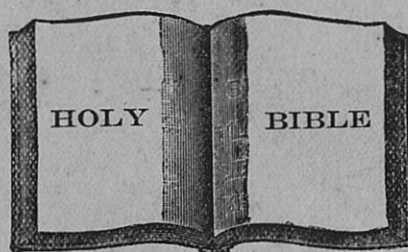


THE MICHIGAN Outlook



"The entrance of Thy word giveth light."

JULY 1910.

PUBLISHED BY

THE MICHIGAN CONFERENCE
OF THE WESLEYAN METHODIST CHURCH

AT COLDWATER, MICH.

THE MICHIGAN OUTLOOK.

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No. 9

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COLDWATER, MICH., JULY, 1910.

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THE MICHIGAN OUTLOOK.

Published monthly by the Michigan Conference of the Wesleyan Methodist Church of America.

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Editorial.

HOUGHTON.

These lines were written in the home of President Luckey of Houghton, N. Y. We left our home in Coldwater June 14 for Syracuse to assist in auditing the books. On Saturday p. m. I left Syracuse for Houghton to attend the Baccalaureate services and the Commencement exercises. It was with great pleasure and profit that I listened to the Baccalaureate sermon by the Rev. J. N. Bedford, D. D. We have no hesitancy in saying that this sermon ought to be preached from every pulpit and platform in the land. Dr. Bedford has an

unusual grip on the Word of God and has rare ability in presenting the truth. Lack of space will not permit a review of the sermon and we very much regret that our readers cannot have the privilege of seeing it in print. The evening services were under the auspices of the Young People's Foreign Missionary Society of Houghton college. The annual Missionary address was given by Mrs. M. P. Manwell, President of the General Conference Woman's Society. It is an inspiration to see so large a company of cultured, consecrated young people. The church and the world needs them and must have them. The School is under good management and if it can be properly sustained has before it a bright future. Nothing is more certain than that we must educate our own young people for our future teachers and preachers if we are to perpetuate the church and carry out the purposes of God in giving us an existence.

Personal faith in Jesus Christ as Redeemer and Saviour is the only salvation. This is our sole hope. Here we may abide with confidence and assurance. Other foundations will give way, this will stand amid the crash of dissolving elements. Salvation, not of works, lest any should boast, not because of certain rich ex-

periences which some enjoy, not of or by anything human or earthly; but "by grace are ye saved through faith." This alone, and only, and God gets the glory. Amen.

Do you know, dear brethren, that ordinary business principle requires that local interests be well cared for first, and because local interests are well and faithfully kept up, outside interests will receive the help due them? But if we begin the stress of expenditure on outside matters first, in a very short time both interests are embarrassed. First in order comes the local interests of the individual churches. The pastor and family well provided for and church buildings and parsonages kept in good repair. Second comes Annual Conference interests represented on the Pledge Cards. Third, the matters outside the boundary of our own Conference. If this order is devoutly followed, no interest will seriously suffer.

H. A. DAY.

So little attention is being given in these days to the prophetic statements of God's word as to call for more than a brief comment. Whole churches disregard the prophecies as though it were a virtue to treat them lightly; preachers seem to studiously avoid the subject in their preaching; and it is extremely difficult to obtain space for a discussion of prophetic teaching in most religious journals. What does this mean? Is there not a deep spiritual significance to all this? With prophecy fulfilling before our very eyes, is it not suggestive that the religious world should at this very time appear so singularly apathetic? May not this very fact in itself be one of the signs foreshadow-

ing the coming decline, when the "man of sin" shall be fully revealed, Christ denied utterly, and the reading or teaching of the Word of God forbidden?

H. A. D.

If I have any purpose, it is to strengthen the belief in a Divine Providence; and if I have any further purpose in this time of wars and rumors of wars it is to show that God Almighty has made nations for higher purposes than mere money making.
—*Abraham Lincoln.*

"The happiness of each tired traveler consists in finding out the way in which God is going, and going that way."

"No talent, no self-denial, no brains, no character is required to set up in the grumbling business, but those who are moved by a genuine desire to do good have little time for murmuring or complaint."

"I am glad to think

I am not bound to make the world go right;

But only to discover and do,

With cheerful heart, the work that God appoints."

"Wilt thou sit among the ruins,

With all words of cheer unspoken,

Till the silver cord is loosened,

Till the golden bowl is broken?"

"There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought."

We hand folks over to God's mercy and show none ourselves."

"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."



CAMPMEETING.

Let us not forget the assembling of ourselves together at "The feast of Tabernacles," to be held in the beautiful grove near Hastings, Mich., Aug. 9-21. These grounds have been made sacred to many on account of the manifest presence of God in the display of evangelical power to save, and the pouring out of the Holy Spirit upon believers. A number who were saved in other years, as well as many consecrated brethren and sisters who for a period of years have looked forward with longing hearts to the annual feast, will not be with us again on the old campground. We will not clasp hands with them or hear their voices again until we meet "In the morning just inside the Eastern Gate over there."

If you want to rent tents or engage rooms in the boarding hall for lodging, or any other information write to Rev. C. M. Duryea, 410 E. State Road St., Hastings, Mich. If you want rooms in the Ladies' Dormitory correspond with Mrs. M. R. Cheney, R. F. D. No. 7, Owosso, Mich.

Let us plan to attend the coming meeting, and with prayer and praise aid in making it a season of mighty refreshing from God. We are praying and hoping for a full attendance and a glorious meeting because "The Lord of Hosts is with us."

M. J. BADDER, Pres. Campmeeting Ass'n.

Miscellany.

GRACE AND TRUTH.

MATT. 15:21-28.

This is the first time Jesus ministers to a Gentile since His rejection by the Jewish leaders. Here is clearly shown the perfect balance between Grace and Truth, and teaches that grace can only be exercised on the ground of truth. This Canaanitish woman had a great sorrow. When she heard that Jesus the healer was in their part of the country, she set about finding him. She had a definite, earnest purpose in seeking Him, but her approach to Him was wrong. She had no claim on Him as "Son of David." She was a foreigner and a gentile dog in the eyes of every godly Jew. When she thus addressed Him, "Jesus answered not a word." As "Son of David" Jesus could not bless her and keep His true place. The claim of truth must be settled first, then grace can flow forth. He was sent to Israel and she was "afar off, an alien, a stranger." That door was shut to her. Mackay puts this so well. He suggests two courses: "Peter might have said 'She is a Gentile dog, she has no right to you, send her away.'" This would have been truth, but at the expense of grace. John might have said "She is a poor, needy woman; just give her what she wants and send her away." This would have been grace, but at the expense of truth." Jesus was showing both. He waits to be gracious until we give Him His true place and take our own; then he can bless us. He has another name, "Lord," far-reaching, covering his relation to the Gentile. Her need has kept the woman before Him and now she repeats her petition, addressing Him as Lord. She has given Him His place. But not yet has she apprehended her own. So the Master reveals it to her. It must have been hard to face the

truth and accept the name. But "Truth, Lord," is the entrance to the place of blessing. In the "yet" is the compensation. If she is the dog it shall be at the Master's table. "I am a sinner," yet Christ died for me. When we clearly understand and give our Lord His true place and learn and take our own, "Grace sufficient" meets all our needs. We receive more than we ask for, the largeness of "even as thou wilt" besides the deep experience and blessing resulting from coming to Christ, whom to "know aught is life eternal."

THE PRESENT CRISIS IN THE RELIGIOUS WORLD.

A. W. HALL.

The uplifted cross of Christ stands in the midst of earth's sin and shame as God's great challenge to a lost world. It towers above all others, as the enduring miracle of the ages, in which all others are surpassed and retired—a miracle of mysterious Love.

The death of Christ expiated the sentence of God against the sinful life of men, liquidating it entirely, freely, for all men, for all time, reconciling God to man forever.

His death effected a change in the administration of God in His attitude to men, and in the relation of men to Himself. Hitherto, men under the captive power of sin were unable to approach an offended God; but its rule is now broken, and its offense has now ceased, because its stigma and debt has been forever expiated by Christ.

God extends to that Cross an exclusive honor, in this Gentile age, by cancelling the sins of men, "not reckoning unto them their trespasses" (2 Cor. 5:19.) accepting the death of Christ as having honorably satisfied the just judgment of their offenses. Christ having forever purged sin out of the divine account it no longer remains an active ground of accusation against men.

God thereby is reconciled to men; the responsibility no longer abides with Him, but with men. The determining choice now rests with man; he may be reconciled to God without money and without price. God no more regards him as an enemy, or treats with him in the light of his past offenses, but as with one for whom there has been achieved a complete and altogether satisfactory absolution of all his offenses that stood against him, having actually and forever blotted them out of the divine remembrance. Under these changed relations God, instead of imputing sin, is now entreating men to be reconciled to Him (2 Cor. 5:20.)

The standing of the Christ in the court of heaven is majestic and solitary. The death of Christ is honored in the Triune Community as the most astounding event in the history of the Godhead. In His death He was declared Saviour of all; by his resurrection and exaltation He is proclaimed Lord and Master, worthy to reign over all. As God's dear Son His redemption is priced so all-atoning, universal and free as to require only man's grateful acceptance that it become operative in the realm of individual experience and history.

He is also enthroned as Judge. The Father has committed ill judgment into his hands (John 5:22;) henceforth the relation of men to God is altogether determined by their attitude towards Him—towards Him who died for them, and rose again. The sentence of all judgment met in Him. He holds the cancelled sin of the world in His hands, holds it in mercy and love. His official attitude towards men is that of rest. The work of redemption is complete. The great amnesty is now on. Eternal life is offered to the lost of earth, and brot within the reach of the weakest and worst of men. He is the only One who has power to judge and punish sin; and He is seated on the throne of God as Saviour and Lord. And his

presence there has changed that throne into a throne of grace; and grace now reigns unto eternal life as the free gift of God. Judgment is now abated, and God, paying honor to his Cross, in the midst of earth's cancelled crime and sin, is silent. For every question of judgment was settled at his Cross, or is postponed to the day that is to come. And, henceforth, judgment proceeds upon the truth that the true light has come into the world, and if men now choose darkness rather than light, it is because their deeds are evil (John 3:19.) This is now the great law of condemnation and judgment. And the final rejection of the Christ, holding in His hands the cancelled sin of the world, becomes the one, great, unpardonable sin of the ages (Heb. 10:26-29, for which no sacrifice remains.) To finally reject Him is to scorn the divine entreaty, and put to shame all the gracious powers of omnipotence.

Seated at the right hand of the Majesty on high, all authority in heaven and earth is committed into His hands (Matt. 28:18,) and in the intermission of judgment he is not reckoning sin unto men, but proclaiming grace. And the waifs and homeless wanderers of earth are being gathered out of the highways and hedges, and are coming in and sitting down with Him—with Him who died for them—in the kingdom of God. Only those who are proof against this wonder working miracle of love are unprovided for. There is no atoning sacrifice for the crime of the final rejection of the God honored Christ. That sin stands alone, defying infinite love, withstanding the entreaties of heaven and earth—and of God.

In the presence of that uplifted Cross God rests; His honor, majesty, justice and mercy are all vindicated by it—He can do no more. Henceforth men determine their relation to Him by their attitude to the Christ who died for them. And His wrath is being

are beginning to appear, even from out its altar stones some lurid flames are creeping forth. Thoughtful minds are being impressed and troubled. "If the foundations be destroyed what can the righteous do?" Has the wicked one bent his bow, and made ready his arrows upon the string, that he may covertly shoot at the Man of upright heart (Ps. 11:2,3)?

The word of prophecy declares that the age shall culminate in an apostasy of dishonor and contempt of the Cross, affecting great alienation from its altars, and the almost utter rejection of the gracious amnesty which it proclaims. What is the present day attitude towards the Cross, in the religious world, that portends a crisis in its history? Is there a falling away in the measure of Christian faith, of such character as to seriously indicate the near approach of the "Man of sin," whose revelation is to mark the closing history of the age?

The present is a day of religious confusion. False heralds are appearing, and their distracting voices are deceiving seemingly some of the elect. One cries, He is here; another, He is there. How lamentably true is this of our day! Even so-called evangelical Protestantism offers up a babel of voices, all striving for the mastery over men's minds. It is a day of ingenious evasion, of holding to the form, but denying the power; proclaiming the great amnesty, but smothering its life.

It is a day of denial—of the virtue and authority of the Cross, of man's sin, and of the need of the amnesty Christ has purchased, even a bold and brazen questioning whether God has spoken at all thru the Cross.

It is a day of religious scoffing. Scoffers stand in the sanctuaries of Christ and deride His name, make sport over His virgin birth, and sneer at the promise of His coming, and boastingly declare that since the day of creation natural law has ruled the

universe, and shows no signs of abdicating its seat to the Christ of tradition.

It is a day of religious substitution. Scientific truth is substituted for the revealed word, natural law for the Christ, and man is put in the place of God. As the old Goth swore by his sword, likewise does modern culture, refinement and education swear by the "something divine in every man." Culture, in the dress of the modern pulpit, proclaims, with curling lip, the Cross brutal, a relic of heathenism, and daintily shrinks from the mention of the blood of Christ as breathing of savagery and coarseness.

It is the day of Modernism. Modernism is the recoil of christianity scientifically rejected, a twin brother of atheism, only Modernism is a zealot, and worships at the shrine of the natural. Denying the God that bot him, he worships the world that he made, and boastingly prides himself in having made a tremendous advance over former generations, himself the evolution of religious perfection, and discerns not that he is both a pagan and a bigot, despising the amnesty of God and charging Christ with the shame of being ignorant of the wisdom of the world which his own hands made. Modernism is given to exploiting the glories of man. It raves over his qualities, virtues, divinity, achievements and inventions, and enthroning him in the seat of honor, exultingly proclaims him the god of the world and credits him with deeds of valor and grace that put to shame the records of sacred history which the hand of God wrought for the glory of the name of His own dear Son. It is bulwarked with strong delusion of intellectual wisdom, esteems itself removed from the mists of superstition, and the bias of partiality, it wraps itself with heavenly vapors, and holding in its hands a knowledge of the secrets of the material and cosmic world, delivers its voice as the oracle of God to the lower orders of mankind. Although

gifted with microscope and scalpel it fails to discover its own sin or the upper glories of the Christ.

It is a day in which the religious atmosphere is full of seducing voices, teaching the doctrines of demons and the wisdom of men, boastful of their authority and shame, puffed up with the deceivableness of unrighteousness, given over to lawlessness and the working of strong error with signs and lying wonders, that men might believe a lie instead of the Christ.

It is a day given over, even by large masses in the professed church, to folly and sin, in which men are lovers of pleasure more than of God. A day of false standards of living and of defiant and perplexing religious indifference. A day in which the error of Baalim is rife and the love of money is prized above the love of God.

It is a day of the denial of Man's sin. And the pulpit, bowing to the yoke of worldly wisdom, is proclaiming culture and morality, instead of repentance and faith in Christ, as the grounds of salvation; and learning, inspired by the cult of higher education, is substituted for the divinely inspired Word.

These are crucial conditions, of portentous character, in the religious world of today. The denial of Man's sin disposes of the grounds of redemption, banishes all atoning merit from the death of Christ and removes Him, as One to whom all mankind are indebted, from before the faith of the religious world. It declares his death entirely gratuitous, a vain thing, and with unawakened heart, leaves him wounded, stigmatized and stranded as a hulk upon the shoals of religious fanaticism. He is thus retired from the faith of men, from his gracious conquest of the world, and from the honor of God; wantonly striped of his heavenly dress, his deityship and atoning merit denied, he is reduced to the common level of men—who sometimes live in advance of their day.

Is there a crisis in the religious world of our day?

A crisis is defined as a critical moment; a juncture on which depends a transition for better or worse. With this definition before us, we say that we are in the midst of conditions which will culminate, unless quickly modified, in a religious crisis of the most serious character.

The general conditions which we have mentioned (and there are many noble exceptions to be recognized and honored, for God has His people,) are moving with rapid pace and cannot advance much further without reaching a critical juncture. The Scriptures acquaint us with the fact that the age is to close in a religious crisis of amazing character. The chief characteristics of that day, thereby unfolded, are already present in the features we have rehearsed. They have not as yet come to their full, but like the cup of the Amorites in Abraham's day, are rapidly filling. Only one remedy can postpone the near realization of that day—a mighty, universal out pouring of the Holy Spirit in great harvesting power. Local awakenings are impotent to breast the waves of deepening apostasy. Relatively they are like flecks of foam upon the breast of the ocean. Nothing short of world-wide visitation from on high, having its rise in the circles of higher education, or in the low grounds of society, will save the day to the evangelizing power of the Cross. But the prospect is not inviting. Our universities are entrenched in armor against such intrusion. Our colleges are under the tuition of the larger universities. The only approach seems to be the low grounds of the common people; however, God has often honored these as the birthplace of great religious awakenings, and may once more use the ordinary to accomplish the extraordinary, to the praise of His name.

Otherwise, the day of the "Man of sin" will soon be at our door. The

"Prince of this age" is doubtless working under the inspiration of a speedy conquest. Jesus of Calvary, with whom he contends for the mastery of the world, apparently is on the eve of being turned down by the masses, and shamefully betrayed by His people. Diversified, as are the religious voices of the day, he has them all confederated against the name of Christ, either in theory or practise, and marshals them a unified front against his Cross. At their best the faithful heralds of His Cross find it hard to reach men, perplexingly so. How long before the tide of battle will decisively turn? Will the Spirit of the Lord lift up His standard against the enemy, or will He permit him to come to the day of His ascendancy, that he may be destroyed forever? Which will it be? In our anxiety we can only repeat the cry of the oracle concerning Dumah, "Watchman, what of the night? Watchman, what of the night?" And the watchman replies, "If you inquire, dwell by me, and later ask again." We can only possess our spirits in patience and faith, and wait until the morning dawns, knowing that the "day of the Lord will come," in which the Lord Jesus shall be revealed from heaven, with the angels of His power, in flaming fire (2 Thess. 1:4-7.)

In the meantime what shall His servants do? Shall they fly to the shade of the juniper trees of the wilderness, and there sigh for release from the heavy burdens of their dispiriting warfare? It becomes not men of God and faith to do so, lest they also receive the rebuke of Elijah. What then? Filled with the faith and patience of God they must stand, like the anvil to the stroke, and strike hard and fast and keep everlastingly at it until the Lord comes, whether it be in the whirlwind of awful judgment or in the penitent affecting voice of the Spirit. Blessed is that servant whom His Lord shall find so doing!

CHAPTER STUDIES IN HEBREWS, JESUS CHRIST.

II.

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 3. Himself, Our High Priest, 3-1.
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- "The same yesterday, today and forever."

WHAT IS THE SIGNIFICANCE OF THE TERM, CHURCH, ACCORDING TO THE NEW TESTAMENT?

S. A. MANWELL.

The Greek word, "ecclesia," translated "church," is found in the New Testament about 110 times. It comes from the Greek verb, "kaleo," which means to call or summon. "Ek" means "out of," "from," and "ecclesia" means that which is "called out." The word is also translated congregation, or assembly, a few times. According to these definitions the church is made up of a number of people called out from the mass of mankind, or from the worldly and wicked classes, separated from them for a definite purpose and destiny.

He who "calls" is Jesus, the Christ. "I came not to call the righteous, but sinners to repentance." "The Son of man is come to seek and to save that

which was lost." The extent of the call is universal. "Whosoever will may come." The church could and would include every son and daughter of Adam, if every one would heed the call.

The character of those called out is like to the character of Him who called them. "But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy for I am holy." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." Note that the all-inclusive mission of the called-out people is to show forth the praises of Him who has called them.

We are reminded that this has been God's plan for His people in all ages. The similarity of Israel's call and God's requirements from them are striking. Ex. 19:5,6. "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests and an holy nation." "So shall we be separated, I and my people, from all the people that are upon the face of the earth."

This word "ecclesia" has its Hebrew equivalent, and we discover that God has never had but one standard for His people in all ages. As Israel in the old dispensation was a called-out, separated people from all other nations on earth, so is the "ecclesia" or church of this present dispensation or age a separated company or people, not of one nation only, but a called out people from all nations and tribes and peoples. "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the

Lord Almighty." Thus we learn that so far as personal character and individual relation to the world and to God is concerned, the standard is the same everywhere and at all times.

If we give strict attention to the definition of the word "church" we shall conclude that the real church is very small numerically. If what we know as the visible church should be sifted until none remained but those who had been called out of the world and separated from it, how much would remain? Many are called to membership in the various church organizations who have never left the world, were never separated from their own sins or from the sins of the world. In so far as the membership of the visible church is composed of this class, the church, so-called, is not the true "ecclesia," and does not belong to Christ Jesus.

Paul likens the church to a human body; indeed, the church is the body of Christ while He is the Head. It is for the head to decide the conditions of membership in the body, but it is apparent that the nominal church of today does not share our Lord's views of the matter. To be separated from the world and from sin and sinners is a dangerous form of fanaticism and not at all necessary to a profession of religion. If one has not left the world, or been separated from it, it is proof conclusive that he has not turned his face toward God and heaven. The Thessalonians "turned to God from idols." Separation from the world is an inevitable consequence of turning to God. But the church is saying to men and women of the world, "we need you and no matter about your experience. If you desire to lead a good life and support the church with your presence and your money this is all we ask. The bars that once kept such as you out, are now lowered and we propose to give you your rights. We have outgrown the Puritan conditions and customs and have become

liberal and broad; come, join us! This method accounts for the loss of influence and power in the church. The mixing of that which is spiritual with the carnal and worldly, weakens the former and does not benefit the latter. It is patent to all that the church is living on friendly terms with the world and instead of converting it the world is rapidly "worldlyizing" the church. In its effort to make the men of the world feel at home and comfortable in the church, worldly means, methods, customs, devices and inventions have been introduced from the world. It is doubtful whether a photograph of the visible body would be recognized by the Great Head of the church, so great is its resemblance to the world. Not long since the papers printed a composite picture of Ex-President Roosevelt and Emperor William. Some one said, "I see more of Roosevelt than of William." The visible church and the world have posed for a composite picture in these latter days, and which does the composite resemble? It is a mongrel, nameless thing, void of spiritual power and sufficiently lukewarm to nauseate the Almighty. "Know ye not that the friendship of the world is enmity with God?" These conditions give occasion for the strong figure used by one writer who characterizes the dead churches as "ecclesiastical corpses lying all about us. The caskets in which they repose are lined with satin and decorated with solid silver handles and with abundant flowers, and like other caskets, they are just large enough for their occupants with no room for strangers. These churches have died of respectability and are embalmed in complacency."

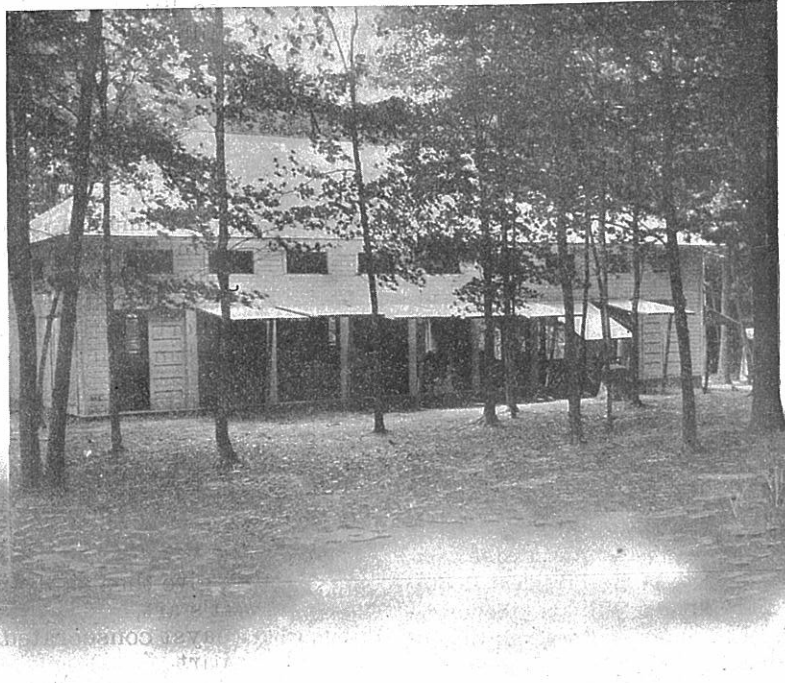
Small wonder is it that the Lord is under no obligation to remain in and with such churches. It is even so today as with His ancient people, those periods in her history when she turned from Him to the idolatry of

the world, are not counted in His reckoning of her time, neither are they called Israel, but "the people." Well has it been said that "true success in the church of Christ is to be attained by spiritual, not by secular methods; by a worship which promotes self-denial in God's people, and not by that which ministers to self-gratification by a cultivation of the heart through diligent use of the Word and of prayer, and not by a cultivation of art through music and architecture and ritual." The church which makes Christ its center is thrown out of center with the customs and traditions of the world and will manifest to a perishing world true fellowship with the sufferings of the Christ of God.

It follows, then, that the business of the church is to "teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even to the end of the world. Amen." Failure to carry on this business is a breach of the contract which releases the other party to the same. It is not, therefore, difficult to understand our Lord's question, "When the Son of man cometh will He find faith on the earth?"

But how shall we adequately speak of the invisible body of Christ, the church against which the gates of hell shall not prevail? The true church, or "ecclesia," comprising those who have come out from the world in response to the Divine call and have been born again or from above, and have been made partakers of the Divine nature. This number, comparatively small, a little flock, it is true, stand before the world and its god as the real body of Christ, His church. These are they who "have washed their robes and made them white in the blood of the Lamb, and shall reign with Him forever." All that has been accomplished in the evangelization of the world in obedience to our Lord's command is due to the tears, the prayers, the sufferings and sacrifice of time, strength, money and life itself of the spiritual members of Christ's body. Jesus said "They shall walk with me in white, for they are worthy."

Concluded on page 19.



THE COMING MEETING.

There are some things that are better in anticipation than in realization. Such things cannot continue long, for after a few disappointments the effort to attend will cease. The Campmeeting at Hastings has not been of this character. Last year was the best meeting for years. The meeting now in anticipation bids fair to be better still. There will be an unusually large attendance if present plans are carried out. More people seem desirous of attending than usual, and better and cheaper accommodations are being planned. A lunch counter will be erected to accommodate such as might not always wish a full meal at the boarding house, nor feel able to pay the price if they did. We earnestly hope for a large attendance. The Campmeeting is not run for revenue, but for the spiritual good of the people. It is not a pleasure resort, where the rich may go to spend lots of money for luxurious appointments and dawdle away their time. It is not a place of recreation, but a place of worship. This meeting will not be patterned after the modern type of so-called campmeetings. There are to be no "specialists" or "expert" workers. No sensationalism, no trained choir of a hundred voices, led by somebody who seems to think more of accurate noises and rhythmic pauses than of devotion and spiritual worship.

The straw will be stored under the large tent and thus kept dry. This arrangement may also afford a place in which a man with a blanket or two, could sleep with comfort. We trust all the accommodations will be so occupied as to make necessary more ample provision at our next gathering. The meeting is for the people and preeminently so in relation to their spiritual good. It will be a place and time for much prayer. No arrangement has been made for foreign help. Michigan Conference has in it as devoted and capable men as can be found anywhere. Just bring your Bible, a spirit of humble teachableness, a heart of fervent desire for your brethren, and come. We need all such, and you need the meeting. We are taught in the precious word of God that the church must edify itself in love. We are also told to "comfort yourselves together and edify one another." This will be our effort in this meeting. It will be cooperative. The aim will be to inspire faith and increase spiritual power. If you have had a struggle during the year, come to receive encouragement. If you have had a year of refreshing and spiritual growth come to strengthen and encourage others. Come to unite God's people not to divide them. Come to follow the word and Spirit of God, not to advocate your particular notion. Come to build up, not to destroy. In short, come to help and not hinder, and be sure to leave home with the humble thought that you need help and some of God's little ones may be made a blessing to you. A humble, contrite, teachable spirit always graces the assembly in which it is seen. There is nothing repulsive in the spirit of true Christianity. Christ said: "If I be lifted up from the earth, I will draw all men unto

me." He was lifted up and he has drawn millions of souls to be his followers. Others will yet be drawn. He will be exalted in our coming Campmeeting. His own will be drawn closer to Him and some unsaved will be won over. Come with this in anticipation. Let no possible human or earthly circumstance interrupt or hinder this expectation. Come to sing, testify, confess Christ, preach, pray and exhort, with the one thought of exalting Him and winning lost and erring ones to Him. In a brief space of time He will return to earth to reign with His redeemed ones a thousand years. Oh, my soul, be thou ready!

H. A. DAY.

"Ask God to give thee skill
In Comfort's art,
That there mayst consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In every heart;
And comforters are needed much
O Christlike touch"

"And this is the victory that
overcometh the world, even our
faith."

"So trusting Him whose love He
knows,
Singing along the road he goes;
And nightly of his burden makes
A pillow till the morning breaks"

"Our piety needs a stiff breeze
of common sense blowing through
it."

A Brahmin said to a missionary: "We are finding you out. You are not so good as your Book. If you were as good as your Book you could conquer India for Christ in five years."

Missions.

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

Motto for the month's meditation: "We are saved to serve."

A CRY FROM THE FOREIGN FIELDS.

The following lines were suggested by an incident which occurred in South Africa. As a missionary was preaching to a group of natives in the Congo Free State, an old chief approached him and said: "Why didn't you tell us sooner? Why didn't you let us know?"

"Why didn't you tell us sooner?"

The words came sad and low:

"Oh, ye who know the gospel truth,

Why didn't you let us know?

The Saviour died for all the world,

He died to save from woe,

But we never heard the story;

Why didn't you let us know?

"You have had the gospel message,

You have known a Saviour's love;

Your dear ones passed from Christian homes

To the blessed land above:

Why did you let our fathers die,

And into the silence go

With no thought of Christ to comfort?

Why didn't you let them know?

"We appeal to you, O Christians,

In lands beyond the sea;

Why didn't you tell us sooner,

Christ died for you and me?"

LETTER FROM AFRICA.

KUNSO, SIERRA LEONE, W.

AFRICA, May 12, 1910.

Dear Ones at Home, Greetings:—

We received the April number of the OUTLOOK and were glad to hear from so many of the home folks. It is an inspiration to us who are on the field to receive word from those in the homeland. We would be glad, if it were possible, to write each one personally. We remember those who are "staying by the stuff" and we send up prayers to the throne for those who are helping to fight this battle with sin.

When this reaches you, one month will have passed since the Ministerial Association. We well remember what a help it was to us last year, and would have enjoyed being with you again.

I wish I could paint the scenes here on paper in such a way that whoever reads would become missionaries or inspired for missions. We know little of the sin of the people here until we come in contact with it, and then its awfulness begins to dawn upon us. The whole social system of this people is one of sin, and God's power alone can save them from their sins along social lines as well as all others.

We love the work more and more; in fact we feel perfectly satisfied to stay in this field of labor if our health continues to be good, for which we trust God and are praying for wisdom to go as slowly as the work will allow.

We have learned to love the workers on the field, especially Brother and Sister Clarke who are consecrated to the work and are capable workers for this field. The other workers also are glad to sacrifice for this cause and are doing all they can for God.

At this writing it is the beginning of the rains and the people

are commencing to plant their gardens and fields of rice and cassava. Rice is scarce this year and it is hard for the people for they depend largely upon rice for their food. They eat twice a day, and rice and asika, which is a kind of soup made from different green leaves, or mabala, malonta, sometimes with meat, if they have it; these are put into palm oil with salt and red pepper for seasoning. Many of the people will have to go hungry this year because of the scarcity of rice. We have had to pay a high price for it, nearly double its cost in years of plenty. We are trusting God to supply all our need and know He will. Praise His dear name.

We send our love to all. Do not forget to pray for the work, give for the work, and live for the work that God has given us to do. Yours for Jesus and lost souls,

J. C. OVENSHERE.

THE MAN WHO OUGHT NOT TO GIVE TO FOREIGN MISSIONS.

The man who believes that the unbelieving men and women in the world are not lost and do not need a Saviour.

The man who believes that Jesus Christ had no right and no reason to command His disciples to "Go into all the world and preach the Gospel to every creature."

The man who believes the Gospel is not the power of God and that Christ cannot save the heathen.

The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen, cannibals or worshipers of wood and stone.

The man who believes it is "every man for himself" in this world—who, with Cain asks, "Am I my brother's keeper?"

The man who believes he is not accountable to God for the money intrusted to him, and that he will never be called to stand before the judgment seat of Christ.

The man who wants no share in the final victory and the reward to faithful servants.

The man who is willing to accept the final sentence, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me * * * Depart from Me."

Such a man is not asked to give to foreign missions. He needs missionaries to be sent to him.—The Missionary Herald.

"WHY DON'T AMERICANS LET RELIGION MAKE THEM HAPPY?"

(Tishi Bhutia is a Hindoo of twenty-five years, who has graduated from Harvard university and is now studying law in New York. He is the only Hindoo that has ever worked his way through college and the only Hindoo who ever studied American law. He is going back to India to take charge of a Calcutta college. Lady Curzon, who was Daisy Letter of Chicago, made Tishi her protegee and suggested that he attend Harvard, with the understanding that he would support himself in school by working. Tishi, though a Brahmin of the highest caste and hereditary owner of a tea plantation, agreed and has succeeded. This article, written by him to young Americans, was prepared especially for The Evening Press.)

(BY TISHI BHUTIA.)

In order to come to America I was forced to measure off fifty miles of dusty roads with my prostrate body. That was because I was of high caste in India and caste is the thing that prevents the progress of India. Of course, I did not expect to find caste in the United States because I had heard it was a free country.

In India a man is born to sweep or to carry water, or to cook, or to do some special work of his caste. Brahmins—men of my caste—are not supposed to work for a living. They must die first. But in your country I found dis-

tinct caste lines. I had promised Lady Curzon to work my way through Harvard.

CASTE AT HARVARD.

"It's hard to find something to do for money," said a schoolmate of mine at Harvard.

"I don't know," I answered, "I found a job taking care of a furnace today," I said.

He laughed at me. I got more furnaces to attend. Altogether I made \$10 a week from them, and whenever it snowed I cleaned off sidewalks and made as much as \$2 in an afternoon.

Yet there were many students who suffered for funds because their idea of their position—in India we would call it caste—prevented them from doing menial work.

Down in Wall Street I see many young men in old clothes, tattered and worn. They are men who have lost their money. But they will not go to work. They think their position in life prohibits them. That is American caste.

LACK OF UNITY IN FAMILIES.

Progress to twentieth century eyes, is absolutely necessary, but one from the old world is constrained to question whether the penalties of progress do not overbalance her advantages.

I am struck with the lack of unity in your families. Each member of the family strives to reach high in the social scale. I read in your dailies case after case of separation, of divorce, of parents against children and children against parents; of murders, suicides, of grasping greed for gold that gives might strength over right, and gives wealth to the few and crushes in poverty the many.

Your Christian religion is the greatest and best religion in the world. Brahmin though I be, I

must admit it. It is a religion that teaches you to love one another. Our religion does not teach us that, but it teaches each man to care for himself as best he can. Our religion could not make the world happy, because it is selfishness. Your religion teaches unselfishness that is bound to brighten the lives of others and make this world a better place.

I have been in your country several years, working quietly and watching you. If you would all follow the Christian religion you could make the whole world happy.

CHRISTIANITY THE BEST OF RELIGIONS.

India is in darkness and so are other oriental nations. Our religion gives us angry gods who must be appeased by our sufferings. Your God is kind. He teaches you to be kind to each other and to all other men. Why don't the people of the United States let their religion make them happy?

Or does each man consider that it is not his religion, but that the religion belongs to the United States government and entitles it to be called a Christian nation? Why are you so proud of being a Christian nation when so many of you do not live as Christians?—Grand Rapids Evening Press.

—◆—◆—◆—

"While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by God to keep you out of the foreign field."

Personal Mention.

RESOLUTION.

WHEREAS, It has pleased our Father in heaven to take to Himself our sister and co-worker, Mrs. Lucinda Loysen Lienaar, therefore,

RESOLVED, That in the sudden departure of this sister we mourn the loss of an earnest worker from our Wesleyan Methodist Aid Society of Hickory Corners, and that we pledge ourselves to renewed activity that we may be ready when the summons comes to us. Our sister was a kind and devoted wife, a loving mother and grandmother.

RESOLVED, That we extend our sympathy to the bereaved families and assure them our prayers. Also that we cause this to become a part of the records of the society.

MRS. ANNA REMELE,
MRS. ALICE LAWRENCE,
MRS. MINNIE LAWRENCE,
Committee.

RESOLUTION.

WHEREAS, Mr. Ernest Hall is about to sail to Japan to engage in missionary work: We the members of the young men's class of the Wesleyan Methodist church of Grand Rapids, Michigan, desire to express our hearty appreciation of his purpose.

Therefore be it resolved, That we take this method of expressing our sympathy, and declare our purpose to render such assistance as may come within our power. We also pledge ourselves to renewed interest in mission work and to prayer in behalf of the work in which he shall be engaged.

Furthermore, Representing the Christian young men of

America we desire to send greeting to the young men of Japan, and particularly to those with whom our Brother will become associated. Believing that educated Christian character develops the highest type of manhood, we take pleasure in declaring our faith in Jesus Christ as the Son of God, and our belief in the Bible as the message of God to man; we are convinced that its teachings are the safest guide for the young man to follow.

RESOLVED, That three copies of these resolutions be made, one of which shall be given to Mr. Ernest Hall, one to be sent to the MICHIGAN OUTLOOK for publication, the third to be kept as a part of the permanent records of our class.

—◆—
"O tender Shepherd, climbing
rugged mountains,
And wading waters deep,
How long would'st Thou be willing
to go homeless
To find a straying sheep?"

"I count no time," the Shepherd
gently answered,
"As thou dost count and bind
The days in weeks, the weeks in
months; My counting
Is just—until I find.

"And that would be the limit of
my journey.
I'd cross the waters deep,
And climb the hillsides with un-
failing patience—
Until I found my sheep."

—◆—
"The more God empties your
hands of other work, the more
you may know He has special
work for them to do."

Current Church Events.

The Annual Conference and Campmeeting at Hastings, Mich., will soon be at hand—August 9 to 21, 1910. Any desiring to engage rooms in the Dormitory for all or part of the time should write the undersigned at once.

Those engaging rooms should bring sheets, pillowslips, towels and other toilet articles. All other necessary things, including lights, are furnished with the room.

The price for a room for the full term is \$3.00. Single night, thirty-five cents.

MRS. M. R. CHENEY,
Owosso, Mich
Box 76, R. F. D. No. 7.

NOTES FROM THE PRESIDENT.

It is now quite certain there will be changes in the pastorate of the following charges for the ensuing year: Rives Junction, Waldron, Ingham and Holland. There are a number of others where the matter is unsettled. Of these I might mention Hastings, Bedford, Pittsford, Ada and Romulus. Of the remaining charges it may be said that so far as at this time appears, the present pastors will remain for another year, although with some of these the matter is not yet fully settled. Waldron will try to secure the services of D T. Perrine; Holland, M. J. Badder; Ingham, A. R. Merrill; but as yet no definite conclusion is reached on any of these charges. So far as I am informed, no action with reference to future pastoral service has been taken by Rives Junction charge.

By vote at their last Quarterly Conference, the church at Hick-

ory Corners arranged to send a request to Annual Conference for a change of name. "Barry" is the name now appearing in the Conference minutes. This name was given when the charge comprised some five or six appointments. Now all there is left is the one church at Hickory Corners and the request is that the name be changed from Hickory Corners to Barry.

We had a good Quarterly Meeting at the East Odessa church on Berlin charge. But in the journey to the hospitable parsonage seven miles away, Bro. Lindsley and myself were caught Sunday evening about ten o'clock in the most severe thunder, rain and windstorm of the season. The road seemed like a river and the fields looked like lakes in the vivid flashes of lightning. We enjoyed the comfort of feeling perfectly safe in God's care.

Sunday, May 29, I had a day at home. I preached for Bro. Hall in the morning, however, it being the occasion of his third Quarterly Meeting. About one hundred dollars were paid or pledged toward painting and otherwise repairing both church and parsonage. It is also in the minds of brethren at Walker to repair their church.

The work at East Lansing is still continued. What the outcome will be is difficult to determine. It is hoped, however, that a part at least of those who have accepted Christ there will join us in church fellowship. They are already with us in sentiment and doctrine. Uptown churches have awakened to realize something doing here and are already using modern blandishments with some of the converts to secure their names to add to their statistical reports.

Our hearts were much encouraged on Friday evening, June 3,

when seven were baptized and eight united with the church at the East Lansing Mission. These names will be placed on the roll of membership at Meridan church for the present, pending the action of Conference respecting this work. I held this last named meeting on my way to attend the Quarterly Meeting on Ingham charge. An excellent spirit prevailed all through the service.

Are you arranging for a vacation from farm, factory, office and household work and cares about August? That's the time of our Conference and Campmeeting at Hastings.

Let it not be forgotten neither by pastors nor people that upon each and all rests a responsibility in the coming Campmeeting. We shall have no specialists. There will be no assignment of special subjects to special men. No set program. This will involve the necessity of personal consecration, submission to the Holy Spirit, subjection to each other, an humble, teachable attitude, a yearning heart and a willingness to work. If these things be in you and abound, we shall have a good meeting.

If the above arrangement succeeds there must of necessity be much prayer. Some of us must take up the burden even before the meeting. By this is meant the spiritual burden—the burden for souls. For while we are in the singular times in which meetings of this character are generally more worldly than heavenly, more human than divine, more intellectual than spiritual, it devolves upon us as a church of high spiritual profession to move forward more definitely than ever upon spiritual lines. This we may and must do. Vain is the help of man alone. God has promised and will surely help us.

What is the Significance of the Term, Church, etc.

Continued from page 11.

For the remainder of this paper I will speak of the church and its mission as distinct from and in contrast with Israel.

First, The New Testament church is not identical with Israel, nor is it a substitute for Israel. Israel's calling as a nation was earthly. Called out and separated from other nations, and not to be named among them, they were to be a special or peculiar treasure unto God. We find that Israel's promises were also earthly. God chose them, the seed of Abraham, to be the nation through whom and by whom He would rule or govern the world politically and religiously. Through Israel God purposed to fulfill His promise that the seed of the woman should crush the serpent's head. This promised seed of the woman who came to destroy the works of the devil was the promised King of Israel. When this nation was organized as a Theocracy, with God as the Theocratic King, it was for the purpose of rulership or the government of all the nations and to prepare the way for the Messiah King whom God had promised.

In this marvelous history of Israel we note that when Israel obeyed God He made them conquerors of all peoples who attempted to withstand them. But their history as a ruling people was brief. About 600 B. C. God turned them aside and put the rulership of the entire world into the hands of the Gentiles, where it has remained unto this hour. In the fullness of time, when the world by wisdom knew not God, the long-promised Deliverer and King appeared. He offered Himself to the Kingdom people as the one born to be their King and Deliverer, but they promptly rejected Him and refused to be governed by Him. I am hastening with this brief reference to Israel to reach this point; that Jesus, the anointed King of Israel, was acting in good faith. He was not mocking them by holding out a vain hope. He was born King of the Jews, and was here on time and ready to fulfill

the covenant promises made with their fathers. It was possible for them to have received Him, not only as Saviour, but as their ruler. If they had done so He would have been under obligation to establish His kingdom, and would have done so. To say that the Jews were mistaken in their expectation and hope of temporal power and rulership is not supported by the facts revealed. No doubt they were mistaken as to the manner and methods of the administration, but not as to the Kingdom itself. They knew, as the seed of Abraham, they were the Kingdom-people; the nation which was to endure forever. God had promised that though He made a full end of all other nations, He would not make a full end of them.

In the last conversation Christ had with His disciples concerning Pentecost, they asked "Wilt thou at this time restore the kingdom to Israel?" They were not mistaken nor ignorant of the promises. Jesus had said to the Jews before that, "Your house is left unto you desolate, and ye shall not see me again until ye say Blessed is He that cometh in the name of the Lord." He also said, "How often would I have gathered you together as a hen her brood, but ye would not." They finally declared, "We will not have this man to rule over us." "We have no King but Caesar." That settled it. Jesus could not fulfill His mission to the Jews and establish His kingdom at that time. He therefore postponed His purpose until the time of the Gentiles should be full. Satan offered Him the kingdoms of the world, all of which at that time were under Roman rule, but He refused the proffer. He could not carry out His purpose through or by any people but the Jews, and if they failed at that time—which, if they had known it, was the day of their power—He would wait until they would receive Him.

We cannot afford to miss the fact that during the first half of Christ's ministry, especially, He gave the people an exhibition of His power and a manifestation of Kingdom conditions. He began His work among His people as their King, just as if they were to accept Him. He went into their cities and villages doing good. He fulfilled the prophecy, "He bare their sicknesses," and left not one sick, suffering human being in the towns and cities He visited. There was the foretaste of millennial conditions which He

designed should begin then and continue without interruption when "the inhabitants shall never say, 'I am sick,'" and when all tears shall be wiped away. But when the people rejected Him as King they also rejected the Kingdom and with the Kingdom went Kingdom conditions.

The great blunder of the church has been in setting aside the earthly promises to Israel and by spiritualizing them, make them apply to herself, substituting herself for Israel. In spite of the unfulfilled promises to Abraham and his seed, and the positive statement of Paul that God has not cast away His people whom He foreknew, the church is still claiming the promises and position of Israel. She says openly, The Kingdom is spiritual, set up in the hearts of men and we are that kingdom! The Jew is forever set aside only as he believes, as an individual, in Christ.

It is true there are the children of Abraham according to faith; there is a spiritual seed of which we are a component part, and we have the Kingdom in its mystical and spiritual form manifested in all those who accept the Son of God. This is the church, the body of Christ gathered from all nations, whose destiny is heavenly and is in no way substituted for Israel in the purpose of God.

I say without hesitation, that the church, in endeavoring to force herself into Israel's position in the plan of God, has looked in vain for Kingdom conditions. Israel was, and will be again in God's time, a regnant, earthly people, through whom and to whom will be committed not only the rulership of the earth, political or governmental, but through whom universal salvation shall come to the ruined world. Salvation is of the Jews. The church has believed, still believes that she is going to convert the world. She can obey her Lord and go into all the world and preach the Gospel to every creature; she can evangelize the world but she cannot save the world. Her earthly history will soon be written, if indications are at all reliable, and what she does must be done quickly. God has always had a faithful, holy people and will have until the Lord returns. They will be an humble, obscure people, whose citizenship is in heaven; in the world, but not of it; even looking with tear-dimmed vision for Him in whom their souls delight.