of whom are living. July 29, 1909, he was married to Emily A. Miller, who survives him. Brother Baldwin united with the Seventh-day Adventist church twelve years ago, and has always been a faithful Christian. He formerly belonged to the United Brethren Church. He was not only a soldier in the army of the Lord, but gave three years of his life in the army service for his country, serving in Company B, Fiftieth Ohio, and in Company C, Ninety-ninth Ohio. Funeral services were conducted by the writer in the Seventh-day Adventist church at Abilene, Kans., Jan. 12, 1912, and he was laid away in the cemetery at that place to await the call of the Life-giver. Besides the immediate family, a large circle of friends feel they have lost a friend indeed.

W. H. Clark.

*Wanted.* An experienced farm hand to work by the month. Will pay \$30.00 per month. Address A. S. McCully, Carroll, Wyoming.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."