

# CENTRAL UNION OUTLOOK



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

VOL. I.

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NO. 11

## Central Union Conference Directory

Office.....College View, Nebr.  
President.....E. T. Russell  
Vice-President.....A. T. Robinson  
Secretary.....Mettie Cornell  
Treasurer.....Union College  
Missionary Agent.....C. G. Bellah  
Educational Secretary.Frederick Griggs  
Miss. Vol. Sec.....Meade MacGuire



### The Print of the Nails

When you speak with the love of the  
Lord on your lips,  
And the cross with your conscience  
prevails;  
When your song with the pathos of  
Calvary drips,  
Can you show Him the print of the  
nails?  
For the print of the nails is the Naza-  
rene's test  
Of your service as well as His own;  
'Tis the unfailling test that excels all  
the rest,  
As you work from the cross to the  
throne.

His voice calls to-day for the true and  
the tried,  
For the service that evil assails;  
For the friends who are willing to  
stand by His side,  
But He calls for the print of the  
nails.  
O, the print of the nails is the Naza-  
rene's test,  
'Tis the proof of your fellowship  
dear;  
Can you go to the cross with the things  
you love best  
And show Him the marks of the  
spear?

I know that you long to be true to His  
name,  
And to serve with a faith that ne'er  
fails;  
To stand in your lot, be it glory or  
shame,  
Though it bring you the print of the  
nails.  
Then tell me, my friend, what is that  
in thine hands?  
Are the scars of your sacrifice there?  
Have you yielded your life to the Sa-  
viour's commands?  
Are you true to the name that you  
bear?  
O, the print of the nails is the mark  
that ne'er fails.  
Is thy fellowship true?  
Has His blood won for you?  
Then where is the print of the nails?  
—Selected.

### The College View Pulpit

Prof. Frederick Griggs occupied the  
pulpit in the College View church on  
Sabbath morning, August 5. His talk  
was based on Matt. 24: 14, and was a  
clear, forceful setting forth of the evi-  
dences that this feature in our Lord's  
prophecy is now being remarkably  
fulfilled.

He stated that the gospel could not  
have gone to all the world in the time  
when these words were uttered, be-  
cause at that time only a small portion  
of the world was known. This proph-  
ecy could not have been fulfilled a  
thousand years later, because even then  
large portions of the earth were un-  
known. No less is it true that Chris-  
topher Columbus was a man whom  
Providence especially raised up to in-  
augurate an era of discovery than that  
Cyrus, the heathen king of Persia,  
was called of the Most High to do a  
special work for God's people in his  
time. Putting into practice his knowl-  
edge that the earth is a globe, Christo-  
pher Columbus and those who suc-  
ceeded him discovered vast portions of  
the earth hitherto unknown to man.  
At that time and afterwards, the world

passed through a wonderful era of  
discovery. It may be truly said to-day  
that the age of discovery is past. Va-  
rious exploration expeditions are sent  
out to discover the north pole or the  
south pole. We can tell beforehand  
just what they will find,—wind, ice,  
snow, and the north or south pole.  
These men return and tell us that they  
found just what we knew they would  
find. They bring us no knowledge of  
new continents or any countries dis-  
covered. Never before has there been  
a time when "this gospel of the king-  
dom" could be preached to all the  
world, because never before has all the  
world been known as now.

Not only has the world become  
known, but through God's providence  
the whole world has opened to the  
preaching of the gospel. Until a few  
years ago the only missionaries we  
thought of sending to foreign coun-  
tries were men of mature years and  
experience in the message. The vast  
countries of China, India, and other  
countries to which the truth could not  
be carried in the English language were  
untouched by this message. For years  
the only missionary we had among  
China's four hundred millions was old  
Brother La Rue, a man of about  
eighty years of age. When the provid-  
ence of God opened the way for the  
message to be given in China, there was  
a strong movement set on foot in this  
country to organize our young people's  
work. Following the organization of  
the Young People's Missionary Volun-  
teer movement and the first young peo-  
ple's convention, at Mount Vernon,  
Ohio, in 1907, a new impetus seemed  
to be given to this whole movement.  
Hundreds and thousands of our young  
people consecrated their lives to the  
foreign mission work. The attendance  
in our schools was nearly doubled.

Professor Griggs stated that this sec-  
ond advent movement with which we  
as a people are identified has reached  
a point in its history when it is recog-  
nized as the greatest, most far-reach-  
ing, and most thrilling religious move-  
ment the the world has ever seen.

## Methods of Keeping a Church at Work. No. 5

### 3. Tract Work.

(a) From house to house.

This plan of work has proven to be one of the most successful ways of giving the truth to the people. To begin with, a carefully selected list of tracts is made, using such subjects at first as will tend to create an interest and not excite prejudice. For convenience, the tracts could be placed in manila envelopes, and numbered 1, 2, 3, and so on throughout the series. Select houses on the same street, or in the same block, if possible, and work systematically. Visit each family once a week, leaving a new supply of tracts.

(b) In correspondence.

Tracts are especially valuable in correspondence. Send to unconverted friends, in ordinary correspondence, or in your regular missionary correspondence.

(c) Reading racks.

This method of tract distribution is calculated to do much good. While it is impossible to use any sort of follow-up methods, yet we can safely rely on the promise that God's word "will not return unto Him void." The isolated members, as well as the church, will find this plan very inexpensive, and one that can be operated without consuming much time. Be sure to keep the rack clean and in good repair. A new stock of tracts and papers should be supplied weekly, and oftener if necessary.

(d) Miscellaneous distribution.

This plan affords numerous opportunities for successful tract distribution. Leave on car seat, in waiting room, hand to clerk, leave on counter, hand to individuals sitting in parks, place in vehicles, etc. Tracts are very inexpensive. Let each one have a supply and be ready to do missionary work at every opportunity.

The Dollar Tract Package, and Five Dollar Tract Package, now arranged by the publishers, contain just the tracts needed in this work.

James Cochran.

### A Training Course for City Workers

All through our ranks are mature, substantial women who possess more than ordinary knowledge of the Bible and who have a real love for human souls. Some of them are ministers' widows, others are devoted mothers whose children are now grown up, thus giving them a reasonable freedom from individual responsibilities, and there are still others whose circumstances now for the first time permit them to actively enter the work.

The majority of these sisters are not prepared to begin a three-years' nurses' course, or to undertake an extended course in one of our Bible training schools.

To speedily fit this class of workers for self-supporting work in our large cities, there has been established in Chicago a six-months' course for the training of practical medical missionaries or "Bible-working nurses," as they are called.

One class has already completed this course, and nearly all of them are having blessed experiences in the work. The next class will complete their training the first week in October. Every one of them is enthusiastic over the opportunities she is enjoying, and the majority of them are already having most interesting missionary experiences in the city.

As a headquarters for this training school, we leased the old branch sanitarium at 528 Thirty-third Place, Chicago, and fitted it up as a home for these students.

The Illinois Conference supplies the Bible instruction, while the medical staff of the Hinsdale Sanitarium has charge of the medical instruction and training. Condensed, but very comprehensive and practical, instruction is given in the Bible truths for this time, anatomy, physiology, hygiene, hydrotherapy, practical nursing, diseases and their treatment, medical dietetics, obstetrics, and gynecology.

No charge is made for tuition. The expense for room and board is at actual cost, which the students succeed very readily in earning from the sale of magazines, care of the sick, and in other ways during the time that is not occupied in class work.

The next class will be organized October 9. The city problem is so large and complicated that every agency must be speedily set in operation in order to meet the mind of God.

Those who feel impressed to enter the next class should write immediately for full information regarding this unique course of training. Address Dr. David Paulson, Hinsdale, Ill., or Elder M. H. Serns, 528 Thirty-third Place, Chicago.

### An Incident

An incident showing the importance of all our young people having a thorough training in all the truths of the third angel's message was seen in the home of a lady I visited while selling "Ministry of Healing." As we were speaking of the value of the book in the home, and its instruction and helpfulness along all lines of correct living and treatment of the sick in the home, her son, an intelligent young man, came into the room and remarked that he had a number of books published by our denomination.

When P. A. Field and wife were in tent work at North Platte, his little son was sick with that dread disease, spinal meningitis, and they had no hope for his recovery. Mrs. P. A. Field came into their home and gave the child treatment, and he recovered. The boy's father says she saved his

boy's life. He is now rejoicing in the truth, as far as he understands it, and is telling it to his friends.

Mrs. E. A. Field.

### Comparative Statement of Tithe Receipts, by Conferences, in the Central Union Conference

FIRST SIX MONTHS OF 1910 AND 1911			
Colorado (East)			
	1910	1911	
March 31	\$5854.18	\$5707.17	
June 30	6579.74	5388.31	
Decrease		1338.44	
Colorado (West)			
March 31	1437.06	795.47	
June 30	1948.57	1528.58	
Decrease		1061.58	
Kansas (East and West)			
March 31	13372.84	9567.13	
June 30	6641.80	6591.81	
Decrease		3855.70	
Missouri (North)			
March 31	1727.62	2410.90	
June 30	2104.04	2595.10	
Increase		1174.34	
Missouri (South)			
March 31	2266.58	2570.21	
June 30	2287.70	2129.49	
Increase		145.42	
Nebraska			
March 31	9739.23	8065.62	
June 30	8744.21	6359.90	
Decrease		4057.92	
Wyoming			
March 31	1811.85	1659.93	
June 30	2069.18	2498.19	
Increase		277.09	
St. Louis Mission			
Dec. 31, 1910	958.96	Org. Aug. '10	
March 31			725.41
June 30			478.02

Many men are deteriorating with every sovereign they pile up.—Rev. John Grimshaw.



### Death to Sin

MRS. L. V. ROBINSON

A brother recently wrote the following inquiry: "Am I and my 'old man' one and the same person, or are they two separate persons? Now, I understand, in the sense in which the Bible makes use of these terms, that 'I' died, was buried with Christ, and have risen to walk with Him in newness of life; while the 'old man,' who also died, *did not rise*; so I live, but he is dead. Rom. 6:4, 5. But Rom. 6:11 says that I am to reckon *myself* to be the one that is dead. While chapter 6:11 says I am dead to sin; chapter 7:4 says I am dead to the law. I do not get the force of Paul's conclusion in Rom. 7:4. In

verse 2, it seems that when the husband died, his law died with him; but in verse 4, I am the one who died, and the law lives; while the truth is, I am alive (Rom. 6:11) and the law lives (Rom. 7:4); while in Rom. 7:2 I live, and in Rom. 7:4 I am dead."

Thinking others may be perplexed over this question, we have prepared the following Bible study, which we trust may be of some help in its solution.

(1) Am "I" and the "old man" of sin the same? Rom. 7:14-21.

Note.—They are not the same, but so inseparable that one can not die without causing the death of the other.

(2) When Christ died, who was it that died? 2 Cor. 5:14. "If one died on behalf of all, *then all* died." (Emphatic Diaglott.)

(3) When Christ was crucified, who was crucified with Him? Rom. 6:6.

Note.—To believe in Jesus means that I believe that I and the "old man" of sin died with Him.

(4) How do we show publicly that we believe this? Rom. 6:3, 4.

(5) When Jesus was raised from the dead, who were raised with Him? Rom. 6:4, 5, 8.

(6) What may we now say? Gal. 2:20.

(7) When Christ was raised, who was *not* raised? What is God's purpose concerning the "old man" of sin? Rom. 6:6.

(8) How is the body of sin to be destroyed? Col. 3:5.

Note.—Mortification always sets in after death, unless preservatives are used.

(9) What was our former relation to the members of this body of sin? Col. 3:7.

(10) What further instruction is given in order that the body of sin may be wholly destroyed? Col. 3:8.

(11) What reasons are given for having nothing to do with the "old man"? Col. 3:9, 10.

(12) How are we enabled to put him off? Col. 2:11.

Note.—Circumcision means cutting off. When Christ was cut off, our sins were cut off with Him. "It is the Spirit that makes *effectual* what has been wrought out by the world's Redeemer." "Desire of Ages," chap. 73, par. 33.

(13) What have those done who have put on Christ? Gal. 6:24.

(14) By what means has this crucifixion taken place? Gal. 6:14.

(15) When we are crucified unto the world, what is the relation of the world toward us?

(16) When Christ died, to what did He die? Rom. 6:10.

(17) What died to Him? Rom. 6:6.

Note.—Two dead bodies, no more communion with each other.

(18) What is henceforth to be reckoned? Rom. 6:11, 6.

(19) How was Christ delivered from death? Eph. 1:19, 20.

(20) How were we delivered? Eph. 2:4-6.

(21) What further reckoning are we to do?

Note.—We are to reckon ourselves both *dead* and *alive*,—*dead to sin, alive to God*; and God will make that reckoning true to every soul who thus reckons by faith. When a person is dead physically, we *know* that he is *dead*, that he can never come back. If he seems to appear to us after death, we say at once, with an assurance based on God's Word, "It is the spirits of devils." When we are reckoning ourselves dead to sin and know that our "old man" was crucified with Christ, if he seems to appear to us, we should say "it is the spirits of devils," and keep right on with our reckoning. If we do not do this,—if we say the "old man" has come back again,—we are the worst kind of spiritualists, inasmuch as we thereby admit that when a man is dead, he is not "surely" dead.

(22) To what is the death of our old man of sin and our union with Christ further compared? Rom. 7:1-4.

(23) How long does any law have dominion over an individual? Rom. 7:1.

(24) When only does the law which binds husband and wife together become void and of no effect? Rom. 7:2, 3.

(25) What does being freed from the law mean? Rom. 7:4.

(26) How did we become freed from or dead to the law that bound us to the "old man" of sin? Rom. 7:4.

Note.—Christ took our "old man" of sin in His own body, and died with Him on the cross. Rom. 6:6.

(27) From what were we thus delivered? Rom. 7:6.

Note.—It was our union with sin that held us to the law, when we and our "old man" of sin died with Christ, and God raised *us* up with Christ, "that being dead [sin, or the old man, and not raised up] wherein we were [before] held."

(28) What were we then left free to do? Rom. 7:4.



### 'Tis You, Young Friend, 'Tis You

The world is waiting for somebody,  
Waiting and watching to-day;  
Somebody to lift up and strengthen,  
Somebody to shield and stay.  
Do you thoughtlessly question, "Who?"  
'Tis you, young friend, 'tis you.

The world is waiting for somebody,  
Somebody brave and strong,  
With a helping hand, a generous heart,  
With a gift of deed or song.  
Do you doubtfully question, "Who?"  
'Tis you, young friend, 'tis you.

The world is waiting for somebody,  
The sad world, bleak and cold,  
When wan-faced children are watching  
For hope in the eyes of the old.  
Do you wond'ringly question, "Who?"  
'Tis you, young friend, 'tis you.  
Then up and hasten, everybody.

The world is waiting for somebody,  
And has been for years on years;  
Somebody to soften its sorrows,  
Somebody to heed its tears.  
Then doubting question no longer,  
"Who?"  
For, oh, young friend, 'tis you.

The world is waiting for somebody,  
A deed of love to do;  
Then up and hasten, everybody,  
For everybody is you.  
For everybody is you, young friend,  
For everybody is you.

—Selected.

### Significance of Our Young People's Movement

Whenever God has a special work to be done, as the time draws near for its accomplishment, His providence sets in motion agencies which prepare the way for the work to be done and calls into service the instrumentalities through which He designs the work should be carried forward.

When the time drew near for the deliverance of the Israelities from Egyptian bondage, the Lord foresaw that there would be no man whom He could use to lead His people out of that land of darkness, so while He permitted a king to come to the throne "who knew not Joseph," and made their condition of slavery so intolerable that they would consent to be delivered, He put a person in training to do His work.

### September "Signs"

The cover design is supported by a strong article by the editor, showing the intensity of the present times and conditions. Elder J. O. Corliss writes in his forceful way on "The Genesis of the Human Race." This is the first of a series of articles on this absorbing subject, and you ought to follow them. Elder T. E. Bowen continues his studies on the subject, "Are Seventh-day Adventists False Teachers and Impositors?" These articles are the very ones that you should be placing in the homes of your townspeople. This issue is especially important. Ten copies for 50 cents, 20 copies for \$1.00, 50 copies for \$2.00. Order through your tract society.

He could not choose a man who had already received his education, because in their system of education the Israelites had imbibed so many of the errors of the Egyptians. In order that this work might be done in God's appointed time, He chose the very weakest of all human instrumentalities—a helpless little babe, born under such peculiar circumstances that his mother set him adrift in an ark of bulrushes as the last chance of saving his life. That was little Moses' first kindergarten lesson to prepare him to be the instrument in God's hand to deliver His people. The lesson which rounded out his education, fitting him to be a tender shepherd of Israel, was tending sheep forty years.

God so timed this seemingly slow process of training that Moses became the promised deliverer, fully fitted for his work, at exactly the right time—God's time—for we read:—

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, *even the selfsame day* it came to pass, that all the hosts of the Lord went out from the land of Egypt." Ex. 12: 40, 41.

Passing over many Bible illustrations that might be used to show how God's providence shapes the affairs of men and nations for the accomplishment of His work, selects and trains His workers beforehand and provides that His work shall be done within the prescribed limits of His own time, let us come to a case in point that is concerned with our own time and work.

Nearly two thousand years ago God foresaw and foretold that a last-day message of warning must be given to every nation, kindred, tongue, and people in this world. He foreknew that some of the countries of the world, notably China, which will serve us as our illustration, would for centuries upon centuries be held in slavery and bondage far worse than was Israel's bondage in Egypt. For hundreds and hundreds of years China sat in darkness, with the doors barred and bolted, hermetically sealed on the inside against the introduction of the gospel. Heaven's message to the land that for centuries sat in darkness was shaped up thousands of years ago. God's great alarm clock was set to strike at the right time. The hour has come. The clock has struck. The alarm has sounded. God's time-set message, "Let the heathen be wakened," has thundered upon the deaf ears of heathen nations. China and Japan respond. They say: "We have waked up from our slumber of ages. We are wide awake now. A light has shined in the prison. The prison doors have been shaken open. The shackles have fallen off, and we are left free to go out if some one will take us by the hand and lead the way past the first and second ward, and through the iron gate, which has opened of its own accord."

The Boxer uprising a few years ago was an incident shaped by God's providence to open the way for the sounding of this blessed soul-saving third angel's message in the ears of China.

Up to within a few years ago, all the missionaries sent out by this denomination were those of mature years, who could only labor in the English language. Their habits of thought and study were so fixed that it was not possible for them to learn a foreign language, especially a language so difficult as the Chinese. The Lord foreknew and did not forget that this would be the case, and while His providence was shaping the closing events to open the way for this message to go to China, He moved upon this denomination to inaugurate a movement to enlist and train an army of our young people for the work. He also moved upon the hearts of the youth of this denomination, and following the first young people's convention, at Mt. Vernon, Ohio, thousands of our youth responded to the call. The attendance at our training schools was immediately doubled, and the most pleasing thing of all is that to-day some of the young people who responded at that time are preaching this message in the Chinese language. Praise the name of the Lord for what He has wrought, and which is only as a drop before a more plentiful shower.

A. T. R.



### Notes on Gospel of Health

BY DR. DAVID PAULSON

From earliest childhood I had confidence in the Bible as a spiritual guide, but in every-day affairs, especially in health matters, I learned to look rather to the old family almanac on the "wall than to the Bible on the shelf.

In the beginning of my student days the fascinating truth dawned on me that God was as directly concerned with natural affairs as I knew Him to be with the spiritual.

As a physician, I began to comprehend more fully the enormous amount of sickness and suffering in this world, and it seemed incredible that He who notes the fall of the sparrow should have failed to give the fundamental instruction concerning health.

I then began to study my Bible with fresh enthusiasm from this standpoint, and I soon found as a keynote comforting assurance in 3 John 3, that God wishes us to have physical as well as spiritual health, and I reasonably expected that elsewhere in the Bible I should find the necessary conditions.

*Bible Sanitation.*

It is not generally known that the tap-root of all modern sanitation is the sanitary laws of Moses. When an unglazed earthen vessel became infected, it was to be broken, while a metallic vessel could be scoured and rinsed with water. In cases of serious infection, the vessels were passed through fire. Lev. 6: 28.

With all our modern discoveries concerning disinfection in virulent cases, we are still compelled to resort to fire for absolutely certain results.

With all our vaccines and antitoxins, we still resort for absolute safety to strict isolation and quarantine in contagious diseases, just as the Bible directed thirty centuries ago. Lev. 13: 3, 46.

Those ancient priests could not only offer spiritual sacrifices, but could also diagnose leprosy (Lev. 14) and supervise drastic house disinfection. Lev. 14: 40-48.

Unfortunately, while the modern physician generally ignores the spiritual welfare of his patient, the minister is equally ignorant concerning his physical welfare. The Bible combined these two offices in one. What God hath joined together no man should put asunder.

The well-known devotion of the Greeks to bodily health and physical beauty Paul spiritualized in his conception of the human body as a sacred temple of the Holy Spirit. 1 Cor. 6: 19, 20.

Paul's letters to his Greek converts are saturated with illustrations from the athletic field.

During the dark ages, the church lost the primitive conception of the sacredness of the human body, and it was not restored by the reformer; so it yet remains for the gospel ministry to teach physical righteousness and to spiritualize modern health ideas.

*Bible Healing.*

The first gospel workers were sent out to heal the sick and to preach. Luke 10: 9.

The Christian invalids in the early church were advised to call for their spiritual leaders to pray for their restoration. Jas. 5: 14.

As James wrote to Jewish converts (Jas. 1: 1), they were conversant with the Old Testament instruction that sickness was due to violation of law. Deut. 28: 15, 22. They also knew that if they disregarded the law, their prayers were an abomination. Prov. 28: 9.

From the sacred writings, they knew that God only healed upon conditions of obedience. Ex. 15: 26.

Such "prayer of faith" is just as effective now as then, whether the results, in the wisdom of God, are immediate or delayed.

Intelligent physicians now recognize that it is something outside of their remedies that heals the sick, and that "something" is God Himself. Ps. 103: 3.

From Job 33: 14-30, we learn that

in those cases that apparently respond neither to physical remedies nor prayer, God may be using pain and sickness to secure an eternal good for the sufferer, even though it may be at the cost of temporary good. Paul's experiences are an illustration of the same truth. 2 Cor. 12:8, 9.

Hezekiah's healing is a capital illustration of those cases that require not only earnest prayer, but also the intelligent application of physical remedies.

#### *Bible Dietetics.*

Temperance, from a Bible standpoint, means more than abstinence from narcotics; it regulates the dietetic habits.

Eat to the glory of God. 1 Cor. 10:31.

In *due* season, and for *strength*. Eccl. 10:17.

Consider diligently what we eat. Prov. 23:1.

The original bill of fare. Gen. 1:29. Permission to eat flesh after the flood. Gen. 9:3.

Restoration of original ideal after leaving Egypt. Ex. 16:4.

Discontent with God's plan. Num. 11:4.

Regulation concerning clean and unclean beasts. Lev. 11.

Paul's application for the last days. 1 Cor. 10:11.

Intimation of a special physical and spiritual reformation. 1 Thess. 5:23. *Bible Psychotherapy.*

Waiting on the Lord renews strength. Isa. 40:31.

We should seek to impart to others that brand of religion.

A man's spirit can sustain his infirmity. Prov. 18:14.

"A cheerful heart causeth good healing." Prov. 17:22, Rev. Ver. Mr. *Sedentary Life.*

Pride, fulness of bread, and *prosperous ease*, and neglect of the poor and needy produced ancient Sodom. Eze. 16:49.

The same conditions are spelling out modern Sodom. Luke 17:28, 30.

### **Boulder Sanitarium Notes**

Professor Salisbury, principal of the Eastern Colorado Academy, was in Boulder several days last week, and was the guest of the sanitarium.

Miss Ruth Goodwin returned Friday from a visit with her parents at St. Joseph, Mo.

The sanitarium guests are enjoying the excellent Chautauqua programs this year.

About thirty-five new patients arrived at the sanitarium during the past week.

We are pleased to report that there has been practically no sickness among our workers this summer, and all have

shared willingly in the heavy season's work.

Doctor Green is kept especially busy these days with an unusual amount of surgical work. The patients are all doing nicely.

Sister Stella Parker, of Longmont, Colo., who recently underwent an operation for appendicitis, is making a rapid recovery.

Sister Caroline Schultz, of Ft. Collins, Colo., has recently had some surgical work done at the sanitarium, and is reported as making good progress.



### **Boulder, Colorado**

After an absence of over thirteen weeks, it seems good to be back to my home in Boulder for a few days. After spending a few days here in the interest of the work of the Boulder Sanitarium, I expect to attend the Colorado camp-meeting, which is to be held in the city of Denver, on the same ground as was occupied last year.

After the Denver camp-meeting, I expect to move my family to College View. While I appreciate the privilege of living in that great center of influence, where so many important interests in connection with our work are established, yet I almost feel like offering an apology for locating there, while there are so many places where our brethren and sisters hardly see the face of a minister more than once or twice a year, and sometimes not that often. But my work for the present is in College View, and can not be done elsewhere, and after roughing it for one-fourth of a year, I feel the need of my home being where my work is.

I earnestly pray that through the OUTLOOK I may be able occasionally to bring a word of courage and good cheer into many of the homes of our dear people scattered throughout the Central Union Conference.

The Boulder Sanitarium is in the rush of its busy season, and seems to be doing splendid work. A spirit of harmony and good cheer prevails among its large family of physicians, nurses, and workers in all of its thirteen organized departments of work.

I find that while we in Nebraska and other states east of Colorado sweltered for weeks, with the thermometer ranging from 110 to a higher mark, the people in Boulder kept delightfully cool, 88 degrees being the highest point reached at any time, while the evenings, nights, and mornings have been delight-

fully cool and bracing. Only those who have experienced these contrasts can appreciate the wonderful advantages Boulder has in the way of both a summer and winter climate. I believe the Boulder Sanitarium possesses advantages in this respect superior to any other institution of its kind in this denomination.

A. T. R.

### **The West Kansas Camp-meeting**

The first annual camp-meeting and conference session of the West Kansas Conference of Seventh-day Adventists will be held in the Riverside Park, at Wichita, Kans., Aug. 31 to Sept. 10. The camp-meeting will begin Thursday evening, August 31. The first meeting of the conference will be held Friday, September 1, at 9:00 a. m.

Each church should see to the election of its delegates. The delegates should feel the responsibility which is laid upon them by their respective churches and be present at the first meeting. The King's business should be done in order and with godly fear. Let all of the brethren join us in praying that the will of the Lord may be done and for the outpouring of the Holy Spirit, that there may be in these last days a mighty ingathering of souls in the West Kansas Conference. Brethren, let us lay hold on the mighty power of God, that a definite work may be done for ourselves and our fellow men. Believing that the Lord has many rich blessings for us during our camp-meeting, let each plan to be there and receive the promised blessings.

We expect help from the General and Central Union Conferences. I am sure that no one can afford to miss the coming camp-meeting, so plan to be present.

N. T. Sutton.

### **Bennington, Kansas**

We had not been here a week when opposition began, and it has not yet ceased. The Methodist minister made his first attack. He used the old standbys of apostasy, Canright and Gamble, and his attacks were simply a bitter denunciation of our people and teachings. A large crowd attended the reply, and a strong sentiment was created in favor of our work.

The next attack was made by the Presbyterian minister. He did not come into our tent for the meetings, but listened outside, just across the street. He finally announced that on a certain Sunday he would spend the morning and evening services in "exposing" Seventh-day Adventists.

We attended both meetings. The morning hour was spent in trying to establish the Akers' theory, fixed-date Sabbaths, etc. He closed by saying: "Now, brethren, I want you to remember that God wants one-seventh of

your time. It doesn't make any difference which day, just so it is uniform." In the next meeting, time was spent in reading from Canright's book. These misrepresentations of God's truth only created an intense interest in our work, and our tent was full on the two nights following.

The last attack was made by an able and intelligent layman. He used the familiar play on "Sabbaton" in Matt. 28:1. But his most powerful argument was based on the testimony of his audience in keeping Sunday. His decision at the close of the testimonies was that since the Holy Spirit has not made any difference in the days, in that it blesses the observers of both days alike, therefore there is no difference.

The people are deeply interested and stirred. We have begun cottage meetings in connection with the tent effort. We want to draw so near to God that His converting power may work in and through us. Let your prayers ascend with ours that the message may not only convince but convert.

M. G. Huffman,  
B. H. Shaw.

### Pretty Prairie, Kansas

Two weeks have passed since my last report. We are glad to say that the interest is still good. We have introduced the Sabbath, with apparently no bad effects upon our attendance. We have had an average of fifty attentive listeners these last two weeks. We are hoping and praying for some new Sabbath-keepers by next Sabbath. Will you kindly aid us by your earnest prayers?

S. S. Schrock.

### Are You Going?

Going where?—To the West Kansas camp-meeting, which is to be held from August 31 to September 10 at Wichita. Dear brethren and sisters, a few more meetings of this kind, and, if faithful, we will all be privileged to gather around the throne of God and stand on the sea of glass to participate in a song of praise which will be sung by all the redeemed from every nation and people.

I have been wondering how many are preparing to attend the first camp-meeting which will be held in the West Kansas Conference. I would be glad, indeed, to see a good representation from the northwest at Wichita during the meeting. Some may say that the distance is too great, and hence they can not afford to attend; but, my dear brethren and sisters, can you afford not to be there? The distance is nothing compared with the journey ancient Israel was required to take three times each year, many of them walking over the hills of Judea, as they did not have the benefit of the conveyances we have to-day. They were not only required to go up to Jerusalem three times each

year, but it was expected that each one would take with him a freewill offering.

There is but little doubt that the camp-meeting will be held in the north part of the conference another year, hence we will expect to see a good representation from the south part of the state; therefore let us make every effort to be at the camp-meeting this year, and partake of the good things the Lord will have for us at Wichita. The Lord has been good to His people since our last camp-meeting, hence we can not afford to miss the blessings which God has in store for us during our annual feast of tabernacles.

The General Conference has promised to send us experienced help, and doubtless they will have much spiritual food for us. Let us begin at once to plan to be there, if we have not already made arrangements to attend.

Come praying that the Lord will make this one of the best meetings we have attended in all our lives.

M. G. Huffman.

### A Further Word about the St. Louis Camp-meeting

We are glad to report at this time that we have secured a nice location for our camp, and we trust that you will make definite arrangements to attend. As we have written personal letters, we will here only give the most necessary information.

*Location of the camp, and how to reach it.* The camp is located in St. Louis, between Kingshighway and Union Avenue, on Spalding Avenue. Arriving at the Union Station, take the Eighteenth Street car going north, and take a transfer to the Cass line to Union Avenue, from where you walk four blocks south to Spalding Avenue, and one block east to the camp.

*Expenses.* The rent for a 12x14 foot tent will be \$3.00; if you desire a fly over it, it will cost you \$1.50 more. There will be bed springs, chairs, and tables for rent, on which the charges will be moderate.

Bring your straw tick and plenty of bedding. If you have a small oil stove, it might be well to bring it, for we have no dining tent. Bring your baggage checks to the camp. We will provide for baggage transfer. Some one of our brethren will meet the trains. Watch for the badge on his hat, "S. D. A. Camp Meeting."

Send your order for tent early to the undersigned. Make out a list of books, Bibles, and tracts you need. They will be on exhibition in the camp.

Let us pray and work to be at this meeting, and ask God to grace this gathering with His presence.

C. J. Kunkel.

### Norfolk and Creighton, Nebraska

The work at Norfolk is making steady advancement. Much opposition has

been encountered, but our brethren have gone on with the work committed to them. The Lord has blessed their efforts, and a few have taken their stand for the truth. Others are deeply interested, and the work will be followed up by Brother Schopbach. We regret very much that Brother and Sister Neumann can not stay with us, but they have accepted a call to teach in the German department at Walla Walla College. Sister Cotton has been busy in the Bible work, and has many interested readers. Two sisters have accepted the truth directly as a result of Sister Cotton's work, and another indirectly. While at Norfolk, it was my privilege to speak three times to our people.

The tent company that was at Winnetoon has just moved to Creighton and begun another effort. The outlook seems very encouraging. The people are friendly, and interested in the subjects presented. It is too early to give any detailed information, but it is hoped that the Lord will give results from this effort. Sunday evening, about an hour before the time for service, a gentle rain fell, and for a time threatened prospects for a meeting, but the people came, and before the services commenced there were about seventy-five inside the tent. I enjoyed very much the privilege of speaking to this people.

J. W. Christian.

### Nebraska Notes

The interest at Holbrook is still deepening. In a letter just received from Brother Schick, we learn that the Baptists have erected a tent for gospel services. Surely Holbrook has had its share of revival efforts this year. First the Adventists held meetings every night for six weeks, and then the Methodists held a district conference in connection with a modern revival effort, which attracted the attention of the people, and now the Baptists are using a tent for their work. We rejoice with Elder House and Brother Schick that at least twelve have taken their stand for the truth, and the prospects are bright for others.

We learn from the English tent company in Omaha that several have taken their stand for the truth. The attendance is quite regular, and a large number of homes are open to our people for Bible study. We are glad for the results seen of the efforts put forth in Omaha.

Elder Robb writes of the work at Hickman that they started in with a small attendance the first night, but it has steadily increased until about one hundred are in attendance, and the interest to hear the Word is good on the part of some.

Brother A. F. Kirk will visit the companies at Beatrice, Williams, and Strang before the College View camp-meeting.

We trust our people who plan to attend the College View camp-meeting will not forget to send in orders for tents, that we may be able to provide all who come with homes. Do not forget the date, August 28 to September 3.

### Wyoming Conference Notes

Elder Curtis is home from the Nebraska camp-meeting.

Elder Kirkle is spending a short time at home, after an absence of more than four months in the southwestern part of the conference.

The church at Deadwood, S. Dak., has been at work, and now there is a call for a minister to come and administer baptism. May not their example provoke other churches to good works?

Elder Reeder's family has joined him at Buffalo, Wyo., for a short time. He reports the work there still very encouraging.

We are pleased to report that there have already been several cash remittances on the Missionary Investment Fund. We hope that the recent good rains have been quite general, and that they will greatly increase the returns from the garden and farm investments. Already nearly one hundred have made some investment for missions. Have you? If not, send at once to Asa Smith, Crawford, Nebr., for a Foreign Missions Investment Fund blank, and learn particulars.

Sister Welsh reports a number of interested readers at Sheridan, Wyo. She desires prayers that these persons may accept the truth.

Mrs. Jennie Bivens, from the church at Valentine, Nebr., spent last Sabbath with the church at Crawford.

Elder Starr reports four keeping the Sabbath at Cody, Nebr. Since Brother Curtis left him, Elder Starr is carrying the work alone, with Brother Leslie Curtis acting as tent master.

Three have decided to obey the truth at Buffalo, Wyo.

Prof. von Pohle called at the office last week on his way home from Wyoming. Sabbath, July 31, was spent at Kaycee, in company with Brother Fish from the tent company at Buffalo, and the latter part of the following week was spent with the church at Sheldon. He reports good prospects for students from Garland, Sheridan, Buffalo, Kaycee, and possibly one from Sheldon.

"The man who is ready to risk all for God can count upon God to do all for him."

### Obituaries

Smith.—Sadie Magdalene Smith died at Mound Ridge, Kans., Aug. 1, 1911, at the age of 21 years, 11 months, and 17 days. At the age of eighteen, she accepted present truth, and united with the church at Keene, Tex. Aug. 4, 1910, she was united in marriage to Brother G. E. Smith, Elder N. T. Sutton officiating. They had been married one year, lacking three days, during which time she had been a faithful and kind companion, and was loved by all who knew her. She leaves an infant son, who will never know a mother's love. The husband's loss is heavy and his sorrow great, but the blessed hope of the soon coming of the Saviour and the promise of a reunion at the first resurrection inspires him with a determination to press forward toward the prize set before all who love God. Words of comfort were spoken by the writer, to a host of friends, from Rev. 14: 12-14.

H. L. Shafer.

Nelson.—Swan Nelson was born in Charles Crown, Sweden, Sept. 13, 1836, and died at his home near Oakdale, Nebr., Aug. 5, 1911. At the age of twenty-six, he came to America, settling at Galesburg, Ill., where on June 9, 1867, he was united in marriage with Miss Ida Anderson. To this union there were born eleven children, five boys and six girls. The mother and nine of the children remain to mourn the loss of an affectionate companion and loving father. Five of the children were present at the funeral, which was held at the home of the deceased. A large company of sympathizing friends gathered to pay their last respects to their much-admired neighbor and friend. Words of comfort were spoken by the writer from Isa. 55: 11.

L. B. Porter.

Johnson.—Sister Ollie Johnson, of Columbus, Kans., died July 20, 1911, of heart trouble. Sister Johnson was ill only a few days. She got up from her bed and went down stairs to get a drink, and fell down dead. She was one of the first members of the church organized by Brethren Page and Barton at the Shawnee schoolhouse over twenty years ago. The organization was afterwards changed from Shawnee to Columbus, where meetings are still held. "One by one we leave behind us, while the days are going by." She was fifty-five years, six months, and twenty-three days old. She leaves four daughters, two grandchildren, and one sister to mourn their loss. A short talk was given at the funeral service from 1 Thess. 4: 16, 17, by the writer.

G. S. Sweet.

"God is not only a present help in the time of trouble, but a great help in keeping out of trouble."



### Central Union Campmeetings

East Kansas, Ft. Scott, Aug. 10-20.  
 East Colorado, Denver, Aug. 17-27.  
 Nebraska (local), College View, Aug. 28 to Sept. 3.  
 Nebraska (local), Norfolk, Sept. 11-18.  
 North Missouri, Hamilton, Aug. 24 to Sept. 3.  
 West Kansas, Wichita, Aug. 31 to Sept. 10.  
 St. Louis Mission, Sept. 6-13.  
 West Colorado, Grand Junction, Sept. 14-24.

### Notes

Miss Mettie Cornell, Union Conference secretary, is attending camp-meetings in the Central Union.

Brother B. M. Emerson, business manager of Union College, Prof. Frederick Griggs, and Elder J. W. Christian are attending the East Kansas camp-meeting, where a meeting is called of the Union College Board.

Just as this paper goes to press, we have received the following items from Elder Russell, who, since his return from Europe, has attended the South Missouri camp-meeting, and is now in attendance at the East Kansas camp-meeting, being held at Ft. Scott.

Elder D. U. Hale was re-elected president of the South Missouri Conference; Mrs. Alice H. Robinson, of Bridgewater, S. Dak., as secretary; Z. Walker, religious liberty secretary; and J. F. Simon, educational and young people's secretary. There was raised for missions at this meeting between \$2,600 and \$2,700, and over \$200 for the benefit of the Clinton German Seminary. This certainly is an excellent record for the South Missouri Conference.

The East Kansas camp-meeting is now in session. Aside from the regular laborers of this conference, there are present: R. A. Underwood, president of the Northern Union Conference; Elder J. W. Christian, Elder A. R. Ogden, Frederick Griggs, and the writer, and, for one day, Elder D. U. Hale and Prof. G. A. Grauer. The weather is intensely hot, there being very little difference between the heat at the present time and in the month of July.

## CENTRAL UNION OUTLOOK

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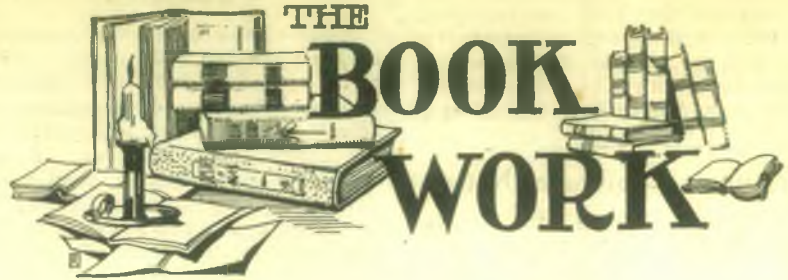
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### Canvassers' Report for Week Ending Aug. 4, 1911

#### Kansas Medical Missionary and Benevolent Association

The annual meeting of the Kansas Medical Missionary and Benevolent Association will be held on the campground at Wichita, Monday, Sept. 3, 1911, at 4:30 p. m., for the election of such officers as are necessary, and also for the transaction of such other business as may properly come before the meeting.

We trust all our brethren throughout the East Kansas Conference will remember that they are members of this association, and that they have a voice in its business transactions.

H. S. Osterloh, President.

#### Western Colorado Conference

The third annual session of the Western Colorado Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Grand Junction, Colorado, Sept. 14 to 24, 1911, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first business meeting of the conference will be held Sept. 15, at 9:00 a. m.

The constituents of this conference consist of the members of the churches in this territory. Each church is entitled to one delegate for the organization, and one for each fifteen members or major part thereof. Delegates should be elected by the churches as soon as possible, and their names forwarded to the conference office.

W. F. Kennedy, President;  
W. M. Andress, Secretary.

#### Western Colorado Association

The Western Colorado Association of Seventh-day Adventists (a corporation of Colorado) will hold its annual meeting in connection with the annual conference and camp-meeting in Grand Junction, Colorado, at 9:00 a. m., Monday, Sept. 18, 1911. This meeting is called for the election of officers and the transaction of such other business as may properly come before the association.

W. F. Kennedy, President;  
J. L. Humbert, Secretary.

Book	Hrs.	Ords.	Value	Helps	Total	Del'd
<b>West Kansas</b>						
Felix Lorenz	G. C.	21	4	\$13 00	75	\$13 75
A. W. Cole	G. C.	47	7	25 00	9 75	34 75
M. W. Shidler	B. R.	46	8	30 00	1 50	31 50
Mrs. E. H. Koos	B. R.	46	3	11 00	3 00	14 00
Irving Daily	Heralds	40	7	14 00	1 75	15 75
<b>Agents, 5</b>		<b>200</b>	<b>29</b>	<b>93 00</b>	<b>16 75</b>	<b>109 75</b>
<b>North Missouri</b>						
*A. G. Ortner	G. C.	77	12	37 00		37 00
*E. Ventling	G. C.	101	21	64 00		64 00
*K. W. Petschuch	G. C.	79	16	55 00	8 75	63 75
Paul Petschuch	G. C.	38	6	18 00	22 00	40 00
Robert Neumann	G. C.	42	14	44 00		44 00
H. E. Darby	G. C.	33	6	23 00	3 75	26 75
<b>Agents, 6</b>		<b>370</b>	<b>75</b>	<b>241 00</b>	<b>34 50</b>	<b>275 50</b>
<b>South Missouri</b>						
J. P. Gaede	G. C.	36	6	37 00	3 85	40 85
G. F. Ruf	G. C.	18	6	18 00	3 50	21 50
E. B. Hopkins	D. & R.	37	5	15 00	3 25	18 25
Alfred Brown					85	85
<b>Agents, 4</b>		<b>91</b>	<b>17</b>	<b>70 00</b>	<b>11 45</b>	<b>81 45</b>
<b>Nebraska</b>						
*J. H. Loomer	D. & R.	54	20	67 80	4 20	72 00
David Harder	B. R.	36	1	3 00	75	3 75
Louis Specht	B. R.	36	4	15 00		15 00
Eugene Sykes	B. R.	43	10	38 50		38 50
Wm. Wirth	P. G.	31	11	43 00		43 00
W. A. Long	P. G.	38	12	45 00		45 00
Alfonso Anderson	P. G.	41	12	41 50	1 50	43 00
J. J. Strahle	P. G.	45	23	83 50		83 50
Frank Doll	P. G.			35 00		35 00
J. M. Ferguson	P. G.		4	14 00		14 00
<b>Agents, 10</b>		<b>324</b>	<b>97</b>	<b>386 30</b>	<b>6 45</b>	<b>392 75</b>
<b>Wyoming</b>						
Ora G. Pierce	G. C.	26	5	18 00	2 75	20 75
<b>Agents, 1</b>		<b>26</b>	<b>5</b>	<b>18 00</b>	<b>2 75</b>	<b>20 75</b>
<b>Grand totals: Agents, 26</b>		<b>1011</b>	<b>223</b>	<b>808 30</b>	<b>71 90</b>	<b>880 20</b>
<b>*Two weeks</b>						

#### For Sale

One block east of Boulder-Colorado Sanitarium, residence of Elder A. T. Robinson, whose work calls him to Nebraska. Cottage of five rooms, bath, hot and cold water, screened-in front porch, good out-door sleeping room, nice front lawn, good garden, and facilities for keeping horse, cow, and chickens. Fifteen-minute street-car service passes the door. An abundant supply of clear, cold, mountain water. A good place in which to get well if you are sick, especially if your tendency is toward lung trouble. A cozy and desirable home. Price, \$2,150—\$1,350 cash, easy terms on balance. Address

owner, College View, Nebr., or Mr. E. J. Baker, care of Business Office, Sanitarium, Boulder, Colo.

A farm of 280 acres on the Platte Valley, four miles west from North Platte, Nebr., a city of about five thousand, where a S. D. A. church is located. Hay and alfalfa land, all level, with an irrigation ditch running through it. House, barn, and granary, all new. Am entirely alone, and am getting old, so it makes too much work. Will sell cheap—take less than fifty dollars per acre. Easy terms.

Chris. Sund.

North Platte, Nebr.