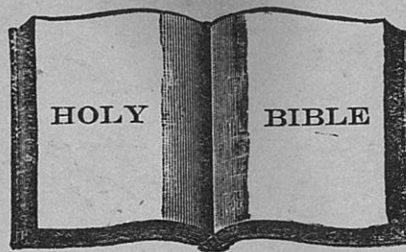


# THE MICHIGAN Outlook

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*"The entrance of Thy word giveth light."*

DECEMBER, 1909

PUBLISHED BY

THE MICHIGAN CONFERENCE  
OF THE WESLEYAN METHODIST CHURCH

AT COLDWATER, MICH.

# THE MICHIGAN OUTLOOK.

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—The Outlook is splendid. I read it from A to Z, and parts of it twice. I wish it was twice as large. It is but an infant and will surely grow.

—I am glad to acknowledge the receipt of Vol. 1 No. 1 of the Michigan Outlook, and desire to say that I am very favorably impressed with its neat appearance, the richness of its articles and the certainty of its sound. May the blessings of God rest upon the Editor and all interested in its publication.

“No man can say ‘I will do as I choose, and it will be nobody’s business.’ Every man’s sin is everybody’s business, literally.”

—J. G. Holland.

“Disgrace clings to no man after repentance, any more than the feet defiled with the mud of the world, come yet defiled from the bath.”—George MacDonald.

“All the talent, intellect or genius that men ever possessed will not compensate for the want of fixed moral principle.”

—John B. Gough.

“No work truly done, no word earnestly spoken, no sacrifice freely made, was ever in vain. Never did the cup of ‘cold water given for Christ’s sake’ lose its reward.”—F. W. Robertson.

“It is a noble thing to be an architect and build grand cathedrals; but grander far to teach somebody who had not found it out, that the body and soul were made on purpose to be the temple of the Holy Ghost, in which shall dwell nothing that is not pure and white and clean.”

—Frances E. Willard.

## Personal Mention.

—The Conference President assisted Brother Duryea in Hastings in special services a few nights previous to the Quarterly Meeting.

—Rev. A. S. Bunnell is preparing to leave the farm for gospel work. It is in the expectation of some that he will move to the Diamond Springs charge as pastor.

—MARRIED: Hill-Dekker; at the parsonage of the Wesleyan Methodist church, Grand Rapids, Mich., on Dec. 2, 1909, Mr. Schuyler S. Hill and Miss Mamie Dekker, both of Holland, Mich., Rev. A. W. Hall officiating.

—Rev. J. K. McCreery seems to be gaining in strength and has been able to preach with his usual acceptability on several occasions. It is to be hoped that he, with Brother Watrous, will soon be able to take work among us again.

—Rev. L. H. Watrous preached in the Hastings Wesleyan church on the eve of Nov. 23. He and Sister Watrous are so far recovered that they walked to and from the church. Do not forget the constant need of this worthy family and contribute according to the plan arranged by action of our last conference.

—Rev. H. A. Day and wife, with Brother Eddy Pennock, were in a runaway accident on their way from Delton to Hickory Corners Nov. 19. Brother Day was thrown out, escaping with a few bruises. Brother Pennock fell forward over the dashboard, striking the wheel and thill, cutting one ear badly and bruising his head. Two ribs were also fractured. Mrs. Day remained in the carriage and escaped harm. All parties involved find abundant cause for thanksgiving.



—Rev. C. S. Rennells and wife are anxious for the life of their son Glenn, who has been very sick for over four weeks. It is hoped the child may be spared to them. Let prayer be offered on their behalf.

—Mrs. Edith Chapman, wife of E. W. Chapman, now resides on East Clinton st., Hastings, Mich., supporting herself and two children by the labor of her hands. The location of the husband and father is not known.

—Sister Kellogg, our pastor's wife at Allendale, writes, Dec. 2. "Our little Lois was surely a blessed baby, too good, it seems, to stay with us, for the Father took her to Himself last Sabbath. We remember the blessed promises, and expect to know some day how this sad experience worked for our good. She was five weeks and one day old." This bereaved family have our sympathy and prayers.

—Rev. A. N. Hudson, the oldest and only surviving charter member of the Michigan Conference, fell from the porch a few weeks ago, breaking his hip. He has since been confined to his bed, yet still maintains his wonted cheerfulness and composure. Brother Hudson is nearly ninety-five years of age, but up to the time of his fall was able to attend church nearly every Sabbath. His present address is Lowell, Mich.

As thy day, so shall thy strength be. Deut. 33-25.

"As thy days, thy strength shall be,  
This should be enough for thee.  
He who knows thy frame will spare  
Burdens more than thou canst bear."  
—Frances Ridley Havergal.

"Fortune ne'er helps the man  
whose courage fails.—*Sophocles*.

### THE GREAT MISTAKE.

It is the fatal mistake to look upon Christianity as only a system of morals or source of high ideals or the mere equivalent of the Golden Rule. Christianity is more than conduct; it consists of facts, things done; ethics of things to do; and in the Christian life the things to do spring from a belief in things done, in essential realities.

There are two facts, chief and supreme with God; and which He regards with an infinite jealousy, the Deity of Jesus Christ and His death for sinners, as the expression of the deepest thing in God—even love. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Apart from these facts there is no Christianity, and there are no Christians.

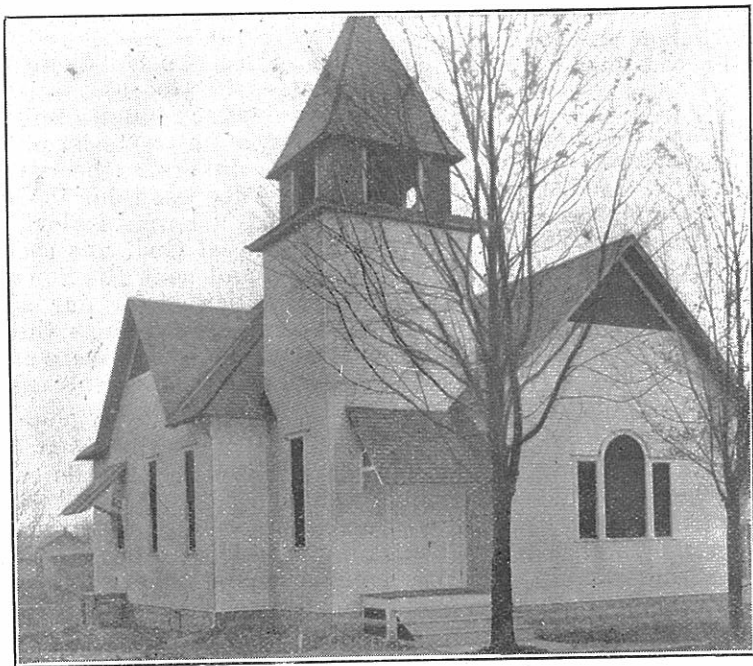
In the light of these facts it is evident that merit from good works and humane deeds cannot avail before God, painful self-denials cannot be a substitute for the Son of God as the propitiation for sins, noble character cannot reinstate man in the lost fellowship of God.

It is equally the great mistake, viewing Christianity as a code of ethics or the revelation of noble ideals, to draw comparisons favorable to the system of morals of non-Christian nations, and claim that their teachings can form as perfect a character and produce as good fruit in the individual and national life as Christianity, and that there is therefore no need of the latter for such nations. Even if this were true, there is no more redemption for such peoples thereby than for similar moralists in Christendom.—REV. WILLIAM J. ERDMAN, D. D., in Watchword and Truth.



## *Current Church Events.*

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**Wesleyan Methodist Church, Hastings, Mich.**

The dedication of the new Wesleyan Methodist Church in the city of Hastings shown in the above cut, took place Nov. 28, 1909. This is a fine building, 34 by 52 feet, neatly finished and furnished, for which we have every reason to thank God. All indebtedness has been met by cash and reliable pledges.

The services were conducted by the Rev. H. A. Day, President of the Conference, and were spiritual and well attended. These splendid results are the fruitage of the good management and faithful toil of the pastor, Rev C. M. Duryea. May this ever be the place of spiritual devotion and a lighthouse to many a shipwrecked soul.

PITTSFORD.—The first quarter of our third year of service for this church closed with a Quarterly meeting. These services gave evidence of better spiritual condition than have been apparent for some time. The tide of spiritual life is slowly but surely rising, and many of the church are being borne nearer to the throne of grace. There is a healthy increase in the attendance upon all the services. The spirit of intercession is upon some of the church and we are earnestly praying and working for a much needed spiritual awakening in and about our town.

Since Conference the pastor has taken to himself a wife. This appeared to please the people, and a public reception was given us by the ladies of the church on our return from a short wedding trip. A large number of people extended hearty congratulations and partook of refreshments. This was prophetic of other joys. A few evenings later about thirty-five of Pittsford's young people came to the parsonage well laden with precious gifts for the bride, and in true oriental style laid them at her feet. A few evenings later still, a knock at the door brought the pastor from his study to find a large number of the church and congregation waiting for admittance. The guests soon filled the house and the rooms resounded with merry laughter at our evident surprise and confused state of mind. This happy company brought fresh and canned fruits, vegetables, groceries, and other eatables too numerous to mention in detail. After a joyful hour this company retired from the "old manse" on the corner, leaving its new inmates to wonder and be thankful. These are bright and never to be forgotten spots in the beginning of our family life. May the Lord abundantly bless all the people.

E. F. MCCARTY.

BRIGHTON.—We are able to report progress on this circuit. Our first Quarterly Meeting was held at the Valley church, Bro. D. G. Hodgkin preaching the Word of God with marked freedom and unction. Some needed repairs have been made on the Valley church property, and we are expecting the Lord to visit us there this winter in the awakening and conversion of the lost ones. Brethren, pray for this church. The Brighton church has not lost the inspiration and help received during the special meetings last winter. This is as it should be. God intends his church to be progressive. The Sunday services and mid-week prayer meetings are well attended and the Lord is pressing the people into deeper things of spiritual life. There is much prayer offered for the unsaved in the community. We are looking for gracious things from the presence of the Lord.

The Church is taking increased interest in the Sunday School; a Home Department, with sister Lucy Morgan as Superintendent, is proving a great help. The Cradle Roll department, with sister Esther Conrad as Superintendent, is proving an arm of strength to the church for it connects the Sunday School and Church to the home as nothing else can do. If we are interested in the children, especially the babies, of the home, we are sure to interest the parents in the Sunday School and Church and finally lead them to Christ and the Church. I believe we as a conference should be more awake to the great Sunday School movement.

V. H. SIBLEY.

#### AS SEEN BY THE PRESIDENT.

In due time my appointment came to be at Grand Rapids church. With conflicting emotions I endeavored to fulfill the engagement. Many changes have

taken place in one short year. I am only concerned that God shall be glorified, and such as will, of the people, be helped and saved. Surely the signs of the times are being in some respects fulfilled here. Some of my own children have turned from the home of their spiritual birth. I long for them, and for their spiritual good. Time with its slow precision must show where real right doth lie.

The future looks bright for this charge, and the present pastor is most earnestly seeking the largest possible amount of good to the greatest number of people. When as pastors and workers we get the salvation of men above and beyond all other thought, God will honor all our efforts and lasting results reward our toil.

Ada next claimed our attention. Numerically there is not much left. Death and discord have more than decimated the ranks. If we look only at things which are seen by earthly vision we fall into depression. If we behold the Invisible we are inspired. Real spiritual interest is not wholly departed from this battle ground of some of the early fathers. Both outside and within the church there is evidence of desire for truth, but not for high profession without the life. Of this there has been enough.

We now proceed to Rives Junction, where are still the fading embers of a dying past, with some fresh life in evidence to inspire hope for the future. Here, as in other places, I was encouraged by the presence of dear young hearts. God give us wisdom and grace, patience and discretion, to properly conserve the forces of young manhood and womanhood, marching up to fill the depleting ranks.

At Hickory Corners the Quarterly Meeting was good. There was a degree of inspiration from

the ministry of the Word, and some conviction on the unsaved. Great farms, productive soil, hard workers, and careful calculators, characterize this place. I was born near here over fifty-seven years ago. Here, also, are the young, some of whom are regular in their attendance upon church service. The Aid Society was in session when I reached here, and wife and self greeted old friends. The present pastor is already arranging for special services, from which I hope to hear a good report.

H. A. DAY.

CAMBRIA.—On Nov 14. we held our first quarterly meeting of the year. Brother Badder and his wife from Waldron were with us. We had a refreshing time from the presence of the Lord. Following the quarterly meeting we held a three weeks' meeting at the Cambria point. A part of the time the weather was very unfavorable, but in spite of that we had a fair attendance. We know not how far reaching the influence of the meetings was; we can, however, report ten souls testifying to the saving grace of God. May the Lord watch over and keep His own. We thank the Lord for His presence and manifestation of power. Pray for us and especially for the young converts.

J. A. MCPHERSON.

“However things may seem, no evil thing is success, and no good thing is failure.”—*H. W. Longfellow*

“’Tis one thing to be tempted, another thing to fall.”—*Shakespeare*

“Though you have but a little room, do you fancy that God is not there, too, and that it is impossible to live therein a life that shall be somewhat lofty?”

—*Maeterlinck.*



## Miscellany.

### THE CHURCH.

#### Foundation, Aim and Design.

M. E. REMELE.

"Thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it." (Matt. 16:18.)

The question arises, is the church an external organization founded on a human person, or is it an internal system founded on Divine truth? Is it founded on God or Peter?—turn to the text.

Thou art Petros, a stone, and upon this Petra, (a Rock,) this Rock, I will build my church. Peter is a stone but the foundation of the church is a Petra, a Rock. Paul speaks of the chief stone as Christ, the Son of God. All true believers representing the true church are united in Him through mutual faith in Him as the Son of God. Through this faith did the apostles and prophets build. Through this same faith the church is fitly framed together.

The Christian Church is founded upon certain great principles, fed and sustained by the life of the Son of God. Jesus is the bed-rock of the church, and by the acceptance of the truth the soul is brought into vital harmony and union with God. The aim and object of such an organization is to establish righteousness in the earth. Hence true believers in this fact are safely anchored, "even the gates of Hell shall not prevail against them."

The church is not a plan of the human mind or a copy of military tactics. It is a thought and plan of God. It has aggressive power. Its mission is to go through the world teaching truth. Its avocation is a ministry. Its paths are peace. Its aim is a perpetual springtime of ever newly bud-

ding and unfolding flowers of virtue. It overthrows error and superstitions. It seeks the Kingdom of God and His righteousness.

The Root of the true Church reaches down to the subsoil below. Christ intended his followers to be like trees planted by rivers of water, every leaf to yield its healing ointment and every branch its fruit. His church is to teach of God, of reason, of duty, and the graces of the heart. He seeks to lift men up above the fog of unbelief that hides them away from Him.

Upon this same rock we find built a society, called disciples, saints, Christians. It is a divine unity, and out of this divine unity comes a life that loves God—a life that loves man. Both have one root, one faith, one life. They become the light of the world, the salt of the earth, a royal priesthood, a holy nation. "Upon this Rock I will build my church and the gates of Hell shall not prevail against it."

For a building there needs to be a plan, a selection of material, and the moulding of the material into shape. The church of Christ is a community of believers joined together by the invisible life of Christ. The musician, in order to compose an anthem, selects a number of notes in harmony. When God laid in Zion the rock foundations He selected what was to be built thereon. He adjusted, combined and gave symmetry to the structure. The very elements of this building have their roots in the attributes of God. It was not necessary that all the ideas should come down from Heaven in the person of Christ. The moral law was in the constitution of the soul. The idea of baptism, regeneration and Kingdom of Heaven was already here. They needed adjustment, the unity of life and force of spiritual growth. Christ revealed to us a plan for a church. He has sought to bring to earth the Kingdom of Heaven and establish the principles of holy living. He selected two classes of elements, the internal

and the external—the vital elements and the ordinances. The vital elements are faith in Christ as the Son of God, love for God and man, righteousness, and the pure spiritual worship of God.

The ordinances are baptism and the Lord's Supper. If in a cold formal way the ordinances are put foremost in a church, it will result in a dwarfed spiritual life. The outward society and its government is but the instrument. To illustrate; We are delighted with diamonds, but there is nothing attractive in the machine that cuts them. If, in the church, we attach the greater importance to the instrument and forget the life to be wrought, or if we enjoy most the ingenuity of the cogs and wheels of the machine, we miss the aim of the founder.

What then is the church? It is an organism, sustained by His life, for the implanting, developing and proclaiming among men the spiritual elements of the divine nature. It is to bring the Kingdom of Heaven to dwell among men.

We measure every society by its object, the truth developed from it, and the character formed by it. Measured by this standard no organized society can claim equality with the church. It is a higher life organism for the culture of faith in God and the implanting of righteousness in human hearts.

The Christian is founded upon an unchanging principle and will ever grow into the likeness of Christ. He will love God with the whole heart and possess the two lives of Christ, the human and divine. He must have purity of heart, that he may see God. He must also have mercy, pity and love for men. Hence any organization that is not founded in Christ, cannot grow into his likeness, nor love and pity men, nor measure the worth of a human soul.

Matthew 16:18. "Thou art Peter and upon this Rock I will build my

church, and the gates of Hell shall not prevail against it." This text signifies a field of battle. For fifteen hundred years this field has been the arena of great conflicts. Daniel (12:8) asks the question, "O, my Lord, what shall be the issue of these things?"

Let us draw a final comparison. Rev. 13. As interpreted by Dr. Seiss, this beast that John beholds coming out of the raging sea represents the world-powers in their final consummation, a beast of power and dominion, having a throne and great authority. He is a worshiper of the Devil and causes all under him to worship the Devil. This will be a time when world powers, political, social, commercial, and all false systems of religion, secret or open, will fall in line at the command of the beast who appears from the abyss of darkness. We are told that this beast or man of sin will be so attractive and fascinating that he will draw the homage of the world. John beheld, and all the world wondered after him. Through this beast Satan will pursue the woman—the church, (Rev. 12)

The church of God is a progressive church. She can not be shackled by any prescribed form or evil organization. Floods have been brought against her, but she constructed an ark and sent out doves to gather the testimony of God. If you fetter her with irons she will sit down in her chains and write epistles to her scattered children. She will ever stand. Rev. 20, 13, 14, 15. "And the sea gave up the dead which were in it. And death and Hades gave up the dead which were in them, and they were judged, every man according to his works, and death and Hades were cast into the lake of fire." This is the second death. If any were not found written in the Book they were cast into the lake of fire. Those bearing the mark of the beast shall fall in line under the awful wrath of Jehovah, and all evil doers and the nations that for-

get God shall be turned into hell.

The Church by her external life is shaping herself for a glorious future. She is an external, living church because God is her founder. Founded on this Rock the storms of time or surges of eternity cannot shake her from her anchorage. Thus selecting her material, thus constructing and augmenting, she stands upon the essential nature of God, and the gates of Hell shall not prevail against her.

### OUR CAMPMEETING AS A FACTOR IN THE SOCIAL AND SPIRITUAL LIFE OF OUR CHURCHES.

M. J. BADDER.

Israel was required to keep a feast unto the Lord three times in the year.—Ex. 23: 14.

The last of the three great festivals was called "The feast of Tabernacles." It was designed to commemorate the dwelling in tents in the wilderness, also a feast of thanksgiving for the harvest. All the people were required to be present at the chosen place, the people dwelling eight days in tents, or arbors made from the branches of certain trees. It was observed with great demonstrations of joy, and numerous sacrifices were offered during its continuance.

The appointed feasts proved important factors in the social, civil and religious life of God's chosen people. Their social and national union was consolidated by renewing the acquaintances of their tribes and families, as they came together from different parts of the land to the Holy City. Appropriate religious ceremonies were observed, the law of God was read and expounded, and good instruction given that they might be faithful in observing the commands of God. The people looked forward to these assemblies not only as times of lawful pleasure and necessary rest but as seasons of

worship and communion with their God.

As the Lord honored with His presence and glory Israel of old in their feasts, will He not bless us if we forget not the assembling of ourselves together in the chosen place of worship.

For many years our people have been going to the annual feast of tents held near Hastings city, in Pennock's grove, a place "beautiful for situation," an offering from Brother and Sister Pennock to the Lord and the Michigan Conference for a permanent camp ground. May the consecrated grounds continue a memorial of the love and devotion of Brother and Sister Pennock to God and the church long after they have gone to their reward in heaven.

While we rejoice for the wonderful seasons of grace and manifestations of God's pleasure with us in years past we are convinced that our camp-meeting is becoming more and more a strong factor in the social and spiritual life of our churches. While spirituality is the paramount object in our annual assembly we also find it a time of lawful recreation and necessary rest. In its unifying character we are made to know each other better as we renew acquaintances, exchange thoughts and relate experiences, our confidence in each other is strengthened. The young people, especially, are becoming more and more a unit in their consecrations to the service of the Master and their desires to be helpful to each other.

Its Biblical character in the directing of religious services and faithful presentation of present day truth is a mighty factor in the unifying of believers and a stimulus to Christian activity. With its many object lessons in the display of evangelical power to save and the pentecostal outpourings of the Holy Spirit, we unite in demonstrations of joy and shout and sing until the heavens ring with praises to our King.

Let us be more determined than ever



in the past to make our annual camp meeting in its unifying, directing and Biblical character a strong factor in stimulating our churches to greater activity in the christian warfare.

### IT IS NIGHT.

MARY PAINE MANWELL.

It is night—the night of nights—the night when Eternal Love, bearing the weight of a world's anguish, sweat "as it were great drops of blood" in Gethsemane's garden, praying for strength to drink the cup to its dregs and "was heard in that He feared;" for "there appeared an angel unto Him from Heaven, strengthening Him." On through shameful arrest and farcical trials and heartbreaking betrayal and desertion of friends, through cruel scourgings and pitiless, daring insults and tauntings He bore His cross up to Calvary's dark mount where the triumph of our arch-enemy seemed complete when in that hour and power of darkness the Son of God suffered the indignities to culminate in crucifixion and shameless mockings until, in the awful night of Hell's triumph, our sins obscured the Father's face and He who knew no sin tasted separation from God because of sin until the work of redemption was finished, and the great heart of Love broke under its agony and grew still in physical death. Down through the cheerless grave He passed, whose bonds had no power to restrain Him when His mission was ended, and He emerged conqueror of death and the grave as of Hell itself—made "perfect through suffering," knowing how to succor the tempted, to soothe the sufferer, to comfort the sorrowing, to light up the pathway through the tomb, and to dispel forever sin's awful night with all its brooding terrors, and to make us no longer of the night and of darkness, but the children of light and of the day.

It is night—the night of temptation's power. Fierce and long has the conflict waged between the militant hosts of evil and the brave young soul that will not yield, though scarred and marred with wounds that smart and bleed. In the moment when awful defeat seemed just ready to end in blackness of darkness forever the unequal struggle, a flash of Heaven's own light revealed the presence of the Conqueror, and with one cry for help, in which was gathered all sorrow for the past, all helplessness for the present, all hope for the future, the morning broke—the smile of God's forgiveness and tender pity dispelled forever the grim shadows of the tempter's power, and the soul, victorious, swept forever out of earth's dreariest night into Heaven's eternal day.

### WHERE IS THE LACK?

H. A. DAY.

There is probably no greater hindrance at the present time to thorough Christian work than the lives and examples of unspiritual Christians, if such a thing is possible. The unspiritual condition of the religious world is something appalling. Go where you will, in the divided and broken condition of the so-called church, and you find this prevailing lack. Among the advocates of the purest doctrines as well as with those of more conservative type, the same fact of an alarming lack of real spiritual life and power is in evidence. The brand of doctrine professed seems no warrant against this dreadful state. And the unspiritual religionist, of whatever church, name, or belief, is about the most difficult person to utilize of all the multiform types.

It seems to have been the plan of Jesus in the inauguration of His cause, first to secure disciples and then spiritualize them. This is still His plan, and if faithfully followed will assure

true spiritual success. All agree in the fact of unusual conditions in the religious world of this time, and many are the theories advanced as to the best thing to do. But if we will, without churchly bias and free from the control of ecclesiasticism—by which we mean unquestioning subservience to dogmatic theology, or the seeming admission that because the leaders in the church teach so, it must be so—if without any of this, we give candid attention to the plain and simple instructions of Jesus to His disciples, we may find how far we have wandered out of the main road and how much of confusion has been brought about by the interpolations of merely human teachers. Our beloved brother S. D. Gordon rightly says: "There is no language strong enough to tell how absolutely needful it is that every follower of Jesus Christ, from the one most prominent in leadership down to the very humblest disciple, shall receive the promised power." And he further adds: "Let me repeat with all the emphasis possible, that as certainly as you need to trust Jesus Christ for your soul's salvation, you also need to receive this power of the Holy Spirit to work that salvation out in the present life." These are true words, and if well heeded will bring a much needed help. "I will come to you shortly if the Lord will," says Paul in Cor. 4: 19, 22, "and I know, not the speech of them that are puffed up, but the power: for the kingdom of God is not in word but in power." Herein lies the supreme test. "He giveth power to the faint, and to him that hath no might, He increaseth strength."

Jesus did not teach His disciples to tarry for anything else, or expect anything else, but the power of the Holy Spirit, which He promised them He would send, and which He did send, and does still, upon believing and surrendered hearts. The Spirit of God is lacking in all forms of churchism more than any other element which can

make for real success. Let us not be wilful, evasive or prejudiced. God is still able to do great things. Man is not, and what is more, man cannot do one spiritual act apart from the presence of the Holy Spirit. Our fathers believed this, and labored successfully with this fact well in mind.

### THE NEED OF THE CHURCH.

C. S. RENNELLS.

The question, "What is the need of the Church at the present time?" can only be answered out of the Divine Mind. God only can measure the need and supply it. He is also able to teach us and does teach us that the religion of the Bible is Spiritual. "Fervent in spirit," not mere enthusiasm or emotionalism but an awakening of the spirit by the movings of grace. We need not radicalism run cold nor conservatism gone to seed, but a soundly regenerated people with hearts submissive to God. A people who are earnest, honest and seeking to know the truth with a knowledge of the Word to hold us steady, enthusiasm enough to make us bright, radical enough to mark us from the world, conservative enough to be steady, consecrated sufficiently to be useful, liberal enough to meet the purpose of God in the promulgation of the Gospel, and with enough of kindness and love to commend our religion to all men. Over all this may there be a mighty outpouring of the Holy Spirit in hearts purified by the blood of our Christ. This will create in us a passion for souls and will make us the force in the world that God wants us to be.

"O! many a shaft at random sent,  
Finds mark the archer little meant,  
And many a word at random spoken,  
May soothe or wound a heart that's broken."  
—Sir Walter Scott.

## *The Sunday School.*

### A PREVIEW OF MATTHEW.

DR. AND MRS. G. W. BRADISH.

The Inter-National Sunday School Convention has given us a rich field for study. The coming year is to be spent on the Gospel of Matthew. Looking forward to this it will be profitable to take the book as a whole, finding its place among the others, its purpose and setting. We will have a clearer idea of its teachings when we come to the lessons.

Why do we have four Gospels instead of one? This is a natural inquiry. A casual reader would say they repeat and even contradict one another. The author of the book, the Holy Spirit, meant them to be just as they are, and gave them to us this way that they might harmonize with the other sixty-two books of the Bible. The plan of Salvation is not fully revealed in any one book. It takes them all to present it to us finished and complete.

1 Tim. 3:15 is a foundation text for all Bible students; one to understand and act upon. "The word of truth" is ALL truth. But what is truth for Israel as a nation is not the truth for the Gentiles nor for the church of God. The first thing to get clearly in our minds in "rightly dividing the word of truth" is the three great classes God is dealing with at the present time.

The	{	From Adam to Abraham.
Gentile		On probation apart from Law.

The	{	The chosen race, under Law.
Jew		

Church	{	Neither Gentile nor Jew.
of God		Redeemed people—under grace

Watching that we may recognize these divisions anywhere we will understand the meaning of the four Gospels.

Matthew fitly follows the Old Testament as it was written to the Jews,

emphasizing, all the way through, the fulfillment of prophecy in the events narrated. "As it was written" occurs some sixty-two times in the twenty-eight chapters. This and another phrase, "the kingdom of Heaven," are characteristic of this book. The latter occurs only here. "The Kingdom of God" is found elsewhere, but there is a wide difference in the meaning of the two.

Matthew gives a genealogy of Jesus, but stops with Abraham; shows forth Jesus as the one prophesied of in the Old Testament, the Messiah, King of the Jews.

In Mark's gospel, the shortest one, we find Him portrayed as a faithful servant come to do the will of the Father. There is no genealogy. The narrative begins at once, with action. "IMMEDIATELY" and "STRAIGHTWAY" are the key words. It was written for the Romans, a people of authority. Then comes Luke, the gospel of our Saviour's humanity. Here we find most of his life as a man. The genealogy in the first chapter does not stop at Abraham, as Matthew does, but carries it on to Adam, including all people. A fuller account of the Temptation, the parable of the Prodigal Son and the reference to the boyhood of Jesus are found only in Luke. "Son of Man" is the expression peculiar to this book. It was written for the Greeks, the nation of culture and learning, worshipping and deifying perfect humanity. These three, Matthew, Mark and Luke, are called the "Synoptic Gospels" because they "view together" the life of Jesus. Significant seems the fact that at the crucifixion the superscription on the cross was written in the three languages, Hebrew, Latin and Greek.

Unique, classed by itself, is the fourth gospel, John. It shows forth Jesus as the "Son of God." Begins away back in the eternities, "in the beginning," as Genesis does. John was written for the church and brings



us into an entirely different atmosphere. Most of our Lord's words and discourses are here. So we find Matthew gives us Jesus as the Messiah, King of the Jews. Mark gives us Jesus as the Faithful Servant. Luke gives us Jesus as the Son of Man. John gives us Jesus as the Son of God.

It would be intensely interesting to refer to the types in the Old Testament that point to this very fourfold presentation of the gospels, but space will not permit. The climax and object is reached in the last verse of the 20th chapter of John. "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name."

### SUNDAY SCHOOL LESSON FOR DECEMBER 26, 1909.

#### The Birth of Christ. Matthew 2: 1-12. Commit vs. 11-12.

DR. AND MRS. G. M. BRADISH.

Time—4 B. C. Places: Bethlehem of Judea; the East: Jerusalem.

Persons: Jesus; Herod, King of Judea, a Roman; wise men, perhaps the descendants of Abraham by Keturah, Gen. 25:6; chief priests, scribes and people—Jews; Mary, mother of Jesus.

Events: Birth of Christ, visit of wise men, Herod's investigation and commission.

V. 1. "Now when Jesus was born." Almost startling to the student of the Old Testament is the accuracy of the fulfillment of prophecy. "The times and seasons are in the Father's power," Acts 1:7. So "when the fullness of time was come, God sent forth His Son," Gal. 4:4. The time, place and circumstances were foretold hundreds of years before the event took place.

V. 2. "His star in the East." Not only the Jewish nation, who alone possessed God's written revelation,

were looking in eager expectancy for the coming Messiah, but hundreds of others were waiting and longing for a deliverer. God had taken care that that great Gentile world which had a human heart needing God, should have a means of knowing Him. Besides the open book of nature (Rom. 1:20, Ps. 19:1-4) God had His witnesses from all time; Luke 1:70 tells us God "spoke by the mouth of all His holy prophets which have been since the world began"—Adam, Seth, Enoch and others. When the sun, moon and stars were set in the heavens that fourth creation day, God said they should be for "signs, for seasons, for days and for years." Gen. 1:4. In keeping with the marvelous plan are the starry signs, twelve in number, the signs of the Zodiac. If a line were drawn from one principal star to another the result would be figures or pictures, and as the stars change their positions each month, so the pictures change. The twelve are a complete representation of the plan of salvation, according to Dr. Seiss in his "Gospel in the stars." Those wonderful nights in the far east afforded great opportunity for the study of the heavens, and the Magi became proficient in that lore. Indeed, not understanding the meaning of the signs, their investigation led the people into astrology, sun-worship and other idolatrous customs.

V. 3. Why was Herod troubled? He, the Roman King, of course would resent any rumor of a rival.

Vs. 4-6. Herod sent for those familiar with God's word. Centuries before Micah, the prophet, had uttered the very words quoted and fulfilled at this time, Micah 5:2. Strangely was this brought about, for neither Mary nor Joseph resided at Bethlehem, but at Nazareth in Galilee, Luke 2:1-6.

V. 7. Herod compares revelation with nature.

V. 8. Herod's commission and deception.

V. 9. Continued guidance of the wise men.

V. 10. Rejoicing in following.

V. 11. Rewarded in following. The climax of the journey is reached. In lowly reverence the three wise men kneel and present to the Babe their treasures. Many beautiful legends gather round this incident. Read Longfellow's poem, "The three kings." The meaning attributed to the gifts is fitting:

"They laid their offerings at His feet.  
The gold was their tribute to a king;  
The frankincense, with its odors sweet,  
Was for the priest, the Paraclete;  
The myrrh, for the body's burying."

V. 12. Warned of God.

#### PRACTICAL APPLICATION.

Herod sought Jesus to kill Him.  
The wise men sought Jesus to worship Him.

We seek Jesus—why?

The wise men saw a star; following the faint glimmer, they found the King.

When Herod wanted to find the King he inquired of those who understood God's word. Are we inquiring at the right source?

The wise men offered gifts; have we anything to give Jesus? Yes, "Our wills are ours to make them Thine." "Present your bodies a living sacrifice—holy, acceptable unto God, which is your reasonable service, Rom. 2.

#### Depersonalizing.

Mrs. Eddy has made a virtue of expediency and has let it be known why she refuses to be seen. Very piously she says that her followers have grown too fond of her and she wishes to "depersonalize herself" so that they may forget her but love what she teaches. She has already "depersonalized" God—He is only a Principle, whatever that may mean. The world has long since "depersonalized" Satan—he is only a symbol of evil.

At this rate very soon nothing will exist but thin ether and we will all float on to Nirvana.—Watchword and Truth.

## Missions.

#### EDITORIAL STAFF.

MRS. MARY P. MANWELL,  
MRS. MINA B. SHANNON,  
MRS. ALICE A. BADDER.

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

Motto for the month's meditation: "Only those who have touched the scarred hand of Calvary can safely grasp the hand of a fellow-mortal."

#### THE JOY THAT MAY BE YOURS.

UNKNOWN.

If sometime into your weak hand 'twere given  
To loose a captive's chain;  
If, at your touch, the fetters strong were riven  
That bound with cruel pain.  
And one who had for freedom striven  
Through you the boon should gain;

If to some woful prison, dark and dreary,  
Your hand had found the key;  
If those who languished there while life grew dreary  
Your pitying eyes could see,  
And you let in the sunshine bright and cheery  
And set the prisoner free;

If some such mission, with such rich return,  
Were kindly granted you,  
Would not your very heart within you burn  
With gladness strong and true?  
Would not the song of life fresh sweetness learn,  
And tuneful echoes new?

Not to such helpful earth-life ministration  
May you indeed be called;  
No captive by your touch or dispensation,  
May straight be disenthralled;  
Nor may you help and heal when desperation  
Shrinks back from death appalled;

But ah, the souls in sadder bondage dwelling!  
Hark! they appeal to thee;  
Each breeze the burden of their woe is telling;  
Oh, that they might be free!  
Your heart with grief is o'er their prison swelling.

But lo! you hold the key!  
Oh, take or send it—!—Keep not back the treasure!  
"The truth shall make them free."

### THE MISSIONARY SIGNIFICANCE OF PAUL'S EPISTLE.

E. F. McCARTY.

The choice of the above title is, I fear, unhappy. It is almost as if one should say, "The literary significance of literature," or "The financial significance of money," for Paul's letters are just the letters of a missionary to missionary churches on subjects related to his missionary work.

Paul was the prophet of universal Christianity—the missionary preacher and the missionary theologian of the first century of the Christian church. He combined in himself the force of a penetrating thinker and the richness of an inner life all aglow with the passion of Christ. His letters, written at different periods during his apostolic career, were letters of warning against the evils of encroaching heathenism, of instruction as to the practical meaning of the Christian Faith, of lofty presentation of its great doctrines, of eager personal interest in the people to whom he wrote. Sometimes they were written at white heat, sometimes they were carefully reasoned out, setting forth the position of the writer upon great religious questions; always the message passed through the life of the author and came forth warm with his own intense energy.

The first great factor in Paul's letters is his battle for freedom. He had been delivered from the chains of legalism into the freedom of faith. This was the central fact of his personal life. He had learned that he could not earn peace, that it must come through trust. His message was "Peace, the gift of God, not our own achievement." This conception of Christianity met with opposition. The ordinary Jewish Christian did not

see why he could not accept Christ and yet insist upon the observance of the ceremonial law. Paul saw that this was to cut the very artery of Christian faith. To insist on the necessity of the forms belonging to the time when men tried to earn peace was to make Christianity's peace partly a thing given by Christ, partly a thing to be earned; only a part of the Gospel, pieced out with morality. This meant ultimate failure; for if there is the least place of dependence in the Christian, if he is not trusting for all his peace, ultimately he will be robbed of it. Less than a total Gospel is no gospel. Dependence on what man does, and not on what God gives, has power to plunge him again into the old unrest of moral struggle. It would have driven Paul back to the tortured unrest before the Damascus journey. Paul's battle-ground therefore, was a whole Gospel, because it is that or none; complete freedom from legalism as essential to that gospel. The missionary significance of this lies in the fact that without this battle fought and won there could be no adequate message for the world. Spiritualized Judaism could not be a world-wide religion the central point of which was the leading man to trust for peace. That was the heart of the world's message. So when Galatians was forged at white heat, and Romans written with intensity also, where Paul fought like a knight in armor the Judaism which would have made Christianity a combination of religion and legalism, he was fighting the battle of the world, the great battle of his life, and right gloriously did he win.

What was to be the basis of this trust, which was to deliver man from dependence upon his own achievements? The answer involves a statement of the essentials of Paul's Gospel, his missionary

message, and the message we have for the world. The first fact of life to Paul was the fact of sin. In Romans he makes his great indictment of the race. By appeal to the facts of life, to human experience, he finds the nations of the world, including the Jews, in the depths of sin. He has made his diagnosis with a correctness born of his own experience, and declares all human souls to be in sin. The second fact is that man cannot make his way out of these depths. No one can solve the problem of sin for himself. No one can do the will of God in his own strength. Even Judaism, with all its acknowledgment of God, was a despairing failure. But Jesus Christ solved the problem, solved it in his death, which was an achievement for men. It makes possible the forgiveness of sins; it creates the energy of a new life. To Paul, Calvary is Christianity. "I determined to know nothing among you save Jesus Christ and Him crucified," he wrote to the Corinthians. The inner life of one conscious of sin demands that something be done. Paul's gospel is that something has been done by Jesus Christ, the Son of God, who died to save men from sin and make possible their forgiveness and create in them a victorious life. The one condition of peace to the soul is acceptance and trust. Thus the great question is answered. As we trust in Jesus Christ we become vitally connected with Him and the Christ of Calvary becomes creative in us. We may do many things, but not that we may earn salvation. We must obey Him, but not to earn peace. We just trust Him for everything, and the new life He gives is a glad expression of our loyalty to Him, but we do not depend on this life for even one flashing moment, but on Christ who died for us. His ability to do all we need, and the fact

of our own immortality, Jesus sealed in His resurrection. Only the King over death could so die as to be the world's saviour. That the resurrection seals Calvary as God's deed is Paul's message. It fitted and completed his life, and its power to do the same for other men was attested in all Asia Minor and even in Rome. Its missionary significance is that it will fit and complete the life of every human being. If the problem of sin is the world's problem, the solution is adequate for the world.

Because Paul's letters set all this forth with passion and fire, because they express God's message to the world more completely even than the Gospels give it, they are the greatest missionary documents in the world. From this Roman prison Paul wrote letters enriched by a mellow and constantly growing life resultant from his deep communion with Christ. Colossians, Ephesians, Philippians are among the priceless heritages of the church. Of three great things in these letters we wish to speak. Colossians glows with a consciousness of the pre-eminence of Christ. Over against views which would inadequately represent our Lord. Paul places Him upon the very heights. Ephesians gives us the conception of the church as an organism, a great living unity embracing all the wide world's peoples who accept the salvation of Christ, Philippians gives us the incarnation as an example; the "mind that was in Christ" is to possess us; His incarnation to be our inspiration to humility. That incarnation was the great missionary deed of history and its spirit is back of all missionary service.

Thus, because Paul fought the battle for freedom from legalism and clearly presented Christianity as God's way of solving life's problems and satisfying human need, and because the epistles are



the literary expression of all this, we may say that in their very inherent quality they are missionary literature, and more than that. By the vitality of their message, they are the authoritative interpretation of Christianity as a missionary religion.

"Japanese Buddhists spend twice as much money establishing their faith on the Pacific coast as all the Protestant churches combined."

#### The Bright Side.

The Japanese Church began the celebration of the fiftieth anniversary of the introduction of Christianity into Japan, by the gathering of Japanese Christians in convocation, to pray and to plan for an evangelistic campaign whose object, as stated in the meeting, was that by March, 1910, the entire membership of the Japanese Church should be doubled. At the close of these remarkable gatherings a Japanese pastor arose and said: "What we must preach is Christ—the living Christ, Christ incarnate, Christ crucified, Christ dead and buried, Christ risen—the living Christ, the only hope of Japan." At this meeting a young Japanese who had spent ten years in China and knew the language offered to go to China as a missionary, and the leaders of this great gathering declared that "As Japan had sent her missionaries to Formosa and to Korea and to Manchuria, so, although the Chinese have been our enemies in war and are hostile in race, we must show that we love them and want them to love our Lord and Master"—The Missionary Review of the World.

"When duty whispers low 'thou must,' the youth replies 'I can.'"—Emerson.

#### "QUEER."

REV. W. T. GUNN.

"My, but that was a fire! How we worked, tearing down the out-buildings so the fire would not spread. We saved nearly everything. I even got out some balls of carpet-rags. Were you there? O yes; I did see you. I guess the whole village was there." "Anybody hurt?" "O no. There was no one in the house." "Much loss?" "Nothing to speak of; five hundred will cover it. But how we did work!"

"What's that you say? Another fire? Burning now? People in some of the rooms and can't get out? Man alive! where is it? My brother's in the fire? Come on! Alive, and calling for help? For pity's sake tell me where it is and come. Hurry!"

"In Africa? and the fire of sin destroying millions of souls and bodies forever? O pshaw! I give fifty cents a year to put that out. I thought you meant something real. Come on home."

It was queer of him, wasn't it?  
—Canadian Congregationalist.

#### GLEANINGS FROM THE FIELD.

Under date of October 29, Sister Clarke writes: "The Lord has been blessing the work at Mabai by giving us a precious revival spirit. Six of our young people have started for the Kingdom. We are busy revising our Limba dictionary. Have nearly three thousand words now. The Lord is blessing at the other stations also and Masumbo reports three conversions."

Mrs. Jennie Ayers, acting Organizer for the Woman's Home and Foreign Missionary Society, made a short call Nov. 10 at the home of "The Outlook," on her

way to the seat of the Georgia and Carolina Conferences. Leaving the sunny south December 6 with freshly plucked roses in her hand, she arrived in Coldwater the next day to enjoy zero weather and the first sleighride of the season. Sister Ayers has been very successful both in the financial returns for our Women's work and in the inspiration she has given to the Conference and Local Societies she has been able to reach.

### REPORT OF ORGANIZER.

MINA DANNER SHANNON.

My first meeting for the year was held October 11 at Laketown. A live missionary society is doing good work. Oct. 30, I left home for a trip which included thirteen churches. I found the Societies and Bands actively engaged in work for the Master.

The first meeting on the schedule was at West Berlin. This society has not reported for a few years but has recently been reorganized and is at work. Clarksville has a flourishing society, and while there I organized a Y. M. W. B. At Shiawassee the missionary spirit prevails. Seven years ago this fall I organized a society at New Haven with which the Hazelton ladies united. But their numbers and interest increased so rapidly that in a few months it seemed necessary to organize a society at Hazelton. At the meeting just held, each society gave a very encouraging report of the work during these seven years. New Haven church has also a Y. M. W. B.

On the Ingham Circuit—and I certainly realized it was a circuit, making the three points in one day—they have a society at West Locke and a Y. M. W. B. at South

Locke. The Rives Junction people greatly miss some of their active workers who have moved away yet there are still faithful ones left to carry on the work of both Society and Band. At Hastings I had the privilege of meeting with the people in their beautiful new church. They have a Society and Band. Owing to many discouragements, the society at North Irving is no more, but we trust the increased interest may develop into a society of active workers. Hickory Corners has an enthusiastic Y. M. W. B. Allegan and Miner Lake churches unite in their missionary meetings, having but one society. The Allegan church has a good Band.

May God bless the pastors who so kindly gave me the use of their pulpits that I might present the work; and may Heaven's choicest blessings rest upon those who gave to help carry the glad news of salvation to those in heathen darkness.

In far-away Africa are three workers who belong in an especial sense to the women of Michigan Conference Society; two natives whom we are supporting in memory of our "two Johns" who so willingly laid down their lives for perishing souls, and our own representative on the field, Sister Ethel Ovenshire. While they are laboring there, let us double our efforts here and prayerfully work as never in the past.

My financial report of cash and pledges is as follows: Allegan, \$5.91; Clarksville, \$24.60; Hastings, \$4.41; Hazelton, \$27.90; Hickory Corners, \$6.15; Laketown, \$11.70; Meridian, \$7.31; Miner Lake, \$3.22; New Haven, \$26.32; North Irving, \$3.31; Rives Junction, \$18.13; South Locke, \$19.85; West Berlin, \$7.24; West Locke, \$3.04; Profit on postal cards, \$1.95. Total receipts, \$176.04.

## PRESENT TENDENCIES.

The strong current, known as "modern thought," seems to have drifted further in the year 1908 than in the preceding five years. It is now affecting the rank and file of church membership and the newspaper-reading public, which knew little or nothing about it until recently.

The daily papers, magazines and popular novels are giving more space than ever before to things that undermine the foundation of Christianity. Even religious periodicals advertise books that would have been tabooed as infidel literature a few years ago. The sale of destructive works like those of R. J. Campbell, and books of similar character, has been pushed.

Young men studying for the ministry have been taught that "modern scholarship" has made untenable many of the doctrines that used to be considered fundamental to Christianity. While the conservative mass of church members held these things as vital to their faith, the young men have been advised to keep their real views in the background; but very soon there will be no further need for reserve or dissimulation on the part of graduates from theological seminaries.

The false doctrine of evolution is now firmly entrenched in our public schools. The rising generation is being taught evolutionary theories as scientific facts for six days in the week, and most churches are unwilling, or unable, to give any satisfactory antidote to this error on Sundays. These two systems of thought—revelation and evolution—are so mutually destructive that both cannot long occupy the same discerning mind.

Finding, therefore, our young people educated to demand an evolutionary gospel, and our

young ministers educated to supply that demand whenever their hearers will take it, we may conclude that success to the "new theologies" is inevitable.

Toward the close of Robert G. Ingersoll's life, some of his admirers asked him why he did not attack the Bible and "roast the mistakes of Moses" like he used to. He replied, "We don't have to. We have the preacher doing that now." His words were too true then, but they are tenfold more true now.

From every side the cry is heard—louder and more confident each year—for a new creed upon which all sorts and conditions of men can unite. This creed is now in swift process of formation and will soon be proclaimed, to meet with almost universal acceptance. It will be attractive enough to lead astray, if possible, even the elect. Boundless optimism; infinite evolution; the universal Fatherhood of God and the consequent Brotherhood of all mankind as "sons of God;" immortality for all, apart from Christ and His atonement; the ultimate abolition of ignorance, poverty, war, and, possibly, even of death itself, by organized human effort, through world-wide education and co-operation and arbitration and the scientific eradication of diseases and the discovery of new forces in nature that will promise to prolong human life indefinitely—things such as these will attract all mankind into one universal religion that will prove, at last, to be the Anti-christ's own!—J. J. Robinson, in *Watchword and Truth*.

"Judge not; the workings of his brain  
And of his heart thou canst not see;  
What looks to thy dim eyes a stain,  
In God's pure light may only be  
A scar, brought from some well-won  
field,  
Where thou wouldst only faint and  
yield." —Adelaide E. Proctor.