

Central Union Outlook

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

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Union College

Can the Sabbath Be Kept on a Round World?

The claim of the calendar reformers—the men who in their desperation to speed up business would defy all the laws of God—that no one can keep the Sabbath on a round world because of losing a day in going around the world, does not bear investigation.

When a person travels, his days are of abnormal length. If he travels in the same direction as the sun, he cannot but lengthen his day, because he keeps the sun in view for a longer period than if he should stay in one spot. And when he has accumulated a number of such abnormally long days, must he not finally drop out, and thus apparently lose a day, in order to keep his reckoning in harmony with the true order of the days as measured by the rotation of the earth?

For example, the New Yorker who travels westward across the United States finds it necessary to set his watch back one hour on three different occasions, in order that the time by his watch shall correspond with the true course of the day. Otherwise his watch will register 3:00 P. M. when the California sun is only at high noon. To state the matter picturesquely, his westward traveling causes him to get ahead of the sun, for the sun demands that we stay at one place if we expect its glorious orb to return to us the next day at the same time by our watch.

For all practical purposes, the sun is quite rigid and inflexible as a timepiece, and so is a watch. A watch that registers noon in New York will register noon again at New York twenty-four hours later, even though in the meantime it may have been transported to Chicago in some tourist's pocket. But the sun, which found itself above New York at noon on one day, is destined to reach only that same spot twenty-four hours later. The tourist who has reached Chicago must content himself to greet the sun one hour later—on regular schedule. His watch will register 1:00 P. M. when the sun registers noon in Chicago. Hence the traveler's day from noon to the next noon is twenty-five hours long. If he immediately whisks himself and his watch another thousand miles westward, he will again find that his timepiece registers 12:00 o'clock when the sun is still one hour from noon. Thus his second day's journey is twenty-five hours long. Pursuing such a course westward at a thousand miles a day will bring the traveler

back to his starting place in twenty-four days—reckoning the world's circumference at exactly 24,000 miles, for the sake of the illustration. But each of his twenty-four days has been twenty-five hours long. Therefore in his trip around the world he has accumulated a total of twenty-four extra hours. If he has not already dropped them an hour at a time, he must finally drop the whole twenty-four hours at once, if he wishes to keep his reckoning correct. Now, twenty-four hours equal one day. Therefore he drops a day. But is a moment really stricken

PASS IT ON

Have you had a kindness shown?
 Pass it on;
 'Twas not given for thee alone,
 Pass it on;
 Let it travel down the years,
 Let it wipe another's tears,
 Till in heaven the deed appears—
 Pass it on.

Did you hear a loving word?
 Pass it on;
 Like the singing of a bird?
 Pass it on;
 Let its music live and grow,
 Let it cheer another's woe,
 You have reap'd what others
 sow—
 Pass it on.

Be not selfish in thy greed,
 Pass it on;
 Look upon thy brother's need,
 Pass it on;
 Live for self, you live in vain,
 Live for Christ, you live again,
 Live for Him, with Him you
 reign—
 Pass it on.

—H. K. Burton.

from his life on that account? No. Indeed, has he really lost a day? No, for the earth has rotated on its axis only twenty-four times since he left his home. And it is the rotations of the earth that make the days, for the turning of the earth is what causes the sun apparently to rise and then set. It is one thing for the earth to travel around its axis, and another things for people to travel around the earth. The person who becomes mixed up in this matter, so that he begins to think that by running east or west over the earth, he has really lost or gained days, ought to remember simply that his traveling has nothing at all to do with measuring time. Fortunately, that is something quite independent of any

man, for men may come and men may go, but the earth goes on forever.

The fallacy of the claim that the Sabbath day cannot really be kept if one journeys around the world lies in the fact that two definitions are given to the word *day*. The ordinary and proper definition is: "That period of time measured by one rotation of the earth." But in the claim of these calendar advocates the word *day* is also made to mean the period of time measured by the journey of the earth plus—or minus, as the case may be—the extent of our journey on the earth! The absurdity of the second definition is already established. And with it eliminated, we find no difficulty in obeying the command to keep the seventh day, no matter where on the circle of the earth we may find ourselves.

No, the circle of the earth presents no perplexity, but the circle that represents the "zero day" of the new calendar does. Inasmuch as the calendar makers will not stop the rotation of the earth on the blank day, we must of necessity count that day in our reckoning of sevens to find when the next Sabbath arrives. And when we do that, we find ourselves, of course, out of line with the days as they are named in the new calendar. To sum up the matter: There is just this difference between the "blank day" and the day lost in travel—one is real and the other imaginary.

G. C. RELIGIOUS LIBERTY DEPARTMENT.

HAVE YOU A BABY IN THE HOME?

Have you a baby in the home? If so, thank God for the baby. He is heaven's divine gift, the prettiest, purest, most in-

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spiring, most precious of all God's gifts to man.

And what a responsibility the baby brings! The greatest work in all the world that confronts the parent is the proper training of his children, for—I wish all parents knew this—home training more than anything else determines the future success or failure of the individual.

No parent is wise enough to direct his children without divine aid. As Manoah, the father of Sampson, prayed, so should all parents pray: "O Lord, I pray thee, let the man of God whom thou didst send, come again unto us, and teach us what we shall do unto the child." Judges 13:8. "What shall be the ordering of the child and how shall we do unto it?" Judges 13:12.

Parenthood entails a solemn responsibility. The training of our children is the work that lies closest to us. It is our most important, our greatest work. And, parents, let us remember that it is example more than precept that goes the farthest. We may preach and teach, correct and discipline, but with little good unless our children see in us as parents a consistency in all life's activities. Love, honesty, unselfishness, sacrifice, consideration for others, consistent Christian living—all these fill the home with that sweet influence that tends to mold the characters of the growing members of the family until they develop into useful, honorable, Christian citizens.

Have you a baby in your home? Thank God for His most precious gift, and implore of Him wisdom and knowledge that the child may be trained in the way he should go, so that when he is old he will not depart from it.

Lines accredited to M. F. Tupper are to the point:

"A babe in the house is a wellspring of pleasure, a messenger of peace and love:

A resting-place for innocence on earth; a link between angels and men;

Yet is it a talent of trust, a loan to be rendered back with interest;

A delight, but redolent of care; honey sweet, but lacking not the bitter;

For character groweth day by day, and all things aid in its unfolding,

And the bent unto good and evil may be given in the hours of infancy.

Scratch the green rind of a sapling, or wantonly twist it in the soil,

The scarred and crooked oak will tell of thee for centuries to come.

Even so mayest thou guide the mind to

good, or lead it to the marrings of evil,

For dispositions are built up by the fashioning of first impressions.

Patience is the first great lesson; it may be learned at the breast;

And the habit of obedience and trust may be grafted on the mind in the cradle.

Hold the little hands in prayer, teach the weak little knees their kneeling;

Let him see thee speaking to thy God; he will not forget it afterwards.

When old and gray will he feelingly remember a mother's tender piety,

And the touching recollection of her prayers shall arrest the strong man in his sin."

D. D. REES.

SPEED MANIACS

Bootlegging has never been countenanced as a legitimate industry. Seventh-day Adventists have never countenanced bootlegging as a legitimate industry for *anybody*. They have several good reasons for taking this stand.

1. It is against the law of the land.

2. It is an un-moral practice.

3. It furnishes the means whereby life, property and personal liberty are jeopardized.

4. It makes one who engages in it a criminal and a law-breaker, subject to heavy fine and imprisonment. We are glad when after conviction these penalties are enforced, for those careless enough, and whose sense of moral obligation is so weakened as to violate laws passed for the benefit and protection of all, need to suffer from a law with "teeth in it," to make the law of any value or protection to the general public.

But there is another and larger class of *criminals and law-breakers* upon whom Seventh-day Adventists and nearly everybody else—except traffic policemen—look with great complacency and whose exploits are condoned with an indulgent smile. We refer to the thousands who daily violate the traffic laws, whose provisions have probably never been read by one person in fifty who drives an automobile. Their ignorance of the law is only equalled by their disregard of the rights of others.

The four reasons mentioned as among others why Seventh-day Adventists have taken their stand against bootleggers will apply equally as well against every person who violates the provisions of the traffic laws which concern the safety of life and limb of those who use the highways, whether pedestrians or passengers,

and for protective reasons we should like to see the law enforced whether it enmeshed in its net drunken drivers, careless "petters," or persons following any of the professions, high or low.

We should like to see the law enforced for many reasons, among which are also these:

The lawmakers, after much time, thought, and investigation, decided that for all concerned—those who ride and those who walk—the limits set are reasonable, and it is self-evident fact both from a legal standpoint and the many disastrous results that the individual driver has no right to make his own law in the matter.

The terrible and constantly-mounting toll of deaths by automobile is proof enough, when analyzed, that the average speed of nearly all drivers is too high, and ordinary precautions too much disregarded.

Did you ever stop to think that an auto going sixty miles per hour forms a projectile weighing from one to three tons or more catapulting through space at the rate of eighty-eight feet a second? This projectile would traverse the length of a city block in four seconds. If you are interested in guesswork you might guess how quickly this cannonball could stop on a smooth pavement, if an unexpected obstruction loomed up in sight. It is said that it takes about fifteen hundred nuts to hold an auto together—but it only takes one to spread it all over the landscape.

So careless have most drivers become that it is actually dangerous to slow down to the legal speed limits at intersections for fear that the car following you will collide with yours—as one driver sarcastically remarked "What's the use of good brakes? They just increase your chance to have your rear fenders torn off."

And here are a few more reasons why greater care should be exercised by all persons operating motor vehicles: 26,000 people were killed by autos last year in the United States; 300,000 were injured. In other words, every two years as many are killed and four times as many are injured by autos as our country lost in killed and wounded in the World War.

In the last ten years the death rate by auto-killings has grown from 91 for every million of our population to 231.

The Pathfinder of Feb. 15, 1930, says: "In Massachusetts a traffic official came out boldly with the recommendation that auto makers be called on to turn out cars that cannot exceed the legal speed limit.

Why not? What is the need for making a car that can do 80 an hour when the limit is 40? Certainly a powerful and speedy car is a constant temptation, especially in the hands of the young, to violate the law. And the young folks of today—and some older ones too—appear able to resist almost anything except temptation.

If all gas engines were throttled down under a government seal so that a speed of more than forty or fifty miles an hour was impossible, this would be a safer, saner and more comfortable land in which to live, and hundreds of thousands of people would be living today who have been unceremoniously and *literally* "bumped off" into "that bourne from which no traveler returns."

Think it over.—*M. E. Ellis, in Pacific Union Recorder.*

DANCING BEFORE GOD

A newspaper clipping reveals an interesting item telling about a prominent minister in a large church, who has built around his pulpit a stage, so that each Sunday he can devote a part of the service to classical dancing. Scantly clad girls now amuse the audience with their interpretation of "pagan Greek dances." It seemed as if all the true Christians had left that church, because the innovation was accepted by the members as an advance in Christianity, and especially was there an increase in church attendance. The few complaints from the outside were answered by the preacher with the words, "Let them praise Him in the dance."

The text he quoted happens to refer to the playing of wind instruments, and not to the word *dance* or our common interpretation of the dance.

We can find no instruction in the Bible that dancing of any kind is pleasing to the Lord or necessary to salvation. But there is decided instruction for order and quietness in the church. Modern interpretative dances play on the emotions, depicting the worst gleanings from paganism. It is safe to state that very few conversions have ever been reported by the management of theatres, and without doubt a church dedicated to the dance will have many "joiners" but no conversions.

It is no great step to have dances in some churches, for there is very little difference in bringing the dance from the church ballroom to the pulpit. Why not have dances when the annex has pool tables and cheap moving pictures?

If ever Christians need to separate themselves from the world, it is today. Christ drove all worldliness from the church, and our hearts cannot have Christ unless all evil goes out.

ALGER H. JOHNS.

THE VALUE OF OUR YOUNG PEOPLE

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12. This verse was written of the people who were to live during the last generation of the world's history. Verses six to eleven should be read in this connection, as they describe the events of the day of the Lord and the destruction of the world. Verse thirteen brings to attention the day of His fierce anger.

At the very time when God is closing the probation of the world, He is developing in the lives of young men and women attributes more precious in His sight than fine gold, even the gold of Ophir. But that is not all; these same young men and women are to occupy a very important position in the affairs of His government.

Just at a time when it seems there is no hope for the world or for man, the twelfth verse is inserted with the wonderful statement, "I will make a man more precious than gold." Why is gold used in this illustration? First, because it is rare. Through all the ages it has stood untarnished and unique among metals. So among men there are a few who are loyal to God—unspotted and untarnished by the world. Second, gold has stabilized governments. The gold coins bearing the seal of the United States of America give stability to our government today. The young people who bear the seal of God will make His kingdom sure in the earth.

"Ye are My witnesses, saith the Lord, that I am God." Isa. 43:12. Not only are we witnesses here in this present life, but through all eternity; for in Ephesians 2:6, 7, we read that in the ages to come He will reveal the exceeding riches of His grace through the lives of those whom He has made to sit together in heavenly places in Christ Jesus. Those who render obedience will be 'members of the royal family.'—*Testimonies, Vol. III, p. 365.* What a glorious prospect, what an unparalleled future is soon to be realized by our young people, not only to be saved, but to sit together with Christ as members of the royal family, heirs with Christ, the Creator of the universe. It will be their privilege to travel with Him

from world to world, and from system to system as He administers the affairs of the government. Thus they may give a perennial testimony that His law is holy and just and good, and that true happiness can come only through strict obedience of this law. Never again can sin enter with a company of redeemed supporters of the administration of the King of kings, and the Lord of lords.

"It is the young men whom God claims as His helping hand."—"*Counsels to Teachers,*" p. 488. This statement is true not only for time, but for eternity. All our young people are candidates for immortal honors. "Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as means by which to advance His work. This grave responsibility rests upon the youth of today who are coming upon the stage of action. Never was there a period when results so important depended upon a generation of men; then how important that the young should be qualified for the great work, that God may use them as His instruments. Their Maker has claims upon them which are paramount to all others."—*Vol. IV, p. 434.*

Parents, brothers and sisters, why are we not doing more for our young people? Too many are lost from our ranks. The cause of God needs them; Jesus died for them. A seat at the marriage supper of the Lamb is reserved for each son and daughter. Let us not disappoint God. Can we not do something more to save all our young people?—*Guy F. Wolfkill.*

TRENCHANT TRUTHS

The corrective of error is the proclaiming of the truth.

When we differ with a brother, let us lock arms instead of locking horns as we seek an understanding.

There is but one thing greater than truth, and that is love. Love is the supreme test of discipleship.

We must respect the offices in God's cause, even though we cannot approve all the actions of the incumbents.

There is grave peril that we shall become simply one of the denominations. We are a movement, not a denomination in the accepted sense.

Head knowledge without a heart experience is one of the greatest curses that

can strike a church or an individual, be he layman or minister.

No vocation is so lofty as the ministry. Never should its representatives descend to methods which are unethical or in the slightest degree questionable.

Let us eschew superficial evidence and illogical conclusions. Arbitrary assertions are not to be confused with sound evidence, nor a pleasing quotation with established facts.

Keep intact the barriers of reserve. Be doubly careful to safeguard against any valid occasion for the breath of suspicion, the whisper of scandal, or the charge of indiscretion to grow out of the conduct of the minister.

Good men nearly always appear on both sides of a religious dispute, both putting forth plausible arguments. Let us not judge a question by the men championing a viewpoint, but by the merits of the case as tested at the bar of truth. After all, we are individually accountable to God.

A word is, or should be, just the audible expression of a thought. However we will admit that some words are merely a screen to cover up lack of thought. So mere words do not necessarily mean anything. It is the thought behind that counts. Let us be thoughtful preachers.

We need to extend our horizons and to broaden our vision. We need periodically to break away from our routine, and get a perspective of our work. Otherwise we become narrowed and stereotyped in outlook and labor. Nothing can compensate for perspective. Break away once, and see.

Real preaching is possible only as the outgrowth of real study. The man who would preach for God must have his hours of retirement and meditation. In our frenzied life and program, this will come only as we resolutely allot and budget our time. We must plan our work and then work our plan.

It is good for us each to have our periods of reversal to humble us and keep us from becoming lifted up, self-dependent, and self-satisfied. The well-meant flattery of friends and admirers is liable to spoil us. We need the balance and shock that criticism and lack of understanding bring in their train.

Spirituality is neither a substitute for,

nor an antagonist of, intellectual knowledge. The times, this movement, and God's honor demand an informed ministry.

To rest back upon human brilliance instead of the radiance of the Light of the world, to depend upon the power of words instead of the Word of power, to substitute human energy instead of the divine dynamic of the Holy Spirit,—these are the persistent, subtle foes of every preacher. Let us recognize them and repudiate them, each and all.

Though without a formal creed, it is possible for us to become as creed-bound and sterile as the veriest creedist of the popular churches. If there is one principle that is clear in the Bible and in the spirit of prophecy, it is that light shines more and more until the perfect day. God forbid the development of the attitude, spoken or implied, that there is no more light beyond. Such a day would mark the dawn of stagnation and death in the study of prophecy and doctrine. Life demands continual growth, development, and enlargement.

How pitifully shallow some presentations are! Let us launch out into the deeps. We need something more to give than good cheer, an interesting forty minutes, an informative presentation of ethics, or even the continuous recital of mission stories. Men and women are dying for the saving provisions of Christ. And many such are within the church. God will not hold him guiltless who fails to meet the needs of the souls of men.

With no priest but Christ, no sacrifice but Calvary, no confessional but the throne of grace, and no authority but the Word of God, we are to meet the perversions of all past ages and the aggressions of the present, teaching, warning, and winning by our emphasis on the full, positive truth as it is in Jesus.

Majorities do not make a matter right, nor do their votes change a wrong into a right. The right is intrinsic, irrespective of the human attitude. God and right are often on the side of the minority. It is no disgrace to have a personal conviction, providing you will work with your brethren.

There is not a belief, duty, command, promise, or hope that does not revolve around this central fact that Jesus Christ came into the world to save sinners.—*L. E. Froom.*

SUPERFICIALITY

Do we really study, or do we merely skim? Do we really know the Book? Do we really search for great underlying truths, and then relate all minor points properly thereto; or are we just hunting up proof texts? Seventh-day Adventists should be understandingly the men of the Book. Our pioneers were compelled to hew the foundations of their faith by diligent study of the Bible. On their knees individually, and often in little groups, they sought for truth. We are the inheritors of their findings, and the tendency is to take everything for granted. We must know for ourselves. Only thus can we have that calm, quiet assurance that can intelligently meet all assaults.—*L. E. Froom.*

UNION COLLEGE NOTES

ELLEN VOGEL, Reporter

Elder A. O. Tait, editor of the *Signs of the Times*, who visited here from February 21 to 23, spoke at the vesper service Friday evening and at the church service on Sabbath.

The orchestra and ensemble classes furnished the evening's entertainment, March 1. The ensemble class sang Schubert's "Rosamunde." The program was directed by Professor Stanley Ledington, of the Union College School of Music.

The village Missionary Volunteer Society featured a patriotic program February 22 with Professor Benton H. Wilcox as speaker.

Three Sunshine groups spread happiness at the State Orphanage, Orthopedic Hospital, and the Saint Thomas Orphanage on Sabbath afternoon.

Mrs. Amanda Johnson-Olson, whose children are students at Union College, died February 18 at her home, 402 East Eleventh Street, College View.

Miss Lulu Blanche Hiatt gave a program of readings at Enterprise Academy Saturday evening, February 22.

Myrtle Long and Naomi Stringer spoke at the regular Friday evening meeting of the Ministerial Seminar, February 21.

Meetings in four places were conducted under the direction of the Ministerial Seminar, Sabbath, February 22. Elder A. G. Youngberg, Carris Lauda, Clyde Bushnell, and Floyd Schoolcraft conducted services at the Seward church. Paul Bringle and Robert Lynn directed the

meeting at Fairbury. Professor B. L. House spoke at Beatrice and Willard Wentland at Cortland.

Sunday night a series of lectures was started in the Congregational church of Havelock by Professor B. L. House and Elder R. W. Leach. Professor Engel's string quartet furnished the music.

The college has ordered a new Knabe grand piano.

Dean Nelson has inaugurated the practice of having various young men take charge of morning worship periods.

The Lincoln dairy inspector gave the following report of the college dairy: butterfat in milk, 5.2 per cent; butterfat in cream, 42 per cent; first grade cleanliness. A test for tuberculosis was also made, thus insuring safety to the users of the dairy products.

President Thompson has been attending the board of regents' meeting at Chicago.

At the weekly meeting of the Spanish Club, Blanche Gilbert told of the experiences she and Pearl Hartwell had while canvassing among the Spanish people in Wyoming last summer with "Patriarchs and Prophets."

Kansas Conference

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

WEEK-END MEETINGS IN KANSAS CITY, KANS.

Beginning Friday night, March 7, and closing Sunday night, March 9, a series of week-end meetings will be held in Kansas City, Kans. Elder C. T. Burroughs, Professor C. W. Marsh, Elder Wiest, Miss Wallace, Elder Aalborg, and the writer will be present to assist in the meetings. There will be meetings both morning and afternoon on Sabbath and Sunday, and a meeting Friday night, Sabbath night, and Sunday night. Those of our people living near Kansas City are invited to all of these meetings, which will be held in the church at 18th St. and State Ave., Kansas City, Kans.

A. C. GRIFFIN.

MESSAGES OF APPRECIATION

Missionaries to whom our used Picture Rolls are being sent, frequently write

letters of appreciation. A portion of some of these letters is given below:

"We are just in receipt of the Picture Rolls you so kindly sent, and desire to send on to you the appreciation of our Manchurian Sabbath School Department for remembering our needs. We wish it were possible for our brethren and sisters—yes, and also the children—of our Sabbath schools in America to see what joy these rolls bring to the Sabbath schools in heathen lands. When the Sabbath schools have finished using them, our evangelists make use of select ones to illustrate their public efforts. So you see the Picture Rolls you send do double duty over here. We realize it requires quite an effort on the part of our Sabbath schools in the homeland to keep their rolls in such perfect condition, and then to wrap them and send them over here, but everything worth while requires effort, and we know that when that great gathering day comes and we are privileged to meet in that better land, and our brethren and sisters hear from the lips of these heathen words of gratitude for the sacrifices made in various ways—by giving their means, their children, and even Picture Rolls—their hearts will thrill with joy unspeakable, and they will acknowledge it was worth the effort and sacrifice."—Mrs. Bertha E. Petersen, Sec.-Treas. Manchurian Union Mission.

"As to the use which is made of the Picture Rolls out here, I think that the general verdict would be that it would be a difficult task to carry on village work without them. They help to draw and hold a crowd while the worker tells the Bible stories and of the love of Jesus."—L. E. Allen, India.

"We receive the Sabbath school Picture Rolls which you so kindly send us, in good condition, and want to thank you for them. Coming to us so promptly we are able to make practical use of them in one of our village Sabbath schools. It might interest you to know that as we are not able to purchase the Rolls on account of the poverty of our people, we value those sent to us very highly. We use them in the Sabbath schools where the people have just come to us from heathenism. In such places the pictures are most valuable. We shall be glad for a continuation of your kindness. If at any time you have any of the small picture cards we should be glad to have you send them along to us."—H. G. Woodward, Travancore, S. India.

"I wish to say just a word about the Picture Rolls. Many of you send them to us regularly and promptly every quarter. There are a number, however, who do not get the Rolls to us in time for

us to use them with the Sabbath school lessons. A Roll which reaches us in time to be used with the lessons is worth many times to us what an old one is.

We would appreciate it very much if all would endeavor to send the Rolls every quarter just as soon as they are through with them, for even at best, some schools do not get more than one Roll a year."—Florence E. Wood, S. S. Sec., East China Union Mission.

A New Book for the Children



THIS beautiful primer, containing 136 pages, should be in every home where there are children. It is divided into three parts. Part one contains the alphabet. One page is given to each letter, with an illustration and appropriate reading matter. Part two is composed of New Testament stories with review pages. The work pages will give things for the children to make or do. Excellent Old Testament stories are found in part three. The cover and illustrations are very attractive.

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Surely these messages from lands afar help us to know that our efforts to send the Picture Rolls and Memory Verse Cards to the missionaries, just as soon as we are through with them, are greatly appreciated. Shall we not all put forth earnest efforts to supply the children of our own Sabbath schools with these splendid helps and then pass them on to others?

EDNA WALLACE.

KANSAS NEWS NOTES

Elder R. E. Griffin is opening up a series of meetings in the church in Topeka. The first service was held Sunday night, February 23. The auditorium was well filled.

The conference committee and academy board will meet at Enterprise, February 27 and 28.

Elder N. J. Aalborg is conducting a Sunday night series of meetings in Kansas City, Kans.

Elder Wiest visited Ottawa Sabbath, the 22nd, and also spoke at Wichita in the tabernacle on Sunday night, the 23rd. The meetings at Wichita are continuing with a good attendance.

Elder Chollar is visiting the El Dorado church in connection with his duties as pastor of the Wichita church.

We are glad to notice the splendid gain in our colporteur work for the month of January as compared with the same month of the previous year.

Mr. and Mrs. James Oss, formerly of the Wichita Sanitarium, have the honor of giving the first donation toward the educational and evangelist fund. At the last conference it was decided to launch a campaign to raise money for Union College, and at our recent elders' meeting it was decided to launch this campaign immediately in asking the constituency of the Kansas Conference to make a special offering toward this program. Union College is planning to raise \$50,000. This was a two-year program, for 1929 and 1930. Kansas has been delinquent in assisting, but it is now the plan to raise our share immediately.

Brother B. E. Wagner visited the Lawrence church Sabbath, the 23rd, in the interest of the colporteur work.

Miss Edna Wallace spent Sabbath with the Ottawa church.

On Sunday night, February 23, Brother Robert L. Bradford and Eleanor M. Goggins were married at Wichita. They are both members of the Wichita II church. Elder C. S. Wiest officiated.

Obituaries

ROTE.—Mrs. Sarah Rote, nee Critchfield, was born at Bernadot, Ill., Jan. 6, 1842; and died at Peetz, Colo., Feb. 19, 1930. At an early age, Sister Rote was converted and united with the Baptist church. In 1884 she accepted the third angel's message, in which she rejoiced until her death. Although an isolated member for the last fifteen years, she kept pace with our fast growing movement by reading our periodicals and papers. Sometimes her heart overflowed with joy in the hope of the soon coming of Christ; then she would walk up and down the streets of the little village of Peetz, Colo., and sing, "There'll be no dark valley when Jesus comes." With this blessed hope in her heart, she fell asleep in Jesus.

She is survived by two daughters: Mrs. P. P. Wilcox, of Peetz, Colo., and Mrs. Morsbach, of San Diego, Calif. Words of comfort were spoken by the writer.

M. J. MAYER.

PECK.—Ruby Grace Peck was born near Bryant, Colo., June 1, 1909; and passed away Feb. 11, 1930, at the Boulder Sanitarium.

She moved to Akron, Colo., with her parents in 1919. All of her school work was taken in Akron, she being a senior in the Akron high school at the time of her death.

She joined the Seventh-day Adventist church, June, 1928. During her life, earthly ambition and desires were crucified and she definitely dedicated her life to the service of God. She was a diligent Bible student, and her Bible went with her to the hospital. Her faith never wavered while she was sick, and she often spoke of the love of Jesus. She continually thought that she would soon be well, saying she must do more for her Saviour. She found comfort in her pain in singing the hymn, "My Jesus, I Love Thee."

She was intensely conscientious in church, school, and home, and led a life of sacrifice and service. She leaves to mourn, her father and mother, three brothers, and three sisters.

ALGER H. JOHNS.

COLPORTEURS' REPORT FOR WEEK ENDING FEBRUARY 22, 1930

Colporteurs	Book	Hours	Helps	Value	Deliveries
KANSAS:					
V. Anderson	OD	27	30.10	109.85	2.00
*Lois Cowan	OD	47	22.75	47.08	2.25
E. H. Crow	BR	20	6.00	117.00	
*A. Dennis	PP	61		22.00	34.50
*J. C. Heller	OD	70	1.00	36.00	
W. E. Helt	PP	10	7.50	7.50	62.75
A. E. Mayes	BR	20	3.00	41.50	
C. R. Miller	BR	45	10.00	84.00	
J. T. North	GC	45	6.50	43.80	
Mable Sheets	OD	38	6.30	29.80	
R. B. Sheets	BR	47	10.50	133.00	
M. W. Shidler	PP	56	56.50	175.50	112.50
R. L. Steele	BR	34	7.50	76.00	
*Carl White	BR	90	28.50	162.00	
Total		610	196.15	980.23	214.00
MISSOURI:					
*E. C. Aaby	OT	13	2.25	2.25	7.00
C. E. Dwyer	PP	31	3.50	14.50	1.50
Bert Griffin	BR	28		12.50	19.00
R. W. Hinton	GC	22	5.25	10.75	19.75
S. A. Minear	PP	36	7.50	46.00	1.50
*Willieanna Reid	HP	5	1.50	15.00	
Lonnie Thompson	RJ	2	1.00	5.00	
*H. H. White	RJ	37	13.25	49.25	
Total		174	34.25	155.25	48.75
Grand total		784	230.40	1139.48	262.75
*Two weeks					

ADVERTISEMENTS

Advertisements and business notices are not solicited, but are published only as an accommodation. They must be sent to the local conference office 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.—Work on farm by boy 17. Can do most any kind of farm work; also by two boys, one 14, one 13. Mrs. Clio Roth, 1502 N. Huston St., Grand Island, Nebr.

Central Union Outlook

College View, Lincoln, Nebr., Mar. 4, '30

D. D. REES Editor

Central Union Conference Directory
Office—303 W. 7th St.
College View, Lincoln, Neb.
President Jay J. Nethery
Secretary-Treas., Auditor R. T. Emery
Home Missionary Secretary, C. T. Burroughs
Field Missionary Secretary E. H. Meyers
Educational and Missionary
Volunteer Secretary C. W. Marsh

DID YOU KNOW—

That \$3,000,000,000 was spent by the people of the United States last year for tobacco in its various forms?

That an average of 1,000 cigarettes was consumed for every man, woman, and child in the country in 1929?

That during 1930 the great tobacco companies are appropriating \$75,000,000 for advertising alone?

That this advertising will be directed particularly toward young men and women?

That the tremendous increase in the tobacco business has been due largely to the increased use of cigarettes by young people, especially girls?

That very strong protests against the misleading propaganda of the tobacco interests are being raised by the various denominations?

That we, as Seventh-day Adventists, can not afford to be one whit behind any denomination in the fight against tobacco, if we would live up to our traditions of militant support of true temperance?

That we are provided with a most excellent weapon for the fight in the 1930 no-tobacco special of the *Youth's Instructor*, just off the press? The Special is the strongest and most attractive number of the *Instructor* that has ever been published on the tobacco question. Here are some of the articles:

"What a Senseless Habit," by Alonzo L. Baker.

"Shall We Use Tobacco?" by George Thomason, M. D., F. A. C. S.

"Some Startling Facts," by Daniel L. Kress, M. D.

"Smokes for Women," by Allan L. Benson.

"A Preacher-Editor's Reason," by Ernest Lloyd.

CENTRAL UNION OUTLOOK

"Fox Wisdom," by Charles L. Paddock.

The paper is profusely illustrated with striking photographs and cartoons.

Our churches, and especially our Young People's Societies, will want to make liberal use of this special. Why not place a copy in every home in your community? It will appeal as much to the old as to the young. The price is only \$20 a thousand, or \$2.50 a hundred. Order of your Book and Bible House.

MISSION EXPERIENCES IN RHODESIA

A witch doctor was throwing the bones when my teacher, Solomon, appeared and seized his medicine basket. Later this same witch doctor hurt his leg while in the river, and the report came to me that he could not walk. I sent some carriers over with a *machilla* to bring him in to the hospital. In a few days he was well enough to go home.

An old woman who is a leper was accused of being a witch. She was driven out of one village and took refuge with her brother. Then one night the brother said he heard the evil spirit outside of his hut, and that night his wife died. As others in the village died, they thought the woman was at her old tricks. She came to me, and I went over to the village to see what I could do. If I had not been here, probably the old woman would have been killed, or driven out into the veldt to die. They promised to allow her to stay in the village, and I am feeding her.

What terrible things people do when they lose sight of Jesus! Here we can see the result of spiritism gone to seed. There is terrible destitution here, because the people want to rest six days, and work one.

The other day my assistant teacher came back from a visit to the villages, and told me that the people said, "We do not get paid in meat and salt. Why should we go to church?" We go right on telling them about the Saviour, and some of them are beginning to see the light.

Last Sabbath while there was another attraction in the district, we had nearly a hundred at our meeting. Two Germans came here to collect curios, take moving pictures, and record native songs. I believe down deep in the hearts of the natives they see the difference between the two camps.

The medical work goes on as usual. One burn heals, and another comes in with a fresh one. We are glad to see the work growing. It is now becoming the right hand of the message, as it should be.

Someone sent me a picture of the new _____ at _____. It is a wonderful place, but I would rather be here in the jungle telling the people about Jesus, and helping the sick. It is wonderful how the Gospel is going even among the tongues and people and subdivisions of small tribes. —S. M. Konigmacher.

Liumba Mission, P. O. Mongu, Barotseland, Northern Rhodesia.

COME OUT WHERE I AM!

A man lay half-dead in a Massachusetts hospital bed. An accident had smashed his body. Days passed before science gave him hope for life; then he began to recover.

But even before his bones sent out the sharp knitting pains, a message came with the speed of lightning from the distant Southwest. The telegram was followed by a letter and in the letter were these words, "Come out where I am. The desert will cure your back as it has cured my lungs. Nights under the low-hanging, whispering stars will restore your strength. These sunsets will bathe your spirits with healing glory. These mysteries of lingering, ancient civilizations will stir your imagination to new adventures, and this quiet of infinite peace will heal your soul. Come out where I am!"

And so when the patient was sufficiently recovered, when at last physicians and nurses released him, he accepted the invitation. Out to the desert and to his friend; out to the nights under the low-hanging, whispering stars; out to the sunsets which bathed his spirits with healing glory; out to the mysteries of ancient, lingering civilizations, and to the quiet of an infinite peace, the man went. And it was even so! His strength was restored. His body and soul were healed.

There is another Friend who is calling today, "Come out where I am!"—And over the mystery of life, with its unfolding program of toil and adventure—its disillusionment too, as well as its achievement—our ears may catch the whisper of that most alluring of all invitations, "I go to prepare a place for you. . . . Where I am there ye may be also."

"Come out where I am!"—Daniel A. Poling in *Christian Herald*.