

Central Union Outlook

"Every one said to his brother, Be of good courage." Isa. 41:6

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THE WISE AND FOOLISH VIRGINS

We are in that time described in the parable of the ten virgins. Five of them are foolish—unwise. They have their lamps; but they have no oil in their lamps; and while waiting for the bridegroom, they slumber and sleep and enjoy comfort and repose—perfectly satisfied, feeling no alarm or fear, utterly confident. They have the doctrines of this message. Their lamps are perfect and all in good condition. They understand the teachings, they observe all the forms of the church, and may perhaps be active in many of the church activities and lines of ministry; but they do not have the oil in their lamps.

"The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the rock, Christ Jesus, and permitted their old nature to be broken up. . . . The class represented by the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form."—"Christ's Object Lessons," page 411.

"The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall."—*Id.*, page 412.

But, my dear friends, there is another company, there is another side to the picture. There are encouraging features that God would have His people see with faith and confidence in Him. In the parable there were wise virgins. We ought not to lose sight of the wise while thinking of the unwise. The five wise virgins have their lamps. The lamps are in good condition, they are trimmed and

burning and filled with oil. And these virgins have oil in their cruses. They are watching, alert for the coming of the bridegroom.

Two Groups Pictured

This parable pictures two groups in the church of God; not one in the church and the other in the world, but both in the church. It makes clear that in the day in which we are living we must expect to find in the church of God quite a large number who will not be ready for the Lord when He comes. That should not be any excuse for our failure to do our utmost to bring them to a realising sense of their condition, and to lead them to become established on the rock Christ Jesus. It does, however, lead to this conclusion: that we ought not to feel that because there are five foolish virgins found among those who are waiting for the Lord to come, therefore this is not God's movement and God will not save His remnant and carry them through in triumph to His kingdom.

The Shaking Time

In the description of the shaking time, given in "Early Writings," there are brought to view two companies, one earnest, agonising, praying; the other careless, indifferent, pleasure seeking, world loving. In "Christian Experience and Teachings," page 107, we find the statement:

"The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and His cause."

Again, on page 81:

"In later years I have been shown that the false theories advanced in the past have by no means been given up. As favourable opportunities come, they will have a resurrection. Let us not forget that everything is to be shaken that can be shaken."

I have been impressed with that statement, "Everything is to be shaken that can be shaken." That indicates to my mind that there will be some in the church of God who will be shaken, but will not

be shaken out. That is, they will be tried and tested, and through that experience the devil will try to sift them as he did Peter, to move them away from the truth, destroy their faith, and shake them out of the message. But they will come out victorious and stand on the Lord's side triumphant. Their feet will be established upon the faith of God. Those that can be shaken, that do not stand the test, will drop out of the message.

We are living in the Laodicean phase of the church. The Laodicean message is being given. God is earnestly calling and entreating His people. There are many, many who have laid hold of the white raiment, who have purchased the pure gold and whose eyes are anointed with the eyesalve. I thank God, dear friends, that as we cast our eyes about and look over our churches all through the land and in all lands, we find that the remnant of God are established upon the foundation of the church, Jesus Christ Himself being their only hope and stay, the center of their confidence; they are living in Him.

The watchman on the walls of Zion today who is alert, whose eyes are anointed, casting his glance over the churches, can see these two companies. He can see a line of demarcation. He can see the earnest, devoted, godly ones growing more earnest and godly and devoted and self-sacrificing. He can see the careless and indifferent growing more careless. Those who love pleasure are reaching after more pleasures. Those that are centering their affection on the things of this world are becoming more and more engrossed with worldly affairs.

My dear friends, right down to the very day, the hour, the last moment, that the church militant is in this world before Jesus is revealed, both of these companies will be found going on together. Some are going right through to the very close of time and will expect to be caught up with the Lord in the air, but He will say, "I never knew you." They will cry, "Have we not . . . in Thy name done many wonderful works?" but He will say, "I never knew you."

Reasons for Existing Conditions

There are reasons why some of these conditions exist in the church.

"Many accept the truth without digging down deep, to understand its foundation principles, and when it is opposed, they forget the arguments and evidences that sustain it. They have been led to believe the truth, but have not been fully instructed as to what truth is, or carried forward from point to point in the knowledge of Christ. Too often their piety degenerates into a form, and when the appeals that first aroused them are no longer heard, they become spiritually dead. Unless those who receive the truth are thoroughly converted, unless there is a radical change in the life and character, unless the soul is riveted to the eternal Rock, they will not endure the test of trial."—*Gospel Workers*, p. 368.

"Vainglory, selfish ambition, is the rock upon which many souls have been wrecked, and many churches rendered powerless. Those who know least of devotion, who are least connected with God, are the ones who will most eagerly seek the highest place. They have no sense of their weakness and their deficiencies of character. Unless many of our young ministers shall feel the converting power of God, their labours will be a hindrance rather than a help to the church. They may have learned the doctrines of Christ, but they have not learned Christ."—*Testimonies*, Vol. V, p. 174.

This little word picture given to our own workers, sets forth one of the reasons why there are so many in the church today who are not rooted and grounded in the foundation that standeth sure. It is because the work has not been thoroughly established in their hearts. There has been superficial work done with many, —a lack of follow-up work, of thorough instruction that would establish and ground people in the faith.

Storm Brings Desertions

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side."—*The Great Controversy*, p. 608.

That pictures a large class who have been tasting of worldly pleasure and turning toward the world; then when the test comes and they are brought under trial, they are prepared to choose the

easy and popular way. My dear friends, this condition, pictured so vividly in the Spirit of Prophecy is found in the church today. We see it with our own eyes. It is the condition we find among many, and it constitutes the greatest challenge that faces the ministry today and ought to arouse us as nothing has before.

Many grow careless to whom no helping hand is held out, no earnest word spoken, no friendly visit made. Many realise and regret that they are going the way they are, but do nothing about it. May God help us to rush into the great tide sweeping them on, and reach out a helping hand and speak a word in season, to help them up on the solid Rock. We must do more than we have ever done before to save our young people. Missionary Volunteer departmental activities may help, the Sabbath school may help, the church services as ordinarily carried on may help. These are all saving agencies and are doing a wonderful work, but more than these is needed. Something more than interesting programmes and entertainments and departmental activities must be done. We need in the church today what the apostles had in their ministry. We must present the divine Christ established in and filling the soul, the doctrines and principles of truth as the very life of Christ. This, and only this, will establish the soul on the sure foundation.

We thank God for the army of young men and women who are faithful and true to the message, and who are giving their lives in earnest, devoted service to Christ.

I rejoice as I visit different parts of the country, and meet with our people in camp-meetings, churches, and general gatherings, to find so many devoted, earnest, godly people who are holding steadfast and true to this message. It is very heartening to see the degree of sacrifice manifested in sustaining our work, which we are trying to carry forward in all the world, and to know that back of it all loyal hearts are beating. We have every reason to have faith in God, and in this blessed truth, and in its glorious triumph, as we feel the heart beat and the cordial hand clasp of those earnest men and women who are standing staunchly and faithfully for God.

I believe, dear friends, the keynote should be a call to a mighty evangelism. The burden of our hearts at this time should be how we can give the third angel's message in power and in demonstration of the Spirit in a way to redeem many who are in our churches but are sleeping, and how we can carry on evangelism for the unsaved of the world, so

that the work of God can be quickly finished in this generation. I believe the needs of the hour demand it. I believe the voice of the Lord is calling us to it. I believe that we as leaders of the people ought to buckle on the armour, and give ourselves to study and prayer until we find God's own way to solve the problem and carry the work on to glorious triumph.—*From an address given by Pastor O. Montgomery at the opening meeting of the General Conference Spring Council, April 26, 1929.*

THE CHURCH'S GREAT NEED

A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfil the conditions upon which God has promised to grant us His blessing.

A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience.

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and returning home will be prepared to exert a healthful influence.

The old standard-bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.

There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.

We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skilfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! Di-

visions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word that Satan can take advantage of. As soon as an alienation of feeling arises, the matter is spread before Satan for his inspection, and the opportunity given for him to use his serpent-like wisdom and skill in dividing and destroying the church.

There is great loss in every dissension. Personal friends of both parties take sides with their respective favorites, and thus the breach is widened. A house divided against itself cannot stand. Criminations and recriminations are engendered and multiplied. Satan and his angels are actively at work to secure a harvest from seed thus sown. Worldlings look on, and jeeringly exclaim, "Behold how these Christians hate one another! If this is religion, we do not want it." And they look upon themselves and their irreligious characters with great satisfaction. And they are confirmed in their impenitence, and Satan exults at his success.

There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth.

We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to judgment. God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord.

In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious,

how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of His people, and the final, irrevocable decision is to be pronounced upon every case?

What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scriptures, that we may know where we are in this world's history?

O my brethren, will you grieve the Holy Spirit, and cause it to depart? Will you shut out the blessed Saviour, because you are unprepared for His presence? Will you leave souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—*Mrs. E. G. White.*

THE COST OF SERVICE FOR CHRIST

Most things are valued in proportion to their cost, rather than their intrinsic worth, and the people of this generation are always on the watch for bargains. "What did it cost?" is one of the most commonly used interrogative phrases in circulation today.

There is a cost to the service we render the Lord, considered in any way we wish to figure it. The parables make this clear. When a man found the treasure in the field he went and sold all that he had that he might have necessary funds for the purchase of the goodly pearl. Many Christians place too small an estimate upon the value of the cause they serve, if they are to be judged by the service they render. God measures our love by the measure of our sacrifice and service.

Of some it is written, "They forsook all and followed him." Of some others it can also be written in this our day, for we remember the many graves we have made in mission lands. We remember how just recently Brother Smith went to his death from bandits' bullets in a far-off section of China. We think of a missionary's wife dying with black-water fever three hundred miles away from the nearest doctor, and only husband and children and natives near. We are again reminded of a missionary nurse, ministering to the diseases of the heathen, some of them lepers, who wrote that she might never be able to return home because of the danger of infection from the dreaded affliction. We remember the army of men and women who have forsaken homeland, loved ones, and comforts, to hazard all for the salvation of men and women for whom Christ died. And we also thank God for the many who are giving their all in humble service just where they are, in our churches scattered around the world.

"All that a man hath will he give for his life." That is the cost of our service for Christ, for He is our life. Nothing short of this entire consecration of life, service and goods will suffice. "So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." Luke 14:33. Thus we become possessed of the goodly treasure; thus we become the possessor of the "goodly pearl."

The surrendered life finds joy in service. The Harvest Ingathering work becomes a pleasure, and the opportunities it offers for witnessing for Christ, blessed occasions. The presence of the Holy Spirit is very real as such go from door to door, and God's miracle-working power gives good success. In this closing hour of probationary time every church member should know the joy of Harvest Ingathering success, and every church should register its full goal. It will cost individual planning, but first must come individual surrender. It cost much to save us from sin's ruin; it is costing much to herald the message in heathen lands. But a little while from now we shall see a glorious fruitage for our service, and we shall rejoice with joy unspeakable that we did what we could. "The Master is come, and calleth for thee." John 11:28.

May every church member gladly respond to the call to Harvest Ingathering service.—J. A. Stevens, *Home Missionary Department of General Conference.*

SOME INGATHERING AMMUNITION

Billy Sunday says: "Every missionary sent to a foreign field is worth \$50,000 to American business alone." Since we have sent out 575 missionaries during the past three years, not counting those who have gone before, we have made a contribution of two hundred eighty-seven and one-half million dollars to American business. Ask your business man if he does not believe we had better keep the mission program going.

Some folks say: "If missions are good for those countries, why do not those countries where the missionaries go support them?" They do help to support our work. But we are operating more mission work than the combined operations of the three largest denominations. Over and over again have the various countries given support to our work.

Read page 24 of the *Review* under date of Aug. 16, 1928 where Dr. Birkenstock received 100 pounds (\$500) for the work of treating the lepers at the Malamulo Mission. The governor's secretary said the governor would make a further grant of 100 pounds to each center where lepers were regularly treated. This experience shows the English government appreciates at least our leper work in African territory.

We are getting results and making progress in our work. During the last six year period we have added a new language to our church work every twenty-two days.

I like to tell the people I solicit that we are teaching the foreigners to work for their own people. Why? For the following reasons: First, the foreigner has the language; second, he is acclimated; and third, he has a greater influence with his own people than we have. Therefore, we are building schools and dispensaries where we train these foreigners to intelligently labor for the souls of their fellow countrymen.

It pays to make a canvass with a very strong homeland appeal with a nucleus as follows: Down in the southland, the home of the negro spirituel, we have gone in there among the illiterate whites of those rural mountain sections of Alabama, the Carolinas, etc.—people who could not even read or write their own name, we have given them industrial schools, taught them to labor with their hands, and we have seen whole communities build into the fabric of civilization. Eighty-five thousand people last

year received treatment in three of our large Pacific Coast hospitals practically free of charge. And Jesus Christ said, Inasmuch as ye do it unto one of these least ye have done it unto me. And though the gospel is free, like the negro preacher said, it does take money to pipe it.—Alva G. Walker, *Home Missionary Secretary, West. Wash. Conf.*

LIFE'S MUDHOLES—OR LADDERS?

John was discouraged. For three days he had trudged over the hills and into the valleys without selling a single book. The summer was half gone and his scholarship almost as far away as when he had started. Besides, he hadn't been feeling very well lately; the territory was poor, and his father needed him on the farm. What was the use of wasting one's time when it produced no results? With an audible groan he left the hot, dusty road and threw himself down in the shade of a nearby tree.

His pessimistic thoughts were soon interrupted, however, by the approach of a heavily loaded wagon, on the seat of which sat a homely, but kindly-faced, old farmer. As he drew alongside, he shouted, "Hey there, young fellow, climb on and I'll give you a lift." When John clambered on to the wagon the farmer introduced himself and remarked that he had been watching the young man and that he "appeared about all tuckered out."

John admitted that he was tired. Then he sat gloomily back in the seat and seemed disinclined to keep up his end of the conversation.

Traveling on some little distance, they came to a large mudhole, the result of some careless farmer's letting his irrigation water get away from him. Deeper and deeper sank the wagon, till at last the mud became stronger than the team. Knowing, however, that a manger full of hay awaited them at their journey's end, the horses were determined to go on, and, giving a sudden lurch, snapped the doubletree. "Now we're stuck," growled John, looking around at the mud on all sides.

"Stuck?" said farmer Brown, "stuck! Say, young fellow, I've been in several thousand mudholes in my life, but I've never been stuck yet. There is a lot of difference between being *stuck* and being *delayed*. I'd have been in the poorhouse years ago if I had left a wagon in every mudhole I've been in.

"If you want to earn a little spending

money, you might unload a few sacks of spuds while I go up to the Jones house and borrow a new doubletree."

"What a conceited old fool," muttered John when the farmer was out of hearing distance. "I have a notion to go off and leave him in the mud. 'Never stuck yet'! . . . 'Never stuck yet'? Say—I wonder—could that old man be right? Have I ever been stuck?"

"When the river overflowed and washed our farm away, I thought we never would get money enough ahead for me to go back to the academy; but I did go back! When our house burned down, it looked as if all my plans would fail; but they did not fail! 'Delayed but not stuck.' I'm going to frame that motto, and when Hard Times, with his whimpering, sniveling, hard-luck story, comes around to sell me a carload of discouragement, I shall point to my motto, and boost him out the door!"

"Move on there, potatoes. You needn't think that just because you weigh a hundred and ten pounds you can stop me! A sack of spuds stop determination? Never."

Fifteen minutes later, Farmer Brown returned with the borrowed doubletree and expressed surprise at the number of sacks that had been unloaded.

"That was easy," said John; "and you don't need to pay me anything. I've already been paid a hundred times over."

The farmer's eyes twinkled understandingly, and he allowed the remark to pass unquestioned. After the wagon had been extricated and the potatoes again loaded on, Farmer Brown interrupted John's musing with the query, "By the way, are you the young man selling those Bibles?"

A sale was soon completed and the two friends shook hands before parting.

"Good-by and good luck," called the farmer after the rapidly moving canvasser.

John paused to wave and say, "Thank you,"—and was gone.

Six weeks later, a plainly dressed, but determined looking young man walked into the dean's office in one of our western colleges. When he had been shown to his room and when the door had closed after the dean's retreating figure, he did not at once begin to unpack his grips, as you may suppose, but instead drew a crumpled bit of paper from his pocket and tacked it to the wall at the foot of his bed. On that paper was the result of his labored writing while journeying to the school—the only literary inspiration he had ever had:

Life's Mudholes

There are many, many mudholes

As along life's road we go;

Into them we often tumble

With our spirits mighty low;

Then we whine, "This life is hopeless."

(Oft the very worst we fear.)

"What's the use of man a-trying?"

Might as well be dead as here."

But drop your troubles for a moment;

To these queries lend your ear:

Were you ever stuck so tightly

That it ended your career?

Are you dead, or are you living?

(While there's life, don't drop your goal.)

Are you here, or are you yonder

Grov'ling in an old mudhole?

No! alive you are and moving

'Spite of mishaps, falls, or muck.

Then snap your fingers; smile a little;

Climb on out in spite of luck!

Lift your chin a little higher;

Tackle problems with some pluck.

When you're down, this thought remember,

"Never yet have I been stuck!"

—Murl Vance.

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AN OLD MAN'S LETTER AND AN APPEAL

Here is a letter I recently received from Brother George Dinnel, of Burwell. Brother Dinnel is 89 years old, and this letter breathes forth faith and confidence which we all should have.

"Dear Brother Hay: Will drop you a few lines. I will say that my health has failed me so I will not be able to do Harvest Ingathering. I have been faithful the last seven years and have never come under my \$10 but twice; that was the first year and now this year. Three years ago my collections were \$34.50. In all my ingathering was \$91.50. It was a pleasure to me to work for the cause. Thank God He spared my life to do what little I did, but my days are fast coming to a close. I am faithfully trusting in the promises and looking for the glorious appearing of the blessed Master who is soon coming after His faithful ones. May we be ready to go home with Him and be with Him for ever more where there is no sickness, sorrow, pain, nor death."

There are others, who, like Brother

Dinnel, must lay down the burden of the work because of advancing years. Are there not many who read this who will volunteer to do a little extra that Brother Dinnel's goal may be raised and that the goal of others who, like him, must lay down life's burdens, might be reached and the work go forward?

More and more I am impressed with the statement made in "*Christian Service*," page 167: "He (God) is ready to move upon the hearts of worldly men, even idolaters, to give of their abundance for the support of His work; and He will do this as soon as His people learn to approach these men wisely and to call their attention to that which it is their privilege to do."

Let all put forth an earnest effort to learn to do Harvest Ingathering in a way that wins.

ROY E. HAY.

Wyoming Mission

C. J. Metzger, Superintendent
1203 South Oak St., - Casper

CHEYENNE REACHES GOAL

Another year's Harvest Ingathering program is on. And we are thankful to report to our readers that the Cheyenne church is among the first to go over the Harvest Ingathering goal. The Lord has wonderfully blessed our humble efforts and worked upon the hearts of the people to give of their means to advance the work.

Our donations have been small, but many. It has taken many hours of hard work to reach \$560. We worked the city of Cheyenne, but were still short over \$200, so we worked the country towns around. We went west sixty miles, north sixty-five, and east forty-five miles. We traveled over terrible roads to reach some places.

On one trip we called on a family fifteen miles off the highway. Last year was the first time they had been solicited. The lady was not home then, and we talked to the man. After some time he finally gave \$10. But this year the lady was home. We told her who we were, and she at once asked us to have dinner. They were all through eating and back to work, as it was nearly 2:00 p. m. We ate and visited at the same time. Presently the lady left the room, soon returning with a check, saying, "I'll give \$15 this year." Another lady working there gave \$10, and a boy about fifteen years

old gave \$1, all without our asking for one cent. So we asked to pray with them, and after a good prayer we departed with \$26 that had never been asked for. This was my first time to get a donation without asking, so I know the Lord worked upon these hearts to give. This shows what God can and will do if we do our part.

Let us remember, dear ones, that this is the Lord's work and comes only once a year, and He does not ask us to do impossible things. So let us go out and reach our goal of \$10 a member and not depend on some other member to do our part. Then the church goal will easily be reached, and there surely is great joy in knowing we have done our part.

We know the needs are great in the mission fields and they must have money to carry on this work, for soon the time will come that we will not be able to go out and ask the public for donations. Each year we find this condition increasing. This year one town from which we have always received about \$50 has closed to our work. We worked this place all day and got \$2.00. The question is, "How soon will others be closed?" So let us be faithful and work while it is yet day. Let us do our part, and we will be happy as we meet souls in need and encourage them and receive means to carry on the Lord's work.

We are very happy to be among the first ones to reach our goal, but we cannot take any credit to ourselves, for we gave only our time to the work, and the Lord made use of it and blessed our humble efforts. Let us all do our part.

Mrs. R. D. JOHNSTON.

Kansas Conference

C. S. Wiest, President
B. L. Schlotthauer, Secretary
Box 605 - - - - - Topeka

INGATHERING PROGRESS

Fine reports are coming in from different parts of the conference telling of the progress of the Ingathering work. To date we have over \$2,000. Two churches have already reached their goal of \$10 a member. They are Parsons and Herington.

The Lord is blessing us with good weather. Should we not make good use of it in our endeavor?

Orders for more Harvest Ingathering papers have been received from Liberal, Thayer, Parsons, Hillsboro, Galena, and Independence II.

In some countries \$20 will support a

native worker for a whole year. Therefore by raising \$20 in the Ingathering campaign, you can support a native worker, carrying the WORD OF LIFE to those in darkness, for a year. Does it pay? Yes indeed!

A. C. GRIFFIN.

INGATHERING WITH THE FAR- LINGTON CHURCH

Yesterday we had a field day and went to some nearby towns. About 6 p. m. someone said, "let's go home," but there was a little town we had worked last year a little off the road, and Sister Pearson insisted we go by, for last year a doctor gave us \$5.00. When we got there it was 6:30 and the doctor's office was closed, but presently he came back. Sister Pearson spoke to him of our work and he said, "what did I give you last year?" She told him \$5.00, but added, "You said you would raise it 'next year,' so we thought you should give at least double." He laughed and asked if she would want it doubled every year, and wrote a check for ten dollars. Then we noticed the bank door open. The banker happened to be there and gave us \$2.00.

R. E. GRIFFIN.

Missouri Conference

H. C. Hartwell, President
S. E. Ortner, Secretary
616 So. Second St., - - - Clinton

S. O. S. CALL FOR MORE LABORERS

Southeast Missouri is calling for more canvassers. We need three for New Madrid County, two for Mississippi County, two for Butler County, one for Stoddard County, and two for Dunklin County. Crops are extra good, and we are asking God to send us laborers to reap this harvest in souls. Will you respond?

D. W. GAHAGAN.

AN EXPERIENCE IN SERVICE

Last Monday morning I left my room in Fredericktown, Madison County, with only fifteen cents in my pocket. I canvassed all day and about 4 o'clock p. m. I took an order for a "Bible Readings" keratol at a Baptist preacher's home. After leaving there a real rain storm came up and I got so wet the water ran out of my shoes. There was not a dry thread of clothing on my body. I came to another house, took another order for "Bible Readings" and received \$1.50 as down payment. As the man at this place

could not keep me over night on account of sickness, I waded a creek that was raging from the storm and rain and got a place to stay for the night. These experiences teach us lessons of faith. Through all this experience I was praying all the time, and I believe the Lord heard my prayers. I came in Friday afternoon with \$4.50 in my pocket, and \$85.25 worth of orders.

BERT GRIFFIN.

NEWS FROM THE ARMSTRONG CHURCH

We were pleased to have brother R. W. Leach of College View, Nebraska, with us a recent Sabbath and Sunday. Brother Leach is an unassuming christian gentleman, an earnest and able Bible student. He spoke to the church after Sabbath school on the gifts of the spirit, on the following night on health reform, and by special request on Sunday night he spoke to a well filled house at the home of our elder, Brother S. A. Gibb, on the Second Coming of Christ, the Mark of the Beast, and the Seal of God. The subjects were ably presented, complemented by some not of our faith, and greatly appreciated by all.

MARY M. HUSTON.

MISSOURI NEWS NOTES

Elder Hartwell is presently attending the Fall Council which is being held at Columbus, Ohio. Sister Hartwell is accompanying him on this trip.

Brother D. W. Gahagan has been working in Kansas City getting folks interested in the book work as well as the magazine work, but is at the present time assisting four colporteurs who have gone to southeast Missouri to labor this fall. Some very interesting reports have already been received from there.

Brother Alva M. Ragsdale met with the Springfield church Sabbath, September 21, and spoke to them at the 11 o'clock hour.

We still have a good supply of Harvest Ingathering cans on hand which will be sent out upon request to any who desire to use them.

Some of the Clinton young people, including the office girls, enjoyed a change of scenery Sabbath, September 21, by attending the Springfield church. They enjoyed a pleasant meal at the home of Mrs. K. R. Haughey soon after the morning service.

Miss Eunice Leeper and Mr. Oatis Gerhardt were united in marriage at the

home of Elder and Mrs. K. R. Haughey in Springfield, Wednesday afternoon, September 18. The following Saturday night the Oak Grove church, with which these young people are both connected, gave a shower in their honor.

We still have on hand approximately 250 "The Pope King Again" that we would like to see circulated where they will do some good. This is a book that has the message for the hour, and should

be broadcasted liberally so that the general public may know what we can expect when the Pope gets into power in this country. Price, 10 copies \$1.35; less in larger quantities.

Elder L. W. Terry visited the Eldorado Springs church, Sabbath, September 21, and had a very enjoyable time. He found the church building redecorated on the inside, quite a few repairs made on the outside, and all these repairs have

been paid for. He found the church members of good courage and happy to think that their meeting place is now in nice shape, and they are planning on good meetings from Sabbath to Sabbath.

OCTOBER COLOR "SIGNS"

The October Color *Signs* is filled with splendid articles and illustrations on world conditions, the value of missions, health, and other topics. It is an excellent number to circulate among your friends and neighbors. The price is only four cents each in lots of ten or more to one address. Your Bible House secretary will gladly supply you.

COLPORTEUR'S REPORT FOR WEEK ENDING SEPTEMBER 21, 1929

KANSAS:

Colporteur	Book	Hours	Helps	Value	Deliveries
Verna Anderson	OD	34	21.00	43.00	39.75
E. H. Crow	BR	27½	5.00	21.50	
G. L. Daniels	BR	91½	14.00	43.00	
A. Dennis	BR	55	18.00	52.00	
John Essig	BR	40		58.00	
Wm. Fraelich	GC	12	5.50	22.00	19.50
L. G. Hemrick	BR	43	14.25	66.75	47.75
J. C. Heller	OD	48	6.00	19.75	
C. A. Jones	BR	28	19.00	35.50	86.00
L. L. Jones	BR	31	1.50	17.70	71.00
A. R. Martin	BR	20		34.50	23.50
J. T. North	GC	75	4.50	28.00	
R. B. Sheets	BR	36½	2.50	117.50	
Mable Sheets	OD	23½	25.00	32.00	
M. W. Shidler	PP	57	30.50	74.50	79.50
W. T. Tall	BR	17	7.50	18.50	100.50
L. W. Welch		79			602.45
O. W. Whitecotton	BR	29	7.50	29.50	
Total		747	182.25	733.70	1069.95

MISSOURI:

Lillian Anderson		3	1.50	17.50	1.50
Mrs. E. F. Bode	Misc.	40		38.25	38.25
Mrs. J. J. Burbridge	Misc.	6		14.50	
W. A. Burton	GC	45	33.00	120.00	44.25
Rosie Busch	OD	6	1.00	4.25	
Mrs. D. Deerwester	Misc.	3		5.25	4.25
Bert Griffin	BR	43	1.25	85.25	1.25
Mrs. C. Kelley	BR	20	10.25	15.75	55.00
*Floyd Mathews	BR	37	5.00	60.50	
S. A. Minear	BR	14			24.50
Mrs. A. B. Murray	OT	7	6.50	6.50	23.00
H. H. White	RJ	14	1.25	10.25	5.50
Total		238	59.75	378.00	197.50

COLORADO:

C. F. Durr	OD	22	14.75	52.75	9.00
Ernest Harper	OD	37	9.25	47.25	4.25
Mrs. E. Huffman	BP	20	12.25	33.25	3.75
Mrs. Sarah McGrew	PG	35	13.50	29.00	14.60
H. R. Prentice	BR	37	9.25	81.25	60.75
Karl A. Simon	Mag.			22.30	22.30
Total		151	59.00	265.80	114.65

§COLORADO:

C. F. Durr	OD	10	3.00	16.50	
Earl D. Hahn	GC	7	1.00	15.00	
Henry C. Harlow	BR	33	2.50	2.50	2.50
Ernest Harper	OD	40	2.50	13.50	2.50
Lucy Hill	BP	2	1.25	1.25	3.50
Mrs. E. Huffman		20			33.25
P. M. Jenkins	BR	32	8.50	28.00	10.00
Mrs. Sarah McGrew	PG	34	9.25	45.75	3.50
H. R. Prentice	BR	36	19.75	70.75	27.50
Total		214	47.75	193.25	82.75

WYOMING:

Kenneth Purdom	HP	27		11.25	38.75
Grand Total		1377	353.00	1629.50	1464.85

*Two weeks.

§Week ending Sept. 14.

Obituaries

POTTER.—Louis A. Potter was born at Queen Bush, Canada, March 29, 1864; and died at Lynch, Nebr., at the age of 65 years, 4 months, and 28 days.

He was married July 2, 1890, to Lona Hull at Frankfort, S. D. To this union five children were born, three boys and two girls. The girls died when young.

Mr. Potter was a real friend and neighbor and leaves, beside his family, many friends and neighbors who mourn his death.

J. C. STOTZ.

ADVERTISEMENTS

Advertisements and business notices are not solicited, but are published only as an accommodation. They must be sent to the local conference off to be approved by the conference president before being published in the Central Union Outlook. The rate is two cents a word with a minimum charge of fifty cents, cash to accompany the advertisement.

WANTED.—An experienced masseur for treatment room. W. A. Patton, 422 Thompson Ave., Excelsior Springs, Mo.

WANTED.—Cornpicker, S. D. A. preferred. Good corn and elevator. Write to R. D. Langenberg, Rt. 2, Hoskins, Nebr. 39, 40

WANTED.—Two young men for corn-picking. Corn making about 30 bushels to the acre. James H. Hackett, R. C., Haxtun, Colo. 39

WANTED.—Work on farm by S. D. A. Experienced in all kinds of farm work. Reasonable wages. Address Thomas Anderson, College View, Nebr.

FOR SALE OR RENT.—A small sanitarium, furnished or unfurnished. Twelve rooms. Rent reasonable. Situated at Grand Island, Nebr. This is a good opportunity to build up a worth while business where our conference headquarters are located. Phone 136 or write J. M. Triplett, M. D., Burkett, Nebr. 39, 40

Central Union Outlook

College View, Nebr., October 1, 1929

D. D. REES - - - - - Editor

Central Union Conference Directory

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 Home Missionary Secretary, C. T. Burroughs
 Field Missionary Secretary - E. H. Meyers
 Educational and Missionary -
 Volunteer Secretary - C. W. Marsh

WORD FROM SOUTH AMERICA

An experiment in our work among the Indians was tried this year in Bolivia. This was a general meeting for all the Indian believers in this mission, the equivalent of a camp-meeting.

It had been feared by some that the Indians would not attend such a meeting. They live in widely separated places and have no other means of transportation than the primitive ones of their own feet. To attend a general meeting would mean that many would be compelled to walk for days.

The meeting proved to be a great blessing. The believers came in from widely scattered places. Some walked for two days, some for three, and a considerable number walked steadily for four days to get to the meeting. There were about six hundred in attendance on the Sabbath, nearly half of the membership of the mission. Many had never met believers outside of their own church before, and it was most interesting to see them forming the acquaintance of others and hearing their experiences.

They brought their own food, and found their own sleeping places. This was not difficult to do as they were accustomed to sleeping on the ground when necessary.

They greatly enjoyed each meeting, and benefited from them all. Opportunity was given for them to testify and these meetings were of intense interest. Nearly all have suffered persecution and hardship for their faith. One of the teachers had had his school burned by a mob, and his little daughter had been burned to death in the fire, the mob, priest-inspired, pushing her back repeatedly into the burning building as she sought to escape. Others have been beaten, some stoned, many had seen churches destroyed by priest-led mobs. They did appreciate the opportunity of relating their experiences to sympathizing brethren. Bolivia is a hard field for our faithful Indian brethren.

One of the features of this gathering was the brass band from the Rosario

Mission Station, every member of which had walked three days to attend this meeting, carrying their heavy instruments as well as their supplies. They greeted us when we came, and played for us between meetings.

The Bolivia Mission now has 1,350 members, which means it has doubled its membership during the past two years. It has five main stations, and conducts thirty schools.—*Carlyle B. Haynes.*

MY DAILY PRAYER

If I can do some good today,
 If I can serve along life's way,
 If I can something helpful say,
 Lord, show me how.

If I can right a human wrong,
 If I can help to make one strong,
 If I can cheer with smile or song,
 Lord, show me how.

If I can aid one in distress,
 If I can make a burden less,
 If I can spread more happiness,
 Lord, show me how.

If I can do a kindly deed,
 If I can help someone in need,
 If I can sow a fruitful seed,
 Lord, show me how.

If I can feed a hungry heart,
 If I can give a better start,
 If I can fill a nobler part,
 Lord, show me how.

—*Grenville Kleiser.*

EVERSON LECTURES

There has just come from the presses a new book containing 196 pages, giving five of Evangelist Everson's most interesting lectures. The titles of these lectures are as follows:

Which Day of the Week Did Christ Sanctify, Bless, and Keep?

Were the Tables of Stone Nailed to the Cross?

The Mark of the Beast.

Saved by Grace.

The Last Warning Message.

Elder Everson has given us a very spicy and readable presentation of these subjects in his individual style. The matter is given in such a way that it will hold the interest of almost any reader. To make the book still more attractive, it has been printed on feather-weight, eggshell paper, which gives a beautiful and very readable page.

The price, for the size of the book, is very low, indeed—\$1.25, postpaid. Order from your Book and Bible House.

PRESSING THE BUTTON and

STEPPING ON THE GAS

An electrician writing to *Present Truth* about our "wonderful issue on the subject of the Sanctuary," said that to him that number was "the button" that flooded his mind with light on the perpetuity of the law, God's great sacrifice for man, the exaltation of Christ, His second coming, and the full plan of salvation—that he had never been able to understand the plan of redemption until reading that issue of *Present Truth*; but, now it is all as plain to him as it is beautiful. He asked if we had issues on other subjects that were as full of light as this Sanctuary number, and suggested that if we had we should "keep our thumb on the button constantly" because there are many needing the light this paper brings just as much as he was needing it.

A bus driver also wrote to *Present Truth*. Some passengers had given him a copy of *Present Truth* on the subject of the 2300 Days. It especially appealed to him and he read it and studied it until he wore it out, then he wrote for another copy of it and asked that if we had one, to "please step on the gas and get it to me as quickly as possible." It was immediately sent to him and he at once replied, "On time—good lizzy."

These common expressions of the day ought to suggest to all who have a knowledge of this special message, that the world is expecting them to keep their hands on the button and their feet on the gas in the delivery of this message of light and dynamic power.

Present Truth new No. 97, "The Sanctuary: Our Great High Priest: The Ministry of Christ in the Heavenly Sanctuary Typified by the Ancient Hebrew Services" is just off the press dated October 15, 1929. It is attractively and impressively illustrated and deals with this foundation of all of our message subjects in a very interesting and conclusive way. November 1 there will be a new issue on the 2300 Days, which will be an associate number of 97. While these two numbers of *Present Truth* have their place in regular, systematic delivery of the full series, they are especially good for single delivery in miscellaneous missionary work. While they are new and up to date our members should be enthusiastically "pressing the button" and "stepping on the gas" in their circulation.