

CENTRAL UNION OUTLOOK



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

VOL. I.

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Central Union Conference Directory

Office.....College View, Nebr.
President.....E. T. Russell
Vice-President.....A. T. Robinson
Secretary.....Mettie Cornell
Treasurer.....A. T. Robinson
Missionary Agent.....C. G. Bellah
Educational Secretary.....Frederick Griggs
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The Set of the Sails

One ship drives east and another
drives west,

While the selfsame breezes blow;
It's the set of the sails and not the
gales

That bids them where to go.

Like the winds of the seas are the
ways of the fates,

As we voyage along through life;
It's the set of the soul that decides
the goal,

And not the storm or strife.

—Sel.

Stewardship and Missions

No. 2. — RECKONING WITH OUR LORD.

We have settled the fact that what we have is not ours but God's; that his claims are first; that we are his stewards; we admit that "one thing is required in stewards, that a man be found faithful." We realize that an understanding of Christian stewardship lies back of doing for missions what God expects us to do. In view

of this, let us for a few minutes like reasonable beings "reckon" with our Lord.

THE FULNESS OF TIME IN MISSIONS.

Even a casual student of the march of events cannot fail to see that in the providence of God, there are signs of a present world-wide opportunity for the gospel which is stirring all denominations.

The extraordinary progress in mission fields, the reform movements in Asia and Africa, the opening of closed doors, the active campaigns among students, young people, women and laymen, and the vast increase in missionary literature point to the fact that God's time to strike has come. Do we recognize the opportunity, and are we taking advantage of it? To ask the question is to answer it, for we must all recognize, that we are but toying with our possibilities and responsibilities. A toehold in a country, and "finishing the work" are two propositions as far apart as the antipodes. We must plead unfaithful stewardship as we face the situation.

THE PLACE OF PRAYER IN FINANCING MISSIONS.

At this time in the history of the message it ought not to be necessary for any of us to have to be reminded that the neglect of prayer is perhaps more responsible than any other one thing for our lukewarmness in taking hold of missionary projects, but such being the case we should recognize it, that we may strive more intelligently to overcome the defect.

We quote a few sentences from the pen of the late Rev. Arthur T. Pierson, that make plain to us at once both the place of prayer in mission work, (to enable us to become better acquainted with our over-lord, and his plans for us,) and the unvarying

results to us, (freer and more consistent use of the powers and means of which he has made us his stewards.)

"We risk successful challenge from any quarter of the following statement now deliberately made after a half-century of the study of foreign missions:—

"From the day of Pentecost, there has been not one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three; no such outward, upward movement has continued after such prayer-meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the word of the Lord in any land or locality has had free course and been glorified.

"This being so, the duty and privilege of all who yearn for the world's speedy evangelization is transparently clear. Beside and beyond all other forms of activity, however useful and helpful, such as the informing of disciples, the supplying of men and means, the appeal for a higher consecration of person and property, one supreme need confronts us—the demand for *united, intelligent, believing* prayer. Here is the greater than Archimedes' lever to move the world. The pivot and fulcrum are supplied, 'the point outside' for which he longed to rest the lever—the promise of an unchanging God. The power is supplied wherewith to move the lever—nothing less than omnipotence itself. The proof is at hand that God is the living, all-powerful worker, in the moral miracles already wrought. Strange, indeed, that the church of God should need any further incentive to united supplication.

"The work of missions is preemi-

nently 'our Father's business.' It must be transacted under our Father's constant guidance, by His help, His strength, and so for His glory. And nothing will bring us and help us in the right attitude like the habit of believing prayer, which is the one sure sign that we are 'workers together with God.'

In this connection the word that comes to us from the Barotseland Mission in South Africa should mean more than the repetition of an idle phrase. The word is this: "Elder W. H. Anderson reports that Barotseland Mission requires £1,100 (\$5,500) for operation in 1912, and is able to raise the full amount of its appropriation on the station. All they ask of the Mission Board is their prayers and moral support."—*Review*, Nov. 9, 1911. Our brethren in this field who have labored so hard to come to this point in self-support, and our laborers in every other field, who may have labored so hard, but have not been so successful in this line, should have the prayers and the moral as well as financial support of not only the Mission Board, but every believing child of God.

As we "reckon" with our Lord on this point, can we mark down faithfulness on the credit side of our account?

THE KIND OF GIVING CALLED FOR.

The great commission is the charter of the church of God—its excuse for existence, and 1900 years of failure to evangelize the world rests with cumulative weight upon the "last generation," forcing upon every receptive heart the conviction that tremendous obligations to *give* rest upon everyone who cannot *go*. Are we discharging these obligations?

A noble work is being done, but as we read the published reports of our missionary offerings, we can but admit that we have hardly touched our resources as yet. Only here and there does a conference average ten cents per week per member in the year's offerings to missions. The pitiful smallness of this amount would be ludicrous if it were not so serious. It is nothing but ignorance and carelessness that makes our gifts so small. We will give the testimony of some of our leading workers on this point in a later article.

"By the large majority the missionary Christ with his great commission is treated like a beggar, to be discharged with an alms, and not as a yoke-fellow in the gospel to be supported by daily cooperation.

"A dear old brother whose offerings to missions were liberal and unfailing, was asked how he always happened to have so much missionary money. 'I do not *happen* to have it,' he replied. 'No poor man ever *happens* to have money. I plan for my missionary money the same as I do for my rent and my flour. These three things are necessities. Other things I get as I can, or go without them.'

"This reply covers the most essential points of acceptable and intelligent giving. (1) The deep love which made the needs of the Lord's work as real as the need of daily bread. (2) Careful planning for the money. The amount given was not what the impulse of the moment might prompt, nor what few pennies might be on hand, but as much thought was given to it as to rent money. (3) Regularity of payment. In this case, the offerings were usually paid in on the same day each month that the rent was paid. How simple a plan to follow, yet it could hardly be called an easy one, for all the Christian has is involved in it.

"In contrast with this was the giving of a young lady who said with some pride, that she gave all that was asked—ten cents a week. A few minutes' conversation with her developed the fact that she also gave ten cents a week for chewing gum! The souls of millions of heathen in one side of the balance; in the other—what?"

"A young man who was a liberal giver said that at first he thought ten cents a week a great deal to give for missions, so he compromised the matter by saying he would give as much as he paid out for little indulgences for himself. At the end of the month he had paid out ninety-three cents. The next step was to give up his indulgences, and put both the amounts into the offering box. From that, the habit of dealing honestly with the Lord took hold of him and changed his whole life.

"Some there are who never seem to get over the idea that they are doing the Lord a great favor by doling out an occasional dime. No doubt dimes are acceptable if people have nothing more to give, and if their other expenditures are in the same general ratio; but the patronizing spirit is an insult to the Maker of the heavens and the earth.

"The Lord is not poor. He is not asking us for means because he could not get it otherwise. He does not ask us to give for His benefit but for our own. In the sin of covetousness,

especially prevalent in the last days, lies our greatest danger. Liberal giving is the only safeguard against it.

"It is more blessed to give than to receive'. As all need the blessing, the large giving of a few is not the end to be sought, but the regular giving of every member. The statement is made that 'the efforts of church financiers for generations have failed to solve this problem.' But it will be solved in the last generation. Love's test is giving. (2 Cor. 8:8.) Then if we are to stand the test, there must come a time when every one will be faithful in this grace also. Are we prepared to be left out? Or shall we bend every energy to meet the mind of the Lord?"—*The Missionary Idea*, pp. 82-85.

Is there any truth in these statements? Is an interest in missions and their support something that can be developed, or is this "general interest" a mushroom growth of spontaneous origin? If the former, how can this work be begun and who should carry it on? This phase of the question will be studied next week.

M. E. Ellis.

Miss. Sec., Nebr. Conf.

Be on Guard

This is a year of years. Men's hearts are failing them for those things which are transpiring on the earth, for the voice is heard saying, Those that love prayer shall be delivered from the peril and danger which are to befall men; for the voice of many is heard crying everywhere, "Make straight the way of the Lord, make straight in the desert a highway for our Lord; and the crooked places shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, for the mouth of the Lord hath spoken it." Look around, and you will see the signs fulfilling, for the day of the Lord is at hand; the trumpets are about to sound; then shall Michael stand up, for He hath a controversy with the inhabitants of the land. Why?—"Because there is no truth, nor mercy, nor knowledge of God in the land;" therefore, "by swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hos. 4:1, 2. These are the enemies of the cross of Christ; wherefore, ye ministers of Christ, keep not silence, but show Israel his sin, for "He that sitteth in the heavens shall laugh; the Lord shall have His enemies in derision." Why?—Because of their immorality, He will laugh them to

scorn. Oh, be ready, ready, for we are homeward bound.

G. A. Gaskin.

Reasons for Thankfulness

We should all be thankful, because God requires it. "Be ye thankful," are the words of Scripture. "Offer unto God thanksgiving," says the psalmist. "With thanksgiving let your request be made known," says Paul. "Let us come before His face with thanksgiving," says David, and many like texts are in the blessed Bible. In the former dispensation, numerous sacrifices were required, among which was a thank-offering. And in the days of David, the Levites were required every morning and evening to thank and praise the God of Israel.

There are a multitude of reasons why we should be thankful. The following are some of them:—

(1) For the dearest thing we have on earth, the privilege to live and work for God, for in Him we live, move, and have our being.

(2) We should be thankful for numberless blessings, both temporal and spiritual; for food, raiment, shelter, health, and strength. Of the three hundred millions in India, one-half of them do not know where the next meal is to come from. But how about ourselves here in the United States of America? Probably none of us really know what it is to be hungry. Are we as grateful as we should be to the Giver of all our mercies for even the so-called common blessings of life?

(3) Has not every believer in the third angel's message reasons for sincere thanksgiving to God, that when this truth came to him he was enabled to accept it, and not reject it, as so many thousands now living have done?

(4) Have we not as a people reasons for much gratitude to God that He has spared the lives of so many of his aged ministering servants to be witnesses in this closing work? There are Elders Loughborough, Haskell, and Butler, and a few others, who still abide and are able to do considerable labor, besides giving valuable counsel.

(5) Should we not be thankful that so many of our young people, full of life and enthusiasm, are entering into this work to assist in carrying the everlasting gospel to earth's darkest corners? With clear minds and consecrated hearts and bodily vigor, how many hundreds of both sexes are en-

tering the gospel field as ministers, teachers, editors, canvassers, physicians, nurses, Bible workers, and to serve in other ways!

(6) Have we not great reasons as a people for thankfulness for what God has done and is doing by way of opening up avenues through which this blessed truth can reach all nations in this generation?

(7) We ought to be devoutly thankful to God that, while we have sailed as it were over tempestuous seas of obstacles and opposition, we were not stranded on the rocks on the one hand or grounded on the shoals of discouragement on the other.

(8) And while the various winds of theological error have been, and are still, blowing from different points of the compass, and while those who have gone out from the main body are still trying to draw away disciples after them, we can thank God that the spiritual church of God, the pillar and ground of the truth, of which Jesus our Lord is the head, is being fitly framed together, and is growing into a holy temple, and thank God that the main body of the church has stood, and is standing, firmly against the different phases of religious "lo, here," and "lo, there."

(9) Are we sufficiently grateful and thankful to God, that, running parallel with this message, the Spirit of Prophecy has been manifested in the remnant church, and that to-day His handmaid still lives and continues her work, though some eighty-three or eighty-four years of age? We may well rejoice in the thought that the Spirit of Prophecy is the voice of God's Spirit to His dear remnant people.

(10) Can we ever be sufficiently thankful for God's great plan of salvation? This gospel of the kingdom has now belted the globe in its onward march, as it is being sounded to every nation, kindred, tongue, and people. The apostle Paul had a view of what was being accomplished by the gospel for the Jew and Gentile in his day, and breaks forth with this apostrophe, "Thanks be to God for His unspeakable gift." This inexpressible gift is more fully set forth in that well-known text, John 3:16, where it is stated that "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." May we not be thankful and glad also that the great controversy between good and evil is soon to be concluded, and that

God's great clock of time will soon strike the appointed hour, and that the Lord Jesus Christ will then come to receive His waiting people to Himself? "Even so come, Lord Jesus."

M. G. Huffman.



A Lesson Book

"For we are made a spectacle unto the world, and to angels and to men." 1 Cor. 4:9. God has made this world the "lesson book of the universe." "Desire of Ages," p. 19. "Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song."

As we contemplate these things the thought comes to us over and over what a privilege God has given us, that He should place us in the midst of this wonderful lesson book. We begin this lesson, that will take the endless ages of eternity to finish, when we first open our eyes upon this world. Our first instructors are our parents. The surroundings they place about us and the knowledge we draw from them is the first lesson. If we are placed where our associations are with sin and its defiling influences, it must surely make a plague spot in the life whatever may be the source through which we learn it. It may be that through appetite the first appeal is made that leads us to wander from God. It may be that the child is placed in the hearing of vile language. The parent is the responsible party as to how much of this is brought in contact with the young inquiring mind.

Speaking of man, God says, "For as he thinketh in his heart, so is he." Prov. 23:7. It is the thoughts that make the man. By beholding we are changed. If the mind is continually upon those things which are pure and heavenly, they make us pure and heavenly. If we dwell upon the unreal, we become unreal. We live in an unnatural world. If our minds are continually upon things which are sensual and lewd we become sensual and lewd. The thoughts make the man.

With this fact before us, how careful every parent should be as to what his child reads or studies. At first God placed his character in nature in such a way that it could be easily understood by the man whom He

made. When sin had so dimmed the understanding that God could not be plainly seen in this way, He revealed Himself by prophets and taught the human family the character of God. God raised up Moses to whom he revealed His character, and Moses wrote it in books. Then to demonstrate it still more clearly He sent Jesus into the world who lived here for thirty-three years, speaking and doing nothing of himself, but God was in him living out His character in the world. This He also had written out, for "All scripture is given by inspiration of God." When we read the Bible in a right manner, the thoughts aroused in our minds are not the thoughts of the world but they are God's thoughts.

It is these facts that make it necessary that we separate our children from the public school and give them books filled with ennobling thoughts that lead toward the character of God.

This work of teaching our children to think God's thoughts is the work of our church schools. It should be our constant effort to keep the thoughts of God constantly in mind. Some minds have already been exposed to the defiling influences of sin until they are badly warped and twisted. These become knotty problems in our schools, but we have the cheering word that if we give ourselves to God that there is power in Him to overcome every cultivated and inherited tendency to evil.

If the parents have failed in their duty to lead their children to their Savior through this wonderful power, then it becomes the tactful teacher's duty to do this or else the character will be left unfit for a place in the kingdom of God.

In the running of a church school it seems sometimes that Satan uses greater effort to hinder than in any other work. It is one of the surest methods of holding our children in the truth and preparing them to resist his temptations and to avoid his snares. But one blessed thing we have also found in dealing with church school difficulties is that if we patiently work we always find that the Lord is there to give victory.

D. U. Hale.

Elder I. H. Evans spent a few days in College View and gave several talks in the college chapel. He spoke to the College View church on Sabbath morning. He left here on Sunday evening for the Pacific Coast, from whence in company with his wife, he sails for the Orient.



Missionary Field Campaign Work

The missionary nurses and other workers of the Hinsdale Sanitarium have recently gone out in groups to Elgin, Quincy, Dixon, Mendota, DeKalb, Rockford, Plano, Sandwich, and Earlville, Ills., and to Racine, Wis., and Hannibal, Mo. A company of four have generally gone to one place. As far as possible, they have endeavored to find rooms in the homes of some Christian people where they would be a mutual blessing.

They have had earnest Bible studies and seasons of prayer together, both morning and evening, and then they have gone out, two and two, into the homes of the people, using the *Life Boat* magazine or some other Christian magazine as an entering wedge. They have taken along health leaflets and religious tracts that would especially arouse the people to prepare for the soon coming of Christ.

In presenting the magazine, it has opened the way for Christian conversation, and in many instances they have had blessed opportunities to present the simple gospel to weary, sin-sick souls. Light has been shed into many darkened homes. Often they have been able to administer some little physical comfort, either such as some simple treatments or other acts of mercy, which have been doubly appreciated, and, best of all, like the seventy, they have "returned again with joy." Luke 10:17. Their hearts have been made to glow as a result of the precious experiences they have enjoyed in these simple efforts to carry the gospel into the very homes of the people, many of whom have drifted from all Christian connections in their own communities.

As the entire sanitarium family are enthusiastic over this field work, and are anxious to have a part in it, we shall continue to send out group after group to visit city after city and town after town within a reasonable radius of our institution.

No one can read the brief reports from some of these workers without recognizing that they have had a glorious experience. Why should not every church organize similar campaigns?

Launch out, for the night comes, when no man can work. Be assured, however, as you undertake this work that the devil will be on hand and give you plenty of good reasons why you ought not to do it; or at any rate that it is better to *postpone* doing it, which means that the Lord will have to raise up somebody else to do what the devil has cheated you out of. The Lord wants this work done *now*. Will you do it now?

David Paulson, M. D.



St. Louis

The young people of St. Louis have just been refreshed by a visit from Elder Meade MacGuire, who has been holding a series of meetings for ten days. The work of the Missionary Volunteers has received a great impetus from the good sermons and talks to which we have had the pleasure of listening and we are very thankful for the much needed instruction we have had. Everyone is greatly encouraged, and we hope to have a live society and see a forward movement, toward spreading the message to the many thousands in our city. We have all been awakened to a greater zeal and have had our hearts stirred by the many beautiful truths brought to us by Elder MacGuire and can scarcely find words with which to express our thankfulness for this visit, which has done us so much good.

Mary E. Hartwell.

A Morning Prayer

Set a watch, O Lord, before my mouth.

Every morn afresh let this be my prayer,

To guide me through day's trying duties;

Let me know that Thou my life doth share.

Keep Thou the door of my lips;

Help me to feel an angel finger laid

Across my impetuous spirit, and sense

That by Thee my words are stayed.

—Mrs. J. J. Hanley.

East Kansas Conference

W.F. Kennedy, Pres. B. M. Emerson, Sec'y
E. T. Wilson, Field Miss. Agt.
821 W. 5th St., TOPEKA, KANS.

To the Brethren and Sisters of East Kansas

You are no doubt aware of the change that has been made in the presidency of your conference. Elder W. F. Kennedy now occupies the place.

At the late council of the Central Union Conference committee, it was necessary to make changes in several of the conferences in this union.

As there was a vacancy in South Missouri, made by the removal of Elder D. U. Hale to Wyoming, and as my family is located there, it was recommended that I take the presidency of that conference. While I esteem it a privilege, after a number of years' absence, to again connect with the work in Missouri, still it is with regret that I separate from the good people of East Kansas, whom I have learned to love.

During my short stay in your conference, I have had many rich experiences. While I tried to serve you to the best of my ability, no doubt I made many mistakes; yet, with your cooperation, I am thankful that the conference has advanced.

As your new president takes up his duties, I trust you will each give him your hearty support, for the burdens and perplexities connected with this office are heavy. And should you be tempted to criticize some action you do not fully understand, throw around him a mantle of charity, and remember that your prayers will do him and you far more good.

And now I bid you good-bye, with a prayer that heaven's blessings will rest upon you. Should we never meet again in this life, I trust we shall meet again around the great white throne.

Remember me in your prayers.
L. W. Terry.

Wyoming Conference

D. U. Hale, Pres. Asa Smith, Sec'y
CRAWFORD, NEBR.

On October 16, the Union Conference committee voted to request me to make the Wyoming Conference my field of labor, taking Elder Curtis' place. On the night of the 18th, in company with Elder Curtis, I started to Crawford, calling at Hemingford on the way. We found

Brother von Pohle busy with his duties in connection with the school. He has about fifteen bright students in the home. As soon as school was dismissed, it seemed that everyone had something to do, and each entered into the work assigned him with zeal. We were well pleased with the earnestness shown in the lessons as well as with the interest taken in performing the duties about the place.

We arrived in Crawford about the 20th, where we found Brother Smith quite busy with his work. We received a hearty welcome which made our hearts glad. Sabbath, the 21st, we found our way to the neat church building in Crawford, where we met a goodly number of our people. I was very much surprised to see Elder J. H. Wheeler there. He has broken down physically and the doctor has advised him to take up out-door work. He and Elder Curtis went with me in the pulpit, making all the presidents of the Wyoming Conference in the pulpit at one time. The spirit of the Lord came in, and all seemed to enjoy the services.

During the week following, we were kept quite busy sending out letters to the different churches and scattered Sabbath-keepers. This left us to spend Sabbath, October 28, also at Crawford. Although it was cold and the ground was covered with a heavy snow, we were thankful to meet a goodly number who listened attentively to the words spoken.

On Monday, Elder Berry, Elder Curtis, and Brother Smith met with me to consider matters pertaining to the work of the conference. We learned many new things which will help us in the work. It was planned that I visit Sheridan, Buffalo, Kaycee, and Garland; and then if the weather permits, I will go by stage from Thermopolis to Shoshone and Lander. From there I will return to the office.

In company with Elder Berry, I went to Hemingford Wednesday, November 1, where we called the school board together for a short council. This gave us still further knowledge of the work. We find that the school is sorely in need of a good, unabridged dictionary. At present Sister Curtis, the matron, is allowing the school to use her team which is a great help, but she is planning to dispose of it sometime during the winter. If she does, the school will be quite a little handicapped. We trust that some arrangements may be made soon whereby we can purchase a team, for the school is really in need of one.

On Sabbath, a goodly number were present at the services. Judging from the attention given, we believe they were very much interested in the meeting. In the evening we met in the Y. P. M. V. meeting a number of as bright, intelligent young people as we have met lately. It really made me feel grateful that we have the Hemingford school where we can train them for greater usefulness in the near future. We had the best of attention as we told them of some of our experiences in west Africa.

On Sunday, I returned to the office, and at this writing am busy with correspondence.

The Lord willing, I expect to visit the following places at the dates mentioned. We have not taken into consideration any storms, but trust the Lord for good weather: Sheridan, Nov. 9-11; Carroll, Nov. 12, 13; Buffalo, Nov. 14, 15; Kaycee, Nov. 16-19; Buffalo 20, 21; Sheridan, Nov. 22; Garland, Nov. 23-27; Shoshone, Nov. 29; Lander, Nov. 30-Dec. 2.

We trust that all who live near enough to any of these places to attend the services will make arrangements to be with us. Let us prepare to seek the Lord these few days we are together with all the heart. If you have any perplexing questions, come asking the Lord to help us understand them.
D. U. Hale.

Elder Hale spent last Sabbath at the Wyoming Intermediate School.

Elder Berry was called to Crawford last week for a meeting of the conference committee.

Brother H. A. Fish reports some interesting experiences with the In-gathering *Signs* at Buffalo, Wyo.

Miss Suwano Pettegrew, daughter of D. A. Pettegrew of the Oelrichs, S. Dak., church, was married to Mr. Oren Cooper at Hot Springs, S. Dak., October 28.

We want the name and address of every Sabbath-keeper in the Wyoming Conference to place on record in the conference office. Let every church clerk respond to the request mailed them.

Elder E. A. Curtis is today (Nov. 6) loading his car for Colorado. His son, Leslie will go with the car and the other members of the family will take the train tomorrow evening for Grand Junction.

Elder H. E. Reeder writes from Carthage, S. Sak., that he expects to return to Wyoming in a few weeks.

Mrs. L. E. Curtis, matron of the Wyoming Intermediate School, returned to her duties last Tuesday after having spent a few days with the folks at home before leaving this place.

Brother John Marshall of Gordon, Nebr., writes that his daughter, Mrs. Lula G. Land, has moved to Chadron, Nebr. She would be pleased to meet any Sabbath-keepers who may be passing through Chadron.

What have you done toward the \$300,000 fund? Elder Hale has been making inquiry concerning it, and we are desirous of closing that fund up before December 31.

Asa Smith.

West Kansas Conference

N. T. Sutton, Pres. Edward Harris, Sec'y
L. R. Ackerman, Field Miss. Agt.
508 E. 5th Ave., HUTCHINSON, KANS

From the Field

When we last reported to the OUTLOOK, we had just located our tents at Verdi and begun a series of meetings. We continued our meetings from September 15 to October 29, with a small attendance, but a good interest on the part of the most of those who did attend. All expressed themselves by vote that they believed we were presenting absolutely the truth, and several promised to obey their convictions. One lady said she had made up her mind to unite with the Methodist church, but since hearing the points of faith as held and taught by Seventh-day Adventists, she could not unite with any other church without being a hypocrite. Hence she, her son, and two daughters, have promised to keep the Sabbath of the Lord, and several others expressed their intention to walk in the light of present truth. The nights became so cold that we had to hold the preaching services in the schoolhouse.

One of us met with the company at Bennington every Sabbath during our stay at Verdi, as Bennington is but a short distance from Verdi. A deep interest upon the part of many people in and around both Bennington and Verdi and vicinity was awakened, so much so that the conference committee thought it advisable to have Brother B. H. Shaw lo-

cate his family in Bennington, so that he might follow up the interest in the two towns, and also hold some meetings out in the country. We believe that if proper efforts are put forth during the fall, winter, and spring, a strong church can be organized at Bennington or Verdi.

We believe that the truths of the third angel's message have made a good and lasting impression upon the minds of the honest.

It is a wonderful privilege the Lord grants each of us to have some humble part in the promulgation of the advent message to the world. May God help us all to be faithful, that when Jesus comes we may receive a crown of life in which there may be many stars. To this end let us all pray and work.

M. G. Huffman.

Shaffer

From October 21 to November 5, Elder Loewen and myself held meetings with the Shaffer church. While we did not see all that we had hoped to see accomplished, we are glad to report, to the glory of God, four precious souls baptized.

This week we expect to hold meetings at Bison, where a number of the members of the Shaffer church live.

Brethren, pray for us.

S. S. Schrock.

Nebraska Conference

J. W. Christian, Pres. Pearl E. Jones, Sec'y
E. M. Oberg, Field Miss. Agt.
College View, Nebr.

From the Field

From Ringgold, I came to Brady Island, via North Platte. Brother G. W. Swift met me at Brady, and took me to his hospitable home, nine miles in the country. We held two meetings here, one in Brother Swift's home, and one in the home of Brother Atkinson. It was a pleasure to meet the believers in this place. Owing to sickness, not many could attend the services.

Returning to North Platte for Sabbath and Sunday, I had the privilege of speaking in the neat little house of worship four times. A splendid interest from the outside is having an encouraging effect on the believers. Elder C. H. Miller has the confidence of all the people, and is working hard to get the work on a good solid footing. Sunday the church was dedicated, free from debt. This was a happy day to the dear ones of North

Platte. It was a day of consecration, and we believe the cause of truth, which has suffered so many reverses, will by the help of the Lord rise and shake itself from the dust.

I stopped off at Kearney between trains. Brother Bush, formerly of Council Bluffs, Iowa, moved there nearly a year ago. No Sabbath services were held when he came, but through the faithful efforts of this devoted family the altars have been repaired, and now a little company of fifteen meets regularly in the church. We are glad to report three new adult believers, and four children. This is the result of faithful labor with tracts, papers, and missionary visits. Why, with such results possible, are not more of the laity engaged in home missionary work?

I am now at Hastings for a few days, when again I will be out among the churches and isolated members.

J. W. Christian.

District No 2

It has been my privilege to visit a few of the churches in this district, and it may be of interest to the readers of the OUTLOOK to learn about the work in each place.

While at Beaver City, the latter part of September, we held communion service and also a church business meeting. The floods and hail during the summer made it necessary to have our church building raised and some repairs made on it. A committee was appointed to look after this, and as soon as the money could be raised the repairs were to be made. A better title to the land upon which the church stands was arranged for. After the business meeting on Sunday, we repaired to the Sappy Creek, where it was my privilege to baptize two sisters, who accepted the truth during the meetings in Beaver City last spring. The church was well filled at the Sunday night service. Miss Hazel Wilkinson from this church is teaching church school at Hartington, Nebr. Brother Green, the elder of the church, who had his home completely destroyed by fire last June, has built himself a two-room house, but through lack of funds has not been able to plaster it for winter. Then another complete crop failure in this section again this year has its depressing influence on all our people through this section. Brother Ellis Pritchard, the deacon of this church, was nearly killed by a haystack falling on his back, but he now has good prospects to com-

pletely recover. In spite of all obstacles, the brethren and sisters all seemed to be of good courage in the Lord.

The first week in October, I met with our company at Guide Rock. Here I met Drs. H. B. and C. F. Moranville and their families, who have been almost our only representatives in this place for several years. I held three meetings in the Christian church, with increasing interest each night. This is a nice town of nearly a thousand inhabitants, and ought to have a tent effort to build up the work there.

From Guide Rock, I went to McCook for the quarterly meeting. All the church were present at the meetings, and we had a precious time with the believers at this place. I visited all the members of this church in town and in the country, and found them all of good courage, but seriously handicapped financially on account of the almost complete crop failure. Sunday night I preached on "Why I Observe the Seventh Day." Besides all our people being present, we had a very encouraging attendance from those not of our faith. We have a good church building at this place, and if the work could be built up here, it would form an important center for southwestern Nebraska.

I next visited the Sett church, southwest of Cambridge. We celebrated the ordinances together on the Sabbath, and had a morning and an afternoon session, and held almost an all-day feast. On Friday and Sunday nights, I preached in the Tyrone church (Free Methodist). On Sunday afternoon, there was rendered by our people in this same church an Investment Fund program. Old and young did their parts well in recitations, dialogues, and songs, and at the close of the service, \$44.85 in cash, and a \$5.00 pledge, were received as an offering for foreign missions. It would be interesting to relate the various ways in which the money was earned by old and young, but space will forbid it now. This church is still requesting that meetings be held in Wilsonville whenever the opportune time seems to open the way. I spent one day visiting with the members of the Bartley church on this trip, and was glad to have an opportunity to counsel with Brother McDowell, the elder of the church, about the work at that place. Three individuals have accepted the truth north of Bartley as the result of meetings held by Brother Chancey Premer with the faithful help of Brother McDow-

ell. Brother McDowell will soon have them fully instructed in the faith of Jesus, and we believe they will soon unite with the Bartley church.

From Bartley, I visited the church at Alma. I found this company well and of good courage. The meetings are held six miles from town in a country schoolhouse. I preached six times while at this place, and the believers here were left of good courage in the work. This church is anxious for meetings to be held in Republican City and Alma. Oh, where are the reapers to enter the harvest field?

Pray for the work in this part of the state. B. L. House.

Holbrook, Nebr.

Omaha and Council Bluffs

Sabbath morning, October 28, I met with the church at Omaha, Nebr. I chose for my subject the coming of the Lord, and the great work that must be done for us before we shall be ready to meet the Lord in peace.

As these themes were dwelt upon from a practical standpoint, a deep impression was made upon the hearts of the hearers.

At the close of the service we asked all that believed that God required of us more zeal and a new conversion in order to be ready to meet the Lord in peace, to stand. The congregation rose. In this way they bore witness that they appreciated the word.

In the afternoon we held service with the church at Council Bluffs, Iowa. And Sunday evening I met again with the church at Omaha. And by invitation I spoke to them on the love of God. The meetings were well attended, and we had reasons to believe that all were benefited and encouraged to press forward in the Lord's service.

As we visited from house to house we talked of the coming of the Lord, and of the precious truth that makes us one with Christ and each other.

On this trip I was pleased to meet with the old friends of the cause and also to form new acquaintance.

J. S. Hart.

College View, Nebr.

Notes

We wish you could read some of the letters coming to the office from those engaged in the Harvest In-gathering campaign. It is not yet too late to order papers and enter the army. Send all orders to M. E. Ellis, 905 North California Avenue, Hastings, Nebr.

Brother C. J. Paulson has returned to Reynolds, after a few days at home.

Brother B. S. Schick reports a good interest in and about Culbertson.

Elder O. E. Jones is visiting the churches and isolated believers in his district.

Sister Anna M. Peterson, our conference treasurer, has gone to her home in Kansas for a few weeks' rest. Miss Pearl Jones is looking after the work of the office.

Elder C. A. Beeson has had a sale, and will leave only enough of his stock to accommodate his family on the claim. This will make it possible for Brother Beeson to give all his time to gospel work.

G. A. Williams, of Ragan, has connected with the Hastings Sanitarium as business manager. Brother Williams has had many years' experience in sanitarium work, and will prove a great help to the work.

Brethren C. G. Bellah and F. E. Painter, Field Missionary Agents of the Central and Northern Union Conferences, have just closed a successful week's work in connection with Union College in the interest of the canvassing work. A canvasser's band of about seventy has been organized which will meet once each week during the balance of the school year. This means a large number of students to enter the canvassing field next year with a good training for the book work.

Married

Mr. H. H. Orthman, of Lexington, and Mrs. Martha Koch, of Gilead, were united in marriage at Hastings, Friday, November 3. They will make their home at Lexington.

Brother and Sister D. R. Callahan left College View last Sunday for Florida, where they expect to spend the winter. Until a few days ago, Brother Callahan had been connected with the Nebraska Sanitarium as business manager, for a period of about ten years. Brother Callahan's friends hope they will return to College View in the spring, where he still retains business interests. Brother Lars Neilsen, of South Dakota, has been elected business manager of the sanitarium.

CENTRAL UNION OUTLOOK

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No efforts have been spared to make the December *Signs* magazine what it ought to be. The cover is beautiful, attractive, and appropriate, with just enough of the sentimental to reach the heart at first glance. The situation in Europe, which is always a live topic, is reviewed by the Editor. The conditions in America, including national labor and social unrest, are considered by A. O. Tait. This continued unrest, culminating in the last great strife, is one of the closing acts in the great drama. Let us give the trumpet no uncertain sound. This class of reading matter is welcomed by deep thinking people. "The Men and Religion Forward Movement," by R. A. Underwood, is a live article on a live topic. "The Mighty Struggle for Health," by David Paulson, M. D. "From Death to Life," by J. O. Corliss. "Is College Life Degrading?" by M. C. Wilcox. "What Redemption Does for Man," by William Covert. "How to Avoid Cancer," by D. H. Kress, M. D., showing its cause, cure, and prevention. This article will sell the magazine. Mrs. E. G. White continues her articles on the life of Wesley. The usual array of current topics, and a good line of illustrations throughout. A real *Message* number from cover to cover. Let us use them freely. Ten for 50 cents, 20 for \$1.00, 50 for \$2.00. Order from your Tract Society.

Harvest Ingathering in Nebraska

The first returns in the Harvest Ingathering campaign coming from an isolated member, says in a letter to the conference office:—

"We have disposed of the fifty copies of the Missions number of the *Signs* which we received from you, for which we inclose a check to the conference treasurer for \$7.80—the amount we collected. Please send us 100 copies more at once."

From the Omaha church comes this note:—



Canvassers' Report for Week Ending Nov. 3, 1911

	Book	Hrs.	Ords.	Value	Helps	Total	Del'd
East Colorado							
*C. F. Mahr	G. C.			18 00	7 50	25 50	
*A. E. Gann	B. R.	36	17	64 00	25 50	89 50	20 05
John Anderson	C. K.	38	18	32 00		32 00	
J. T. North	C. K. & Her.	35	4	7 50	60	8 10	28 20
*J. W. Allison	H. M.	77	20	43 00	1 75	44 75	
W. B. Davy							66 45
Agents, 6		186	59	164 50	35 35	199 85	114 70
Nebraska							
H. T. Rasch	G. C.	34	9	30 00		30 00	
Wm. Boesser	G. C.	32	7	22 00		22 00	
Louis Specht	B. R.	38	14	46 00		46 00	
John Eden	B. R.	28	1	3 00	10 05	13 05	
*Emil Nelson	D. & R.	76	9	27 00	2 00	29 00	22 05
Agents, 5		208	40	128 00	12 05	140 05	22 05
West Kansas							
A. W. Cole	G. C.	29	3	10 00	3 00	13 00	
J. I. Daily	B. R.	11	2	3 00	5 40	8 40	
Mrs. Katie Dilly	Misc'l.		49	34 85		34 85	
Lucile Daily	Misc'l.	18	21	13 95		13 95	
Agents, 4		58	75	61 80	8 40	70 20	
Grand Totals: Agents, 15		452	174	354 30	55 80	410 10	136 75

* Two weeks

"We had a rally yesterday, and now we want 2200 more *Signs* and thirty more leaflets and cards."

If this does not give you an inspiration, get a few papers under your arm and start out. The inspiration will come.

The number of papers ordered in Nebraska thus far exceed the total number used last year by more than 4,000, and still the orders come in.

C. C. Kenaston.

Loan Wanted

Mrs. E. G. White would be glad to borrow \$1,000, with which to meet payment for the printing of books by the International Publishing House at College View. Sister White would be glad to pay five per cent interest, and would like to get the loan for two or three years. If any one will make this loan, it will be helping Sister White to get some of her books out in the various foreign languages, and at the same time will be helping the International, as they are in need of money. Any person who may be interested in this proposition may please correspond with A. T. Robinson, vice-president of the International Publishing Association, who is authorized by

Elder W. C. White to negotiate this loan.

Obituary

Bullock.—Mrs. Orill A. Bullock was born September 11, 1851, in Greeley, Iowa, and died at her home near Esbon, Kansas, October 27, 1911, being 60 years, 1 month, and 16 days of age. Sister Bullock united with the Seventh-day Adventist church when twenty-two years of age and continued faithful to the time of her death. She now sleeps awaiting the trumpet call at His glorious appearing. A husband and seven children survive her. Words of comfort were spoken by the writer from Rev. 14:13.

O. E. Jones.

For Sale

to Seventh-day Adventist. Stock farm of 400 acres of rolling land, 80 acres in cultivation, new ground, 20 acres hay meadow or alfalfa land, balance pasture, good rich soil, no sand, fenced, no buildings. Seventh-day Adventist church and school on adjoining land. Five miles north of Oconto, Custer Co., Nebr. Price, \$6500, half cash, balance 5 yrs. time, 6 per cent interest.

A. F. Kirk, owner, Oconto, Nebr.