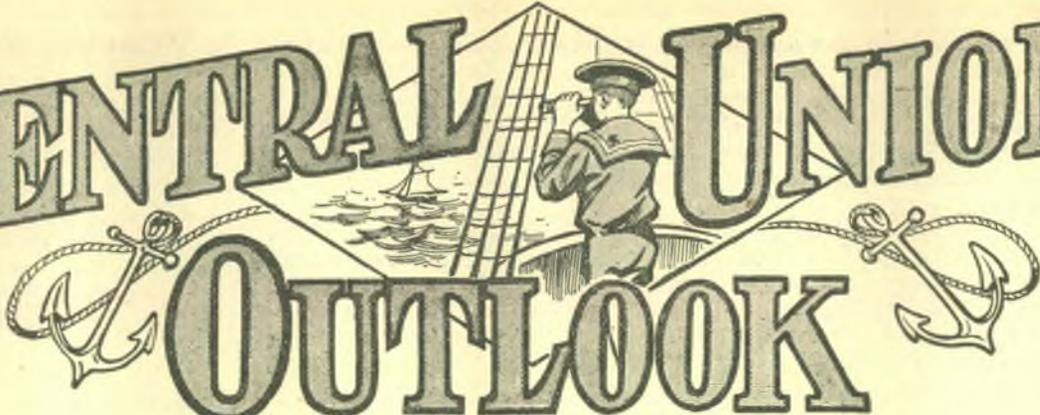


CENTRAL UNION OUTLOOK



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

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Central Union Conference Directory

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The meaning and purpose of prayer!
I, too, am adrift on the ocean,
My compass, the spirit of man,
And with hand on the wheel of life's
rudder,
I only can steer as I can.

But, praise to God's infinite goodness,
Thy compass above I can see—
The needle of truth that Thy Spirit
Holds true for the spirit of me.
Unswerved by earth's baser attrac-
tion,
It points to the glories that shine;
I read it at morning and evening,
And reckon my bearings from
thine.

—Selected.

The Spirit of Sacrifice

Mrs. E. G. White

The beginnings of Solomon's apos-
tasy may be traced to many seemingly
slight deviations from right princi-
ples. Associations with idolatrous
women was by no means the only
cause of his downfall. Among the
primary causes that led Solomon into
extravagance and tyrannical oppres-
sion was his course in developing and
cherishing a spirit of covetousness.

In the days of ancient Israel, when
at the foot of Sinai Moses told the
people of the divine command, "Let
them make Me a sanctuary; that I
may dwell among them," the response
of the Israelites was accompanied
by appropriate gifts. "They came,
every one whose heart stirred him up,
and every one whom his spirit made
willing," and brought offerings. For
the building of the sanctuary, great
and expensive preparations were nec-
essary; a large amount of the most
precious and costly material was re-
quired; yet the Lord accepted only

free-will offerings. "Of every man
that giveth it willingly with his heart
ye shall take My offering," was the
divine command repeated by Moses
to the congregation. Devotion to
God and a spirit of sacrifice were the
first requisites in preparing a dwell-
ing-place for the Most High.

A similar call to self-sacrifice was
made when David turned over to Sol-
omon the responsibility of erecting
the temple. Of the assembled multi-
tude that had brought their liberal
gifts, David asked, "Who then is
willing to consecrate his *service* this
day unto the Lord?" This call should
ever have been kept in mind by those
who had to do with the construction
of the temple.

Chosen men were specially endowed
by God with skill and wisdom for the
construction of the wilderness taber-
nacle. "Moses said unto the children
of Isreal, See, the Lord hath called
by name Bezaleel.....of the tribe
of Judah; and He hath filled him
with the Spirit of God, in wisdom,
in understanding, and in knowledge,
and in all manner of workmanship.
.....And He hath put in his heart
that he may teach, both he, and Aho-
liab.....of the tribe of Dan. Them
hath He filled with wisdom of heart,
to work in all manner of work, of the
engraver, and of the cunning work-
man, and of the embroiderer,.....
and of the weaver, even of them that
do any work, and of those that de-
vise cunning work." "Then wrought
Bezaleel,.....and every wise-hearted
man, in whom the Lord put wisdom
and understanding." Heavenly in-
telligences cooperated with the work-
men whom God Himself chose.

The descendants of these men in-
herited to a large degree the skill
conferred upon their forefathers. In
the tribes of Judah and Dan there



God's Guidance

In the stern of a sea-going vessel,
At morning, at noon, and at night,
I saw there a sturdy old boatswain
Who stood and uplifted his sight
To the mast that was towering above
him,

While pendulant hung from his lip
The whistle whose shrill intonations
Determined the course of the ship.

And I wondered at what he was gaz-
ing,

Till, stepping behind him, I stood
And followed his angle of vision

High up on the pillar of wood;
And there, far above the attraction
Of body of iron or steel,
Was fastened a compass whose
needle

Corrected the man at the wheel.

O wonderful lesson of science,
That crystaled in parable there
And brought in its transparent vision

were men who were regarded as especially "cunning" in the finer arts. For a time these men remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and His truth. They began to ask for higher wages because of their superior skill. In some instances their request was granted, but more often those asking higher wages found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they cherished a spirit of covetousness, of grasping for more and more. They served heathen kings with their God-given skill, and dishonored their Maker.

It was to these apostates that Solomon looked for a master workman to superintend the construction of the temple on Mount Moriah. Minute specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king, and he should have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God. He sent to the king of Tyre for "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with cunning men.....in Judah and in Jerusalem."

The Phœnician king responded by sending Hiram, "a cunning man, endowed with understanding,.....the son of a woman of the daughters of Dan, and his father was a man of Tyre." This master workman, Hiram, was a descendant, on his mother's side, of Aholiab, to whom, hundreds of years before, God had given special wisdom for the construction of the tabernacle. Thus at the head of Solomon's agency of workmen there was placed an un-sanctified man, who demanded large wages because of his unusual skill.

Hiram's efforts were not prompted by a desire to render his highest service to God. He served the god of this world—Mammon. The very fibers of his being had been inwrought with principles of selfishness, which were revealed in his grasping for the highest wages. And gradually these wrong principles came to be cherished by his associates. As they labored with him day by day, and yielded to the inclination to compare his wages with their own, they began to lose sight of the holy character of their work, and to dwell upon the differ-

ences between their wages and his. Gradually they lost sight of their spirit of self-denial, and fostered a spirit of covetousness. The result was a demand for higher wages, which was granted them.

The baleful influence set in operation by the employment of this man of a grasping spirit permeated all branches of the Lord's service, and extended throughout Solomon's kingdom. The high wages demanded and received gave many an opportunity to indulge in luxury and extravagance. In the far-reaching effects of these influences may be traced one of the principal causes of the terrible apostasy of him who once was the wisest of mortals. The king was not alone in his apostasy. Extravagance and corruption were to be seen on every hand. The poor were oppressed by the rich; the spirit of self-sacrifice in God's service was well nigh lost.

Herein lies a most important lesson for God's people to-day,—a lesson that many are slow to learn. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife in the world. The old-time spirit of self-denial and self-sacrifice is too seldom met with. But this is the only spirit that can actuate a true follower of Jesus. Our divine Master has given us an example of how we are to work. And to those whom He bade, "Follow Me, and I will make you fishers of men," He offered no stated sum as a reward for their services. They were to share with Him in His self-denial and sacrifice.

Those who claim to be followers of the Master Worker, and who engage in His service as co-laborers with God, are to bring into their work the exactitude and skill, the tact and wisdom, that the God of perfection required in the building of the earthly tabernacle. And now, as in that time and as in the days of Christ's earthly ministry, devotion to God and a spirit of sacrifice should be regarded as the first requisites of acceptable service. God designs that not one thread of selfishness shall be woven into His work.

An old Karen pastor came one day with a large contribution for the foreign mission work. I said to him, "How can your people give so much? I know they are very poor, your crops have been swept away by the flood, your cattle are dying of disease, it is the famine time with you." "Oh" he said, "It only means rice without curry. We can live on rice and salt, but our brethren must have the bread of life."

What Law Was Added?

Gal. 3:19. "Wherefore then serveth the law? It was added because of transgressions."

The word "added" in the above text is translated from the Greek word *prostithemi* (pros-tith-ay-me), and among a large number of definitions given by Mr. Strong in his "Exhaustive Concordance" are the following: "repeat," "add again," "give more," "increase."

Isa. 42:21. "He shall magnify the law and make it honorable."

"Magnify.—To make great; to increase."—Young's Analytical Concordance.

Christ magnified the law of God by setting it forth in such a way as to increase its apparent dimensions, not that the law which previously existed was actually any larger than before.

The law of God, which is eternal, was in existence about two thousand years before it was proclaimed on Mount Sinai. The blinding and hardening effect of sin upon the human heart made it necessary for the law to be "repeated" in the hearing of Israel's assembled hosts. It was therefore "added again," "given more fully," "increased," in its apparent dimensions.

Deut. 5:22: "These words the Lord SPAKE (added) unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He ADDED (spake) no more. And He wrote them in two tables of stone, and delivered them unto me."

"ADDED"—*Yasaph*. (yaw-saf).—"To add, or augment."—Strong's Exhaustive Concordance.

"AUGMENT."—To enlarge or increase, as in size, number, amount, or degree: make bigger; swell; increase, as, the rain augments the stream."—Webster's International Dictionary.

"ADD" (Deut. 5:22)—*Yasaph*.—"To increase."—Young's Analytical Concordance.

"SPAKE" (Deut. 5:22)—*Dabar* (daw-bar).—"Speak," "bid," "command," "declare," "pronounce," "rehearse."—Strong's Exhaustive Concordance.

Since the Greek word "*prostithemi*," translated "added" in Gal. 3:19, and the Hebrew word "*yasaph*," translated "added" in Deut. 5:22, are words which mean exactly the same thing, viz., to "augment" or "increase," it follows that the law which Paul says was "added because of transgressions," is one and the same law which Moses says "the Lord spake

unto all your assembly," and to which he says "He added no more."

During the first two thousand years of the world's history, the law in outward form was not needed; but when, at the close of that period, transgression against the holy law of God had so far effaced the original copy of that law from the human heart that man was left without a sin-detector, the law was "added" at Mount Sinai—spoken or given in outward form—"because of transgression."

At Sinai, when the law was spoken and engraved on tables of stone, it was magnified in the eyes of Israel; that is, its apparent dimension was increased.

Again at Calvary, when the deep spiritual significance of the law had faded from the minds of men, Christ "magnified the law and made it honorable;" that is, its apparent dimension was enlarged.

The law which "the Lord SPAKE" from Mount Sinai, and to which "He ADDED no more," is the law which Paul says "was ADDED because of transgressions."

"To shield us from the *results of transgression*, God has given us His holy precepts. Because He loves mankind, He revealed the principles of righteousness.

"When the law was proclaimed from Sinai, God made known to man the holiness of His character, that by contrast they might see the sinfulness of their own.

"The law was given to convict them of sin, and reveal their need of a Saviour."—Desire of Ages, chap. 31, par. 32, 33.

If the added law referred to in Gal. 3:19 is the ten commandments, and if that law was "added" or given in the form of outward precepts because of the fact that the principles of that law had been violated for two thousand years, would there not be the same reason for its existence now as then? There most certainly would, and this brings us to a consideration of the time during which the added law was to serve as "our schoolmaster, to bring us unto Christ, that we might be justified by faith."

Gal. 3:19. "It was added because of transgressions, TILL THE SEED SHOULD COME, to whom the promise was made."

The idea has been advanced that Christ is the seed referred to in the text last quoted, and that His first advent to the world was the coming of the seed referred to in the text.

Gal. 3:16 is cited as proof that Christ is the seed referred to. That text proves nothing of the kind. The

argument of the apostle is to prove that the promised seed could come only THROUGH Christ. A careful reading of the text makes this point plain. It reads as follows:—

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ."

The point in the argument in this verse is that Abraham's seed, which was to be "as the dust of the earth" for multitude, was to come through no other source than through Christ.

Gen. 17:18; 21:12. When Abraham expressed the longing of his heart that Ishmael might be accepted as the son through whom the promised seed should come, the Lord gently rebuked him, reminding him that "in Isaac (the child of promise) shall thy seed be called."

Gal. 3:16. "He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." Isaac was the child of faith, and must therefore be counted in the line of the seed to whom the promise was made.

Question—What is the seed referred to in Gal. 3:19?

Answer—"Till the seed should come TO WHOM THE PROMISE WAS MADE."

Question—To whom was the promise made?

Answer—Heb. 6:13. "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee and multiplying I will multiply thee."

Question—How many does it take to make up the "seed to whom the promise was made"?

Answer—Gal. 3:29. "And if ye be Christ's, then are ye Abraham's seed, and heirs ACCORDING TO THE PROMISE."

Question—How long after the covenant of promise made with Abraham was the law added?

Answer—Gal. 3:17, 18. "And this I say, that the covenant, that was confirmed of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise."

Gen. 12:1-3. The covenant of promise was made with Abraham 1921 years before the birth of Christ. (See Bible chronology.)

Ex. 20:1-17. Exactly 430 years after the promise to Abraham, 1491 years before Christ, the ten commandments were proclaimed on Sinai.

It was the statement of this great, eternal truth—that the inheritance is by promise, to be received by faith and not by the works of the law—that led up to the question, "Wherefore then the law?" It will be noticed that the word "serveth" is a supplied word in the text.

To take the position that the added law referred to in Gal. 3:19 is the ceremonial law belittles the great truth which is set forth by the apostle. It is simply conceding a point to those who contend that the ten commandments are not binding upon Christians, in an effort to meet their sophistry by an illogical argument.

Question—What purpose was the added law to serve?

Answer—"Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith."

Question—Does this mean that the ceremonial law was the schoolmaster and brought the Jewish people to the first advent of Christ?

Answer—Surely faith did not come to that people then.

Question—Does not Gal. 3:24 mean that until that glad day when our father, Abraham, and all his seed shall come, every sinner needs the law as a schoolmaster, to convict him of sin, and drive him to the Saviour for forgiveness and cleansing?

Answer—"The law was given to convict them of sin, and reveal their need of a Saviour. It would do this as its principles were applied to the heart by the Holy Spirit. This work IT IS STILL TO DO. The law is still an agent in bringing us to Christ, that we may be justified by faith."—Desire of Ages, Chap. 31, Par. 33.

The Nebraska Camp-meeting

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth;

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people. He hath redeemed Jerusalem." Isa. 52:7-9.

Thursday Morning, August 22

Directly west, and in front of South Hall, on the beautiful college campus, stands a large pavilion, 70x125 feet, with seating capacity for 1500

people. For the next ten days this is to serve as a tabernacle for the worshipping assembly gathered from all parts of Nebraska.

To the south, and in close proximity to the large tent, stands the book tent, with its shelves beautifully arranged with a full line of the richest assortment of religious literature to be found in the world. Not far from the book tent stands the conference headquarters tent and the visitors' reception tent.

To the south and east of South Hall, neatly arranged in order, stand German and Scandinavian preaching tents, children's and young people's tents, and about seventy family tents. The rooms in South Hall have also been engaged for the use of those attending the camp-meeting.

Under the general direction of Elder Christian, and the more immediate supervision of Brother A. F. Kirk, during the past few days everything connected with the camp has been put in "apple-pie" order, in readiness for the opening service this evening. The unspoken sentiment of the workers is, "Come, for all things are now ready."

If the spirit of unity and love which pervaded a workers' meeting this morning proves to be a foretaste of what the spirit of this camp-meeting is to be, the people who will be gathering together in College View will enter upon a feast of tabernacles which will long be remembered by them.

The OUTLOOK will endeavor each day to pass on to those who are not privileged to be in attendance at this meeting, some of the crumbs that fall from the Master's table.

Brother Walter Burgan, our champion newspaper reporter, is on the ground, and will extend the sound of the meeting far and wide through the columns of the leading papers throughout Nebraska, and also some of the large centers outside of this state.

Friday, August 23—The Key-note Sounded

Probably not less than one thousand people assembled in the large pavilion at the open public service last evening. Elder R. D. Quinn, of New York, surely sounded the key-note of what God wants this camp-meeting to be. His theme was, "God's Eternal Purpose,"—to bring together in one all things in heaven and in earth, through Christ, "of whom the whole family in heaven and earth is named." "We wrestle not with flesh and blood, but against prin-

cipalities and powers, against the rulers of the darkness of this world, against wicked spirits in high places." While we are not to be ignorant of Satan's devices, nor of the supernatural forces arrayed against us, the truth was strongly emphasized that the Lord Jesus Christ entered into the very stronghold of the enemy and conquered every foe that we have to meet. "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in Himself." God wants us to know "what is the exceeding greatness of His power to us-ward who believe, according to the mighty energy which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principalities and powers, and might, and dominion." There sits our mighty Helper, "far above" all the foes that are arrayed against us. As He triumphed over every foe in Himself, so may we triumph in Him.

In response to an invitation, almost the entire congregation arose, signifying their desire for a new and deeper consecration to God. This was truly an inspiring sight at the opening of a great camp-meeting.

This morning's meetings were held in various places. Elder L. B. Porter led the service in the pavilion, where the sweet Spirit of the Master brooded over the congregation, while many heart-felt prayers and testimonies were crowded into the forty-five minutes allotted to this meeting.

At 9:15 a. m., the first meeting of the thirty-fifth annual session of the Nebraska Conference was called to order by the president, Elder J. W. Christian. The opening exercise of prayer and song brought into the opening meeting of the conference the same sweet, tender Spirit of Christ that had pervaded the congregation in the devotional services.

Eighty-one delegates responded to the first roll-call.

On motion, the usual standing committees were provided for by nominations to be brought before the conference by a committee composed of the conference executive committee and eight lay members chosen from the floor.

The 10:30 a. m. service was conducted by Elder Quinn. The thought dwelt upon in the discourse was that there are but three great events of unfulfilled prophecy: (1) The definite promise of the latter rain; (2) the preaching of the gospel in all the world; (3) the coming of Christ.

A short meeting of the conference was held at 4 o'clock, when the various standing committees were appointed.

In the evening, Elder Russell preached a very forcible sermon on prophecy, setting forth the rapid and remarkable fulfilment of the prophetic utterances concerning the healing of the deadly wound, in the restoration to power of the papacy.

Sabbath, August 24

The early morning hour of Sabbath stillness was broken by songs of praise ascending to the Lord of the Sabbath from various congregations of tented worshippers. The early morning service in the large pavilion was conducted by Elder A. T. Robinson, who presented in a brief, pointed study of two or three passages of Scripture the Lord's plan of getting all sin out of our lives. In the testimony meeting which followed, led by four ministers in separate parts of the tent, there was a heart-felt response to the theme presented.

At 10:00 a. m., the pavilion was crowded, and many were seated or standing on the outside, when Elder Quinn gave a powerful discourse, following the line of what he designated the key-note for the day, as sounded at the early morning meeting. The Holy Spirit was present and witnessed in a marked manner to the message borne by the servant of God. In response to an appeal at the close of the sermon, nearly the entire congregation made a move to reconsecrate their lives to the service of God. Some were seeking the Lord for the first time, but a large majority were seeking for a greater nearness to God, and for complete victory over sin in their lives. It was a most blessed service.

The large camp-meeting Sabbath-school, led by Elder C. H. Miller, was held at 3 o'clock in the afternoon. There were, in all, sixty-nine classes, with a membership of eight hundred and sixty-one. The collection, which was for foreign missions, amounted to \$62.24.

Following the Sabbath-school exercise, Elder J. W. Christian held the large audience for about one hour while he gave a soul-inspiring description of the future glorious home of the redeemed. This was responded to by hundreds of personal testimonies of praise from the congregation, in a praise service led by several of the ministers. A strong discourse in the evening by Elder Russell brought to its close a Sabbath day long to be remembered by those who shared the blessings of this gathering.

Sunday, August 25

An early morning service, led by Brother S. N. Curtis, of Kansas City, during which hour separate services were held for the young people and those speaking the German and Scandinavian languages, began a full day's program. At 9:15 a. m., the third meeting of the conference was convened, when Elder J. W. Christian gave a report of the work in the conference during the time since the preceding session of the conference. Many encouraging features were noted, showing that the Lord had especially blessed the work in all lines.

The committee on plans and recommendations presented a partial report embodying recognition of God's care and protection over His work and workers; the Scriptural obligation of paying the Lord's tithe, and the duty of ministers to faithfully instruct the people in reference to this Christian obligation; our duty to cooperate in the support of the Loma Linda College of Medical Evangelists and of Union College; and providing for the payment of the balance of the old General Conference indebtedness which was assumed by the Central Union Conference at the time of its organization.

At 3 p. m., Pastor M. D. Wood, who, with his wife, spent seventeen years as missionaries in India, and who about one year ago became Seventh-day Adventists, gave a very interesting account of the experiences through which they were led into the truth of the third angel's message. The large pavilion was crowded, and Brother Wood held the close attention of his audience for two hours.

Another stirring sermon by Elder E. T. Russell in the evening, on the subject of "Capital and Labor," which bristled throughout with the most striking fulfilment in our time of the prophetic utterances of God's Word, brought to a close this "great day of the feast."

Which Covering

Heb. 12:29. "For our God is a consuming fire."

"To sin, wherever found, 'Our God is a consuming fire.' In all who submit to His power, the Spirit of God will consume sin. But if men cling to sin, they will become identified with it. Then the glory of God, which destroys sin, must destroy them.

"Jacob, after his night of wrestling with the angel, exclaimed, 'I have seen God face to face, and my life is preserved.' Jacob had been guilty of

a great sin in his conduct toward Esau; but he had repented. His transgression had been forgiven, and his sin purged; therefore he could endure the revelation of God's presence. But wherever men came before God while willfully cherishing evil, they were destroyed."

2 Thess. 2:8. "At the second coming of Christ, the wicked shall be consumed 'with the spirit of His mouth,' and be destroyed with 'the brightness of His coming.' The light of the glory of God, which imparts life to the righteous, will slay the wicked."—Desire of Ages, chap. 10, p. 43.

Isa. 30:1. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of My Spirit, that they may add sin to sin."

Isa. 25:7. "And He will destroy in this mountain the fact of the covering east over all people, and the vail that is spread over all nations."

Isa. 4:5. "And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a covering."

"Satan is now using every device in this sealing time to keep the minds of God's people from the present truth, and to cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was *decided on the truth*, and was *pure in heart* was to be covered with the covering of the Almighty."

No sins thus covered.

"Satan was trying his every art to hold them where they were, until the sealing was past, until the covering was drawn over God's people, and they were left without a shelter from the burning wrath of God, in the seven last plagues. God has *begun to draw this covering over His people*, and it will *soon* be drawn over all who are to have a shelter in the day of slaughter."—Early Writings, pp. 43, 44.

Are you shining for Jesus, dear one,
So that the holy light
May enter the hearts of others,
And make them glad and bright?



Notes From the Colorado Camp-meeting

M. B. Van Kirk

The regular annual camp-meeting and conference for the Colorado Conference opened on time, Thursday, August 15, with a good congregation encamped on the ground. This number was largely increased by new arrivals on the following day.

The first session of the conference convened Friday, August 16, at 9:30 a. m. There were seventy-three regularly elected delegates from the churches present at the first meeting. After the roll-call, it was voted that four laymen be selected to act with the conference committee in making nominations for the regular working committees of the conference.

The regular committees were as follows: On seating of delegates, Elder J. S. Rouse, Elder Anglebarger, and Elder Alway; on nominations, Elder Ketring, Elder Aufderhar, Brethren Bolander, Cook, and Clark; on plans and resolutions, Prof. M. B. Van Kirk, Elder H. M. J. Richards, C. F. Curtis, Prof. E. G. Salisbury, and Doctor Green.

Elder Russell, president of the Central Union Conference, arrived on the ground early, Friday, August 16, coming from the camp-meeting at Emporia, Kans. Elders Haffner and Schilling were present from the first to assist in the German meetings.

The work for the young people was in the hands of Mrs. Mae Warfle. Prof. E. G. Salisbury, of the Eastern Slope Academy, and Prof. M. B. Van Kirk, Y. M. P. V. secretary of the union conference, are assisting in the social services and Bible studies.

Elder G. B. Thompson arrived at the camp Monday evening, and is taking an active part in the preaching services. His first sermon was on the "Second Coming of Christ," and was listened to by a large audience from the city.

At this writing, the conference business is being attended to with satisfactory dispatch. All express themselves as feeling that the meeting is a real spiritual treat. The meeting closes Sunday night, August 25.

West Kansas Conference

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

Our Camp-meeting

H. L. Shafer

The time is near when the people of the West Kansas Conference of Seventh-day Adventists are to have their annual camp-meeting, and I have been wondering if our people realize the importance of this meeting. If we do, we will all plan to attend as far as possible. "The camp-meeting is one of the most important agencies in our work. It is one of the most effective methods of arresting the attention of the people, and reaching all classes with the gospel invitation." "It is our work to give to the whole world,—to every nation, kindred, tongue, and people,—the saving truths of the third angel's message."—Test., Vol. 6, p. 31.

If the camp-meeting is the most effective means of giving the message, and it is our work to give the message to all the world, then should we not endeavor to make the camp-meeting a success by our attendance and in every way possible?

"It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many; and because our members are few, we should present as strong a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth. Some will say, 'It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so much needed.' Do not reason in this way; God calls upon you to take your place among the rank and file of His people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people. Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You can not afford to lose one such privilege."—Test., Vol. 6, pp. 38, 39.

By the above statements, we see that all can have a part in giving the

message by being present at the camp-meeting. We talk of wanting a part in the work of giving the third angel's message. Opportunity will be given to all our people in the West Kansas Conference, September 5-15, of demonstrating how much they desire a part in the work. Sometimes I hear individuals in our home churches say, "I wish I could do something, but there is nothing I can do." After reading the above testimony, let none again say, "There is nothing I can do," but plan to have a part by your presence at the camp-meeting this fall.

Let all plan to attend this gathering of God's people, and go with a desire in the heart to help make the meeting successful in winning souls to the truth. We need harmony of thought and action, in order that the most good may be done, so let the Saviour's prayer be our prayer at this time: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17: 21-23.

Wyoming Conference

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

Sabbath-school Report for Second Quarter 1912.

	Memb.	Miss.	13th Sab.	Total
Mrs. Asa Smith				
Alliance	7	\$ 3.38	\$	\$ 3.38
Angora	13	5.64	2.98	8.62
Becton	7	6.97	5.65	12.62
Belle Freche	10	5.40	4.90	10.30
Bon. Spgs	7	6.57	.25	6.82
Buffalo	17	9.39	3.30	12.69
Bridgeport	7			
Bren. Flat	11	3.39	1.15	4.54
Carroll	17		3.99	3.99
Case. Spgs	3	1.06	1.00	2.06
Crawford	26	13.56	5.15	18.71
Deadwood	16	5.50	1.00	6.50
Garland	52	14.22	2.40	16.62
Hemingfrd	20	7.10	3.75	10.85
Kaycee	20	3.88	6.05	9.93
Lander	23	8.05	3.65	11.70
Midway	22	2.72	.28	3.00
Minatare	23	5.53	3.05	8.58
Mitchell	30	6.09	3.93	10.02
McGrew	14	.35	1.00	1.35

Lisco	28	16.76	1.22	17.98
Pleas. Val.	17	2.90	1.45	4.35
Sheridan	37	17.38	11.05	28.43
W. Sheldn	20	4.36		4.36
E. Sheldn	20	5.30		5.30
Scotts Blff	21	14.55	6.09	20.64
Sidney	11	7.33	4.67	12.00
Whitney	29	4.01	2.35	6.36

528 \$181.39 \$75.21 \$256.60

The brethren in the conference will be pleased to see the above report of our Sabbath-schools and especially to note that each school in the conference has reported to the state secretary. In addition to this report, we have fifty State Home Department members reporting. Their contributions amounted to \$27.13, making a total contribution of \$283.73. This is the largest Sabbath-school donation we have ever had in the history of this conference, and we feel that we must praise the Lord for such a liberal people. Let us not grow weary in well doing, but let us press onward and aim to reach a still higher mark this coming quarter.

I am very thankful for the hearty cooperation of our Sabbath-school officers in the past, and trust that we shall be just as faithful in reporting in the future. Faithful reporting yields good influences.

Asa Smith

Valentine Chapman has decided to canvass one week longer, and is working Douglas, Wyo.

Brother Nesmith reports over \$50.00 worth of orders for his first week's work.

Vernon Chapman, our youngest canvasser, is working Garden County, in rather a sparsely settled territory.

Mr. and Mrs. L. B. Hall, of the Crawford church, have been entertaining their brother and sister, Mr. and Mrs. Jean Howard, of Morrill, Kans.

J. M. Fletcher writes from Lead, S. Dak., that he is unable to sell many books for cash, and also that he has found that his load of books was too heavy for the wagon, so he is canvassing mining towns in that vicinity for "Bible Readings."

Brother Fish returned to the office last Thursday, having been out a week with Brother Nesmith. He left Sunday morning for Wheatland, Wyo., to assist Brother Meyers in delivering.

A post-card received from Elder Berry announces that his meetings will close Sunday night, August 18.

Brother P. R. Canaday, of the Whitney church, made the office a pleasant call last week. He purchased a Bible, and left a subscription for the OUTLOOK.

We acknowledge the receipt of some bedding for our conference beds the past week from Mrs. S. A. Jones and Mrs. L. B. Hall, of the Crawford church.

We have sent out letters and information leaflets and order blanks concerning the Harvest Ingathering campaign to every church and company in the conference. We trust that prompt attention will be given this matter, and that this campaign will be taken hold of heartily by all our people. There is much need of means for the support of our missionary work, and we trust that the Lord will give liberal hearts that will respond willingly with their service. Remember that in this campaign what is wanted is not your money, but your service in securing money from those who are outside of our number.

Brother R. M. Lamie, of Cambria, Wyo., sent us a nice amount of tithe. He states that Mrs. Lamie is now visiting with him a few days. Brother Lamie is working in the coal mines at Cambria, but states that they are working only about three days in the week now. He usually drives to his home at the Sheldon church at the close of the week.

We have been informed that Brother John Baer, of Rushville, Nebr., had visited his son, Elder R. T. Baer, in Baltimore, Md., and friends in Texas, and then arrived in California to visit his daughter, Mrs. S. S. McCully. He found that Brother McCully was preparing to sell out his property in California and return to the Wyoming Conference, and will probably locate again at Sheridan.

Elder Hale writes that he expects to be back to the office again in a short time. He has now been away a little more than a month, but as the meetings will close at Laramie, he will be free to devote his attention to conference work.

Have you ordered your books for the Sabbath-school Workers' Training Course? Letters have been sent

out to the superintendents of the Sabbath-schools by the state secretary, and we trust that this important branch of the work will be attended to without delay. Do not forget that the course begins with the October number of the *Worker*.



Thirteenth Sabbath Offering

September 28, 1912

For Mission Homes in China.

Elder A. G. Daniells says: "The four thirteenth Sabbath offerings are just like having another annual offering each year, and the people seem so ready to give. They seem to delight in it. I think the Lord must be greatly pleased with these willing gifts."

Mrs. L. Flora Plummer says:—"How I wish the dollars would roll in September 28 until it would take five figures to indicate the amount. That would be ten thousand dollars. Perhaps that is too much to hope for, but let us pray that the Spirit of God will move upon the hearts of the people to give liberally and prayerfully."

What Will Our Sabbath-schools Do?

An opportunity is now given for every Sabbath-school, and every individual member of every Sabbath-school, to help build homes for our missionaries in China. On the thirteenth Sabbath in this quarter, September 28, the entire offerings of all the Sabbath-schools are to be devoted to that purpose.

It is more blessed to give than to receive. Let us older people be enthused ourselves and help the younger members of the Lord's family—the children—to be enthused with the blessedness of helping to bring some of the comforts of home into the lives of our dear faithful missionaries.

Local Camp-meeting

D. U. Hale

To all in the north part of the Wyoming Conference: The final decision in regard to the local camp-meeting is made. It will be held at Newcastle, Wyo., September 24-29. Tents will be free. All should come prepared to care for themselves, as there will be no dining tent. Bring plenty of wraps and bedding. We shall try to

get straw or hay for beds. We shall expect all to be there who can possibly attend. Leave all cares at home, and come prepared to seek God with the whole heart.

Missionary Volunteer Reading Course

This has been the banner year in Missionary Volunteer Reading Course work. More reading course certificates have been sent out than were issued during the first three years the reading course work was conducted. During one week a hundred certificates were sent out. Prospects for next year are better still, if the large sale of books indicates anything. Have you received your reading course books yet? If not, order at once. The new course begins October 1.

The Missionary Volunteer Reading Course assignments begins in the *Instructor* of October 1. Get your books now,—at least the first one in the course you choose to take. Then please send your name and address to your conference Missionary Volunteer secretary. Notice the reading course announcements in the *Youth's Instructor*. Do not forget the courses begin October 1.

The reading courses offer to you an opportunity for intellectual and spiritual advancement. Seize it. Most persons owe their lack of progress to their own indifference. You can not afford to belong to that class. To fail to make the most of the life God has given is an injustice to yourself and to others. Youth is the time to prepare. "Youth comes twice to none."

Workers Needed

W. F. Surber

"There is need of systematic labor but where some of you are so long in devising, and planning, and getting ready for the work, Satan pre-occupies the field with bewitching fables, and the attention of men becomes absorbed in delusions of the master deceiver."

"These very minds were unsettled, and inquiring in regard to the Bible truths, and had the opportunity been improved, they would have given unprejudiced attention to the message. But after receiving error, it is doubly hard to induce them to give a candid investigation to the evidences of our faith."—Gospel Workers.

Who can realize the truthfulness of the above quotation more than those who are engaged in the book work.

I began in the book work sixteen

years ago, but a wonderful change has taken place. Darkness is covering the earth, and gross darkness the people. People are being made drunk with the wine of Babylon. Infidelity, skepticism, and false doctrines are on the increase. People are making their decision. Satan is working with all power, signs, and lying wonders.

Reader, how much are we doing to enlighten the people in the message of truth?

For Sale.—Relinquishment of my homestead of forty acres of irrigated land in the Big Horn Basin, one mile from Garland, Wyo. Eighteen acres in alfalfa, balance in grain; all fenced; house 24x28; small, young orchard; abundance of water; excellent climate; good neighborhood; Seventh-day Adventist church privileges; oil and gas wells seven miles distant. Share of hay and grain given with place. Will trade in part for salable

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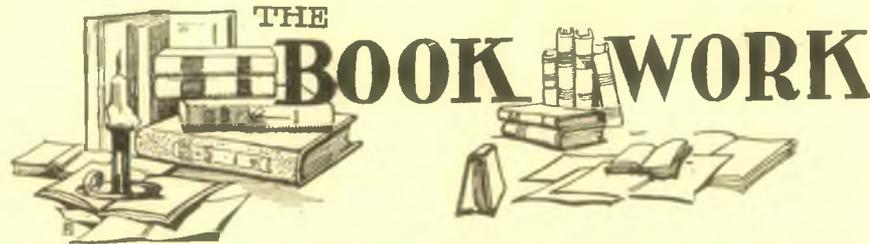
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 Meade MacGuire }

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Canvassers' Report for Week Ending August 16, 1912

	Book	Hrs.	Ords.	Value	Helps	Total	Del.
Nebraska							
Fannie Adams	G. C.	34	20	72 00		72 00	
J. L. McCurdy	G. C.		1	3 00		3 00	
G. E. Kingman	B. R.	24	14	36 00		36 00	
*A. B. Tetzlaff	P. G.	51	27	102 50		102 50	
Anna Paulson	H. M.	20	4	9 00	50	9 50	
Pauline Paulson	H. M.	20	4	8 00		8 00	
Edna Ragsdale	H. M.	8	5	3 75		3 75	
M. A. Eldridge	Signs	24		22 30		22 30	
Agents, 8		181	75	256 55	50	257 05	
South Missouri							
James F. Eye	P. P.	12	2	7 50	1 50	9 00	6 50
Fred Simonin	B. R.	12	6	6 00		6 00	
Agents, 2		24	8	13 50	1 50	15 00	
Wyoming							
Herman Gompert	G. C.	44	25	87 00	12 75	99 75	
Orval Kirkle	G. C.	49	8	24 00	2 25	26 25	
O. R. Gilbert	D. & R.	57	23	71 00	15 25	86 25	
Vernon Chapman	D. & R.	36	3	12 00	3 00	15 00	
N. W. Nesmith	P. P.	27	13	50 00	2 25	52 25	
J. M. Fletcher	B. R.	49	10	39 00	10 00	49 00	
Agents, 6		262	82	283 00	45 50	328 50	
West Kansas							
Jesse Miller	D. & R.	42	13	56 25	10 60	66 85	
L. R. Ackerman	P. P.	25	5	18 00	2 25	20 25	
M. W. Shidler	B. R.	52	40	157 00		157 00	
C. R. Miller	P. P.	15		31 75	5 00	36 75	
Agents, 4		134	58	263 00	17 85	280 85	
Grand Total: Agents 20		601	223	816 05	65 35	881 40	6 50

real estate west of Missouri River. Further information upon inquiry. Address C. E. Peckover, Boulder, Colo.

Some Excellent Meat Substitutes

Meat in one's diet is not at all essential; in fact, we are told that we are much better without it. But we should have good, nourishing food to take its place. We wish to call attention to two very good meat substitutes. Our Nut-Cero is made from the richest parts of nuts and grains, and supplies the proteid part of a diet. It, however, should be used in moderation, as it is quite a concentrated food. This comes in one-half and one-pound cans, at 15 cents and 25 cents respectively; also in family size cans holding one and one-half pounds, at 30 cents.

Ripe olives are another food which supply many of the elements contained in meat. We have some very fine ones at \$1.25 per gallon.

Write for price list and special Adventist discount, mentioning the OUTLOOK.

Colorado Sanitarium Food Co.,
 Boulder, Colo.

The word of the eternal God is our guide.

Book Work, Central Union Conference

	1907	1908	1909	1910	1911	7 Months 1912	Total
East Colorado	\$13731.86	\$ 6300.05	\$ 3122.25	\$3728.50	\$3084.85	\$1381.75	\$31349.26
West Colorado			2327.05	241.60	56.25	41.75	2666.65
East Kansas	12046.52	19296.81	9305.80	9663.45	3496.75	2968.78	56778.11
West Kansas				573.15	5093.60	1299.10	6965.85
North Missouri	5211.12	1374.40	5170.20	6418.90	4975.75	2534.85	25685.22
South Missouri		6981.20	8386.40	6035.10	9424.80	1487.35	32314.85
St. Louis Mission Field					365.95	316.10	682.05
Nebraska	7706.50	9007.40	10928.15	8969.60	7984.10	4060.10	48655.85
Wyoming	3672.65	4912.80	4665.80	1477.65	554.30	633.75	15916.95
Totals	\$42368.65	\$47872.66	\$43905.65	\$37107.95	\$35036.35	\$14723.53	\$221014.79