

CENTRAL UNION OUTLOOK

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

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Central Union Conference Directory

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And even should others forsake you,
 Yet sure and unfailing is He;
 For still can be heard the glad whisper,
 "My grace is sufficient for thee."
 —Pearl Waggoner.

An Experience in South Africa

F. B. Armitage
 From the Bulletin

(F. B. Armitage was a former Central Union Conference laborer, having labored in the Nebraska Conference, and especially in the Black Hills of South Dakota.)

I will go back to the time I left the Solusi Mission station to work in the Somabula, or "big forest," station, about one hundred forty miles northward. In those days sufficient funds were appropriated to us to pay the wages of the missionaries, and we had to meet the expense of starting new schools and feeding pupils. Many problems were met. Many of the people had never seen a white woman, and but few had seen a white man. They were in the depths of heathenism. Fortunately, we had taken with us some little orphan herdboys, and they became quite a center of attraction. Soon afterward all the little herdboys in the country came driving their sheep and goats to the mission in order to become acquainted with our boys. This gave us opportunity to become acquainted with the parents, and to open a school, with forty or fifty boys in attendance. Others came, and our school grew.

Our earlier work at the Somabula Mission was marked by many providences. One night a young native married man about twenty-three years of age, living some miles away from our station, had a dream. He found himself traveling along a road, when he came to a river, and saw something

thrown across it. He knew nothing of bridges, had never seen one. In his dream he saw the tracks of people who had gone over the bridge, and, though fearful, ventured to cross. When he came to the middle of the stream, there was no more platform on which to cross, but just a plank. He was afraid to go farther, but all at once he made up his mind he would get down onto his hands and knees and cross that way. Before he had advanced very far, he saw a little building. When he reached the building, he heard some one reading in his own language. He discovered that it was a boy who was reading. He asked the boy what he was reading, and was told that it was the Word of God. He did not know anything about the Word of God, but felt a longing in his heart to learn about it.

When the young man awoke in the morning, he told his father about the dream, and said he was going to visit the missionary living on the other side of the river, and learn whether he could attend school. His father gave him permission to go, and later sent three other members of his family to learn the truth. As a result, we soon had four pupils with which to begin school work. These were our first pupils. To-day the young man who had that dream is a faithful worker in the Somabula Mission, and stands as a monument to God's mercy.

Another incident: About three or four months after my wife and little babe and I reached Somabula, Mrs. Armitage was taken down with the Egyptian sore eye, a painful affliction, necessitating her remaining in a dark room. Under these circumstances the natural food for the infant ceased. I knew not what to do. We had no milch cows, and were 140 miles from the next mission station, and 110 miles from the railroad. We took the mat-



Our Sufficiency

To sufferers prostrate with sickness,
 To all the afflicted who mourn,
 Who feel that their trial's too heavy,
 Knowing not how its weight can be borne,

To them a glad message is given,—
 'Tis comforting, blessed, and free,—
 "My strength is made perfect in weakness;
 My grace is sufficient for thee."

Ye fainting, who seem to be burdened
 With more than life's usual cares,
 The sky all above you seems darkened,
 Your feet beset thickly with snares,
 Discouraged because on before you
 No light on your pathway you see,
 To you is the word of the Saviour,
 "My grace is sufficient for thee."

Remember that whate'er the trial
 Or work that is given to you,
 There's always sent with it the courage
 And strength that will carry you through.

ter to the Lord in prayer. I searched the country for a cow, but could find none. One morning, however, one of our boys came to tell me a wagon was coming. This was an unusual occurrence in those isolated parts. Soon our visitor reached us, and said, "I have come to learn whether I can make a trade with you for some of your oxen." I told him I had only a span of ten, and most of these were calves, and unfit for transport work. "But," he urged, "I am in trouble. I have a cow in my team that must have rest. I want to trade her for one of your oxen." I asked the man how he happened to come our way. He said he had been traveling another road for about a hundred miles, when in some unaccountable way he had lost his trail, and the road he took had led him to our mission station. Thus the providence of God intervened in our behalf in a time of special need.

Again: On one occasion we were destitute of provisions. Our attendance had increased until we had about twenty boarding at the school. The natives needed something else besides corn. So we began to seek the Lord. One morning we saw a string of oxen, thirty-two in number, coming toward the mission. They were traveling as fast as they could. I called to my boys to go and turn them in; and as soon as they came up to where I was, they began to lie down around me. I told the boys they had been chased by lions, and now they had found shelter, they were ready to rest.

The next day the owner of the cattle came along, and told me his story. The lions had chased his cattle about fifteen or eighteen miles from his place down below the mission, and there the wind changed; and of course oxen will not go with the wind with lions anywhere in proximity. The lions always go against the wind, because the lion always goes ahead of his prey, and then springs upon it as it comes along; but he will never chase it down. So these cattle had changed their course, and this had brought them to the mission.

When the man found that I had taken care of his cattle, he wanted to know if there was not something he could do for me. I told him he was welcome to what we had done; but before he left I asked him if he knew of any one who could sell us some cows. He said, "No, I do not know who will sell you any; but if you will permit me, I will send you some, to run here as long as you would like to keep them." And so he sent us seven-teen or eighteen cows, and in a little

while we had an abundance of milk at the mission. This we regarded as another marked providence.

Another helpful providence was this: God in His wonderful way brought to us people from all over the country. Some came hundreds of miles, seeking a place to go to school. Four young men who started out from the Shangani division, over a hundred miles away, came saying, "We have wanted to find a mission station where the missionaries do not use tobacco."

Narration of a Trip

Mrs. J. H. Boehm

Thinking that it would interest our friends and neighbors to read of our journey, I now take the liberty of giving you a short sketch of same.

After having said farewell to our loved ones and our dear old Rush County home, the 26th of January, the hardest part of our journey was over. It is indeed sad to say goodbye to all that is near and dear to you, but the cause for which we have gone will amply repay for our sacrifice. There are souls in this dark continent who are longing for the sweet story of salvation through Jesus Christ, our Redeemer. That is the very object of our coming here. True happiness consists only in helping others to be happy.

On our way to New York, we had two stop-overs, one in College View, Nebr., where we spent a very pleasant day with our relatives, Mrs. John Schmidt and family, and Mrs. Adam Hanhardt and family, besides meeting many of our former friends and schoolmates. The other stop was at Washington, D. C., where the headquarters of our General Conference are located. There we also met some of our old friends and acquaintances. We spent four days in sight-seeing in the city. Our time being very limited, we only visited the most important places, such as the national capitol, museum, congressional library, White House, Washington monument, naval yards, bureau of printing and engraving, national bank, and other interesting places. Here in Washington we also met our friend, John A. Schmidt, who came with us to this country. He is engaged in selling our books, and has had good success so far. We saw many beautiful and wonderful things; but of all the beautiful places, the congressional library was the most beautiful. The architecture is grand, it being made mostly of marble. I dare not attempt to describe it, for it would take too much

space to do it any justice whatever. Whenever you go to Washington, do not miss it. It is, in fact, the most beautiful edifice that we saw on our whole trip.

Arriving at New York, the busiest city in the world, I am quite safe in saying, we met Elder J. G. Hanhardt and family, with whom we also spent a pleasant evening. The next day, February 6, we set sail for London on the "Celtic," a White Star line liner. The accommodations were good, and our voyage was a very pleasant one. The sea was calm, with the exception of two days, when the breakers rose quite high, but the sailors did not call it a storm. "It is a bit rough to-day," they would say. February 15, we landed at Liverpool, and were again permitted to set our feet on old mother earth. Without much ceremony over our baggage, we soon were comfortably seated in a little compartment of one of the English through trains, or "flyers," if you dare call it such. To us Americans, it seemed like a little toy train. Enough, it was one of the best routes in England. As we were crossing the island from Liverpool to London, we thought of the old English poets, such as Bacon, Shakespeare, and Byron, who wrote concerning the beauties of nature. We remarked, as we were passing the small estates one by one, that they looked like fairyland. The grass was a beautiful green. The estates were divided by neatly trimmed hedge fences. On most every farm a corner is left for forest and lakes. There are an abundance of brooks and streams. Here and there is a large estate, left to forest for the hunting grounds of the nobility. The houses are built of brick, the architecture being very different from that of our country. What drew our attention most were the numerous chimneys on one large flue.

As we neared London, the atmosphere became more and more smoky. At 2:00 p. m., February 15, we found ourselves at Euston station in the center of the greatest metropolis of the world. The atmosphere was dark with fog and smoke. The streets were lit up by electricity, and lights were burning in every house. "What is this, London the greatest city in the world, and dark at 2:00 p. m.? Take me back to sunny Kansas." As I was thus meditating, a well dressed gentleman, wearing a high silk hat and having a cane in his hand, stepped up to me and said, "Is your name Boehm? My name is Bacon." He was a man who was appointed by the General Conference to meet our mis-

sionaries in London, as they pass through, and to help them with their transportation. Meanwhile, Mr. Boehm had gone to identify our baggage. Soon we were all together, and Mr. Bacon directed the way to our lodging. Among other things, he said, "You struck us in a bad time; it is a bit foggy to-day," and it was. Soon we reached our lodging, with a comfortable old fireplace in each room. Presently we were asked to tea. We enjoyed ourselves in the old English home, after being on the old ocean over a week. Our time was limited here also, with so much to see, so we started out the next morning to go sight-seeing. I will only mention some of the places we visited: King's palace, Queen Victoria's memorial, queen's palace, the parliament buildings, the well known Westminster Abbey, tower bridge, London Tower, the famous wax works, the grand British Museum with its wonders, the Old Curiosity Shop, Royal exchange, and many other places too numerous to mention. After a week's stay, we left for Southampton, where we went on board the "Danube," a royal mail steamer, bound for South America. The boat made several stops on the way, two or three times along the European coast. Stopping several hours at Lisbon, a small party of us went ashore on a small sailboat, and spent several delightful hours in the city. We visited the old barracks, from which we had a fine view of the city. The Portuguese seem to be well pleased to think that they adopted the republican form of government. The poorer class are great hands to go begging. We met them by the dozens, as we walked the streets. They all knew one English word, and that was "penny."

Maderia Island was the next stopping place. It is a very beautiful place. Then came the St. Vincent islands, a coaling station. Here we also went ashore. The islands are bare, and inhabited by negroes. Most of the men are engaged in the coal business. As we were walking up and down the streets of the little village, on the shore it was a common thing to see children without a stitch of clothing on; in fact, most of them wear but very little clothing. From thence we crossed the Atlantic to South America, stopping at several ports, Rio de Janeiro being the most important. It is called the Paris of South America. Its harbor is unrivaled. It abounds with wonders of nature. As we entered the harbor, the most prominent mountain was the Sugarloaf. It is more than 1,000 feet

high, rising out of the sea, and weighing billions of tons. Always in sight of the people of Rio is Organ Mountain, like the pipes of some gigantic organ, "and the finger of God," all washed, as it were, by the salt sea that flows in and out around them, and singing to them the ceaseless music of the sea.

"Until a few years ago, Rio had but little to boast of. Most of her houses were of medieval structure, in the Portuguese style. Worse than that, yellow fever raged the city over and over again, until it got the name of being the worst pesthole in the world. Tourists avoided it. Merchants were afraid to live in it. This state of affairs continued down to this new twentieth century. In fact, only until a few years ago the giant city seemed to yawn, turn over, and shake herself, and determined to become 'Rio the Beautiful,' the finest city in the continent, perhaps in the world. The new Rio necessitated the pulling down the old Rio, and cleaning of the ruins, before another could be built. The old city was compactly built, the streets narrow and cheerless. A street called 'Avenida Central,' I will not hesitate to pronounce the finest in the world, now lies where before there was no street. Old houses were bought and demolished. The street is a mile and one-eighth long, over a hundred feet wide, and lined on either side by artistic buildings. The roadway is paved with asphalt, and down the center are fifty-five oval flower and foliage beds, with one Brazil tree springing from the center of the oval. The Brazil tree is a typical and beautiful shade tree, from which the country received its name. The Avenida is beautifully illuminated at night."

The above paragraph is quoted from Frances E. Clark's book, "The Continent of Opportunity." In this city we spent several hours. As it was very hot and our time was limited, we rode through the city on the street car. Truly, as Clark says, "It is beautiful." There are many parks and botanical gardens which beautify the city, besides the new buildings and streets. The work of reconstruction is still going on.

One of our friends who lived in Rio at the time this street was made, says that Clark's statement is very true. After a few hours' sight-seeing, in the hottest part of the day, we were glad to return to the "Danube," our boat, where it was cooler. Late in the afternoon, our boat started out for Santos, our stopping place. The next morning, March 12, we arrived at our port. We hardly knew whether

to be glad or not that we had reached our destination, for it was so hot at Santos when we arrived.

Santos lies very low, and in past years was a great place for yellow fever, but the government has taken it in hand to drain and clean the city, until now yellow fever is a thing of the past.

Mr. A. Pages, our secretary of the Brazilian Union Conference, met us on our boat, and helped us through the custom house with our baggage. We had no trouble in getting through, whatever. Then we started out by train, which was drawn up the mountains by cable, for Sao Paulo. It is about a three hours' ride from Santos to Sao Paulo. As we came up higher, it became cooler, for which we were truly grateful. Sao Paulo is situated on the plateau, its elevation being about 2,500 feet above sea level. It is a real modern city. We stopped at a station called Sao Bernardo, where the headquarters of our Brazilian Conference are located. We also have a publishing house at this place. We were cordially welcomed by our workers there.

We spent but one week in this place, when a call came for Mr. Boehm to come further into the interior, for there were some much interested in our message. One of our canvassers found that these people were hungering for the Word of God. Mr. Boehm went at once and spent four days with them, holding meetings in the evening, and visiting families during the day. He brought back a very interesting and encouraging report. A week later it was decided by the conference board, who were in session at the time, that we should make this our field of labor. Soon after the decision, we were on our way to that field, which is about five hours' ride by railroad from Sao Paulo. It is a colony consisting of 200, mostly German families. The government built these houses before any settlers were there. All of the houses are exactly alike, about one-fourth of a mile apart. There is a piece of land, from fifteen to twenty acres, with each house. The houses are built of soft brick, tiling roof, minus floor, ceiling, and glass windows, each having a small kitchen and three rooms, with shutters on the windows. But the climate is healthful. Ants are the pest of the country. They do their work mostly during the night, when there are no chickens around.

We find the people very kind and hospitable. The educational system is poor; hence some are quite ignorant in book knowledge, but they are

very conscientious. We are living in one of these typical Brazilian houses. They are, of course, not all we could wish for, but we are enjoying ourselves, nevertheless. We hold meetings four times a week. These people esteem it a privilege to attend gospel meetings, and our room is packed with hearers every evening. Many have expressed their gratitude and thankfulness for the interest we have taken in them. They have given us this house free of charge, and have asked us to stay with them always. Just one month after our landing in Brazil, we had the happy privilege of organizing a Sabbath-school of fifteen members. Four families have decided to keep all of God's commandments. Most of these have broken away from Catholicism, and have been looking and praying for true Protestantism, and were glad and willing to accept it when it came. There is no joy greater than when one can help wanderers on the way to salvation.

We shall be glad to hear from any of our friends at any time. This is our full address: Mr. and Mrs. J. H. Boehm, Estacao de Sao Bernardo, (S. P. R.) Sao Paulo, Brazil, South America.



East Colorado Conference

C. R. Kite, Pres. Ralph Emery, Sec'y
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The Rallying Call Has Sounded

C. R. Kite

In the last issue of the *OUTLOOK*, you will remember reading an article written by Elder E. T. Russell, on "The Call to Greater Faithfulness." I am sure we can not but be impressed with the importance of this matter as we stop and give it serious consideration.

The topic before us in this article is "The Rallying Call." I remember of reading in my old school history, when a boy, concerning an incident in a great battle. In the shades of night the army had quietly moved its forces and taken positions of advantage around the camp of their enemy, so that when the battle began at day-break they would be able to scatter

the opposing force. It was a hard fight. The attacking army was successful in scattering their enemy in confusion, but a rallying call was heard through the scattered ranks. It sounded from one end to the other, and the effect was magical. The scattered forces rallied; they turned on their enemy and won the day. My boyish heart used to be thrilled as I read and reread the story. The "rallying call" brought courage and success, and it was that call that made victory possible.

Now, dear brethren and sisters, can we see the need of a rallying call in our ranks? Has the enemy been stealing a march on us? Where is there need of greater faithfulness? The Central Union Conference committee were united in that the rallying call now should be "a faithful tithe from every member in every church."

Sister E. G. White, in writing on the matter of faithfulness, says: "I was directed to James 5:1-3: 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days.' I saw that these fearful words apply particularly to the wealthy who profess to believe the present truth."

Sometimes, perhaps, we have thought that these words were for the people of the world; but surely the above instruction should make it plain that it is for some of us. When we look over our church books, we find name after name with no record of their having brought, for years in some cases, any tithe to His treasury. In other cases, there is found a record of an occasional tithe brought in. But the rallying call to be sounded is, "A faithful tithe from every member of every church." Are we "scattered" on this matter? Shall we "press together"? Shall we get the victory? We shall have to fight the battle with self. Covetousness will rise up, a voice will say, "You are too poor to pay tithe." Another voice will say, "Do not pay it now; wait a while." But, dear brother, dear sister, listen; you will hear another voice say, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Which voice shall we

heed? May God grant that we shall decide as did the grand old Christian warrior centuries ago when he said, "As for me and my house, we will serve the Lord."

Wyoming Conference

D. U. Hale, Pres. Asa Smith, Sec'y
H. A. Fish, Field Agt.
CRAWFORD, NEBR.

A New Regulation

D. U. Hale

Many are no doubt watching the *Bulletin* to see what is being done by this conference. I can assure you, brethren, that steps are being taken by which the finishing of the message will be hastened. It is throwing the obligations heavier upon us, but who minds that so long as it is hastening the finishing of the work and the coming of Christ. This is our duty in the world now, and it should be the joy for all who love the appearing of the Lord to not only be willing to lift with all their might, but to do it willingly.

You have no doubt noticed that one of the first resolutions passed was a resolution to raise our offering from fifteen cents a week to twenty cents a week, after July 1. This will make our offerings quite a little more. This will also supply not only the needed money to push out further into our mission fields and to hasten the work, but will begin the liquidating of our debts on our institutions. This is a work that must be done before the Lord comes, and as the time is near, it is time that we were doing it. The General Conference has promised that a commission will be formed which is to investigate every institution that is started, and if the plant is not feasible and necessary, it is to be recommended that we do not support it. If it is best for the cause, then it is to be recommended and pushed. Many dollars have been drained from our people for private institutions, by private people, that have been worth little or nothing to the cause, and the money given to them has been practically wasted, as far as the work is concerned.

It is hoped that this waste may be avoided. Of course, there will always be persons who prefer throwing their money away to these private institutions, to the aggrandizement of men, and in a certain sense to the detriment of the cause in general. This we can not help, but those who wish to be faithful to the message and to the organization established by the Lord,

and whom He is using to finish His work on the earth, it is our desire to protect them from these ravages upon their generosity, as far as possible, and to direct their gifts where they will do the most good in the spreading of this message.

Now, brethren, we hope you will study this matter carefully, and that we shall plan fully to make our offerings equal to the amount of twenty cents a week for the remainder of the year. As for me, I have nothing but the salary the conference is giving me to live upon, but I am determined to deny myself some of the things I might have, so that I may be able to make the offering for myself and wife reach the twenty cents a week, and not only the amount from July 1, but from the first of January. I do not expect to stop there, but give some to help some other poor soul who is not able to give the full twenty cents a week to make up his or her part, so that when the year is ended, our conference will be able to say to the General Conference, We have done the work thou gavest us to do. Who will join me in this resolve? Let every one do what he can, and I am sure, brethren, that we will come out with glad hearts. Oh, how good it has sounded to our ears to hear these missionaries tell of the loving messages sent to us from the lands of darkness, in gratitude for what we have done for them already. It will not be long in the future when these heathen will come to us personally to thank us for our gifts of men and money to send them the light of the present truth. None in that day will be sorry that they have sacrificed. But, instead, what we have done now will be a source of joy to all eternity. Brethren, let us lay up an abundance of joy now to be enjoyed eternally.

"Wyoming Chinooks"

H. A. Fish

Miss Erickson writes from Sidney, Nebr.: "I have enjoyed rich experiences such as I will never forget. Surely the joy of working for the Master is only found by getting in the field and fighting with our best energies." She reports \$52.25 worth of orders.

Miss Sauerwein writes: "A book agent, just ahead, has spoiled our sales some, but I am of good courage." Her reports show \$14.50 worth of sales.

Miss Hendrickson reports \$38.00 for her first week. She writes: "I surely enjoy the work and experiences. I

want to draw nearer my Master, so that I can be a better instrument in His cause."

Miss Rosenberger writes from Hermosa, S. Dak.: "I enjoy the work real well, and my desire is to be a better laborer in His vineyard." Her report shows \$32.00 worth of orders.

Brother E. H. Meyers writes: "I have no glowing report to send this week, yet I am satisfied with the past, and fully expect to do better in the future." His report is \$54.25.

Brother O. R. Gilbert writes from Thermopolis, Wyo.: "At Hudson, a little town of about forty families, that I passed through on my way here, I sold thirty-one magazines and one "Best Story," in about three hours, visiting every house. I think that every one who had ten cents took one, and many of those who did not, apologized, and expressed their regrets. I never before had such a hearty response to my solicitations in all my experience." His sales amounted to \$23.05.

Brother Walter Hahn spent two days in Fall River County, S. Dak., taking \$14.75 worth of orders. But, as many of the settlers had left on account of droughts, he will work Sheridan County, Nebr. He left in good spirits, anxious to get to work.

May the Lord bless the efforts of these colporters.

Office Notes

Asa Smith

Elder Hale writes that he is getting much good from the conference, and hopes to return to our conference with some of the enthusiasm he finds there for the speedy finishing of this message.

Valentine Chapman stopped off a few hours between trains last week. He will work on the farm for Elder G. A. Kinkle this summer.

Born to Mr. and Mrs. Lee Canaday, of the Whitney Church, May 27, a son.

Brother Grubbs writes that he has at last found his horse. He sends an order for the books for his first delivery, which begins June 16.

Mrs. Sarah Howard, mother of Mrs. L. B. Hall, of the Crawford Church, whose home is now at Morrill, Kans., is quite failing in health. She has been visiting at the home of her grandson, A. B. Hall, of Crab Orchard, for some time, and writes that

her strength is fast failing. Sister Howard is a member of the Crawford Church, and lived here with her daughter for more than four years, just going to Kansas within the last year. She is almost eighty years old, and has always been known as active as a woman of sixty, but "Old Father Time" gets hold of us all at last. Sister Howard has many friends, who hope that she may yet be spared to see the Saviour come.

Mrs. Smith writes that she has been enjoying the good meetings at the General Conference, and hopes to gain much that will be of value in her work when she returns. She will sail from New York, for England, June 10, on the North German Lloyd steamship "Kronprinzessin Cecilie," arriving in London June 16.

Miss Beulah Davis, of Upton, Wyo., has ordered a prospectus for "Bible Readings," and expects to enter the field, in company with Miss Worthie Hale. This makes three sisters in the canvassing work from one family, Miss Daisy and her younger sister, Frances, beginning work at Lead, S. Dak., next week.

Brother Fish leaves to-night for Rapid City, S. Dak., to spend a few days with Misses Hendrickson and Rosenberger, who have been out for a week, and are doing well for the first work.

Just read Brother Fish's article, "Wyoming Chinooks," and see how the canvassers are warming up to their work. We trust that the "chinook" may melt away some of the snows of cold and indifference to this part of the work.

North Missouri Conference

E. E. Farnsworth, Pres. Allie Guthrie, Sec'y
Glenn Shelton, Field Agent, Hamilton, Mo.

Our Work

Glenn Shelton

Is the canvassing work an easy one? "In many cases when the canvasser makes known his business, the door of the heart closes firmly; hence, the great need of doing his work with tact, and in a humble, prayerful spirit. He will meet men of varied minds. He will meet those who are ignorant and debased, and can appreciate nothing that does not bring them money. These will be abusive; but he should not heed them. His good nature should never fail. He should

take a cheerful, hopeful view of every perplexity."—Vol. 5, p. 403.

"There are more difficulties in this work than in some other branches of business, but the lessons that will be learned, the tact and discipline that will be acquired, will fit you for other fields of usefulness, where you may minister to souls."—*Ib.*, p. 155.

How should the canvasser meet the people?

"God's workmen must have breadth of character. They must not be men of one idea, stereotyped in their manner of working. They must be able to vary their efforts to meet the needs of the people under different circumstances and conditions."—"Gospel Workers," p. 301.

"On entering a new place of labor, we should be careful not to create prejudice in the minds of the Catholics, or do anything to lead them to think us their enemies. The Lord has shown me that there are many among them who will be saved."—*Ib.*, p. 299.

"Paul did not approach the Jews in a way to excite their prejudices. He did not run the risk of making them his enemies by telling them the first thing that they must believe in Jesus of Nazareth. . . . Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed."—*Ib.*, p. 300.

"Christ drew the hearts of His hearers to Him by the manifestation of His love, and then, little by little, as they were able to hear it, He unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people—to meet men where they are."—*Ib.*, p. 301.

Nebraska Conference

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In the Highways and Sand Hills

H. A. Hebard

I have just spent three days with Brother Stevens in Lincoln County. Brother Stevens had a sale, and sold off the stock, etc., and says that he will let others farm, and he will canvass. This is his record for the first week: Hours, 35; exhibitions, 36; orders, 21; value, \$73.00. The people there seem hungry for the truth contained in our books. We sold to those who knew it was a Seventh-day Adventist book. They were glad to get

it, as they did not believe what some of the ministers had told them concerning several subjects.

Brethren F. M. and E. A. Green are in the sand hills also, and their reports are \$93.55 for the week. They go together in one rig.

Brother Roblyer is in the same part of the state. His report was \$48.00. Brethren Loomer and C. S. Campbell are also located there. Brother Loomer has been delivering, and Brother Campbell is to start this week. Watch the reports.

Write me if you are planning to canvass; maybe you had better write anyway. If you can not go yourself now, you might help send some one by giving him the use of the horse you keep for driving. There is a brother and his wife who want to canvass in the country, and go together, an ideal way for man and wife to work. If you have anything to offer in the way of a rig, let me know.

An Announcement

On Friday evening, June 13, at eight o'clock, Elder F. M. Burg, former pastor of the College View Church, will speak at the sanitarium, on the front lawn. All are invited.

On Sabbath, the 14th, he will speak to the church at the morning service. All are cordially invited to attend.

D. P. Miller, Pastor.

To Those Who Are Interested in the Canvassing Work

I would like to ask a favor. There is a young man and his wife who would like to put in two or three months in the canvassing work, either in the northern or western part of the state, anywhere north from Lincoln or west, and we would appreciate it very much if some one could furnish them with a horse and buggy for this time. They wish to go together, which is the Bible plan, two by two.

Now I am sure that there is some one, whose heart is in the right place in the canvassing work, who might be able to fill this request. If so, please write me at College View at once.

H. A. Hebard.

Obituaries

Nelson.—Lars P. Nelson was born in Denmark, Sept. 4, 1843, and after being rendered helpless for over seven years by rheumatism, died at the Seventh-day Adventist sanitarium in Nevada, Iowa, on May 29, 1913, aged 69 years, 8 months, and 25 days.

In 1871, he left his mother country

and came to Council Bluffs, Ia.

On Feb. 24, 1876, he was united in marriage to Miss Ellen N. Swanson. To this union nine children were born, six boys and three girls. One of the boys died in infancy. Another son, Charley U. Nelson, aged twenty-two years, passed away Jan. 1, 1913.

He leaves a wife and seven children, all of whom were present at the funeral, which was conducted in the well-filled Cemetery Church, near Honey Creek, Ia., to mourn their loss of a loving father and an affectionate companion.

In his years of suffering, while manifesting great patience, he often spoke of the sweet rest that would be granted him in the grave, where he expected to sleep until the trump of God should awaken him at the first resurrection; and he often expressed a desire to meet his family in that grand reunion, his mind being especially exercised in behalf of some of his children who have not as yet made their peace with God.

Words of comfort were spoken by the writer from Job 5:26: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." Also from 1 Thess. 4:16, 17: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

L. B. Porter.

Timm.—Augusta Timm was born in Germany, Nov. 25, 1875. The family came to Cleveland, Ohio, in 1881. There, Jan. 19, 1895, she was married to W. J. Timm. For eighteen years they have lived in Montrose, Colo., and vicinity.

She was baptized and became a member of the Seventh-day Adventist Church in 1901, from which time she has been an earnest and faithful servant of God, disseminating the light of truth to those about her. She was faithful up to her death, finishing up the appointed work of her Master.

She died in the Paradise Valley Sanitarium, May 29, 1913, after having suffered for more than a year. She leaves, besides relatives and many friends, her husband, son, and daughter to mourn her death.

The funeral services were conducted by the writer, May 4, at Montrose, Colo.

E. L. Morley.

The Canvassing Work

E. T. Russell

I have marked with great interest the work that is being accomplished by our corps of canvassers in the Central Union Conference thus far this year. To all interested in the message, their success must be highly gratifying, as it means the placing of truth-laden literature in the homes of many people. This is certainly a very important work. As the crop prospects are good and our canvassing force will be greatly augmented by the students from the respective schools engaging in this line of work, I see no reason why this year should not be a record year in the canvassing work in the Central Union Conference. Let us pray that God may crown their efforts with success, and let us extend to them words of encouragement and help whenever opportunity presents itself, so that they may be encouraged to go forth successfully in this good work.



The Fat.—No. 7

Mrs. L. V. Robinson

1. What was done with the fat in connection with the offerings?

"And he (the priest) shall burn all the fat upon the altar." Lev. 4:26.

2. What does the fat represent?

"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; in smoke shall they consume away." Ps. 37:20.

3. When the fat was not given over to the Lord, what was the result?

"Neither hast thou filled Me with the fat of thy sacrifices; but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities." Isa. 43:24.

Note.—The sinner must separate all the fat from his offering, and hand it over to the priest, to be consumed on God's altar, which is a beautiful type of the penitent child of God, who through the aid of the Spirit and the Word separates himself from his sins and gives them over to God, to be consumed out of his life by the fire of the Holy Spirit. Heb. 4:12.

4. To whom does the fat belong?

"All the fat is the Lord's." Lev. 3:16.

5. In what way did the fat, or our sins, become the Lord's?

"Who gave Himself for our sins." Gal. 1:4.

6. What then was forbidden?

"Ye shall eat neither fat nor blood." Lev. 3:17.

Note.—To eat the fat, typically speaking, would mean to feed on one's own sins, to cling to them, and thus rob Christ of that for which He paid such an infinite price, even His own precious blood. Let us remember that *all the fat* is the Lord's, and He wants to exchange His robe of righteousness for our filthy rags. 2 Cor. 5:21.

The Fire on the Altar

1. What did John say in regard to the work of Christ?

"I indeed baptize you with water;but He shall baptize you with the Holy Ghost *and with fire.*" Matt. 3:11.

2. What is the baptism of fire?

"He shall baptize you with the Holy Ghost and with fire." The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities by the spirit of judgment *and by the spirit of burning.*" Isa. 4:3, 4. The word of the Lord to Israel was, "I will turn my hand upon thee and purely purge away thy dross, and take away thy tin." Isa. 1:25. "To sin wherever found, our God is a consuming fire; to all who will submit to his power, *the Spirit of God will consume sin.*"—"Desire of Ages," p. 107.

3. To what is this work of purification by the fire of the Holy Spirit compared?

"I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried." Zech. 13:9; Mal. 3:3.

4. How are we not to regard this purifying process?

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Pet. 4:12, 13.

5. What command was given in reference to the fire upon the altar?

"The fire upon the altar shall be burning in it; *it shall not be put out.*The fire shall ever be burning upon the altar; *it shall never go out.*" Lev. 6:12, 13.

6. What command is given in reference to the fire of the Holy Spirit in the heart and life?

"Quench not the Spirit." 1 Thess. 5:19.

Note.—All the fat (which represented sin) was separated from the

offering by the one who brought it, and handed over to the priest, who put it on the altar of burnt offering, and it was consumed by the fire, which represented the consuming of sin out of our lives by the Holy Spirit, but if we *quench* the Spirit, or *put out* the fire, the work of purification will never be finished in us. There were two places in which sin was represented as being destroyed; the first on the altar, as we have seen; the second, outside the camp, where the bodies of the sin offerings, whose blood was taken into the sanctuary, were burnt (Lev. 4:11, 12), typifying the suffering of Christ outside the camp, and also the sinner who will not separate from his sins and let them be consumed out of his life now.

(To be continued)

General Conference Notes

In last week's OUTLOOK, a step of denominational progress was noted, in the organization of the European Division of the General Conference. Later, during the recent session of the General Conference, further plans of reorganization were carried out in the organization of the North American and the Asiatic Divisions. These divisional conferences are fully organized, with president, vice-president, executive committee, departmental secretaries, etc.

In addition to the visitors from the Central Union Conference, noted in a former issue of the OUTLOOK, Brother L. E. Reed and daughter Edna were in attendance at the General Conference.

A resolution passed the General Conference recommending that the North American Division of the General Conference establish its permanent headquarters somewhere in the central west.

Elder A. T. Robinson accompanied a party of nearly one hundred to New York city on the evening after the Sabbath, May 31, where return tickets to Chicago were purchased Sunday morning.

Elder Robinson has arranged with a party of delegates and visitors to leave Takoma Park, Monday, June 9. This special train will be due in Chicago on Tuesday, and the Lincoln delegation will arrive here about the time this issue of the OUTLOOK is in the hands of our readers.

Canvassers' Report For Week Ending May 30, 1913

	Book	Hrs.	Orders	Value	Helps	Total	Del.
East Colorado							
Kenneth L. Gant	D. & R.	39	14	\$47 00	\$ 25	\$47 25	
E. L. Brown	D. & R.	5	4	12 00		12 00	
Anna S. Hayer	B. R.	16	3	9 00	6 25	15 25	
John L. Anderson	C. K.	46	40	66 00		66 00	
R. M. Eads	C. K.	30	6	9 50	1 50	11 00	
Agents, 5		136	67	143 50	8 00	151 50	
Nebraska							
G. F. Knapp	D. & R.	15	4	15 00		15 00	\$13 00
J. H. Loomer	D. & R.	19	7	21 00	1 20	22 20	98 85
E. A. Green	P. & P.	41	12	38 00	1 75	39 75	4 75
F. M. Green	P. & P.	43	14	47 00	7 80	54 80	13 80
J. Roblyer	P. & P.	50	14	45 00	3 00	48 00	6 00
Howard Cook	P. G.	12	3	12 50	3 00	15 50	
Vesta Cummings	H. M.	10	7	14 00	3 75	17 75	
Agents, 7		190	61	192 50	20 50	213 00	136 40
West Kansas							
F. C. Clark	B. R.	26					201 48
*J. T. North	P. & P.	76	46	160 00	4 80	164 80	
D. E. Riggins	P. & P.	21	4	14 00	12 50	26 50	
Irving Daily	P. & P.	32	5	16 00	4 95	20 95	45 10
Mrs. Miller	Her.	7	1	2 00		2 00	
Agents, 5		162	56	192 00	22 25	214 25	246 58
East Kansas							
A. Wheeler	G. C.	79	34	46 00	3 00	49 00	
E. Bergquist	G. C.	12	3	11 00	2 25	13 25	
H. Cooper	D. & R.	92	35	107 00	24 25	131 25	
E. J. Stout	D. & R.	57	7	23 00	8 75	31 75	
C. Wheeler	P. & P.	84	13	44 00	10 10	54 10	
C. N. Hines	P. & P.	27	9	35 00	2 25	37 25	
L. J. Bacchus	P. & P.	27	6	21 00	4 50	25 50	
R. C. Baker	P. & P.	21	4	13 00	3 00	16 00	
A. Cornell	P. & P.	21	4	13 00	1 50	14 50	
T. Carner	P. & P.	48	6	24 00	1 50	25 50	
J. W. Kennedy	P. & P.	48	8	24 00	50	24 50	
J. T. Butcher	P. & P.	17	2	7 00		7 00	
J. Phillips	P. & P.	41	15	52 00		52 00	
J. B. Aitken	P. G.	27	4	15 00	5 10	20 10	
E. J. Aitken	P. G.	40	4	19 00	4 00	23 00	
T. V. Minner	H. M.	51	11	27 50		27 50	
Agents, 16		692	165	481 50	70 70	552 20	
South Missouri							
H. F. Rasch	G. C.	46	18	53 00		53 00	
G. Mayer	G. C.	48	6	16 00		16 00	
J. H. Allred	B. R.			75 00		75 00	
Agents, 3		94	24	144 00		144 00	
Wyoming							
Edith Erickson	D. & R.	23	12	41 00	11 25	52 25	
O. R. Gilbert	D. & R.	24	2	6 00	17 05	23 05	
E. H. Meyers	P. & P.	50	12	44 00	10 25	54 25	
Hazel Hendrickson	P. & P.	19	12	38 00		38 00	
Virginia Rosenberger	P. & P.	14	8	32 00		32 00	
Bertha Sauerwein	H. M.	23	5	10 00	4 50	14 50	
Ella Cole	P. G.	22	6	21 00	15 25	36 25	
Agents, 7		175	57	192 00	58 30	250 30	
Grand Total, 43		1449	430	\$1345 50	\$179 75	\$1525 25	\$382 98

* 2 weeks.

Sanitarium Tri-Grano contains more nutrient value for the money than any other food on the market. It is made from three grains, with the addition of barley malt, is thoroughly cooked, and very easily digested. Ready for immediate use. Convenient, as it saves cooking. Price per package, ten cents; in bulk, nine cents per pound. On \$5.00 orders, 15 per cent discount to Adventists. Send for price list, mentioning OUTLOOK.

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Deposit your money with Union College. We pay five per cent interest on money left with us six months or one year. The Central Union Conference Association gives its note.

Building, not Dreaming

Shall we dream away our lives,
Sipping here and there the sweets
Of the flowers at our feet,
Trusting to the skies of blue
Which our future holds in view?
Castles wonderfully fair
Tower in lofty grandeur there,
Without effort on our part.
But, alas! how vain the thought.
Like the rainbow's pot of gold,
They no treasures for us hold.

We must work, not idly dream;
Work and pray until it seem
That our every breath's a prayer.
Thus shall rise our castles fair,
Made of things substantial, rare.
We should build both strong and
sound,
With foundations on the ground;
And to brave the earthquake's shock,
Build each castle on the Rock.

—Florence Welty Merrell.

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