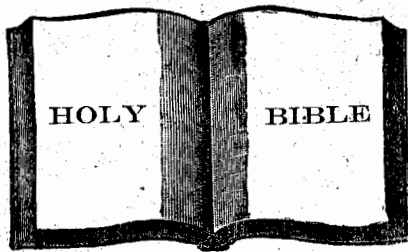


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Ionia, Mich.

THE MICHIGAN Outlook



"The entrance of Thy word giveth light."

JUNE-JULY 1911.

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THE MICHIGAN OUTLOOK.

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Editorial.

That the readers of THE OUTLOOK might have the full benefit of the papers presented at the Ministers Association we decided to publish a double number, including June and July. We believe this will meet with general approval since it includes under one cover almost the entire program as given.

MINISTERS ASSOCIATION.

The Association held its annual session at the Wesleyan Methodist church in Grand Rapids, beginning May 2d. The first meeting was called in the afternoon and the time was spent in the

election of officers, the appointment of committees, and such other preliminary work as was necessary.

It is understood by all who attend these meetings that their object is for mutual benefit, and to make them so seems hard work. While the social benefit is not uppermost yet we were impressed with this feature. The brethren seemed unusually glad to meet each other, and as "iron sharpeneth iron" so our countenances were sharpened by meeting our friends and fellow-workers. They who love the Lord need to meet often with each other, especially in these days of independent selfishness and worldliness.

Considering that the place of meeting was far to one side of our territory the attendance was good and all guests were royally entertained.

Each meeting was marked by the presence and control of the Holy Spirit. The papers as to general merit will speak for themselves. Of this we are certain; the Church and the world have need of the many stern truths and facts set forth. The evening services consisted of sermons, testimonies and song. From the view-point of the writer this was the most interesting and profitable session the Association ever held, and those who were not present missed a rare opportunity.

Miscellany.

MODERN APOSTASY.

V. H. SIBLEY.

To be an apostate is to have abandoned the faith and principles to which one has adhered. For an example we turn to Julian, "the Apostate," who in the days of the early church accepted Christ as his redeemer but soon denied the Christian faith and endeavored to revive paganism by introducing into its organization some of the principles of the Christian church.

The history of man from the beginning has been one of apostasy. God created man in his own image, started him on his life's journey in the full possession of God-like character and nature; he was the especial friend and companion of God, but there came a change in his attitude toward God; he abandoned his faith, set his face against his Maker to such an extent that it "repented the Lord that he had made man."

Starting again to repopulate the earth with righteous Noah and his family, we see that in a few years the same spirit of apostasy is evident so that Jehovah rejected all mankind save Abraham and his posterity. The evident purpose of God is to have a people to whom he can communicate himself and his plans for time and eternity; to hold sacred his revealed will and share in his eternal glory in the age to come.

The chosen people of God, the children of Abraham, followed the spirit of the ages while their apostasy culminated in the rejection and crucifixion of the Messiah. Not to have the eternal purpose thwarted by the failure of man thus far to accomplish his will the Lord turned to the Gentile nations and the Messiah of the Jews became the Savior of the Gentiles.

To them was committed the great plan and purpose of God.

The history of the apostolic church records the marvelous advancement of the religion of Jesus Christ. The empire of Rome was shaken; paganism became alarmed, and empires bowed to the spirit which emanated from the Christian life. It would seem that the world would accept the gospel of love and soon be moved to the standard of Christ. The persecutions of the early church had a tendency to purify its members and cement them together in one body of fellowship. When the cruel hand of oppression was raised and the emperor gave the church his support by a royal edict, heresies, seditions and apostasy came in and we find the history of past ages repeated. Man left to himself is a failure. There is no power in man to keep him from utter ruin.

At the close of the fifteenth century we find the church as far away from the purpose of God as were the "Children of Abraham" at the beginning of the first century.

As Jehovah "brooded over the earth" in the beginning and brought life and order out of chaos, so the Lord brooded over His church and therefrom sprang new life and vigor. The powers of the earth were shaken, the church was revived, and again we see the desire of Jehovah being realized.

The experiences of the past, the record of failures and the causes thereof; the disasters which have overtaken the people of God because of their departure from the teachings of the sacred oracles, should be sufficient reason for a fidelity to the truth which could not be shaken by the sophistries of sin or Satan.

The Prophet of God knowing the tendency of the people of his time as also in future ages, said: "Remove not the ancient landmark, which thy fathers have set." "Ye must be born again" is as true and necessary now as when announced by the Savior. The words of Paul, "By grace are ye saved through faith; and that not of yourselves, it is

the gift of God,"—Eph. II-8—are as forceful at present as when written. The startling words of John, the Baptist, "Behold, the Lamb of God, which taketh away the sin of the world"—St. John I, 29—will attract the attention of those who will be saved to the same extent as it did those humble Galileans. But as the history of the race repeats itself in its downward tendency from God, so we find the organized Church of Christ departing from the faith, removing the ancient landmarks, setting up their own wisdom in opposition to the wisdom of God. Thus we find the Church being honeycombed with the different cults of the day, such as Christian Science, Modern Spiritualism, Theosophy, and kindred "isms."

One of the fundamental axioms of Theosophy is set forth in the following sentence: "There is no personal devil; that which is called the devil is the negative and opposite of God; and wherever God is I am, as positive Being, the devil is not."

Thus we find this so called science declares that there is no personal devil, wherever the scriptures affirm that, "Your adversary, the Devil, walketh about, seeking whom he may devour." II. Pet. V-7. Also, "Satan, Himself, is transformed into an angel of light." II Cor. VI-14.

We also find that insidious doctrine imposing itself into the very houses of God, known as "The Immanence of God"; that is, "God is in everything, and thus he is in man, and by cultivation man is lifted up to God." No need of a Savior, for man is not lost, just wandered away from God. A change of surroundings and external conditions will effect a change of nature.

Thus we find that unbelief in the sacred Scriptures, in the power and efficacy of the shed blood of the Son of God, the effect of His resurrection and ascension into heaven, is the great apostasy of the present age, and the

formation of the different cults is only the result of this apostasy.

The great concern of the Master at one time was expressed in the words, "When the Son of Man cometh shall He find faith on the earth?" Luke XVIII-8.

Every christian heart should pray often, "Lord increase our faith."

"Does the Modern Apostasy and Unbelief of the World Hinder the Operations of the Spirit Within the Church?"

REV. M. I. BADDER.

Apostasy is deliberately forsaking truth; a falling away from the vital doctrines of our holy religion. Unbelief is infidelity. These are no new things in the world. That apostasy and unbelief has hindered the Spirit of God in the past is very evident. Every age, as far as we know, although ushered in with wonderful manifestations of Divine love and with gracious provisions for the best possible good of humanity, has ended in great apostasy and unbelief. Previous to the deluge "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually and it repented the Lord that He had made man on the earth and it grieved Him at His heart." With the exception of eight souls who found favor in the sight of God, judgment swept the race away.

The Word of God cites us to multiplied instances where Israel deliberately turned away from the true worship of God and gave themselves over to idolatry. As often was God hindered in His purposes and plans for the peace and prosperity of His chosen people. Moses, the man of God, on coming down from the mountain, bearing the tables of stone upon which was written, with the finger of God, the law and the testimony, discovered Israel in

hilarious worship before gods of gold. Moses' anger waxed hot and he broke the tables beneath the mount; thus was the law broken and about 3000 perished that day. Elijah the Prophet answered God from his hiding place in the cave, "I have been very jealous for the Lord God of hosts because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away." Poor blind Israel; the Spirit of God was brooding over them for good yet hindered because of their unbelief.

Jereboam in his unwillingness to be subject to the authority of God and his unholy ambition for supremacy, thus rejecting the rule of a kingdom established by God in the family of David, is perhaps the clearest instance in scripture of an apostate.

And Malachi, the last of the old Testament prophets, bitterly complains of Israel's irreligiousness and profaneness; he sharply reproves the priests for neglecting their covenant and the people for their idolatry and infidelity. God boldly accused them of sacrilege and unfaithfulness in withholding their tithes and offerings. "Ye are cursed with a curse for ye have robbed me even this whole nation." Thus the prophetic age closed in spiritual darkness and fearful apostasy from God and His word.

Modern apostasy and unbelief differ only that they are weeping onward with an ever-increasing and awful rapidity. The churches are largely honeycombed with infidelity of the rankest type.

The underlying motive in the great apostasy into which christendom is now rushing is rebellion against the authority of Holy Scripture. These are times of abounding apostasy and unbelief. The Scriptures faithfully warn us of these perilous times and conditions. Paul in describing the state of the professed church in the last days, says "men shall be lovers of

their own selves, covetous, boasters, proud, blasphemers, without natural affection, truce-breaker, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof." II Tim. 3-2, 3.

The startling and ever-increasing rapidity and strength with which the tide of worldliness has set in among churches of nearly every name threatens to carry everything with it. Fashionable churches in their pride and boasting trying to out-do each other in the elegance of church buildings and courting the world with questionable amusements in order to get the means to do it, are characteristics of Christendom in these last days.

These must be the falling away times spoken of by the apostle when sound doctrine will not be endured, when men shall turn away their ears from the truth and shall be turned unto fables. "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Is not this modern spiritualism? Many of its adherents have departed from the faith; some were preachers, other leaders and teachers high in the ranks of the professed followers of the meek and lowly Jesus. In turning to demon worship they have forsaken God and fallen to the lowest strata in apostasy and unbelief, given over to believe a lie that they might be damned.

Closely allied to Spiritualism is that other form of Satanic delusion misnamed Christian Science, which denies every fundamental doctrine of the Bible, as can be proven from their own text book entitled "Science and Health." They deny a personal God, a personal Christ, a personal Holy Spirit, a personal devil, and even a personal man. They deny the fact of sin and the forgiveness of sin.

The Fox Sisters invented Spiritualism and Mrs. Eddy is the mother of

Christian Science, both are systems of monstrous blasphemy, and anti-Christ in character.

It is in the pulpit, however, that the work of disintegration and ruin most rapidly progresses. The more boldly the preacher denies the inspiration of God's word, the atoning sacrifice, and the future punishment of the wicked, the more impudently he advertises sensational topics, the more certainly he draws a crowd, and is lauded to the skies by the secular press, often almost wholly in the interest of infidelity.

The higher critics are attacking the integrity of the Bible most strenuously, both with voice and pen. There is no longer any new birth, any creation of a new heart, any formation of the new man within. Man must be exalted at all hazards, no matter what becomes of God's word. Therefore regeneration is a process of spiritual culture. Man developed, not man crucified with Christ and Christ living in him. Ingersoll was asked by a friend why he no longer gave his lecture against the Bible. He replied, "The professors and preachers are doing that work much better than I possibly can, and their influence is much better than mine."

A prominent member of a certain church once said, "Before my oldest son left home he was considered by all who knew him to be a model Christian young man. He conducted family worship, led church prayer meetings, and was a teacher in the Sunday school. While away at school he came under the influence of a certain professor who was a higher critic. He came home a confirmed infidel and has not been inside a church since."

Standards of morality and good works are substituted for regeneration; culture and development for old-time conversion. Jesus Christ is relegated to a place among common, possibly good men, robbed of his divinity, the atoning blood ignored, and trampled under foot.

The word of God is being dissected by the higher critics until even the long-cherished beliefs of childhood are disappearing. The children are taught that the story of Daniel and the other Bible characters are early specimens of fiction with a moral. No wonder that God withholds His holy influences when so many blind leaders are forsaking the old landmarks and are leading a multitude of willing victims of delusion with them.

No wonder that Christ in His own country and among His own kindred did not many mighty works because of their unbelief. No wonder the Spirit is grieved and hindered in the work of convicting and converting men. The double work of pardon and cleansing is greatly hindered while the devil with all his subtle and mysterious influences is at work on the popular mind to deceive men and great is his success.

What of the future! Jesus said, "As it was in the days of Noah so shall it be in the days of the coming of the Son of man." We are warned that evil men and seducers shall wax worse and worse, deceiving and being deceived.

That we are rapidly approaching some terrible crisis is evident. The anti-Christ would take possession of this world at once were it not for the restraining influence and overruling power of the Holy Spirit. But the Spirit which now restrains Satan's plans will be taken away soon. "My Spirit shall not always strive with man." "And then shall that Wicked be revealed whom the Lord shall consume with the Spirit of His mouth, and destroy with the brightness of His coming."

With anti-Christ enthroned how soon this world will become a place of torment under the reign of him "who opposeth and exalteth himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God showing himself that he is God."

The signs of the times point to a

rapid fulfillment of prophecy concerning the things that shall come to pass in the last days. Then let us look up for our redemption draweth high.

While apostasy will finally concentrate in one mighty system of iniquity and culminate in the setting up of anti-Christ, our consolation and hope finds its centre in Jesus Christ our Saviour, and all conquering king, who some day not far away will burst into sight riding upon the clouds with the voice of the arch-angel and with the trump of God and the dead in Christ shall rise, then we which are alive and are ready for His appearing 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.

"With that blessed hope before us
Let no harp remain unstrung.
Let the mighty advent chorus
Onward roll from tongue to tongue,
Christ is coming.
Come Lord Jesus, quickly come."

WHAT IS THE "HIGHER CRITICISM?"

There exists no organized cult to which the designation of "Higher Criticism" definitely applies. There are critics, and higher critics, adopting certain principles advocated by distinguished scholars, affecting the religious and literary character of the Old Testament. But among these there is such difference of opinion concerning the problems of the Old Scriptures that an extensive paper would be required to set forth their different claims. It seems to be a law of the critical world that as soon as one critic publishes his deductions another critic immediately puts forth another publication showing the absurdities of his colleague, until we have today something like 8000 publications devoted to the field of Biblical criticism, but few of which are in agreement with each other. And so contradictory are the theories therein set forth that it raises the question

whether the criticism proudly exhibited under the claims of professed scientific application has any substantial scientific basis at all, but rather is a confusion of ideas amenable to no scientifically established law of determination.

The Christian Church is vastly indebted to modern criticism for many of its discoveries—discoveries of the most reliable and agreeable character, which serve to strengthen the Old Scriptures, and intensify their inspired meaning. But it is to another type of criticism that our question has reference—that which is hostile and destructive in its spirit. However, it cannot be for nothing that for more than a century the thought of the best European scholarship has been keenly directed to every page, line and word of the contents of the Old Testament books. If that word is inspired it will not only stand, but invites the test; and out of it must finally come a stronger testimony to the inviolate character of every word God has spoken. All that Word asks is a fair trial in the court of human conscience, and not a preconceived verdict for unfriendly judges. True scientific criticism must remain untrammelled, on the one hand by unfriendly prejudice, and on the other by over-zealous faith. And we think it may be said in perfect candor that the destructive findings, set forth in all such criticism, are put forth by scholars whose spirit and life remain unacquainted with that grace of God which that Word offers to mankind. This we believe has an important bearing upon the case. For the Old Testament read in the light of its own presuppositions presents a very different aspect from what it does when read in the light of conditions and principles injected into it which give to it a foreign character. And the first condition of success in determining its peculiar sacred character is that lofty spiritual insight which detects its meaning, and that sympathy with its particular spirit

of enlightenment, through which the distinction between supernatural and purely natural history is recognized and granted its corresponding validity. It is in the province of the critic to examine conditions as they present themselves, and not to substitute his own personal fancies for that which surpasses his own intelligence. To wilfully set aside or mutilate the Biblical statements because they are not in line with his own ideas, and substitute for these an imaginary history, built upon ingenious conjectures and fanciful combinations of what he thinks that history should be, is to forsake the true scientific criticism and wander into psychological fancies. Criticism itself is amenable to inquiry of the keenest sort, and an interesting light is thrown upon it when it is discovered that its methods employ unproved assumptions and arbitrary hypotheses, such as the present day higher criticism confessedly rests upon. We risk the statement that a religion so elevated in its conceptions of God, so adequate and true to the needs of mankind, so complete in its provisions for man's deliverance, so holy in its spirit, so exalted in its demands, as is anticipated and set forth in the Old Testament, was never given birth by unassisted human devisings. It is too high for man's moral conceptions, and so far distant from all his possibilities, that he could not have translated it into actual history, as is done in the Old Testament Scriptures. And the modern scientific tendency to substitute psychology for revelation fails to account for it, save by breaking down its exalted character so as to reduce it to the level of human probability.

No religion exalts man so high as that of the Old Testament. It represents him created in the image and likeness of God, capable of knowing, loving, and serving Him. But it is the glory of the Scriptures that over against the promising scene of His birth, darkened by the evil counsels

and corruptions of his later disobedience and wilful alienation from his Maker, there appears, upon its very frontispiece, the purpose and plan of God for man's recovery: and the history which is inscribed upon its pages is essentially "the history of redemption." It contains God's gracious counsels for man's recovery and salvation. This is its transcending glory unlike anything in the annals of purely human history. Its singular aspect is that it is born of suffering, and yet the religion of hope. Unlike the natural history it is not defeated by outward failure, but finds its highest stimulation in the depths of adversity and defeat, and is never more confident of victory than when its cause appears hopelessly lost. To judge it, therefore, by the rule of things natural is to misjudge it. Under what natural law is the fact that in their deepest humiliation the people of Israel have never lost assurance that from them that light which shall illumine the darkness of the whole world is to go forth and cause the kings of the Gentiles to come bending the knee in grateful adoration, to be accounted for? What natural law holds their faces through centuries of unparalleled trial toward the future in constant hope? Christ himself in the full revelation of His glory is the touchstone of that miraculous faith; and that faith rests upon that revelation as transcending the operations of natural law. This supernatural view was indispensable to the redeemed. Without this faith the critic is disqualified in understanding; his vision is too low, and his conceptions are too weak to discover the secret of its glory.

These things are recited as reasons reflecting upon the validity of the rationalistic schools of interpretation.

We now proceed to set forth some of the generally accepted grounds upon which the higher criticism stands.

First. There is no term that more truly describes the ultra criticism of the present day than that of "The Crit-

ical Hypothesis" — a proposition, or principles, taken for granted as a premise from which to discover or reach a conclusion; an imaginary state of things assumed as a basis of reasoning. This is fundamental to the whole system. It is built upon assumptive grounds, and offers little proof of its postulations. It takes for granted its own suppositions, approving what is agreeable to its own ideas, and rejecting whatever opposes them as unworthy of acceptance, even to the extent of mutilating the sacred text, and recasting its history into the moulds of its own conceptions. This is performed professionally in the name of scientific fidelity. But so unhesitating is its spirit that it affords grounds for raising the question whether true science and its deductions are built upon preconceived theory, or upon the basis of well ascertained facts.

Second. Its generally accepted working principle is that of natural evolution, which assumes God back of all natural phenomena working out results along the unalterable line of natural law exclusively. The issue fairly stated is evolution against revelation, in which the latter is ruled out of sacred history and the former is put in its place, and the Biblical text is made to conform to the change. It excludes the realm of divine grace, only so far as God in his operations confines himself within the range of natural law. It denies to God the right to surpass natural phenomena, and restricts his manifestations altogether within that sphere, so that grace is not larger than nature, and God not superior to the world he has created.

Third. It therefore proscribes all supernatural phenomena, and interdicts all miracles, disposing of them upon the ground that so far as the sacred text is concerned they are to be received as the operation of natural forces, or where that record presents them as transcending all natural order, they are declared unhistorical and struck

from the sacred page.

Fourth. Faithful to the principle of natural evolution, it is assumed that the place of the religion of the Pentateuch is upon the plans of other historical religions, that it is only one among them, being subject to the same law of development; that Israel, as a religious tribe, therefore must have passed through the successive stages of religious development as other peoples, marked by fetishism, animism, totemism, ancestor-worship, and the tutelage of tribal deities. Approving the theory that man's origin is accounted for in his evolution from lower forms of life, his pristine creation, as set forth in the book of Genesis, is rejected as unhistorical, because of its contradictory character to the natural law of origins and development. The Pentateuch, and all other portions of the Old Testament, are therefore to be received only after being scientifically divested of all supernatural aspects, and their text restored to the plane of rational conception. Thus mankind had no auspicious beginning tokened in his immediate creation in the image and likeness of God; there was no "fall" from the divine favor, for the law of development is always upward, and he is being lifted up to God, religiously and intellectually, ever unfolding that divinity which was involved in his primary creation; and that his future is not gifted with a higher promise than that unfolded in the great law governing human progress.

Fifth. The theory is not without embarrassing difficulties in its attempts to adjust itself to Old Testament history. Many texts of Old Scripture stoutly resist interpretation of this sort. The monotheism of the Old Testament, so clearly defined in its earliest writings, and so unlike the history of other religions, is a stubborn fact in the pathway of its interpretation. But the system is not wanting in empirical courage, and sets forth its claim that in all scientific fidelity the early

literature of the Bible can no longer be credited with that ancient character which it has, until the present century, unquestionably enjoyed, but is comparatively of modern date and authorship. And it is assumed, upon grounds strongly questioned by many rational critics themselves, that the whole Levitical system, found in the books credited to Moses, was written in the times of the Jewish Babylon exile, and can no longer be received as antedating that period. That probably the prophet Ezekiel, and other priestly minds, conjured together to create those priestly laws, and pass them off upon the returning exiles as having Mosaic authority, but which were unknown among Israel prior to that return. Due honor is to be given to these deductions, not as childish notions, but as the profound (?) appropriations of the modern scientific mind. There is much rivalry among critics themselves as to who shall possess the record of scientific assumption; and some have gone so far as to question whether there ever lived a man called Moses, or Jacob, or Isaac, or Abraham—having discovered that these names are mere tribal personifications and not historic personalities. Some question whether Israel was ever in Egypt, and thereby easily dispose of the trials of their bondage and the supernatural deliverance accompanying their escape to the land of Canaan, treating that history as unhistorical, thereby robbing the Old Testament Scriptures of the value they had for the Christ and His disciples. And it is serenely asserted that the Christian world, of which it claims to be a part, must concede to the criticism of this school of interpretation that the historical foundations of the Old Testament have been subverted, and swept away, and no longer are to be credited with the character of words Jehovah has spoken.

In conclusion, we may be permitted to say, that the issues involved in this matter are vital to the future history

of christianity. They raise the question, as one writer has aptly expressed it, "Must man's changing and erring thoughts about God henceforth take the place of God's word to man."

A. W. HALL.

What Should be Our Relation Toward Church Federation, The Layman's Movement, and Other Sporadic Movements of the Day?

H. D. CHENEY.

The subject assigned me by the committee embraces an eternity of interests, and we are deeply conscious that we shall not be able to do it justice, but what should our relation be toward the above mentioned movements?

Gamaliel, of the first century, gave to the world a rule by which, at least, all moral questions might be settled, when he declared to the Jewish court, "If this counsel or this work be of men it will come to naught; but if it be of God ye cannot overthrow it." Gamaliel himself was quite well satisfied on the strength of the evidence given that the work referred to was of God, though the council was otherwise minded. However, they saw the force of the advice and gave heed thereto.

This advice was given on the justness of the cause. The thing then for us to do is to establish as well as we can the character of these movements and thereby determine our relation to them.

We will first consider the layman's Missionary movement.

The missionary part of the subject is no new theme, for it is as ancient as the race. It had its conception in the promise, "the seed of the woman shall bruise the serpent's head," and all along the ages there has been an Abraham, Enoch, Moses, Isaiah, John the Baptist, a Paul and his associates, who have had Macedonian visions and voices from heaven, who have gone

forth and conquered in the name of the Man of Galilee.

This twentieth century layman's missionary movement is only the same voice and vision from Heaven that has awakened and caught the eye of an hitherto comparatively sleeping and non-responsive laity who to an almost unpardonable degree have been content to let the minister pull the chariot while they ride.

Personally I am thankful that Heaven has finally got their fear and conscience long enough to start such a movement, and we hope it will be more than a spasm.

The inception of the Layman's Missionary Movement is as follows:

"Some students of Williams College, Mass., held a prayer meeting under the shelter of a haystack during a shower in 1800. One of those was Samuel J. Mills, who there uttered the famous words, 'We can do it if we will', referring to the conversion of the heathen world. Out of that meeting came the American Board of Commissioners for Foreign Missions and the Student Volunteer Movement.

At the Student Volunteer convention held at Nashville, Tenn., in March, 1906, the said thought of the Laymen's Missionary Movement was planted by the spirit in the mind and heart of a young business man of the city of Washington. As he saw over three thousand students considering for several days their relation to the evangelization of the world this thought came to him: 'If the laymen of North America could see the world as these students are seeing it they would rise up in their strength and provide all the funds needed for the enterprise.'

The providential opportunity for testing this idea came a few months later.

The one hundredth anniversary of the haystack prayer meeting was to be celebrated in New York by a series of inter-denominational meetings. In this meeting they organized a strong cen-

tral committee, composed of men from the various denominations, because they believed that in a matter as momentous as the evangelization of the world there should be no distinction of denomination, and then they sent forth their representatives, strong laymen, that should go up and down in this country, rallying and organizing the men of the church with reference to the accomplishment of this greatest of all purposes in the kingdom, the evangelization of the world, preaching the gospel to every creature of earth in the next thirty-five years.

This is the origin of the Laymen's Missionary Movement, and its object the enlistment of the men of the church—of all the churches—through their praying, and going, and giving, in the great work of saving the world.

From the first the whole idea of the Movement has been to co operate with the regular missionary agencies of the churches in the enlargement of their work. It does not divert any missionary offerings from denominational channels. Nor does it promote the organization of separate men's missionary societies within the congregations.

This movement means much for the layman himself.

The effect of a great movement like this is immediately felt in its reflex influence upon the church. Of the Laymen's Movement, I believe this will be eminently true. In these times there is in the church a certain earthy-mindedness, a serious worldliness, if you please, found in the business man's absorption with the interests and engagements of his business life that is a heavier draft upon the spiritual life of the church, if possible, than those excesses and frivolities of social life that are commonly called worldliness.

The business man will come to church once on Sunday, go through the service in a listless and often perfunctory way, go home, and after that he is not seen in a prayer meeting during the week, and cannot be gotten, as a rule,

to turn his hand to any definite work for the church, and thinks it ample excuse to say that he has not time.

There are notable exceptions, but this is the rule.

Only a great interest, such as enthusiasm for the world's salvation, will ever lift him above that low plane. This new and larger vision will benefit him scarcely less than the heathen he becomes interested to reach and save."

I have sought the best I could to spread before you the aim and scope of the Laymen's Missionary Movement.

Now the question, Our Relation to the Movement. In my investigation of the subject I have not encountered any thought other than of an intense desire to comply with the commission given by our Lord, "Go ye therefore and teach all nations." Not that the layman in person becomes a missionary, but that as a Christian layman he will do his part in financing the cause as he has not done before.

If the inspiration that has come to the laity of sister churches could only reach our little family, instead of the President's slogan \$3000 in the Michigan Conference \$5000 could be easily reached, then we could have \$500 more for each of the four interests—Conference, Home and Foreign Missions and our School, saying nothing about the effect it would have upon the entire church.

How can this be brought about? We answer: Educate, agitate.

There are five avenues through which this matter of education can be brought about—

First. A spicy brief in the MICHIGAN OUTLOOK by the editor or any one or more of the assistant editors.

Second. Articles written by the Connectional Editor in the Wesleyan Methodist.

Third. By literature that can be easily obtained at a nominal cost.

Fourth. By sending a minister and layman to some of the great layman's gatherings.

Fifth. Through our own pupils. Mission work does not by any means unfavourably

vorably affect the home work, for it is a fact that the most aggressive churches and denominations along all lines are those that are permeated with a Missionary spirit.

Statistics show this, and let us remember that the light that shines farthest shines brightest at home.

CHURCH FEDERATION.

As to this Modern Movement it has not been my privilege to come in contact with its workings, neither have I been able to come to any definite conclusion with reference to the practicability of the movement, therefore am not able to give reliable advice. However, is it not an attempt to return to that from which the church drifted long ago?

Under the Mosaic dispensation there were the twelve tribes, each distinct and separate from the other, and every indication that Moses, under the dictation of Heaven, designed that they should continue distinct and separate, yet working in the utmost harmony with each other.

We are not certain but that the churches at Rome, Corinth, Galatia, Ephesus and Philippi had personal distinctions other than their name, but all were christian churches and in harmony each with the other.

Federation is not consolidation. I am opposed to consolidation, be it in church, state, finance, or in social life. I believe in that common law that carries with it the principle of live and let live.

That, I believe, is the true doctrine of federation.

It is not surprising that the churches of Jesus Christ are awaking to this folly of the past. The greater surprise is that they have not come to themselves sooner. There has been all along uncalled-for friction and waste of force among church families.

In the words of another, "the awakening has come, the denominations are feeling their way out of the unbrotherly antagonism of the past and hunting for common ground."

All orthodox churches should be a

unit on the essentials of salvation; let the non-essentials be church family matters. We need to stand with a solid front to the enemy. The devil aims to get us scattered that he may destroy us. A demoralized army is easily defeated. Let me define my position by an historical incident:

"History tells us that it was agreed upon by both armies of the Romans and Albans to put the trial of all to the issue of a battle betwixt six brethren—three on the one side, the sons of Curatius, and three on the other, the sons of Horatius. While the Curatii were united, though all three sorely wounded, they killed two of the Horatii. The third began to take to his heels, though not hurt at all, and when he saw them follow slowly, one after another, because of wounds and heavy armor, he fell upon them singly, and slew all three."

It is thought by some that there is a lack of sincerity in the movement that is now among the churches; that it is only the larger churches, and that there is a disposition to ignore the rights and privileges of the smaller denominations. While this may be true in some local instances, I do not want to accept it in a general way. Let the churches adhere to this God-given mission, preaching Jesus Christ and Him crucified first at home, then carry the glad tidings to those beyond.

OTHER SPORADIC MOVEMENTS.

I am of the opinion that we are still in that dispensation of which Jesus Christ said that there should arise impostors and false prophets, who would say, Lo here and Lo there. We need to try the spirits. We must be careful; we cannot, yea, we must not follow every spirit.

That which gives unmistakable evidence of being of Heaven, we can safely give a God-speed. Otherwise let us keep to our God-given tasks.

THE FUTURE OF THE CHURCH

H. A. DAY.

In considering the subject assigned

we divide our thought into four suggestive heads. First—The Church as distinguished from the Kingdom. Second—The true Church as distinguished from the false. Third—The Church as related to the denominational idea. And fourth—The earthly future and the heavenly glory of the church.

The first division will be ably discussed in another paper by another writer. There needs to be care and study, however, at this point, lest the teacher confuse the mind of the hearer by confounding kingdom conditions with conditions having reference to the church alone, and having no essential relation to the coming kingdom of God, so often spoken of in the Word, and which we are now expecting soon to be established in the earth. The subject at this point needs careful discrimination by the preacher of these latter days, so as to keep clearly before the mind of the hearer the purpose and plan of God. God is working out an eternal plan, and in order to work with Him man must, in part at least, understand God's thought, especially with reference to present religious conditions.

The second division of our subject needs no lengthy examination here. The Bible constantly and carefully discriminates between the false and the true. Christ says of Himself, "I am the true vine," in contrast to the false which was even then growing in His sight, and producing its fruit. Alas that there ever could be pretenders, false teachers deceiving both themselves and them that hear them. But such is the case. The early evangelists and leaders were compelled to warn their hearers almost constantly against hypocrisy. So there must ever be in the thought of the teacher of today a fine discrimination between the real and the deceptive, the false and the true. We have among comparatively honest people today three classes of Christians—the sentimental, the doctrinal, and the practical—or, in other words, such as accept Christianity in a sentimental way only. They can easily shed tears when hearing of the suffering and death of Christ, but they

have not the definite personal faith which changes the life and makes salvation a conscious reality to them. They have a devotion without the divine energy of love, a fealty without practical obedience, and a sentimental hope, without the necessary foundation.

As to the doctrinal Christians, we have them. They are generally VERY correct in theory, or at least, they think so; some of them can twist logic and sound sense to the breaking point without wincing. They are sticklers for particular verbiage, arrogant concerning peculiar forms of expression, and exclusive in manners toward all who do not accept the theories they have accepted often without reference to the manner of spirit which those whom they oppose are of, while they are soft and indulgent toward such as agree with them in doctrine without respect to their spiritual character. These are doctrinal religionists, nothing more, nothing less, and are seldom, if ever, careful students of the written Word. As to the practical, every day, substantial Christians, who steady things in the church, and yet keep things moving; who can be depended on when dependable people are needed, little need be said here. They are often the most misunderstood and unappreciated factors in the church, but the Master will come and their reward is sure.

We now come to consider the church as related to denominationalism. The church divided presents an anomaly; and yet this very condition has been tolerated, and the fault condoned for over 1000 years! More than ten centuries of schism with matters growing worse until we now have seventeen kinds of Methodism, eight or ten divisions among so-called holiness people, several divisions among the no-sects, to say nothing of other divisions equally expressive of the sectarian spirit, and equally absurd. All sorts of excuses have been made for this inconsistency, in the very face of the clear teaching of Jesus that "they may all be one, even as thou Father and I are one," etc. And now we have the humiliating spec-

tacle of denominations, unable longer to exist independently, combining together for the purpose of protracting the inconsistency for a while longer. But the real church of Christ is one, and the earthly church of the future must more adequately express this idea. In the heavenly state this purpose of Christ will be more fully exemplified, but it needs a clearer expression here. Changes are now taking place, which will result in more fully expressing the essential unity of Christ's people. Spiritual people are meeting each other, and counseling together in undenominational assemblies, through undenominational periodicals, and by means of books written by spiritual men, whose denominational status is not even asked about, many of whom are outside the denominations altogether. It may be asked, why say so much on this point? In answer we ask another, Why has the matter continued so long with so little said? Factional strife is utterly out of character in the christian church. Denominationalism begets the factional spirit. Religious competition—a thing to be abhorred—is also engendered, and liberalism is encouraged. Moreover, the votaries of mere churchism are called upon to assist in keeping in motion a lot of machinery which has no direct relation to the salvation of sinners or to the spiritual upbuilding of believers. Enough has now been said to at least suggest thought and place pastors and teachers on their guard against the sectarian spirit, the spirit of denominational strife, and the increasing tendency to multiply church machinery while decreasing in spiritual power. Far be it from our thought to inculcate anarchy, or encourage disloyalty to true principles. Rather let us foster a disposition to more closely adhere to the plain and simple teaching of Christ and the early apostles. The spiritual church of the near future will separate more fully from all needless entanglements, will throw off the overload, and engage, with better heart, in the few simple duties required of her while waiting for her Lord.

What has been stated above in so emphatic a manner as to perhaps startle some people is true because of an evident misapprehension as to the eternal future of the true church. It is the future which is most glorious. The church of Christ is unique in that it stands distinct and distinguished above all which has preceded it. Nothing equal to it has ever been, nothing greater will ever be, so far as at present revealed. Even the church herself has never appreciated nor apprehended this. None have yet caught the full inspiration from our blessed hope in Christ. Paul, the greatest of all spiritual teachers since Christ, and John the honored one of Patmos, came nearer than all others in apprehending the reality.

The people of Christ—the true church—are, first of all, a spiritual people. This fact is emphasized above all other in New Testament teaching. We—the real church—are to be a heavenly people in the eternal future, sharing with Christ the glory of the Father in the highest of the heavenlies. Do we apprehend this as a fact? Are we inspired as were John and Paul because of it? Paul rose to such sublime heights of spiritual vision concerning the future of the true church as to lose desire for all earthly things, counting them but as dross, and gladly suffering their loss that he might attain the glorious standing with Christ, which by faith he saw reserved in heaven for all them that obey Him. He even looked on his multifarious afflictions as light, and as only for a moment, while viewing with the eye of His faith the exceeding and eternal weight of glory which He saw was to be the portion of the church in its future state. When John, who knew Christ while on earth the most intimately of all the disciples, saw Him in heavenly glory he fell like one dead at His dazzling feet. We are lost in a maze of spiritual surprise and wonder when we are told that we shall really see Him in that transcendently beautiful loveliness, and that we shall be like Him, sharing the glory which He had with the Eternal Father before the

world was. Joint heirs with Him to all of the unsearchable riches of Jehovah's presence, sitting with Him in resplendent glory, and reigning as kings and priests. Banqueting at His well spread table together with the best, the brightest, the holiest, the wisest, the most noble and the loveliest of all the ages since man was. Walking gold paved streets, smelling the wonderful fragrance of never fading flowers, listening to the rapturous strains of such music as only heaven can render, resting in amaranthine bowers of beauty, bathing in the crystal waters of the pure river of life, eating the fruit of trees ripening each month and every time of a different kind with a richer flavor. And, best of all and most wonderful, seeing the face of Him who loved us and redeemed us, hanging upon His words freighted with Divine and heavenly wisdom, the sound of His voice like to the music of rippling waters flowing over diamonds and pearls and precious stones. Such in part is an outline of the eternal inheritance to be granted to the true church of Christ, after the toil and struggle of earth is over, the conflict past, and the victory won.

Some of the most precious things of life grow out of suffering. See the child haste to the mother arms when injured or frightened. Watch the mother kiss away the tears while the little one snugs down with a new sense of love and care—Just so God, who scatters blessings abundantly all along our way, draws us a little closer to Himself when troubles arise, if we permit Him to. and there comes a sweetness into our lives that could never have been known without suffering. "The deepest griefs, and wildest fears, have holiest ministries."

C.S.R.

Does the praying you do cause you to go forth to labor in the Master's vineyard? It should. If it does not there is probably a faulty medium of communication between you and the throne. Better keep the line open, even though you do get marching orders. C.S.R.

Missions.

Our Commission: "Go ye into all the world, and preach the gospel to every creature."

Motto for the month's meditation:
"The essential thing in persuading men to accept the gospel is love."

MISSIONS.

MRS. GRACE SIBLEY.

The mission of Christ was to "seek and to save that which was lost". He left the glories of Heaven to reconcile fallen man to his Creator and to place him again in the same relationship with God he had before sin made a breach between God and man.

It was necessary that the law should be satisfied and Christ become the offering for sin and for uncleanness. He suffered and died on the cross that "whosoever believeth in Him should not perish but have everlasting life."

If, when man was in sin and without hope, our Saviour had shrank from self-denial, suffering and death, we today would not be enjoying the privileges and blessings of our ever advancing, cultured and enlightened civilization. If through all ages God's people had been disobedient and sought to promote their own interests and happiness, regardless of God's will, I fear we cannot comprehend the consequences.

As we compare the condition of those who have been blessed with the privilege of living under the influence of christianity, with the benighted souls now sitting in total darkness or even with those who have had but a glimpse of light but are hungering for more we cannot fail to hear the Macedonian cry, "Come over and help us." It is when we truly hear

this that the Missionary spirit is begotten within us, and we are ready to do the work Jesus commands us, yea even crying from the depths of our soul, "Here am I, Lord, send me."

When we consider the fact that never in the history of the world were there so many open doors as at present we ought to rejoice. Practically every part of the darkened universe is giving an entrance to its cursed domains to the church, and as she enters, bearing proudly aloft the cross of Christ, in which we glory, and in the love of Christ dispels this darkness, surely we are glad to be counted worthy of being "co-laborers together with Him."

Livingstone was six months reaching the Zambesi from Cape Town; now the journey can be made by rail in four days. Railroads and steamboats are opening up the Dark Continent from four sides; a world-wide commerce is developing facilities for Missionary work. A large part of the non-christian world is now under christian government, so it is possible to carry the gospel to nearly all tribes and nations. Russia affords today wide opportunities; China has a wide-open door; many of the newspapers even are urging the people to give up idolatry, and in many places heathen temples are abandoned. Ten years ago missionaries were driven out of China by the Boxers, and many of them sacrificed life as well. Now they may go anywhere under the protection of the government. Hundreds in Japan are renouncing Buddhism. Even Turkey, which has passed through such terrible uprisings persistently and killing so many christian Armenians, has always been one of the hardest countries to reach with the gospel, in the past few months has opened up many parts of its land to the heralds

of the cross and given them protection when needed. Groups of Moslems in Asia Minor are studying the Bible.

Signs of light are also seen in German East India and in Persia. India in the past two years has had a most gracious spiritual awakening and scores have been soundly converted, as a result of faithful preaching and teaching on the streets of the towns and cities. Hopeful news also comes from the Kongo; three of the greatest chiefs have been converted in recent months, and to some villages where it has been an utter impossibility to get in even an entering wedge before, evangelists have been sent.

France, the land so terribly cursed with Catholicism, is also slowly seeing the light in some corners. In this land there are only from one hundred and twenty to one hundred and thirty workers to reach thirty-eight million people, and yet now and then one soul, for whom Jesus died, is rescued from superstition and night. If we only had three preachers to every one million souls we would none of us think of being late to the means of grace for we would want to get close enough to the front to hear the wonderful message of salvation. God help us to realize something of what the great love of God has done and is still doing for us as a people and measure up to our privileges in Divine things.

In all of these fields not only is the Gospel taught and preached, but the people are taught in the day schools so that they may be able to read the Word of God themselves. The Bible, as well as many of our beautiful hymns, now have been translated into nearly all languages, and wherever the open Bible goes it means enlightenment, for the Psalmist said: "The entrance of Thy Word

giveth light."

Mission work in some parts of Africa is taking on added strength and force. At many of the services the Gospel is preached to over one thousand people at once, some coming from twenty to thirty miles to attend. Not much like some of our poor tired Christian people in this beautiful Christian America, who seem to think they have a perfect right to work themselves and their teams so hard all the week that they must stay at home and rest on the Sabbath-day, thus robbing God of the precious hours of worship in His holy tabernacle, starving their own souls and risking loss of the joys of eternal life, for His word plainly says, "Forget not the assembling of yourselves together"—a plain command, and any violation brings its own punishment. "Be not deceived. God is not mocked. Whatsoever a man soweth that shall he also reap." God help us with all of our twentieth century blessings to be willing to sacrifice that we may hear the preaching of the gospel as are the heathen in Africa. Many of Africa's chiefs and head men are coming to some of the missionaries and asking that schools be started among their people, and to help on their work they are willing to make many sacrifices. The open doors are plentiful enough but orders from home are often not "Forward" but Halt!

May He, the embodiment of all truth, help the Christian church to arise to the emergency and provide the means to send the workers, and then go on her face before God and plead for the Lord of the Harvest to call from our ranks our own to preach Christ's love both at home and abroad. Let us "weep between the porch and the altar" until these are brought from the ranks of the enemy to the service of God the brightest

and best of earth.

Often the question is asked, do any of these heathen really find the Lord? Just ask the consecrated Missionaries fresh from these fields of battles and conquests; just read for yourselves the hundreds of testimonies that have been given by these rescued souls who have been born again from heathen darkness to God's glorious light. Surely Foreign as well as Home Missionary work pays. O, the joy that comes from lifting the fallen, leading the lost to Jesus, telling the story of His love, feeding the hungry, clothing the naked, giving but the "cup of cold water in His name"!

Who does not want it said of him, "He hath done what he could"?

Let us give our best to Christ and His service. Let us be a Missionary church, a Missionary people, that shall bear to the lost at home and the lost over the seas the glad good news that light has come and Jesus is the King of Kings. Then when all of life is over we shall together with the black, brown, yellow, and red skinned men and women, whose souls, like ours, have been redeemed by the precious blood of Jesus, and make Heaven ring with the song of praise and the glorious shout of victory that shall last while ages last.

"ARE THE BAIRNIES ALL IN?"

REV. JOHN F. COWAN, D. D., In
C. E. World.

A loving father was dying, and he stirred uneasily, and in a feeble but yearning voice expressed the master desire of his heart. "Wife," he asked, thinking that the shadows of night were falling, "are the bairnies all in?"

And that is the master thought of the Father of us all—His "bair-

nies," His children, are they "all in"? You might have thought that He had given up wicked Nineveh as hopeless and cast it out; but no, He had tucked Nineveh into the warmest corner of His heart.

"Are the unevangelized heathen lost?" asks Robert E. Speer in an article in *The Sunday School Times*. Mr. Speer finally answers this question by asking another, "Is heathendom living the saved life?" He explains what he means by further asking: "Is it battling with evil and unrighteousness? Does it know its way?"

If a father has two sons, and one is wandering in the woods without a compass or clew, and the other has a compass that his father has given him, don't you think that father would want the second son to use the gift to help the first son out of the woods?

Well, that is exactly why God sent Jonah to "wicked Nineveh," and that is exactly why Christ gave the command, "Go ye into all the world, and preach the gospel to every creature."

A dark-skinned girl came down from the hill country to take a course in Bible-study at the mission. She slept on a mat, and cooked her own rice, and listened and absorbed until she caught a glimpse of the "vision glorious." When the course was finished, she said, waving her hand across the water: "Koni go there. Me tell them."

The missionaries tried to make her understand how different the language was, and how hard it would be; but she shook her head and replied: "He say, 'Go.' Course me go. We have Book; they not."

That is the key-note of missions: "We have the Book."

In 1852 a ship was wrecked on the New Hebrides Islands, and the crew were eaten. Chalmers

answered the Jonah call, and went to those islands. In 1878 a ship was wrecked on the same island, and the islanders took the crew to their villages, and fed them. Wouldn't He be an unnatural Father who could not yearn over children capable of such development?

Is it any wonder that Ambassador Bryce said in a recent address that Christian missions are needed as never before to counteract the restless and combative spirit so prevalent among uncivilized nations? He spoke with especial reference to the present ferment in China, Korea, and South Africa.

The recent revival in Korea proves how true his words are. One Korean confessed his former hatred of another, and asked forgiveness. One man who had years ago coveted a grove of trees, and got possession of them by what is known in the East as a "squeeze," confessed and made restitution. Men that had long been estranged were brought together in loving fellowship. Thousands confessed sins, and made restitution, or put away evil practices. Thirty thousand people in one year came into the church from among the heathen.

In a pullman sleeper one night twenty years ago I realized something of how the Father heart above can care even for the bodies of His children. Soon after the night express left the Union Station, Pittsburg, the boy began to be feverish. When I lay down beside him in the Pullman berth, his little body burned like a furnace.

I sent the porter through the train in search of a physician; there was none. The train made no stop until it reached Washington, D. C. I tried to telegraph to have a physician board the train at Harrisburg, but they

said it was impractical.

All night long I lay close to that little burning body, and listened to the feverish moans and the delirious talk. He wanted his mother; he called for me, I was there beside him.

And do you think that God is not so much concerned about the bodies of His children as I was for that dear little body? Do you not believe that medical missions touch a very tender spot in the heart of the Infinite? Think of one missionary in Kolar, India, caring for six thousand patients in one year, who before had no one to pity their "dear, hot bodies" except the great God in heaven. Suppose Jonah had been sent as a medical missionary to Nineveh, and the plague had been raging there, and he had refused to go.

The only excuse for not believing in foreign missions is lack of faith in the virility of the word of God. If we believe our seed is good and our soil is good, we shall sow. There is a marvelous story from Seoul, Korea, that will help us to "sow beside all waters."

Mr. Yi Sang Choi, a former secretary of the Korean imperial cabinet, was sent to Washington with the first Korean embassy twenty years ago. He began to read the Bible, only to throw it down after the first chapter. But he picked it up again, and repeated this process for a year.

When he returned to Korea, he was thrown into prison with eleven others as a revolutionist. All but one of these eleven men were staunch Confucianists. That one exception induced his cellmates to make a careful study of the teachings of Christ. They read during the day, and discussed it at night, often until daybreak. But listen. Every man of them accepted Christ,

and all became leaders in the church in Korea; one, a mayor of Bong Do; another, a teacher in the Seoul Young Men's Christian Association; another, connected with the department of justice; and two others, secretaries of Young Men's Christian Associations. Mr. Yi Sang Choi is director of the religious work of the Seoul Young Men's Christian Association.

Yes, our seed is good. The germs in it are virile. That is the nub of foreign missions.

But the heart of missions is the wound in the heart of Jesus where the Roman spear pierced. It was pierced, not for America only, but for Africa, for China, for the Islands of the sea.

They tell this story of General Gordon's candidacy for the Senate. A certain member of the Georgia legislature was elected to vote against Gordon. He had served under him, and knew well how he came by the scars of battle on his face. When this man marched up the isle of the legislature hall to cast his ballot against Gordon, there sat his old commander on the platform, his face still disfigured by the scars.

As the legislator caught sight of the general, and the past came back, his frame shook with emotion, the tears streamed down his cheeks, and he cried: "I can't do it; it's no use, boys. Here goes my vote for John B. Gordon. I can't vote against those scars!"

Can you vote against the nail-prints in His hands, when the missionary offering is taken? Can you vote against His pierced side, pierced for India and Korea and Japan?

Dr. Stephen J. Corey says that a part of the fascination of missions lies in the bigness of the undertaking. China with its 400,000,000, India with a fifth of

the population of the globe, the Sudan as large as the United States and yet only a part of Africa, a billion of people in the world who have never even heard of Christ.

When our hearts pulse more in unison with the heart of Him whose master passion is to answer the question, "Are the bairnies all in?" we shall all realize what Duff meant when he said, "We are playing at missions." Then those who give thousands will give millions to bring "the bairnies all in," and they that now give hundreds will give thousands, and we that give tens will give hundreds, and we that give ones will give tens. The gold and the silver will be His for bringing the bairnies in.

As my Father has sent me even so send I you. John 20: 21. "That is to say, with the same mission that Jesus came. His Church is to go. And what was the mission of Jesus? He Himself said, 'I am come to seek and to save that which was lost.' The mission of the Church, therefore, is the mission of Jesus, and the mission of Jesus was the mission of soul-winning."

"If every missionary were to be banished God's word would remain a mighty and indestructible power, operating as silently as the sunshine but containing within itself the stupendous potency of a world's regeneration."

"No other phase of missionary work has done more to soften hearts and open doors, no other has been more fruitful in spiritual results, than that of medical missions."

"Every non-Christian land is a land of pain."

Current Church Events.

CAMP-MEETING.

The Michigan Conference Camp Meeting will be held on the camp ground near Hastings City, August 12-20, 1911. The Rev. Aaron Worth, of Indiana, will be a leading preacher and teacher. Brother David Scott, of Houghton, N. Y., will be the singing Evangelist.

These brethren in co-operation with a strong force of home workers, and others who may attend from abroad, will add strength and inspiration in making it under the leadings of the Holy Spirit a time of power in Soul winning, and the edification of God's children.

All who desire rooms in the boarding house will write Rev. C. M. Duryea, Hastings, Mich. Terms, for camp meeting only 75 cents for conference and camp meeting \$1.00. Rent for tents, 12x16, \$1.50. Smaller sizes, \$1. Rates for meals in boarding hall, single meal, 25 cents, 6 meals \$1. 21 meals \$3.00. There will be a lunch counter on the grounds with prices the same as last year.

Those who wish to engage rooms in the ladies dormitory will correspond with Mrs. M. R. Cheney, Owosso, Mich., R. F. D. No. 7. Rules governing use of rooms in the ladies dormitory and prices for same will be found on page 44 of the Conference Journal.

Dear friends, one and all, let us plan to attend this "Feast of Tabernacles." Let it be the rally cry, "On to Hastings in August next."

M. J. BADDER,

President of camp meeting association.

A FOREWORD AS TO THE CAMP-MEETING.

We are going to have a good meeting. Elsewhere, the program committee will give the outline of work. We shall succeed through prayer and by the spirit of God. This is not a picnic, nor a pleasant outing, but a Camp-meeting. We hope the saints will all come, and be able to shout aloud for joy. We hope weak believers will be present, and that their faith and courage may be strengthened. We hope unsaved people will come and secure for themselves salvation through faith in the blood of Christ before it is too late. The end is nearing. Be ye also ready. Ample accommodations, and not at greater expense to live, than it would cost at home. Brother Aaron Worth, of Indiana, will preach often and we shall be glad to see and hear him, but we must all work, preach, pray, testify, exhort, but if you do not get a chance at any such work, then be a hewer of wood, or drawer of water, or serve in some other capacity. Be willing to do or not do, as the Lord wills. Some people need special help to sit still and keep still, and yet be happy as the busier ones. In nearly all meetings of this character, there are some who are inclined to say too much, while others say little. Try to abide in restful willingness, like Mary at Jesus' feet. One thing was needful, and Mary chose that.

Get a tent, and have a home of your own if you can. It is pleasant and least expensive. Lunch at the counter, board at the hall, or eat in your tent, but when the heavenly manna falls within reach let us all eat together at our Father's table. He will prepare a table in the wilderness, and in the presence of our enemies.

Bring your Bibles. "The Old Story in Song," is what Brother Scott will probably use in conducting the singing. You can buy a book on the ground, if you have none. Better bring along the book we used last year, as some songs will need to be sung again. Bring some spiritual life and power with you if you can, but come anyway. We need your presence and you need the effect of the meeting. Remember the date. Campmeeting opens on the 12th of August and closes the 20th. "What shall the harvest of that full week be? H. A. DAY.

The sixty-ninth annual session of the Michigan Conference of the Wesleyan Methodist Church of America, will convene on the conference campground near the city of Hastings, Mich., Tuesday, August 8th, 1911. The meeting of Tuesday evening is expected to be a devotional service, and the first meeting for business will be opened at 9 o'clock Wednesday morning, August 9th.

Rev. M. E. Remmele was elected at the last session to preach the conference sermon of 1911.

C. S. RENNELLS, Sec.

HOLLAND—It was our privilege to meet the dear brethren of Holland, for the first time on April 29-30, having been called there to assist in the third quarterly meeting of the year.

We found good Congregations and such a spirit of unity and real fellowship as to make us feel that God is indeed smiling on the work there. Brother Badder and wife have won a place in the hearts of their people and the interest is increasing under their pastoral care.

Our own souls were refreshed and encouraged and we feel very much "at home" with the Wes-

leyan people of the Michigan conference.

There was a blessed spirit in the lovefeast and two united with the church. On the Sabbath we were pleasantly entertained in the home of Brother and Sister DeNeff.

May God continue to bless the church in Holland.

J. B. AND LENA THOMPSON.

EAST BERLIN—We thank God that by His tender mercy we are kept and permitted to report victory through our Lord Jesus Christ. The Lord has a "little flock" in this corner of His heritage "who are kept by the power of God through faith unto Salvation." Some advancement is being made, but "there remaineth yet very much land to be possessed." At Sebewa during the past year, the attendance at the Sunday School has been especially good and the majority remained to the service. The prayer and class-meetings at the East Odessa church are inspiring. We are somewhat encouraged to believe that some who went out from us will return to the East Berlin church.

In the evening of May 12 we were very pleasantly surprised when about forty of our neighbors and friends took possession of the parsonage. To this superior force we immediately surrendered. We were further surprised when to the pastor and his wife was presented a new Standard Sewing machine and with it a good sum of money. The presentation was followed by prayer and song, after which refreshments were served. We will never cease to be grateful for all this kindness and will continue to pray that the whole company may be gathered home by and by. E. H. LINDSLEY.

RIVES JUNCTION.—The third quarterly meeting for this charge was held May 13-14 at the Robinson school house. The conference President, Rev. H. A. Day was present, and though somewhat worn, and weary with the burden of his work, with cares that are multitudinous, preached the word in characteristic manner in three services. The attendance was good, interest and attention commendable, and the services spiritual. Visiting friends from Jackson charge were appreciated. The present outlook is good, and there will doubtless be additions to the church in the near future. We desire your prayers.

C. S. RENNELLS.

AS SEEN BY THE PRESIDENT

The Conference year is rounding up in good shape and bids fair to close as one of the best in our history. There is no way so excellent as the way of God, and no work so permanently successful as His service. If we will be much in prayer, and maintain a teachable passive attitude before him, the closing of the year will witness victory in all the departments of our work.

As this is a double number of our magazine, we can only expect one more issue before the end of our 69th year as a conference. One added year will make three score and ten, and these have all been years of conflict and victory; the falling of heroes and mighty men of spiritual strength, and the raising of others to take their places.

Meanwhile the promised day of eternal redemption has been drawing nearer and at this writing we stand where, on the one hand our wily foe is hard pressed and confused, but desperate to an unusual degree, while on the

other hand stands the waiting people of Christ, in trembling and eager expectation of the glad moment when He shall come, whose right it is and reign in righteousness forever. Such a point in earthly history was never witnessed by any other people. Shall we sleep as do others, or shall we watch and wait, and serve till the day dawn and our Daystar arise?

At Laketown we had a blessed meeting. The select company who worship in truth here have been refreshed from God's presence in the year now closing, and are quickened and inspired with hope. Brother Bolles is doing good and faithful service here as local supply for this year. We should be glad if his arrangements could be so planned as to bring him more fully into gospel service, but he is doing good work, and God is honoring his efforts and the people are standing with him.

Our conference finances were increased by \$36 28 at this meeting. Our prayers remain with this faithful company. Association week followed this, of which sufficient will be said by others. There is much to be said, but I can only state here, that to me, it was an unusually good meeting.

The papers and suggestive lines of thought showed improvement indeed, for which we are devoutly thankful. The presence of three brethren from the North conference constituting a committee from that body, to meet a like committee from our conference at this association, added greatly to the interest. The committees met and the matter of the organic union of the two bodies is to be decided by a two thirds vote in the respective conferences. The following Sabbath I preached in the morning at the city church and in the

evening at Walker, with good interest in each service.

The next Saturday found me at Rives Junction ready to take a trip across country about nine miles in company with Brother Rennells to Robinson school house, where the 3d quarterly meeting was to be held. Here are a happy people, simple in their tastes, contented with their position and susceptible to spiritual power. They are a good people, and the pastor is favored who serves such a church.

Our finances were increased here by \$30.50 in cash and pledges. The cash offering was unusually large for this place, amounting to \$10.50.

At Waldron we had excellent meetings. Interest in spiritual things is not declining on this charge. In the quarterly conference, business matters were kept well in hand. This is the first of 4th quarterly meetings I have yet attended this year. It reminds us how near is our annual gathering. Delegates were elected, and it was decided by vote to retain Brother Perrine as pastor for another year. Two excellent services were held on Sunday, in which the very best feature was God's own word and His spirits response to it interpreting its meaning to our hearts.

The evening service was especially rich with the presence of the Holy Spirit. Things are looking well for Waldron and East Wright. To our conference benevolences were added \$15.80 to this meeting.

These collections should not be passed by nor treated carelessly. They are a great help in the work, and afford an excellent opportunity for the people to express their love for the cause of Christ, by a free-will offering. Let them be well looked after the balance of the year. God bless you all. I am

much better than at the time of my last report. H. A. DAY.

Personal Mention.

The Annual Board Meeting of the Wesleyan Methodist Church will be held at Syracuse, N. Y., beginning June 23d. This is an important meeting and we request the prayers of all our readers that God may be honored in all that is done.

The reason that this number does not contain all the papers presented at the Ministers' Association as we intended is that the copy did not reach us in time. It is known by the most of our readers that the editor and his wife attend the Annual Board Meeting of the denomination at Syracuse. That meeting requires our presence about the middle of the month. It was therefore necessary to get this number out before that time. The delay of the copy hindered us somewhat in our plans so that this number is not quite double its regular size as was first planned. Other Association papers will be published in the next issue.

Brethren Perrine and McCarty preach the Baccalaureate sermons this year for the graduating classes of their respective towns. These invitations are complimentary.

While boarding a train at Jackson, Brother Day was relieved, by pickpockets, of \$35.00. That money, earned by the hard labor of a faithful minister of the Gospel, ought to burn its bigness into the conscience of the thief. Such men are not respecters of persons.

Sister Watrous writes: "Mr. Watrous' sister has been at our home on a short visit and when

she returned took him with her. He stood the journey very well. They had been at home but a few days when his mother was suddenly called to her eternal home. We are leaning on the everlasting arms and feel His abiding presence.

John Q. Anderson, a member of the Wesleyan Church of Coldwater, died at his home June 2d, 1911. Brother Anderson was born in slavery. At the age of 22 he joined the Union Army in the South and continued in the service until the close of the war. Early in life he became a christian and remained true to God and faithful to the church of his choice. He will be greatly missed by the pastor and his church.

RESOLUTION.

WHEREAS, it has pleased our Father in heaven to take to Himself our brethren, Allen Moury and George Swanson, therefore resolved, that in the death of these brethren the Wesleyan Methodist Church, of Hickory Corners, has sustained a great loss. Brother Moury was a charter member. The community will miss the influence of these christian men.

Resolved, further that we extend our sympathy to the bereaved families and assure them of our prayers.

MRS. LULU LAWRENCE,
MRS. MARTHA ROACH,
MRS. BERTHA MOURER.

Com.

SPIRITED OR SPIRITUAL.

At different times and places in religious circles there appears quite a bit of animation, or enthusiasm. It may or may not be spiritual. The religion of Christ is spiritual, and the appearance of the emotional is not at all

strange, but in harmony with Old and New Testament teaching. The provisions of the atonement are far reaching and touch the emotional part of our being. However, we are persuaded that much of the animation apparent is not of a spiritual character. The loud applause at a political gathering, or wild enthusiasm of the race course has no lack of animation, but no thought of the spiritual; so it also happens sometimes in religious gatherings that there may be spirited meetings with but little real spirituality. There may have been much of human effort, advertising, organization, or varying kinds of work, but earnest prayer was omitted, God was not consulted, the result was a spirited rather than spiritual occasion.

They may be good people with good motives, but the Holy Spirit was not present, without Him there can be no spiritual season.

No Doubt God is pleased to have people put much energy into His work, many are not active enough. God's plan is that of cooperation—Our best given to His service, with dependence upon Him. Paul planted Apollos watereth, but God giveth the increase.

C. S. R.

Good intentions are valueless except as they crystalize into action. "There is no book of resolutions in the Bible, but there is a book of Acts."

C. S. R.

It has been said that "He is a hypocrite who will not work for that for which he prays," moral; Not less prayer, but work that corresponds with the petition.

C. S. R.

"The paths of glory lead but to the grave."