

Northern Union Outlook

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

Volume 2

Nevada, Iowa, June 28, 1938

Number 3

An Exceptional Opportunity

The following questions and answers are taken from a proposed manual for baptismal candidates:

1. Who are Seventh-day Adventists?

Ans. Seventh-day Adventists are a people whom God raised up in accordance with His prophetic word to carry to the world the good news of Christ's speedy return, and to give a solemn warning against every form of error and sin. (Rev. 14:6-12; 12:17)

2. Why did not the Lord use the other Protestant churches to proclaim the message for this time?

Ans. He did offer this privilege to them. At first they were inclined to welcome the advent teaching, but finally closed their doors and pulpits to the light, and it became necessary for the Lord to raise up a people who would both welcome and proclaim it.

3. How far is this advent message to be carried?

Ans. To every part of the world. (Rev. 14:6-9)

4. Is every member of the church under obligation to assist in this program?

Ans. Every member of the Seventh-day Adventist church is under the most solemn obligation from God to do his full share and put forth his utmost endeavor to support this work.

a. By working for others in the various ways set forth by the conference organizations.

b. By paying into the treasury a faithful tithe.

c. By liberal gifts to the cause of foreign missions.

d. By educating and giving our youth to carry the truth to the fields abroad.

5. To what extent has the message been carried to the world thus far?

Ans. See Special Review and Herald of July 7, 1938.

Sabbath, July 16, presents a special opportunity to do our part in maintaining our foreign missions. That is the date of the Midsummer Offering for missions. Just now the doors

are opening wide, but unfortunately others are closing and what we do, brethren and sisters, we must do speedily; and while times are hard and apparently getting worse, let us not forget our missions and the responsibility that has been laid upon us to lift to the limit in giving for the finishing of this work. Give special thought to the remarkable progress of this cause as set forth in the *Review* of July 7. No other mission body in the world is being blessed with such results. We are unquestionably living in a time when the Lord is pouring out His Spirit on souls in darkened lands, and the honest in heart are responding in vast numbers. No investment a man can make brings such returns as does the investment in human souls today. May the Lord richly bless each of the believers and inspire them to do their best in the offering for July 16.

M. N. Campbell,
Vice-President,
General Conference

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What is the Home Commission Doing?

Some of our interested friends have doubtless been wondering how the work of the Home Commission is prospering, for perhaps some of you are not hearing much about this important branch of the Lord's work.

In some of the churches scattered throughout the United States and Canada some excellent work is being done, but more particularly today we want to call your attention to what is being done in some foreign lands.

The Lord has been giving parents in this country opportunities for sixteen years; some have grasped these opportunities eagerly and made the most of them, while others have neglected them. Some children and young people have gained great help because their parents studied to be better, more efficient parents. Some children have grown up almost from babyhood since the present opportunities were made possible; some have become fine young men and women,

ready to do their part in life; others have grown up disobedient to parents, unthankful, unholy, seeking their own ease and the pleasures of this world. The more nearly perfect the parent, the easier it is made for the boy and girl to do the right thing.

The heathen are awaking to their need of help. Shall we let the black father and mother in Africa go ahead of us in gaining ability to train and control their children? Let's help them to advance as fast as they can, and at the same time let us gain all we can for the benefit of our own.

We quote from Mrs. J. F. Wright in the Southern African Home Commission Exchange:

"During a recent visit into the mission territory of the South African Union, I found the men as well as the women deeply interested in the work of the Home Commission. It is gratifying to see this united interest, for it takes the combined efforts of both parents to make a success in the work of child training and home-making. At some of the camp meetings where we had mothers' meetings for the women, and fathers' meetings for the men, they came to us and requested that each be allowed to attend both the meetings, for, said they, 'We want to learn all we can'. It is encouraging to see such an interest manifested on the part of both fathers and mothers in training their children for God and in making 'their homes a symbol of, and preparation for,' the home to come.

"While Mothers' Society is the nucleus of organization in the Christian Home Movement because the mothers' work lies primarily in the home, yet the work and influence of the father is just as important. We read in 'Education', page 275, 'Upon fathers as well as mothers rests a responsibility for the child's earlier as well as its later training, and for both parents the demand for careful and thorough preparation is most urgent.' ... It would be a very good plan if the husband and wife would study the lessons together in their home. . . In South Africa the wives of some of the

native ministers are taking an active part in the women's work, and in many places they have regular meetings for prayer and study. Surely God will hear these united prayers in behalf of the home and family, for has He not promised in Isa. 49:25, 'Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.'

"In the third quarter's Exchange of last year we published a report of the Women's Institute held in Malaulo, Nyasaland. In this issue we give a sequel to that report. Mrs. Cipao (a native) tells in her own way an experience she had in helping some who had not seen light in attending those meetings held for them.

"In some parts the women are very backward and do not realize any need for self-improvement, and are afraid of the white woman's teaching which they have never heard before. But such women as Mrs. Cipao and many others we might mention are doing much toward breaking down this feeling and in helping their native sisters."

Mrs. Cipao writes of being called in the night to a woman who was very, very sick. She took another woman with her and went at once. The native women who were there to help her through her trouble stood helpless. Mrs. Cipao went to work and in a little while had this mother free from her difficulty and past her danger. What a surprise this was to the women! She overheard the women talking as follows: "Have we not been kept in here two days, and this is the third day, and yet nothing could be done for her? And now in as short time as this, this woman, who is just like ourselves, has set us all free. The women's school is really good. We thought those attending the school were only wasting their time." Then they turned to the sick woman and said, "Have you not been to the Women's School?" "Yes," she replied, "I have been there once, but did not pay much attention to what was being taught. They were teaching big things that were not supposed to be mentioned to the young girls, and I got frightened, so decided not to go again."

"Are you then younger than these two women who have helped you? Are they not of your age? Why did

you not learn hard when the Donna (teacher) was teaching you at the mission? Surely there is power in the Women's School."

Mrs. Cipao continues:

"Sometimes, my friends, we hear such words being spoken as, 'What can a woman do if she can be educated? Can she become a white lady? Does she not spend her time for nothing?' It is true that we cannot become white ladies, but are we not the key that will open our country? We who are attending the Women's School should not listen to the people who mock at us. Read Genesis 3:20. 'And Adam called his wife's name Eve, because she was the mother of all living.'

"It is our duty to look after the children, preparing food for them and our husbands, drawing water, taking care of our families, etc. Knowing that we are the ones responsible for their lives, we should make it our duty to learn very hard and carefully, for if we don't, we shall lose or kill many lives that are in our hands.'"

The school of which Mrs. Cipao and the others speak is a prolonged institute for the women where they are taught something about cooking, the care of children and elementary house-keeping, as well as the care of the sick and how to keep well. Mrs. Cipao's statements give us some idea of the psychology of the native mind.

If space permitted, we would tell you something about what is being done in the Far Eastern Division. We will pause just long enough to say that the Philippine Union already has fifty-seven organized Mothers' Societies and the work is going forward in other unions in that division. In these foreign lands simple lessons are arranged for the native peoples, lessons that fit their needs. They are based on the Bible, the Spirit of prophecy, and the Christian Home Series. Pray for the work in foreign lands and do not forget that parents in America must be fully awakened to their responsibilities.

Mrs. Flora H. Williams.

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A character formed according to the divine likeness is the only treasure that we can take from this world to the next.—C. O. L. p. 335.

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Only by faithfulness in the little things can the soul be trained to act with fidelity under larger responsibilities.—C. O. L. p. 359.

North Dakota Conference

D. N. WALL, PRESIDENT
B. L. SCHLOTTHAUER, SECRETARY
Box 1491 Jamestown
Make wills and legacies to North Dakota
Conference Association of Seventh-day
Adventists.

Mission Extension

When we think of the days of the beginning in the Harvest Ingathering work, we think of Jasper Wayne. With Big Week we think of Andrew Roedel, because it was just twenty-five years ago that the idea was first launched among the colporteurs in North Dakota. Surely it must be a never-ceasing pleasure to Brother Roedel, who is now Book and Bible House secretary of the Idaho conference, to see the great blessing that his simple plan has proved to be to this cause during the years that have followed.

Many Big Week books have gone out but we have not reached our goal as a conference. Our goal was \$500 and we have \$294 to date. Dear brethren, that is not enough. We are sure there must be some churches that have not taken up the offering as yet. Please do so at once.

Geo. Loewen

Minnesota Conference

V. E. PEUGH, PRESIDENT
B. C. MARSHALL, SECRETARY
1854 Roblyn Ave. St. Paul
Make wills and legacies to Minnesota
Conference Association of Seventh-day
Adventists.

The Influence of a Christian Negro

Several years ago I worked in a foundry in Minneapolis. It was a small place where about twenty-five men were employed. The men at heart were good but rough and un-

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count, and the men who could swear the loudest and longest without using the same word twice, was the most popular. Drinking and drunkenness were common among them; and every Monday morning when we started the week's work, there were from one to half a dozen men absent.

One Monday morning when we started the work for the week, the furnace man and several others were not there because they had not yet recovered from their Saturday night drunk. The superintendent, a big blue-eyed Irish Catholic named John O'Brien, was not in the best of humor as the furnace work had to be done, and that meant that some men had to be shifted from other jobs. About ten o'clock in the morning a Negro walked into the foundry and asked for the boss. When shown where Mr. O'Brien was, he stepped up to him and said, "Good morning, sir; I'm a furnace man looking for a job. Do you need any help?"

All the employees in the foundry were white, but the absent furnace man had had several chances before and had failed; so Mr. O'Brien was determined therefore to hire another man, and he replied, "Yes, we do need a furnace man; when can you start work?" "I can start right now," the Negro replied. Immediately he unrolled a small bundle he carried under his arm, which contained his lunch and overalls; put on his overalls and went to work.

That day the new furnace man produced the very hot molten iron which is a joy to every molder; and the next day he did the same—in fact, every day until Friday night. At the close of that day he came up to Mr. O'Brien and said, "I beg your pardon, sir, but I will not be able to work tomorrow." "What's the matter? Tomorrow is only Saturday," said Mr. O'Brien. "I know," replied the Negro, "but I am a Seventh-day Adventist, and I do not think it is right to work on the Sabbath day. If you wish, I will be glad to work on Sunday instead." "No," said Mr. O'Brien. "If you cannot work on your Sabbath, you cannot work on mine." "Well, may I come back Monday then?" asked the Negro, "or do I get my time?" Mr. O'Brien had no idea where he could get another furnace man as competent at a moment's notice, so he said, "You may come back Monday."

Saturday morning when we came to work, Mr. O'Brien had more men

to shift about as naturally the furnace man was absent; but when he looked over the job, he found that the Negro had completed over half of the heavier work—the hoisting of the iron and coke up onto the charging floor had already been done, so that there remained but about three hours of work preparing the furnace to melt the iron. The Negro had done a little extra work each day.

Monday morning Mr. Brown, the Negro, returned to work, and for five more days we had good, hot iron. The men in the shop at lunch time sat about in groups and visited as they ate, but I noticed that Mr. Brown always sat by himself. He never forced his presence upon anyone, but if any one of us took his lunch and sat beside Mr. Brown and visited with him while we ate, he was graciousness itself. He conducted himself as a gentleman in every sense of the word. He was always kind and considerate to all and never even used a slang word.

This five-day plan for Mr. Brown continued for several months. One day some one happened to hear that not only was Mr. Brown a Seventh-day Adventist, but he was the preacher in the little Negro Adventist church. Then trouble broke loose for poor Mr. Brown. The men came over near where he was working. They pretended to stumble, and then they swore in a way which would make a drunken sailor green with envy; not because they were angry, but just to tease Mr. Brown as he was a preacher. The Negro's face turned almost white, not from fear or anxiety, but from chagrin and sorrow that these white men took the name of their Lord in vain, not in a fit of anger but just for fun to hurt the feelings of a fellow-man.

When Mr. O'Brien heard how the men were treating Mr. Brown, he became very angry and said to the men, "If I catch any man teasing or molesting Mr. Brown in any way, I'll fire him on the spot."

The Irish Catholic superintendent defended the Negro Adventist preacher from the other white workers in the foundry. What a wonderful lesson in religious tolerance and race relations. Mr. Brown continued to work his five-day week in that foundry, not preaching but living daily the gospel of the Lord as he saw it, in devotion to his employer and in love for his fellow-men.

Reported by a fellow-employee.

Maplewood's Alumni Room

Located in the east wing of the academy building is the new alumni room. Here one will find twenty years of Maplewood's history in class pictures—from 1919 to 1938—representing four hundred eighty graduates from this Christian school. In this room one sees a cross-section of the rank and file of our denominational membership, many giving of their best wherever God has placed them, ringing true to the call of service, whether it be as a faithful lay member, or as worker in the vineyard of Christ. Surely this is a mighty testimony in favor of Christian education.

Gospel workers of every calling, Christian administrators, business men, farmers, nurses, doctors, home makers, teachers,—every walk of life that is upright and true is represented on the walls of this new room. Here is a missionary to distant Mongolia, a doctor to Australia; there is a conference president in one of the southern states. The president of the Nebraska Conference is here in the class of 1922, and over there on that other wall is the president of the Colorado Conference, class of 1920. And if one continues to look for administrators, he is not disappointed, for he will see the picture of the class advisor of 1927, now president of Union College. There is the picture of the man who heads the book work in the Michigan Conference, and there are also graduates from many of these classes teaching in colleges and academies all through our great educational system.

Much more can be said about these men and women, but one point must not be overlooked,—Maplewood trains thoroughly, not only to fit into some place in the organized work, but also to serve a useful life in any community as a Christian, and as a conscientious citizen. The most of these graduates are living just such lives today. Out in the great rush of human activity they are not losing sight of the cherished ideals found only in our schools. They are living for Him, and pointing the way to their neighbors, their friends, and their associates.

The alumni room at Maplewood is more than a mere room—it is a history of Christian education. The messages of these class pictures ring true to the principles which have been held before us in our educational program. Human frailty, imperfect reasoning,

many mistakes, are the common lot of man; but over and above all this is the objective set before us in the educating of our youth: "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes every thing good, and pure, and noble."—Education, p. 18.

Adrian R. M. Lauritzen.

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The Colporteur Work

P. D. Gerrard

Union Field Secretary

WEEK ENDING JUNE 18, 1938

Minnesota—C. G. Cross, Sec.				
	Bks.	Hrs.	Sales	Del.
Karl Evenson	BR	58	14.45	259.10
Clifford Johnson	BR	50	42.90	
Kenneth Nichols	BR	44	42.25	8.25
Frank Dutcher	BR	43	12.25	
William Greer	GC	41	28.20	4.26
Gordon Franklin	BR	36	29.25	
Roy Eckerman	BR	34	25.15	
J. G. Thompson	GC	32	14.75	5.00
Miss C. E. Powers	Mag.	32	12.00	12.00
Nina Magnuson	Mag.	19	8.63	7.63
Melvin Ward	BR	12	9.55	2.50
Betty Buckley	Mag.	11	6.15	6.15
Harold Santini	Mag.	4	2.40	8.20
Gustav Ytredal	BR	1	5.25	5.25
		427	253.18	318.33

[Above report for Week of June 10]

Iowa—G. H. Boehrig, Sec.				
Elsie A. Bahr	Mag.	13	4.60	4.60
Roy Chamberlain	BR	47	14.25	1.25
Rheva Groat	RJ	20	12.50	5.25
*Evelyn Halvorson	RJ	32	3.00	3.00
Wm. Howell	GC	4	12.85	12.85
Mrs. S. J. Hoyt	BR	4	6.25	
Ray Kingland	H	50	37.50	15.00
Ray Kroll	H	17	4.00	1.00
*Mrs. Ray Kroll	H		1.20	2.85
Mrs. A. Lemmon	Mag.		2.40	2.40
Hazel Messenger	H	32	12.85	17.35
Gordon C. Osgood	BL	45	14.00	4.75
Mrs. Peckham	Misc.	13	5.65	4.65
Howard Strickland	BR	32	31.75	
Robert Westerbeck	H	44	26.00	.50
A Colporteur	Misc.		12.50	12.50
		353	200.30	87.95

North Dakota—Roger Baker, Sec.				
Daniel Gill	DND	45	10.00	
Oscar Heinrich	BR	42	102.00	.75
Alvina Beck	DND	31	12.56	
Erwin Remboldt	DND	30	7.00	
Emma Beck	DND	30	10.50	
		178	142.00	.75
Total for Union		958	595.48	407.03

* 2 weeks

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Temperance SIGNS Appreciated

"I think it is most splendid," writes the State president of the Tennessee Woman's Christian Temperance Association, "as she sends her check and order for one thousand copies of the temperance SIGNS to eight of her district leaders.

One hundred copies were just ordered by the superintendent of the Temperance League of Hawaii, these to be distributed to the "Allied Youth Posts in the Territory."

"The SIGNS OF THE TIMES brings information we are clamoring for," writes the president of the Alabama Woman's Christian Temperance Union. Referring to the "Fountain of Tragedy" illustration, she says, "I consider it one of the most forceful I have ever seen."

So, as the days go by, orders are coming, accompanied by such expressions as these from leading temperance workers over the country. From the "Allied Youth" headquarters in Washington, D. C., Mr. W. Roy Breg, executive secretary, sends a cordial note of thanks for the anti-liquor number of the SIGNS. "We certainly appreciate your giving us the opportunity of reviewing this," he says.

Already to date (June 19) 215,000 copies of this Temperance SIGNS have gone out. Since the large proportion of our churches are as yet to enter actively into work with this issue, there must be a very large and effective work before us. Many interesting experiences will be enjoyed in introducing this paper to other church and organization leaders, and blessings will attend its wide distribution in the homes of the people.

For fifteen dollars, one thousand copies are supplied for personal distribution; or in smaller lots the price is only \$2.00 a hundred. Your Book and Bible House will gladly serve you.

J. R. Ferren

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Obituary

Richmond.—Jane Pratt, daughter of John and Mary Pratt, was born in Northumberland, England, July 20, 1849, and died at the home of her daughter, Mrs. Margaret Morris, of Oskaloosa, Iowa, May 28, 1938, at the age of eighty-eight years. On December 29, 1871, she was married to James Gillispie, at Old Tremdon, England. The first eight years of their married life were spent in England. Six of the eight children of this union were born in England. In 1880 the family moved to America, coming to Iowa. Her life has been spent from that time on, in or near Oskaloosa, except for nine years when she lived with a daughter in Chicago. Mr. Gillispie died on March 11, 1890. Seven years later, on January 22, 1897, she was united in marriage to James Richmond at Evans, Iowa. There was one daughter born to this union. Mr. Richmond departed this life May 10, 1906. Mrs. Richmond was baptized into the Seventh-day Adventist Church May 19, 1906, and remained a consistent member of the Oskaloosa church until her death. Sister Richmond had a fine intellect and a wonderful memory. Many Bible passages of hope, comfort, and Bible doctrine were stored in her mind. To mourn her departure, she leaves eight children, thirty grandchildren, twenty-four great-grandchildren, and three great-great-grandchildren, besides a host of friends. She awaits the call of the Life-giver.

A. J. Gordon.

Peterson.—Freda Peterson was born near Council Bluffs, Iowa, April 17, 1892, and fell asleep at her home May 30, 1938, after a lingering illness. She was converted to the advent message shortly prior to

her last illness; and was very desirous of being baptized and uniting definitely with God's people. Her wish was fulfilled, and she expressed her complete resignation to His will; also she felt that she was to go. Her sister and two brothers mourn in hope, for they have the assurance that, as she sleeps in the little country cemetery overlooking the childhood home, she awaits the call of the Redeemer.

C. G. Gordon.

Moxley.—Mrs. Anna Moxley was born in the year 1873, at Isanti, Minnesota, and died May 7, 1938. She passed away after a few hours illness in the nature of a heart attack. Mrs. Moxley made her home in St. Paul for the last twelve years, and was a member of the First Seventh-day Adventist church of St. Paul. Her husband preceded her in death about three years ago, and those surviving are three sisters and two brothers: Mrs. Anthony Johnson of Ripon, California; Mrs. John Tobias, Prescott, Wisconsin; Miss Laura Schwab of St. Paul; August Schwab of Isanti, Minnesota; and Charles Schwab of Stirrup, North Dakota. Burial was made in the Hillside Cemetery, Minneapolis. Words of comfort were spoken by the writer.

C. S. Wiest.

Elliott.—Mrs. Mathilda Elliott was born in Germany, and died at her home in St. Paul, Minnesota, May 18, 1938, at the age of 69 years. At the age of 22, she came to the United States with her youngest brother, and made her home at Winthrop, Minnesota. The last twelve years, she lived in St. Paul. While living at Hutchinson, Minnesota, she accepted the truth of the third angel's message. The last twelve years she resided in St. Paul, and was a faithful member of the St. Paul S. D. A. church until the time of her death. Two and one-half years ago she became seriously ill. She called for the elders of the church to have special prayer and anointing. The Lord was pleased to add two and one-half years to her life. When her former husband died, her three children were quite young, but by earnest work, she kept her family together. Those who survive are: her husband, Ferdinand Elliott; her two sons, Walter M. and Herbert G. Becker of St. Paul; one daughter, Mrs. L. E. Hove of Briceyn, Minnesota, also two grand-children and one great-grandchild. We laid our sister to rest in Forest Cemetery, with the hope of being raised in the first resurrection. Words of comfort were spoken by the writer.

C. S. Weist.

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As your soul yearns after God, you will find more and still more of the unsearchable riches of His grace.—Acts of the Apostles, p. 567.

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Sunset Calendar

July 1, 1938

Des Moines, Iowa	7:53
St Paul, Minnesota	8:02
Bismarck, North Dakota	8:41
Pierre, South Dakota	8:28

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God."

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Camp Meeting Dates

Iowa, Cedar Falls - - - Aug. 26-Sept. 3

Northern Union Conference Directory

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Minneapolis, Minnesota	
Telephone Colfax 8004	
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