

CENTRAL UNION OUTLOOK

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

VOL. III

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No. 1

Central Union Conference Directory

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The Shepherd's Appeal

Have ye seen my lamb that has gone
 astray,
 Afar from the shepherd's fold,
 Away in the deserts "wild and bare,"
 Or on the mountain cold?

Have ye ever sought to bring it back
 By a word, or a look, or a prayer?
 Or followed it on where it wandered
 lone,
 And tried to reclaim it there?

Ye gather each week in the place of
 prayer,
 And ye speak of your love for Me.
 And pray that your daily life may
 bear
 Some fruit that the world may see.

Ye mean it well, but when once away,
 Do ye live that life of prayer?
 Is the soul of the lamb that's gone
 astray
 Your chief and greatest care?

Ye speak of the good that ye mean
 to do
 Among your fellow men,
 Yet ye tarry oft 'mid joys of earth;
 They are watching your footsteps
 then.

And while ye have stopped for pleas-
 ure or ease,
 The lamb that has gone astray
 Has wandered farther, 'mid darkness
 and sin,
 Along the forbidden way.

It is perishing now in the bleak and
 cold,
 While ye might have saved its life.
 Are ye thinking too much of your
 ease and gains
 To enter the Christian strife?

When the reck'ning is called, and the
 balance made,
 Will the wealth of a single day
 Atone for the loss of the dying soul,
 For the lamb that has gone astray?
 —F. Marsh.

Greetings to the Outlook Family

We have taken a lingering farewell
 of the year 1912. Its record is made
 up. As we glance back over this rec-
 ord, how gladly we would make
 changes therein. While we can not
 do this, how blessed is the thought
 that for all its mistakes and failures
 we may obtain pardon full and free,
 so that when we meet the record in
 the day of final accounts every error
 therein may be canceled.

We bid every reader of the OUT-
 LOOK a most happy new year. Its
 daily pages, white and clean, are to be
 turned one by one, and we are to in-
 scribe thereon the record to be looked
 back upon at the close of another year.
 May these pages be brightened by
 acts of kindness and deeds of love
 toward those with whom we come in
 contact, the reflex action of which
 will bring lasting joy and happiness
 to our own lives, while helping to
 lighten the load carried by others.

The OUTLOOK is happy at the be-
 gining of this new year to welcome
 to its growing circle of readers 999
 new subscribers. The last day of the
 old year brought us the information
 that the North Missouri Conference
 committee, after referring the matter
 to the subscribers of their state pa-
 per, have decided to discontinue the
Worker's Record and adopt the
 CENTRAL UNION OUTLOOK as its
 medium of communication. Elder E.
 E. Farnsworth, president of that con-
 ference, has promised to keep the
 OUTLOOK supplied with reports from
 the field, and we will do our utmost
 to have the union paper meet the
 needs of that part of the field. On
 account of this issue being a special
 young people's number, we have been
 compelled to omit many valuable re-
 ports and items from different confer-
 ences, which will be published next
 week.

Organization of the Missionary Volunteers

B. L. House

The organization of the Missionary
 Volunteer movement among the Chris-
 tian young men and young women of
 this denomination was for the pur-
 pose of enlisting all of their talents
 in the work of the third angel's mes-
 sage.

In order to give a full gospel to all
 the world in this generation, God has
 ordained several great agencies by
 which this can be done. All who
 have any conception of the nature of
 our world-wide work can not help but
 recognize the untold value of the
 evangelical work, the publishing
 work, the educational work, the for-
 eign mission work, and the medical
 work. But we ask, Who is doing a large
 part of this work, and from whom

are the recruits obtained for these various branches of the Lord's work? You must all answer that the consecrated young men and young women of this denomination are bearing a large share of the responsibility, and it is from their ranks that recruits are drawn.

Then how can any one believe in the third angel's message and not believe in the work for the young people?

At a Sabbath-school and young people's convention held at Mount Vernon, Ohio, in July, 1907, plans were laid for the organization of the Missionary Volunteer work, which were approved by the General Conference Council held May 4, 1908, and the young people's work was made a department of the General Conference.

For years previous to this, the Spirit of Prophecy contained many earnest appeals in behalf of the young people, a few of which we will notice at this time:—

"We have an army of youth to-day who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth."—*General Conference Bulletin*, 1893, p. 24.

Let there be a company formed somewhat after the order of the Christian Endeavor Society, and see what can be done by each accountable human agent in watching and improving opportunities to do work for the Master.—*Extracts relative to Medical Missionary work*, Oct. 2, 1893.

"Young men and young women, can not you form companies, and as soldiers of Christ enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. . . . Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those who are not of our faith?"—*Signs of the Times*, May 29, 1893.

"Altogether too little attention has been given our children and youth. . . . God requires the church to arouse from its lethargy and see what manner of service is demanded in this time of peril."—*Testimonies for the Church*, Vol. 6, p. 196.

"It would be well to have an hour appointed for Bible study, and let the youth, both converted and unconverted, gather together for prayer and

for the relating of their experiences. The youth should have a chance to give expression to their feelings. It would be well to have a judicious leader chosen at first, one who will talk little and encourage a great deal, by dropping a word now and then to help strengthen the youth in the beginning of their religious experiences. After they have had a little experience, let one of their number take the leadership, and then another, and in this way let workers be educated that will meet the approval of God."—*Testimonies on Sabbath-school Work*, p. 48.

In harmony with these earnest appeals from the Testimonies of the Holy Spirit, our Missionary Volunteer movement has been organized.

As to the object, work, and officers of the Missionary Volunteer Society, we take the following from the General Conference leaflet on organization:—

Reorganization

"*Basis of Membership.*—At the Mt. Vernon Sabbath-school and Young People's Convention, the basis of membership for our Young People's Societies was given careful consideration and more fully defined. The conditions of membership are two: (1) Membership in the Seventh-day Adventist Church; and (2) willingness to engage in active service for Christ.

"The reasons for this action may be stated as follows:—

"(1) There is no call in the Testimonies for any young people to organize except those 'who really love Jesus' and are consecrated to God's service.

"(2) The purpose of the organization is to plan, pray, and work together for the salvation of the lost. Those who have not devoted their own lives to God can not do this work.

"(3) When any person has yielded all to God, and desires to enter His service, he should unite with God's church, which is His organized body on earth for building up His people and accomplishing His work; and in our young people's work we should recognize this fact.

"(4) To give unconsecrated youth a part in the management of this organization would in many cases divert the society from the purpose for which it was established.

"(5) There is a great tendency among our young people toward worldliness and a breaking down of the distinction between the ways of the world and the ways of God. Our Missionary Volunteer Societies should hold the standard high, for in this

way only can our young people have a part in the closing work.

"The establishment of this standard does not by any means cut off our unconverted young people from the benefits of the society. It is a drawing of hearts together that are really burdened for souls, that a more efficient work may be done for these dear young people who are out of Christ. It is the attempt to form 'well-organized plans for helping other youth,' and to work for those who 'profess to be Sabbath-keepers,' as well as 'for those who are not of our faith.'

"*Officers and Committees.*—The officers shall be a leader, assistant leader, and secretary-treasurer. These, with either the church elder, Sabbath-school superintendent, or church librarian (as the church may choose), shall be an executive committee to plan for the meetings and work of the society. Other officers and committees may be chosen if needed.

"*Election of Officers.*—The officers shall be elected by the church for a period of six months. The young people should be represented on the church nominating committee.

"*Bands.*—Societies, especially the larger ones, should be divided into departments, or bands, for different lines of work, such as a Personal Workers' Band, a Christian Help Band, a Correspondence Band, or a Literature Band. Each member should belong to one of these bands. Each band should plan for and do its line of work, and all the members should frequently unite on some one line of work under the leadership of the band representing that work.

"*Meetings.*—It is very necessary that the members meet, all together or in groups, to pray and plan for the work. General meetings for all young people and others who desire to attend will do much to promote the objects of the society. These meetings should usually be held on the Sabbath.

"*Relation to the Church.*—The Missionary Volunteer Society is a department of the church work, and in order that there may be the closest cooperation between this work and the church missionary society, it is recommended that the church appoint a general missionary committee, composed of the church elder, librarian, and Missionary Volunteer leader, to lay general plans for missionary work, the details to be worked out by the respective societies.

"*Reporting.*—Each member should make a weekly report of work done, and the secretary should report to

the conference Missionary Volunteer secretary at the close of each quarter.

In addition to the local societies, each conference Volunteer secretary has organized a State Volunteer Society, to which all consecrated Seventh-day Adventist young people who are isolated from our regular societies may belong. These should write to the state secretary and get a beautiful membership card and be enrolled in the state society.

If we are true Missionary Volunteers, "the love of Christ" will constrain us, and we will be true to our aim, "The advent message to all the world in this generation."

Our Korean Fund

B. L. House

Inasmuch as the Missionary Volunteers of the Central Union Conference have been raising \$1,000 for Korea, we thought it might be of interest to know something about the Korean mission field.

Korea is a small country, just west of Japan, on the mainland of Asia. We might call it the Korean Peninsula. On account of the wonderful success of Christian missions in this country during the last thirty years, it has been termed the "marvel of modern missions." Fifteen million souls here wait for the light of the third angel's message. About half the men are able to read and write. The women are mostly illiterate, there being no general educational system in Korea. The people are of Mongolian origin, and have a spoken and written language of their own. They are tall and well-formed, prepossessing in appearance, and always dignified in bearing. They have a dark complexion and long, straight, black hair. There are few large cities, accordingly nearly all the people live in the country. The blight of sin has fallen heavily upon Korea, as well as upon India and China. The women do all the heavy work, while the men enjoy themselves. The women live a secluded life, and are held simply as an instrument of pleasure or of labor; but in no case man's companion or equal. Thus we see the vast difference in the treatment of women between those lands long ruled by heathenism and those where Christianity has borne sway.

It must be amusing to visit a Korean school and hear the boys and girls all studying aloud. They suppose that this deafening buzz is necessary in order to have sound knowledge.

Boy life in the Hermit Kingdom is

not always pleasant, for a boy must accompany his father wherever he goes. If the father is cast into prison, the loyal son must procure a boarding-place in the vicinity, so that he may provide for his father; or if the father is banished, the lad must accompany him and be his companion. Again, the son must perform the ceremonies connected with ancestor worship. If the child does not perform them, he is looked upon almost as an outcast.

In the early part of the nineteenth century, the Catholic Church made great progress in Korea, but the authorities would not tolerate Catholicism, and its missionary history is one of awful and almost continual persecution. If ever the Inquisition was used in all its vengeance on the Roman Church, it was in the sixties, in Korea. Sixty thousand persons were killed in one year for professing that faith.

Doctor Ross translated the New Testament into the Korean language after his travels there in 1813. In the last few years the translation of all of the Old Testament has been completed.

The kindness of the missionaries to the wounded during the war between China and Japan broke down the final barriers against the introduction of Christianity into Korea.

Our Work in Korea

About eight years ago, our work began in Korea. Two Koreans visiting Japan had their attention drawn to the truth, and one of them returned to Korea and began preaching what he had learned, and scores of his fellow countrymen believed and accepted as much as he could tell them, and began the observance of the seventh-day Sabbath. None of the Korean believers understood the Japanese, the English, or the Chinese, and there was no one among our Japanese workers who understood very much of the Korean. So whatever truth these Korean people received, they received under very unfavorable circumstances.

Elder F. W. Field and H. Kuniya visited the Korean believers, and instructed them more fully as best they could, baptized them, and organized several churches.

Since then, W. R. Smith and wife, Miss Scharfenberg, Elder C. L. Butterfield and family, Doctor Riley Russell and wife, and Miss May Scott have gone to labor in this needy field.

We now have about 600 Sabbath-keepers in Korea, about 200 of whom are established in the full teachings of this message.

We have a number of earnest native workers, who have a burden for souls and who are giving their time to teaching their fellow men.

A few tracts and leaflets have been published on present truth, and about two years ago an eight-page monthly paper was started, which has now grown to a twenty-eight-page monthly. This paper has a circulation of about 15,000 every month, by all the Sabbath-keeping companies selling them.

There are twenty Sabbath-schools scattered in six provinces. All are studying uniform lessons, and send in their quarterly reports regularly. These schools give all their donations to missions.

Although the Koreans are very poor, yet many of them, in order to pay tithes, at their own suggestion, have decided to take a tenth of their rice and meal and sell it for the Lord and thus deny themselves of their full allowance of food in order to help the work of God and show their appreciation of the gospel light.

We have a small school at Soonan, in a building 60x12 feet. They use one portion of this building for the girls, the other for the boys, and at one end Doctor Russell has his medical dispensary. In another room is the little printing press.

Now the students of Union College are raising \$400 to better the school conditions there, and the Missionary Volunteers of the Central Union are raising \$1,000 for a small sanitarium for Doctor Russell and his associates to use in ministering to the bodies and souls of the Koreans.

Let us all pray for and help this noble work. Have you had a part in this Korean Fund?

Reverence for God's House

The following suggestions from Mrs. E. G. White will assist in directing the attention to details that, if heeded, will aid greatly in creating a reverential atmosphere in the house of God:—

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats.

"Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.

"If when the people come into the house of worship, they have genuine reverence for the Lord, and bear in mind that they are in His presence,

there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place, should find no sanction in the house where God is worshiped. The mind should be prepared to hear the Word of God, that it may have due weight, and suitably impress the heart.

"The minister should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God.

"Every one of the congregation, also, who fears God, should with bowed head unite in silent prayer, and give power to His truth proclaimed from human lips.

"When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion.

"Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that you need most,—the very words which, if heeded, would save your feet from straying into wrong paths. Satan and his angels are busy creating a paralyzed condition of the senses, so that cautions, warnings, and reproofs shall not be heard; or if heard, that they shall not take effect upon the heart, and reform the life.

Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with one another during the sermon. Could these see the angels of God looking upon them and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers."

The Last Crusade

The world grows old; the time is short;

As in an age long past,
The summons to a great crusade
Sounds forth with trumpet blast.

Lo, Satan all his legions calls;
A final stand is made;
While far and near the church prepares
To fight her last crusade.

One mighty battle for the Lord
Our arms have still to win;
One conflict fierce and sharp to wage
With all the hosts of sin.

O strong young men and maidens fair!

'Tis yours to lend us aid;
'Tis yours to join the holy war,
The church's last crusade.

Lift up the banner of Christ,
The standard of the Lord; -
Upon the ranks of darkness then
Sweep down with one accord.

This grandest, noblest mission, ours,
This work on us depends,
To spread the gospel light abroad,
Before the Lord descends.

Through all the realms, benighted,
speed

That glorious message forth,
Till round the world, from east to west,
It flies, from south to north.

Society Secretary's Alphabet

Always prompt with the quarterly report.

Be of good courage.

Collect missionary reports weekly.

Delight to work for our society.

Enlist new volunteers.

Find a discouraged one.

Give away papers and tracts.

Have an interesting report each week.

If God calls to duty, it can be done.

Just be a faithful secretary.

Keep neat and correct records.

Look after sick members.

Make use of the Volunteer leaflets.

Never be late to young people's meeting.

Obtain a Standard of Attainment certificate.

Pray daily for our society.

Quick to see the society's needs.

Read the Bible every day.

Sign the membership pledge.

Take the Reading Course.

Use the Morning Watch.

Visit or write to absent members.

Work for our mission fund.

Xpect success in my work.

Yield myself to Jesus every day.

Zealous for the work in our conference.

Edith Shepard.

Value of the Morning Watch

G. B. Thompson

Henry Ward Beecher once said, "Let the day have a blessed baptism by giving your first working thoughts into the bosom of God. The first hour of the morning is the rudder of the day."

There is nothing so important to Christians as to learn to pray. Jesus prayed. The stillness and darkness of the night found Him, though weary with the cares and burdens of the day, amid the solitude of the mountains praying. "And in the morning, rising up a great while be-

fore day, he went out, and departed into a solitary place, and there prayed."

"Lord, in the morning Thou shalt hear

My voice ascending high;
To Thee will I direct my prayer,
To Thee lift up mine eye."

It is said that every morning, during General Gordon's journey in the Soudan, there lay outside his tent a handkerchief. By this token the whole encampment knew that the great general was praying. No foot dared to enter the tent while the handkerchief lay there. No message, however pressing, was sent in. Every one knew that General Gordon was having his morning communion with God. Refreshed and strengthened, he came forth from his tent for the burdens and duties of the day. We, no less than this great general, need the same preparation for life's daily duties.

Morning is the golden time for prayer and for study of the Bible. "Satan well knows that one whom he can lead to neglect prayer and the searching of the Scriptures will be overcome by his attacks. Therefore he invents every plausible device to engross the mind."—*Great Controversy*, p. 341.

Ten minutes' talk each day with the eternal God will transform the life, and do much to fashion us after the similitude of the Infinite. The children of Israel gathered the manna "in the morning," and those who failed to gather this food of the angels at that time secured none, for it melted and vanished away. So we, like Israel of old, should gather the heavenly manna every morning. It is in the morning that we should secure the "rations" for the day's march and its conflicts. "As the Oriental traveler sets out for the palm-tree's shade, and fills his flagons from the cool fountain that sparkles at its roots, so doth God's wayfarer draw his fresh supplies from the unexhausted Spring." One precious promise from God's Word, lodged in the memory in the morning, and well digested, will be a breakfast for the soul and furnish much needed strength for the day. It is thus that the servants of the Lord in all ages have won their victories. "Martin Luther, in the thick of his campaign with the pope and the devil, said that he could not get on without two good hours each day with his private devotions."

In the life of every true Christian there should be times of silent meditation on the things of God. How

fitting that in the morning hour, before the busy scenes and conflicts of other hours begin, we take a little time when the heart, in holy, quiet devotion, can, in the hush of the opening day, commune with its Maker.

As a help to prayer, meditation, and communion with God, the "Morning Watch Calendar" has been prepared. It is intended as an aid to personal devotion and Bible study. A text is suggested for each day in the year for prayerful study, and some special objects are given for prayer. Great blessings have come to those who have followed it through the year, directing their minds toward God in the morning hours, and asking (1) for the Holy Spirit; (2) perfect trust; (3) watchfulness; (4) keeping power; (5) guidance; (6) growth in grace; and (7) victory over all temptation.

"In an old book there is a story of a wayward young man, whose father, lying at the point of death, sent for him to come home and receive a message from his lips. The son came, and went with fear and trembling into the room where his father lay. The father said: 'I have one request to make. After I am gone, I desire that you will spend one hour each day alone in your room.' That was all. The young man was surprised and puzzled, for he had expected to hear that he was disinherited on account of his wickedness. The request was so reasonable and the task so easy that he readily promised. So soon as his father was buried, the son proceeded to fulfil his promise.

"At first he did not know why his father had requested him to spend an hour alone each day, but the meaning of it all soon dawned on him. While shut up alone the myriad voices which had deceived him were hushed, and in the silence he heard another voice which he had not heard since he was a child—it was the voice of the Lord.

"Let the voices of the world be shut out for a time every day, and the soul will hear God speaking. 'He that hath ears to hear, let him hear.'"

As a help to Christian living, we urge all our young people's societies to endeavor to place a "Morning Watch Calendar" in the hands of all the young people.

"A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then alone with Jesus, in the silence of the morn,
In heavenly, sweet communion let your duty day be born.

In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened,
as the dew revives the rose."

Our Reading Courses

It hardly seems possible that our Missionary Volunteer Reading Course circle will soon be five years old, but so the records declare. Every season many young people have pressed into the reading circle, and quite a large number have renewed their membership from year to year. In fact, already, when the time comes to issue certificates, we look with expectancy for certain names.

The young people who have thus persevered in the courses each year, doubtless feel well repaid for the time spent with the good books outlined. Some of you have started one, two, or more courses and never yet finished any of them. Why not turn once again to the loom, gather up the unfinished fabric, and weave on until the pattern is completed and the ends neatly bound with strips of written reviews? Could not some of you who have dropped out of the circle for good reasons, complete the work now?

Dear young friend, to-day we are extending to you a personal invitation to join our Spare Minute Circle for the coming year. A seat has been reserved for *you*, and we wish *you* to occupy it. Will you accept? Our circle is large. Thousands of young people press into it every year, and it is growing larger and larger. Usually those who have once joined the circle and remained in it long enough to get slightly acquainted, are among the first to press in when the doors are thrown open in the early days of October. Thousands of young people, many of them so busy on farms, in factories, and offices that they have but very few spare moments, are pressing into this circle, and striving in this and other ways to obtain greater efficiency and more power as soul-winners.

Even in the lives of busy people, some spare moments are found. What are you doing with yours? Will you not be one of the host of young people who will form the Spare Minute Circle around the world? It will be a blessing to yourself, and then you will be setting a good example before your associates, in improving those little fragments of time called spare moments. The circle will read some very good books, and you know that this will be worth while. Here are a few guide-posts that point out the path to success for Missionary Vol-

unteer Reading Course members:—

1. Enroll. Send your name, with your address, to your conference Missionary Volunteer secretary. If you do not have your secretary's address, send to the Missionary Volunteer Department, Takoma Park Station, Washington, D. C., and it will be forwarded to the proper person. (If your society has an educational secretary, she will send your name.)

2. Send for the books used in the course. If you can not buy all at one time, buy them in the order they come in the course. Be sure to have each one on time.

3. Arrange to have the use of the *Instructor* every week, and make use of the test questions in it.

4. Plan to devote fifteen or twenty minutes to your Reading Course book every day. Often spare moments are lost for lack of definite planning. John Quincy Adams, we are told, never closed his eyes in sleep until his work for the next day had been outlined.

5. Keep your book in a place where occasional glimpses will remind you of your resolution. Also keep a dictionary handy, and use it faithfully when you meet a word you do not know.

6. Should you fail to do your daily reading, make it up at once. Be determined that you will keep up and not lag.

7. When the written review questions appear in the *Instructor*, answer them promptly, and send your answers to your conference Missionary Volunteer secretary. Although you may use your book in answering the questions, the written work is of great value to you. "Reading maketh a full man, writing an exact one." We should possess both qualifications.

Do these seven things, and you will be entitled to a Reading Course certificate next spring, and more than that, you will have sown in the soil of your life seeds that are bound to yield good fruit.

The Reading Courses begin the first of October. The Senior Course will read the following books: "Uplift of China," 50 cents; "Patriarchs and Prophets," \$3.00; "The American Government," 75 cents.

The Junior Course will read "Winning the Oregon Country," 50 cents; "Pilgrim's Progress," 50 cents; "Day-break in Korea," 60 cents.

Parents who decide to make the Young People's Reading Courses a permanent "fixture" in their homes will find them "a savor of life unto life." Such books will greatly advance their children's love and inter-

est in the world-wide message for this generation.

Let all parents, Young People's Missionary Volunteer officers, and isolated youth take up this matter at once. Shall we not earnestly determine to make this year's Reading Circle the largest and best ever conducted?

We heartily recommend these courses to you. The books, selected by a large committee of workers, are among the very best published. The workers chose those books which they believed to contain valuable information for you, and to be particularly useful in helping you to equip for more efficient service.

Do not forget that no one can fill the place for you; and we should be sorry not to have you with us in that large circle of ambitious young people.

Yours for progress,
Missionary Volunteer Dept.

"If Your Hand Is On the Plow Hold On"

By a Missionary Volunteer

I am only "old enough to vote," and yet I have seen a number of our young people who have, perhaps, been reared and educated in the truth, leave it all, and jump off into the darkness, as it were, still acknowledging it to be the truth. This has deeply pained me. I have lain awake nights, thinking, praying, and wondering why this condition exists.

Time seems so short, so very short, and the workers so few! We can not spare one. It will be only such a little while longer before we shall be gathered home! O, why give up now? Young people, where are you going? Where will you go?—Into darkness, utter darkness of the blackest night of despair. There is nowhere else for you to go. You will never be happy in another church. You can not bury your sorrows in the pleasures of this world. Those who have tried it know this to be true. It is not logical, reasonable, nor sane.

I hear one, say: "How can I stay in the church when some who have professed the truth long years live such inconsistent lives? So-and-so did me a mean trick. If his religion can not make a better man of him than that, I do not want it." It is disappointing to meet with such experiences. It almost makes one feel as if the props had been knocked out from under everything. But after all, the truth remains the same.

You say, "Suppose a leader, a minister, has treated me unjustly. How

can I sit and listen to him, and profit by what he says?" If he speaks the truth, we should accept it anyway. The fact that Satan quoted Scripture does not prove Scripture untrue.

Perhaps we are very sure we have been treated unjustly without any provocation. Let us be thankful that we are not the one who has been unjust, for he will not be able to rejoice when the Lord comes, unless he turns from his course. May we remember we are in good company, in our misery, in company with Jesus and all His noble followers who have been "persecuted for righteousness' sake."

Of course we have expected trials and temptations, but not from God's own people. Remember that the wheat and the tares are to grow together until the harvest, "and the harvest is the end of the world." If this is true, why should we expect to live our lives here without meeting with an occasional "tare"? The fact that they are among us does not prove that our church is false, any more than the fact that Judas was a member and an officer in the church Christ Himself organized proves that church a fraud. If Satan can not get us in any other way, he will try this way. If each temptation had come labeled, "This is a temptation; handle with care," and had been postmarked, "From Satan," we should have known its source and just what to do with it. It would not have been much of a temptation.

Let us brace up, and vow that *nothing* shall "separate us from the love of Christ." Even if people do not all live their religion, this fact does not prove the religion to be false. If half the denomination should rise in a body and leave in a single day, it would not prove the truth untrue. It would be no excuse for me to leave. "Not believing the truth does not make the truth a lie." "I'll stand by it and live *my* religion, so that I shall not be casting a stumbling-block in my brother's way." I can imagine the angels of heaven rejoicing over such a decision. It will make God glad. It will make some one down on this old earth glad.

Society Meetings and Personal Responsibility

M. E. Ellis

Only those who have been leaders of young people's societies realize how large an element of success lies in the members of their society understanding and *accepting* the responsibility of *helping* to make every

meeting a success, whether they are on the program or not.

An old lady whose aversion to church missionary work was well known, was nevertheless one of the most faithful attendants at the weekly missionary meeting, but never took part in any way or contributed anything. Finally some one's curiosity got the better of him, and he asked her why she always attended the missionary meeting if she did not believe in missions. "Well," she said, "I go to lend my countenance to them."

Nearly all of us at one time or another find ourselves drifting into meetings after having drifted into this state of mind, and that kind of attendants at *any* service invariably and effectually "throws a coldness over the meetin'," as the negro minister said.

What do we young people go to young people's meetings for? To *get* out of it all we can, or to *give* all we can? To be blood-suckers or boosters? leeches or lifters? Are "they," that is, the leader, program committee, etc., responsible entirely for the success of the meeting, or may "we" have something to do with it? Is it "their" society, or "ours"? Are we as anxious for every part of the program to pass off smoothly as we would if we were leading the meeting? Do we remember to keep lifting our hearts to God all through the service that the various things presented may reach some heart and draw it nearer to the Master?

Do we attentively follow the different speakers or readers, even though the part is not attractively rendered? or do we nudge our neighbor, and smile into our handkerchief when that long word is mispronounced or wrongly accented? Do we heartily enter into the singing, or forget even to look for the place? In a word, do we forget the *vows* we have taken, the *place* we are in, and the "cloud of witnesses" that surround us, and the *purpose* for which we have gathered? or do we realize that Jesus Christ will be at our meeting, the Guest of honor, and deport ourselves in His spiritual presence as carefully as we would were He physically with us, and enter into the service of the hour with every faculty alert to help at every possible place to make the meeting a success?

If you have been indifferent for the last few Sabbaths, try this latter attitude for a while and you will be surprised to see what an excellent meeting can be had with a very ordinary program.

Results from young people's meet-

ings follow the same law as results from other things—what we get out of them is in direct proportion to what we put into them.

“Give of your *best* to the Master.”

A Missionary Volunteer Thermometer

Matilda Erickson

212 degrees, boiling. Very enthusiastic. A member of the society. Attends regularly. Always on time. Helps on programs. Is active in doing missionary work. Reports faithfully. Takes part in social and prayer meetings. Gives to missions. Observes the Morning Watch daily. Studies the Bible. Takes the Missionary Volunteer Reading Course. Is or will become a member of Attainment. Works unceasingly for others. Never grows cold, but warms those around. Strives to live a consistent Christian life, and is an inspiration to all.

90 degrees, warm. A member in fairly good standing. Attends meetings quite regularly. Often late. Sometimes inattentive. Does some missionary work. Occasionally reports. Takes part in social and prayer services when in good spirits. Gets discouraged easily. Condition and influence are dangerous.

55 degrees, cold. Goes to meeting occasionally. Usually late. Belongs to the society. Seldom takes part. Does no other missionary work. Never reports. Criticizes freely. Often restless in meeting. Has just enough religion to be miserable, but not enough to keep happy. Condition is very precarious.

32 degrees, freezing. Goes to meeting once in a while. Usually late. Does not belong to the society. Does no missionary work. Clings to known sins. Is dying fast.

0 degrees, zero. Does no missionary work. Never goes to meeting. Is dead.

What is your temperature?

Look at the engine speeding along the track. It is the great burden-bearer of the commercial world. But shut off the steam, and it becomes useless to man. Every Missionary Volunteer Society should be a powerful engine for speeding to the world the last message of mercy. But it takes steam to move the engine, and there can be no steam if the water falls one degree short of boiling. Even one member, if unfaithful, may cause the society thermometer to drop. Then see to it that your Christian experi-

ence always registers 212 degrees. Keep the flame hot and the water boiling. Never let your fuel supply run low. You will find some of the fuel you need stored away in the chamber of secret prayer, some among the books of the Bible, and some must be gleaned from the field of Christian service.

THE STANDARD OF ATTAINMENT.

Some have not understood what is meant by the Standard of Attainment, and have confused it with the Reading Course. The Standard of Attainment is a plan whereby our Missionary Volunteers are encouraged to become acquainted with the Bible doctrines as believed and taught by Seventh-day Adventists, and also with our denominational history. A small leaflet has been printed telling all about the plan and also giving an outline of the course in Bible doctrines. The student must find his answers from the Bible by the aid of such books as “Bible Readings for the Home Circle,” “Johnson’s Bible Text Book,” “Helps to Bible Study,” “Scriptural Evidences,” and “Family Bible Teacher.”

After careful preparation, an examination is taken, and, if a satisfactory grade is received in both subjects, the General Conference department issues a beautiful certificate, called the Standard of Attainment Certificate, which is suitable for framing.

It is for the spiritual strength and blessing to be obtained that we urge all our Volunteers to become members of attainment. We can not realize now how important it is for us to be acquainted with the reasons of our faith. Every believer who expects to be saved and go through with the remnant to the kingdom of God should be able to give an answer to every one that asketh, a reason of the hope that is in him. My heart is made sad to see how few of our young people can show what the Bible teaches concerning the second advent of Christ, the Sabbath, the nature of man, the punishment of the wicked, the earthly and heavenly sanctuary, etc.

The following statements from the Spirit of Prophecy show the great importance of all our Volunteers taking the Standard of Attainment Course:—

“Our only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every

known duty.”—*Review and Herald*, Nov. 19, 1908.

“None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand.”—“Great Controversy,” p. 593.

Young People’s Work Foretold in Prophecy

B. L. House

1. What are Missionary Volunteers? Acts 1:8.
2. Are there enough missionaries? Matt. 9:37.
3. What is our duty then? Matt. 9:38.
4. What is the great commission? Matt. 28:19.
5. Whose strength is needed to enter all branches of the Lord’s work? 1 John 2:14.
6. What should every Missionary Volunteer be? 1 Tim. 4:12.
7. What work was done for the young people in connection with the first advent of Christ? Luke 1:17.
8. What definite prophecies show that a similar work will be done before the second advent? Mal. 4:5, 6; Joel 2:15-17.
9. What personal requirement is made of the young? Prov. 23:26.
10. What is the most favorable time in life to serve God? Eccl. 12:1.
11. What reward will all true Missionary Volunteers receive? Dan. 12:3.

Note.—Slips with the texts on them should be passed out at the beginning of the meeting, so they can be read promptly in reply to the questions.

“Very much has been lost to the cause of God by a lack of attention to the young. . . . When the youth give their hearts to God, your care for them should not cease. Lay some responsibility upon them. Make them feel that they are expected to do something. The Lord chooses them because they are strong. Teach them to labor in a quiet, unpretending way, for their young companions. Let different branches of the missionary work be laid out systematically, and let instruction and help be given, so that the young may learn to act a part. Thus they will grow up to be workers for God.”—*Christian Education*, pp. 222, 223.

Program for Missionary Volunteer Rally Day

Sabbath, Jan. 18, 1913.

Opening Song

No. 227, "Christ in Song," New Ed.;
No. 208, Old Ed.

Scripture Reading

Ps. 119:1-16.

Prayer

Song

No. 543, "Christ in Song," New. Ed.

Paper

"Organization of the Missionary Volunteers."

Bible Reading

"Young People's Work Foretold in Prophecy."

Recitation

"The Last Crusade."

Paper

"The Value of the Morning Watch."

Recitation

"Morning and Evening."

Recitation

"Use Me."

Special music, or No. 542 in "Christ in Song."

Paper

"If Your Hand Is on the Plow, Hold on."

Recitation

"The Shepherd's Appeal."

Paper

"Our Reading Courses."

Paper

"The Standard of Attainment."

Recitation

"Go Preach My Gospel, Go!"

Paper

"Our Korean Fund."

Recitation

"A Plea for Korea."

Song

No. 594, "Christ in Song," New. Ed.

Paper

"Reverence for God's House."

Paper

"Society Meetings and Personal Responsibility."

Selection

"Society Secretaries' Alphabet"

Selection

"A Missionary Volunteer Thermometer."

Offering

For State Volunteer Work

Closing Song

No. 70, "Christ in Song," New. Ed.;
No. 1, Old Ed.

We must not forget that we are our brothers' keepers.

Explanations to North Missouri

E. E. Farnsworth

A few days ago, a letter was sent to all the members of this conference, as far as we had the addresses, and the question was asked as to the advisability of continuing the *Worker's Record* or adopting the CENTRAL UNION OUTLOOK in its place. Probably all who will read this article will have received this letter, but perhaps just a word of explanation as to why this change was suggested may be in place here.

The *Record* has been published only once a month. This did not seem often enough to many of us. It has been published at a small loss, and to issue it twice a month at the same price would mean a much larger loss. The union paper would give us reports every week, not from our own conference alone, but from all the conferences in the union. The reports from our own conferences would come fresh every week.

You will be interested in knowing the results of the cards received in reply to the letters sent out. Not all have returned the cards as yet, but enough so we know what the decision is to be. Only about one-fifth are in favor of continuing the *Record*, and the four-fifths in favor of making the change. From the present returns, we are turning over to the CENTRAL UNION OUTLOOK our subscription list, and from now on they will fill all unexpired subscriptions the same as though it were the *Record*. I feel certain that you will appreciate this paper as it comes to you from week to week.

Now a word of explanation. In the past, we have been very slow in cutting off expired subscriptions, as we wanted every one in the conference to read the contents of the paper. Now we can only turn over to the OUTLOOK actual subscriptions. This issue of the paper will likely be sent to many whose subscriptions have expired. I sincerely hope that if you are among those who are behind, you will at once send in your subscription to this paper.

As workers in this conference, we shall hope to keep you far better informed as to the progress of the work in the conference than in the past, and we shall feel very much disappointed if you do not have the OUTLOOK coming to your home every week. God bless its ministry.

"Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted.

Interes on Deposits

Deposit your money with Union College. We pay five per cent interest on money left with us six months or one year. The Central Union Conference Association gives its note.

We wish to call your attention to some of our manufactured foods, which are giving excellent satisfaction where they are now being used.

Malted Nuts,—a highly concentrated nut food, easily digested and assimilated. Invalids and infants, or those needing from any cause a concentrated food, cannot fail to be benefited by its use. Very palatable; Price 60c per lb.

Nutzero,—our palatable substitute for meat. Ready for use upon removing from the can or may be used as steak, roasts or made into hash. Comes in three sizes: ½ lb., 15c; 1 lb., 25c; or the family size 1½ lbs., at 30c.

Our usual discount to Adventists apply on both these foods. Inquiries gladly answered at any time.

Colorado Sanitarium Food Co.,
Boulder, Colo.

Liberal Offer of Cooking Oil of Highest Quality:—

5 gal. \$3.90	30 gal. \$21.30
10 gal. 7.50	50 gal. 34.00

Guaranteed purely vegetable, clear, odorless. Nothing finer can be obtained at any price.

Purity Cooking Oil Co.,
North Chattanooga Tenn.

Special Offer.—The Sanitarium Food Co. will, for a short time, send a 5-gallon can of their "Gold Medal" Vegetable Cooking Oil for \$3.90; 2 cans, \$7.70. Guaranteed to please. Address Sanitarium Food Co., 558 St. Anthony Ave., St. Paul, Minn.

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