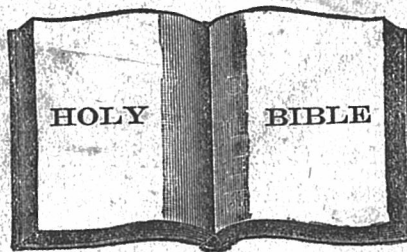


Rev. E.H. Lindsley,  
Ionia, Mich., RFD 3.

# THE MICHIGAN Outlook

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

**DECEMBER 1910.**

**PUBLISHED BY**

**THE MICHIGAN CONFERENCE  
OF THE WESLEYAN METHODIST CHURCH**

**AT COLDWATER, MICH.**

# THE MICHIGAN OUTLOOK.

The Michigan Outlook Board of Publication, Coldwater, Mich.

Vol. II.

Coldwater, December, 1910.

No. 2

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# THE MICHIGAN OUTLOOK.

VOL. II. COLDWATER, MICH., DECEMBER, 1910. NO. 2

## THE MICHIGAN OUTLOOK.

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

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## Editorial.

### THE FIRST CHRISTMAS.

There's a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer,  
And a Baby's low cry!  
The star rains its fire while the beautiful sing,  
The manger of Bethlehem cradles a King.

There's a tumult of joy  
O'er the wonderful birth,  
For the Virgin's sweet boy  
Is the Lord of the earth.  
The star rains its fire and the beautiful sing,  
The manger of Bethlehem cradles a King.

In the light of that star  
Lie the ages impearled,  
And that song from afar  
Has swept over the world.  
Every heart is aflame, and the beautiful sing,  
In the homes of the nations that Jesus is King.

We rejoice in the light,  
And we echo the song  
That comes down through the night,  
From the heavenly throng.  
Ay! we shout to the lovely evangel they bring,  
And we greet in His cradle our Saviour and King.

The Michigan OUTLOOK is now well started on its mission for the second year. In looking over the list of subscribers we find there are but about twenty of the old subscribers whose subscription expired with the October number, who have not yet renewed. We take this to be a good omen and confidently expect that these will renew before the limit is reached when their names would have to be dropped. If the reader is one of that number will you not renew at once? We are now nearing the seven hundred mark and ask all our readers to aid us in our effort to reach the one thousand mark by the first of January. Could you send a more acceptable present to a friend for fifty cents? The OUTLOOK is published by the Michigan Conference we are sending it into twenty-seven states, into Canada, China, Japan and Africa. Under the guidance of the Holy Spirit we expect to publish that which will be a help to the children of God.

Are you critical of everything and everybody? Sure that nothing is as it should be? Brother! These feelings are pretty sure signs that you are not right yourself.

"We are saved by hope." So Paul tells us. Therefore let us be hopeful. Not disheartened or hopeless, whatever may tran-

spire. Remember, the perilous times have been long foretold. Hope we have as an anchor of the soul. As the ship in storms is held steady by its anchor, though fiercely tossed and strained, so we, though driven and pressed, are held firm and sure by our hope in Christ.

### "THE CHILD JESUS."

On the 25th of December the birth of our Lord will be celebrated in some form in all lands where the Gospel has gone. This day called "Christmas" is not given us as a holy day to be observed as a Sabbath, therefore its observance is optional with us. Because our government has made it a legal holiday, men cease their labors and spend the day visiting, feasting and in the various pursuits of pleasure. What ever we do on that day as well as all other days, we should do nothing to dishonor the name of Him who was born Saviour and King. If we celebrate the day of His birth let it be with becoming reverence as those who must soon appear before Him.

The great overmastering sin of this age is unbelief in and the rejection of Christ as Saviour, Master and Lord. We are often shocked at the irreverence and blasphemy of men. Making merchandise out of the life and death of Christ is the gruesome pastime of ungodly men. It has long been a mystery to us how Christians could witness the attempted reproduction of the crucifixion scene at Oberammergau or imitations of the same in this country. Would you, could you sit and witness the reproduction of the agonizing death struggles of your father or mother or dearest earthly friend? Much less of your Lord and Saviour. Yet a new Passion Play under Protestant auspices is to be given at

Eisenach, called the cradle of the reformation.

We clip the following from the Evening Press: "The New Passion Play will be performed by well known actors recruited from the best stages in Europe. It will be produced eight times during the summer of 1911 and oftener if it proves attractive. The new version of "The Life of Jesus" is the work of Herr Weiser, the stage manager of the Grand Ducal Court theatre at Weimer, the famous little playhouse where Goethe's and Schiller's works first saw light." How much farther men dare go in their blasphemies is a question. How much longer will God permit this sinful apostate race to trample under foot the blood of His Son and count it an unholy thing? That our Lord is being crucified afresh and put to open shame need not surprise us, but it is shocking to souls made sensitive by the presence and power of the Spirit of Christ.

S. A. M.

"The word of God abideth forever." Something permanent is what we need. We have become so habituated to things temporal and fallible we scarce can appreciate eternal, abiding, unchanging things. Such, however, we need, since we are to have eternal life in glory with Christ. Eternal things alone can fully satisfy the eternal people of Christ, and such are we; and we are to share with Him in the glory of His Father's house.

"Truth is like wealth; it increases by circulation. To acquire the truth is only one-half of our work; to share it with others is the other and nobler part."

## *Miscellany.*

### **JESUS, THE IDEAL EVANGELIST.—His Mission and Message.**

E. F. McCARTY.

Ideals are the world's masters: to them we owe all that is best and noblest in real life. An ideal suggests perfection, but this is rather a help than a hindrance; for, like Paul, we need always to feel that we have "not yet attained, neither are already perfect," otherwise we have nothing to "follow after." When Thorwaldsen, the great Danish sculptor, had completed his masterpiece, he was discouraged and said, "For once I have reached my own ideal and henceforth I shall accomplish nothing." And so it proved. An ideal becomes a perpetual inspiration to aspiration, feeds desire, stimulates hope, and encourages effort. The point invisible yesterday becomes the goal today and the starting point tomorrow; so that the very fact that we never attain perfection leaves always something to reach after.

We have in the first chapter of Mark's gospel, a glimpse of Jesus as the Ideal Evangelist. He was the perfection of manhood yet He "left us an example that we should follow His steps." The secrets of His character and life are open secrets and in all His work among men He presents a perfect ideal and example to quicken our aspiration and challenge our imitation.

In looking at Him as an evangelist, the first feature that impresses us is His consciousness of His divine mission. He said to Pilate, "To this end was I born and for this cause came I into the world, that I should bear witness to the truth." He was raised up for a definite purpose, to witness to the truth; as to God, His nature and His attitude toward men; as to

men, their relation to God and how antagonism and condemnation could be exchanged for sympathy and reconciliation. This was the purpose for which he came into the world, and of it He never lost sight, but kept it always before Him and to it He subordinated every other consideration and relation.

But, though thus conscious of His mission, He made no undue haste to enter upon it. That is one great lesson of His life. His birth and His baptism mark the two stages of His career: from birth He had His commission; but only from his baptism His equipment; therefore He was content to spend those unhistoried years in Nazareth—nine-tenths of the entire period which He spent upon earth—in comparative silence and obscurity. All that we know about those years is comprised in less than three hundred words, and yet only three and one-half years were left after His baptism to compass the entire period of His public ministry. If He thus, with such profound consciousness of His mission, could wait for thirty years to do the work of three and one-half years, there must be in this a deep lesson for us.

As to the call to the specific work of preaching the gospel, it is in part to be determined upon a natural basis. Every believer is created in Christ Jesus unto good works which God has before ordained in them. He is created for good works and the good works are ordained for Him, and the work and workman will come together if there is proper prayer for divine guidance. To what kind of work for God or man one is called, is largely determined by a drawing to it and a conscious fitness for it. Everybody has a bent. To discover it, indicates the sort of work God would have us do. We are therefore to study ourselves humbly, candidly, to find out our proficiencies and deficiencies and then study our opportunity, and watch the providence of God. We shall thus find

our sphere and work if we follow simple rules like these even though we do not deeply feel the supernatural impression borne in upon our mind in some mysterious way.

But whatever may be said with regard to the call we should never impatiently hurry into the work. The command, "Tarry until ye are endued with power from on high," has permanent value and emphasis. Sometimes while we debate over theories we forfeit practical results. Many believers are occupied with the question whether the spirit of God was so given upon the day of Pentecost, once for all, that no further endowment of the Spirit is to be expected or prayed for.

Whatever the Holy Ghost has for us in the way of further furnishings for the work of God, let us never be content until we have it. And when we have that, we should not be content without something more, for we can never exhaust the fullness of this fountain. When we see our Lord patiently waiting through those thirty years we learn the difference between being appointed and being anointed, and how necessary it is that even after the appointing there should be the anointing.

Let us notice also the nature of our Lord's message. As we have already seen, it was essentially to bear witness to the truth in Himself, to bring man to God in reconciled relations; and one striking fact is His profound and unalterable conviction that He was speaking the truth. Through all the records of His public ministry, never do we once find the suggestion or whisper of a doubt. He was so certain of all He said that He never betrayed any uncertainty or hesitation.

Men want our convictions not our doubts; they have enough doubts of their own without listening to more. If we cannot help having doubts, it were much better to hold our tongue until we get rid of them; be silent until strong convictions possess us

and then speak. Our blessed Lord always spoke with authority because always with unchangeable convictions, and the rock basis for such conviction was the Holy Scriptures which so many are now seeking to undermine when they ought to be underpinning them. These same Scriptures that, in these days, are subject to such critical assault our Lord never even questioned—even the stories of Jonah and the great fish, and of Lot's wife. He declared that the Scriptures cannot be broken. The very basis of every God-given message is absolute conviction of its truth; and when to this rational conviction is added the experimental, so that one can say, "I know that whereas I was blind now I see," "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day," what power the message has! We need not be surprised to find others believing our message, when we first believe it ourselves; nor to find others doubting it when it is obvious we doubt it ourselves.

Continued next month.

## THE EXCELLENCE OF THE CHURCH.

A. R. MERRILL.

For the church is claimed excellence so far above every other institution that there is nothing with which she may justly be compared. Her calling, her character and her destiny (so far as we may be able to use that term) are all expressive of such glory as characterizes nothing else of which God has spoken to us. Called of God; every individual member has been addressed by the great God and personally invited to come into the church and share her glories.

Called unto holiness; wholeness, completeness. The one man who stands forth as complete, perfect in character is the Lord Jesus Christ.



To be like Him we are called. To be like Him every Christian heart burns. To make us like Him is the work of the blessed Holy Ghost through the precious blood of Christ. The great glory of the church is her character, not her great numbers, not her wealth nor her wisdom, as the world reckons; but her holiness, her moral purity and consequent strength. But if we will know the more sublime excellency of the church we must consider that which for want of a better term we will call her destiny. Not heaven, though the church will certainly know heaven, and, united with her head, Jesus the Christ, will constitute one of its brightest glories.

Heaven is a place and suggests limitations that do not become the church of Jesus Christ. Listen, "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself that where I am there ye may be also."

We cannot now speak of the place or the preparation thereof, but notice that these disciples were promised that they should be received unto Him and be where He was.

Again, Eph. 5:25. Jesus declares that He "loved the church and gave Himself for it that He might sanctify and cleanse it with the washing of water by the word that He might present it unto Himself, a glorious church." And again, Paul testifies that "the Lord Himself will descend from heaven with a shout, with the voice of the Archangel and the trumpet of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. So shall we ever be with the Lord."

"Received" unto Him, "presented" unto Him, "caught up" unto Him, "to be forever with" Him, Amen and Amen! Not unto a place merely; but the closest, most blessed, exalted, sublime, glorious and eternal association

with our Lord and Saviour, Jesus Christ, whose name is above every name, whom all the angels of God have been called to worship, who has been set down in the very throne of the eternal God. Hallelujah!

### THE DECEIVABLENESS OF LATTER DAY DECEPTIONS.

A. W. HALL.

It is recognized by all thinking Christian scholars that the Scriptures set forth that the closing days of this Gentile age will be marked by the appearing of the most ingenious forms of unbelief and their accompanying displays of unrighteousness. Paul expressly declares that the end of the age is to be signalized by the coming of one whose working is according to that of Satan, with all power and signs and lying wonders, and with all deceit of unrighteousness to them that receive not the love of the truth (2 Thess. 2:1-10.)

That power is now distinguishing itself, and surging forward with almost irresistible strength to break through the bonds of restraint that have hitherto held it from its final manifestation. It was apparent in Paul's day, and is destined to find an allotted brief period of manifestation. Its favorite passion is to assume counterfeit resemblance to the person of the Christ; and we are warned beforehand that in its latter day expression it will assert a highly deceivable likeness to, and the exercise of the supernatural powers of the Lord, to an extent that it will deceive all, save those holding close to the election of divine grace and walking in the light and fellowship of the Holy Spirit (Matt. 24:23-24.)

Its influence over man is grounded in their not receiving "a love" of the truth, and consequently being given over to the "working of an error," that they should believe a lie (2 Thess.

2:10, 11.) When the human heart excludes from its affections and thoughts a love of the truth of redemption it becomes an open prey to all manner of deceivableness. And it is startlingly strange to what lengths the delusion may be carried, and what rare mental denials of the most patent, actual, and real phenomena of life will be maintained.

There is nothing more actual and real, nothing that the human race is more conscious of association with its life, in all of its variations and possible conditions, unvarying, and present in them all, than sickness, pain, sin and death. To deny these is to reject the consciousness of the race, in all its history, and to abort the pathetic character and actual tragedy of the Cross, to make a heartless mocking of its sufferings, and brand the Christ with unparalleled degradation. To effect this requires Satanic boldness, artifice, and the finished art of deception, on the one hand, and personal willingness and readiness on the part of men to receive a workable error, as a source of relief from the unwelcome obligations of the cross-bearing life. That such denial might arise from the low grounds of ignorance, effected by gross superstition, might be received with pitiful reluctance; but for it to appear, under the noon-tide light of the twentieth century, affecting minds well honored for advanced intelligence and practical understanding and observations of life, to say the least is mysteriously strange.

Yet such are the assumptions of the falsely so-called system of "Christian Science." When thus taken seriously it heads the list of "workable errors." It denies to the human mind the reliability of its own consciousness, mocks at hearts burdened with sorrow, laughs before the face of pain, and empties the Cross of its sufferings, passion and power, and with canny hands writes over its tomb the epitaph of an idle dream. To what lengths it may ulti-

mately go, time will reveal. It simulates the Christ only to dethrone Him in His mastery over the affections and lives of men. Its hold is not weak, but mighty. Reason is turned back upon itself, and no words avail to rift the darkness that has beclouded the mind and understanding and that holds it in the attitude of eagerness to accept and herald any further delusion that may be imposed upon it.

As reaching the height of its arrogance, a warning voice from out the inner circle of its devotees apprises us of the purpose of those committed to the management of its interests, to carry its presumptions to an appalling extent. Those specially entrusted with the care and public appearances of Mrs. Eddy, the mother of the system (Rev. 17:1,) to whom all but Divine homage is paid, are effecting well laid plans, that when the hour of her death arrives, (which many are persuaded may happily never take place,) after due honor is paid to her remains, in the midst of the clouds which her death will inevitably lower over her system of abolishment of sickness, pain and death, to stealthily remove and secrete her dead body, carefully beyond the power of detection, and then bring themselves forward as living witnesses of her rising and ascension, in similar manner to that witnessed of the Christ, and thereby revive the faith of its devotees, and send them forth as evangelists of its pretended claims, and stem the tide of defeat, and turn it into victory.

What the possible fortunes of such unparalleled deception? It is a rational judgment to say that in most instances it will exhilarate, rather than dampen, the confidence of her disciples. Their faith is too deeply instilled with, and under the power of the spirit of deception, and their hearts too void of the love of the truth to awaken them to the appalling character of their delusion. The unbelieving world, already effected with the spirit of doubt, will receive



it as another omen of the emptiness of all the claims of Christ to recognition as the Saviour of man. His name and history will only be more securely enrolled among those belonging to the superstitions of religious fancy and mythology.

We cannot vouch for the reliability of the warning thus given; but we are assured that it is in keeping with the spirit of deception upon which the whole system is builded—an error that denies the reign of human consciousness, and through artifice robs the Cross of its reality, glory and power. We are persuaded that such is the deep hold the deception has upon its advocates, so thoroughly are they committed to its fortunes, and so blinded by its deceivable sophistry, that not only will they welcome such claims as justifying their profession, but that a large following will be inspired to herald its proclamation, as out-rivalling that of the Gospel, and with all the misguided zeal that Satan can inspire.

In the light of these things the system is not to be regarded as mere child's play, an innocent diversion, but, otherwise, as of the most alarming and serious character, although advocated by nice people, apparently good people, but people to whom the cross of Christ is an offense, and who go to such extreme denials in order to save themselves from the obligations of salvation which it offers in God's name, thus reducing its power to the unit of a myth and a lie.

### A NOCTURNAL JOURNEY.

C. S. RENNELLIS.

There had been nothing unusual about the day, just those things that help make up the life of a busy pastor. Retirement for the night was at about the usual hour, sleep came quickly and continued for some time, then a time of wakefulness began. To sleep at once was impossible, but think, we

must; and so the mind rambled on. Not all of the lights and shadows thrown upon the screen are for reproduction here. But "I call to remembrance my song in the night: I communed with mine own heart, and my spirit made diligent search." In searching the soul finds God. We hold communion with the Most High. Our journey has begun, for we are reminded of a troubled heart, one of our parishioners passing through deep waters. In the silence of the night time we take their need to the throne, we suffer with and intercede for them. I wonder why Bro.—was not at the service, we pray for him. And on we go, house after house, home after home, until our little flock have all been brought to mind, and remembered at the throne. But the journey has not ended; on we go, other fields, other flocks for which we have cared, our brother pastors, the church we call our own, are all among the number. Mountain peak nor ocean wave can stop the progress of going. Darkest Africa, suffering India, and far away Japan are reached, and our representatives at the outposts are remembered. We belt the globe with a girdle of prayer, for that is the vehicle that conveys us in our nocturnal wanderings. Somehow we feel that in the trail of prayer the gentle influence of the Spirit will be at work, and the spirit of intercession will prevail.

Oh no, these are not idle wanderings, but are common to those who in truth shepherd the flocks committed to their trust, common to many others also who have learned to hold communion with God.

Peter and John were bold witnesses of Jesus Christ after they were filled with the Holy Spirit. Holy boldness is needed now if ever. Therefore "be filled with the Spirit."

Let others do as they will; as for me I shall serve God.—C. S. R.

## Missions.

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

Motto for the month's meditation: "Service—the one great mission of the church."

### A MISSIONARY MOTHER.

The missionary and his wife had avoided looking at the children for days. Such beautiful children too. Esther, tall, dark-eyed and extraordinarily intelligent for her years. Ruth, chubby, golden haired and blue eyed, and sturdy Mark with his frank, fearless eyes and merry smile.

At last the inevitable moment came. The missionary came to his wife's room one morning.

"Dear," he said gently and with infinite compassion, "we can put it off no longer. The children——"

She sprang to her feet, the lovely, graceful woman, her eyes dark with pain.

"Yes, I know," she cried, feverishly. "I know, you need not say it." She looked off toward the line of hills with their tropical growth, their marvelous foliage, but she saw nothing, nothing but three little children. Hers—that God had given to her. Her husband came to her and they stood with hands clasped.

"I dare not give up my work," she whispered breaking into sobs.

"No, nor I—mine," said the missionary solemnly. "It belongs to Him. Dear, the children must be educated and they must go alone to America to have it done."

She wondered as she fixed the little garments in the days that followed, as she lingered over the small stockings and the little dresses, if she could bear it at all.

Other mothers kept their children through their precious years. But she—she must intrust hers to strangers. Why was it? And yet she knew.

Early in life there had fallen upon her the burden of this work across the sea, and she had answered. God had made it so plain that this was His will concerning her, there could be no mistake. But how many times it had been discouraging. How many times the way had seemed hedged about with difficulties and so dark. Yet she had never once doubted. This was her corner of her Lord's great vineyard. He had set her there.

With her three beautiful children she went to the ship herself—kissed them for the last time, unclasped the little, clinging arms and then with streaming eyes she left them. But as the great ship steamed away, those watching saw a figure prostrated on the sand. The figure of a missionary mother.

And she was saying wildly, for her heart seemed broken:

"Dear Lord, I have done it for Thee, for Thee."

And as that agonized cry went up to the throne of grace, lo, it seemed to her as if the figure of the Christ himself came close to her with pitying eyes. She seemed to feel his nearness, his tenderness, his love.

Back to the mission field went this mother, back to her God-given work. And marvelous as it was, it seemed to her as if all hindrances and obstacles that had stood in her way for so long a time had been swept away. It seemed as if her Lord had given her this supreme test, and having had it proven was revealing Himself to Her as He had never done before. Her very labors seemed thrice and four times blessed. A harvest of souls came as stars

in her crown and dark and swarthy faces beamed with love and reverence at the passing of her shadow. And she grew, this missionary mother, to know that the sacrifices we make for Him are not suffered to pass unnoticed. She was permitted to see the results she had so long prayed for and the love of God seemed to enfold her like a garment. Ah, truly this woman walked with Him.

Over in America are her three beautiful children.

And she who gave them into other hands still lives her saint-like life of ministry apart from the clinging of small, warm, chubby hands, the kiss of rosy lips.

And yet, by the grace of God, she is able to bear it, because she so loves Him. And there are yet people who do not believe that missionaries make any sacrifices.

—Susan Hubbard Martin in *The Advance*.

### YE ARE MY WITNESSES.

MRS. G. M. BRADISH.

In this transition time, nearing a new dispensation, many problems arise which are difficult to handle. The foundations of the established order of things are crumbling under our feet. While religion is flourishing as never before, there is a turning away from the faith of our fathers, an irreverence and lawlessness pervading assemblies, and an indifference to vital, spiritual truths. The "scoffers" that Peter tells us of are here and the "heady, highminded" generation which Timothy foresaw. These are signs of the times. The coming of the Lord is drawing near. Facing these conditions, what course shall the Lord's people take? Shall they abandon effort,

and wait for the King himself to come and restore all things? No. Never has there been such need of active, aggressive work as just now.

In God's great plan, He has placed us as co-workers with Him. If we fail in doing our part, the consummation will be delayed. As we love our Lord and long for His return, let us increase our activity that the sooner the body may be complete, and the "long suffering of our Lord, not willing that any should perish," shall reach fruition.

Encouraging words are found to cheer us on this way. Peter speaks of "Hasting unto the coming," 2 Peter 3:12, after the exhortation in Heb. 10, Paul adds "and so much the more, as ye see the day approaching." Rom. 13:11-14 is very present truth. In our Lord's teaching in the Gospels, strong emphasis is laid on earnest watching and diligent waiting. The whole Olivet discourse, Matt. 24 and 25, is a commentary on active service until He comes. The last message to the churches in the Revelation sums up the whole matter in this, "Be thou faithful unto death and I will give thee a crown of life."

In these latter days there is a double purpose in preaching the word. For the salvation of souls and also for a testimony to the world. As God sent his prophets of old to those whom He knew would reject them, so He sends us. Ezekiel 2:5. The day has gone by when wholesale conversions, except rarely, reward effort. "Redeeming the time," Col. 4:5, has been rendered "buying up the opportunity." This is especially applicable to the present time. It is a market place where bidding for opportunities to save souls runs high. The number of workers has multiplied since Pentecost and now there must be

individual work, "hand-picked fruit."

The preaching of the Word has a two-fold effect on the individual. When he receives it he is saved, Jas. 1:21 last clause, and as a result becomes responsible to give it out again. "Ye are my witnesses," Isa. 43:9-13. "I have set thee as a watchman—Thou shalt hear the word at my mouth and warn them from me."

If history repeats itself, there is help in studying the closing scenes of other dispensations. The five which have preceded this one of grace in which we live, ended in judgment as the result of man's failure. In the past there was faithful witness of what was coming—testimony before judgment. For 120 years previous to the flood, Noah preached without a single convert outside of his family. Every sound of the hammer when the ark was building was a testimony as to what was coming. Noah had his message and was responsible for delivering it. Long afterward when sin had wrought failure, a nation of captives was in a strange land. One of them spoke the strong, stern yet just words of God. Only Ezekiel among them had the vision and word and he would not have been true to the trust if he had not given it out strong and clear, whether "they will hear, or whether they will forbear."

His message is full of meaning to us who are in this 20th century "holding forth the word of life."

Increased earnestness and effort should mark these closing years of time; deeper meditation and quicker grasp of opportunity; avoiding the pessimism which believes nothing can be done as well as the optimism that believes everything can be done. Our leader is worthy of all confidence for "He shall not fail nor

be discouraged till He has set judgment in the earth."

#### SOCIETY ITEMS.

The Missionary Box.—Sister Shannon reports that the value of our box for Africa was \$45.20. May the varied list of articles included bring cheer and comfort to many hearts.

Pittsford W. H. & F. M. Society.—Our society is having a good degree of prosperity under the leadership of our new president. We are planning a large amount of work for the coming year. Our last monthly meeting was held in the midst of revival services which made possible the presence of Bro. V. H. Sibley and wife and Bro. A. W. Hall. The latter related some very interesting incidents which occurred in his experience while on his trip to locate our mission in Africa. His vivid account of heathen life and conditions awakened a greater interest in foreign missionary work.

Sister Cheney, our faithful President, wishes to remind all who have pledged to or are interested in the fund, that a payment on the Ovenshire salary will soon be due.

"There is nothing like the prayerful, intelligent study of missions to steady the soul's faith and nerve every power of mind and body to cheerful, hopeful service for humanity in the name of humanity's Saviour. We do not wander "in the valleys with wails of fear" when we get mountain views of God among the nations and see that His way is in the whirlwind and the clouds are the dust of His feet."

"Christianity is never lost upon any man that fully accepts it."

## Current Church Events.

### AS SEEN BY THE PRESIDENT.

I am concerned about reaching the \$3,000 for our Conference Benevolences, and that each of our pastors shall receive a good support, our properties be kept in good repair, etc. Did I not know that we are abundantly able to do all these very needful things, I could rest more complacently and let them go undone or poorly done. But I know, and God knows we are able and now if in some way we may be incited to devotion and willingness, all necessary things in the temporal lines will be done, and an opportunity will be afforded for God to fulfill His promise, and do the Divine part of the work. We can just as well be a wonderful people as to be a comparatively insignificant factor in religious activities. But with us as a church, our chief dependence and hope is in the Divine blessing, and this cannot consistently be given until we fulfill on our part. I trust we will do this. Think it over. A couple of recent responses on the pledge cards are very encouraging. One for \$100.00 from Brother J. Flieman of Holland and another for \$50.00 from Brother and Sister Hugh Paine of Battle Creek. Such responses make us think the \$3,000 is surely coming! Others are adding to their last year's pledge; some Quarterly Meeting offerings are more liberal, and so we are still hopeful. Christ is soon to return! Let us make this year the best in service for Him of all our years, and next year better still. "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

I remarked above that we can be a great people if we will. I mean, of course, in spiritual things—things pertaining to our relations with God and heaven. We are already a remarkable church. There is no way to account for our survival of the shocks, rebuffs and persecutions received from the world and other churches only to say: "God hath helped us." God has helped us, is now with us and will still be with us if enough remain consistent and faithful to keep things balanced. And what an inspiration would come to us as a people if all would maintain the proper poise and each perform faithfully their part!

On each of the charges thus far visited—eight in all—there have been some encouraging features, and in a few instances new developments of a very encouraging nature not previously anticipated. For these things God has the praise. I have, thus far, been able to do more work than last year in the same length of time, and I pray that continued health and strength may be mine for your sakes.

I discover a deep interest on the part of many in the revelations of the Spirit from the Word, and at the same time, in others an indifference which is deplorable and appalling. Unless some of our own folks wake up, shake off the stupor which is on them and strike out in greater interest and activity, the day that is so soon to come will overtake them as a thief. Then will be wailing and disappointment..

The winter's chill is on the way. How better could you help the cause than by looking after the comfort of those people in the parsonage? Have they fuel or money to get it with?

I confess to a dislike toward a system which only pays quarterly

to the pastor's support. Not every pastor is capable of so conserving his funds as to make ends meet at the close of three months, having so many necessities to look out for so far in advance, etc. It is an obsolete system and never was inaugurated through Scripture teaching. The system of "quarterage" is an old Methodist mistake, still adhered to by some "Medes and Persians" whose laws and customs it seems hard to change. The weekly (not weakly) plan is Scriptural and far more sensible.

There is another point upon which improvement needs to be made. The old time custom of sharing your common everyday good things with your pastor ought not to die out. Put something in the buggy or in his hand whenever he comes your way. (Of course, this involves the idea of the pastor getting out among the people.) Meat, butter, eggs, milk, oats, corn, etc., and don't have it credited too carefully. It won't hurt you to give once in a while with no visible credit being given you. "With such sacrifices God is well pleased." Heb. 13-16. Read the whole verse. The word translated "communicate," here might be "share" or "divide." Share your good things with others. God is pleased with that work and with the spirit which prompts it. Well, this is already too long. I reserve some things for another time. God be with you all.

H. A. DAY.

**RIVES JUNCTION.**—The first Quarterly Meeting for this Conference year has been held, the services, while not largely attended, were spiritual in character. The benevolences are already greater than the amount subscribed at both of the Quarterly meetings last year. The President preached the Word

acceptably and the people were edified. The Rives church has recently installed electric lights, and find it good to be able to see well in every part of the church. Cost of fixtures and wiring \$40. New lights on the streets are appreciated. May God give us grace to walk in the spiritual light given and appreciate it as much as we do the material blessings.

C. S. RENNELLS.

**HOLLAND.**—Our little church in this city is taking hold of the work with a zeal that is commendable. The members are few, but faith claims great things from God. We believe the Lord has a place and work for Wesleyan Methodists in this town of many churches. This being true, our faith is blending, while prayers are ascending for an awakening and revival that will result in some trophies of grace. Truly we are encouraged as the burden for souls rests upon the hearts of God's people. For some cause we do not find Laketown in the list of appointments as published in the Conference Journal. However we are sure there is a Wesleyan Methodist church at the above named place. It was our privilege to assist the brethren and friends there in a Quarterly Meeting Oct. 29-30. The weather was very unfavorable, consequently the congregations were small; yet there was a blessed spirit in all the services. Here as in many places, there are discouraging features, but amidst the evident opposition to Wesleyan principles by a factional element in the community Bro. C. W. Bolles is holding the fort, preaching the word of God acceptably to the church, leading the people on with songs of praise and words of cheer; and the loyal few are not ready to acknowledge defeat, but are standing by the



old landmarks, looking forward to the coming of the King.

M. J. BADDER.

INGHAM.—With joy we welcome Vol. 2, No. 1 of the Michigan OUTLOOK. May the love of God burn in, the glory of God shine from and the power of God attend every number of this year. God is manifesting his love and care for us. Little Paul has suffered very little pain, and though at this writing he has been three weeks on his bed, he does not complain or cry to get up. Oh how good God is! Before the chilling winds had reached us, the dear people realizing the long cold rides that would be necessary for their pastor to make, provided him with a beautiful fur overcoat, and presented it in a way intended to please him. May our heavenly Father reward them for all their many kindnesses. We are greatly humbled in the presence of God's goodness and pray that while he blesses us He will make us a blessing to all. Before this reaches you, dear readers, by God's help we will have planted our "Colors" farther up in the dominions of Satan and begun the conflict for souls in a special manner. We are expecting the greatest victories of our life, in the name of Jesus. Satan is a conquered foe. Faith in Jesus Christ will give us the victory. Amen!

A. R. M.

PITTSFORD.—Through the graciousness of our heavenly Father and the earnest co-operation of some of our brethren our church has experienced a genuine spiritual awakening. During the first week we had the assistance of Rev. D. T. Perrine and wife, who conducted the song services. Rev. A. W. Hall was with us about ten days, during which time he

preached some soul-stirring sermons and gave some excellent Bible readings. Rev. V. H. Sibley and wife conducted the song services the second week. They remained over the Sabbath to preach the Word. On Thursday and Friday evenings of the second week we held a "Kingdom Rally," at which we enjoyed the presence of Rev. S. A. Manwell and wife and Rev. J. A. McPherson. This gave us a strong working force. Bro. Hall was at his best in the presentation of some of the fundamental present day truths which the Holy Spirit is revealing to many of His trustworthy and spiritually minded disciples. Deep conviction settled down upon the people. Some were saved and others are seeking. The meetings are still in progress. Pray for us.

E. F. MCCARTY.

DIAMOND SPRINGS.—With the eternal God as our refuge we are greatly encouraged. We are doing all we can, as time and means permit, to improve our church property. God is setting his seal upon the truth and it is comforting to know that He understands all conditions peculiar to our charge. As we fast and weep and pray He renews our strength.

"Not for ease or worldly pleasure,  
Not for fame our prayers shall be,  
Gladly will we toil and suffer,  
Only let me walk with thee."

The people here were blessed by sending a nice shipment of provisions to Brother Watrous for Thanksgiving. We are just beginning a series of meetings at Diamond Springs. One soul was blessedly saved in a recent prayer-meeting. The coming of Brother and Sister Day to our charge was a great inspiration to us.

J. BENJAMIN THOMPSON.

## *Personal Mention.*

On the 28th of November, the day Bro. Gray and his family expected to start to Florida, they received a telegram from their son Roy saying: "Evelyn died this morning." Evelyn is the two-year old daughter and only child. Bro. Gray and daughter Grace went immediately to the stricken son and brother. May the God of all comfort be their God in this time of sorrow. The trip to Florida was postponed until Thursday of this week. We are sure the prayers of Bro. Gray's co-laborers and friends will follow him to his southern home.

Sister Watrous writes: "Jesus is our abiding comforter. To Him we look in every trial and every joy. He gives us peace which passeth understanding. At present Mr. Watrous is failing. At times the suffering is intense and it seems his spirit must leave its home of clay. After these times of suffering he gains a little strength until another comes. We know not now why we are passing through the fire but some day we shall understand. We wish to thank those who have so kindly remembered us in prayer and also for the provisions sent."

ALMA WATROUS.

## **MOUNTAIN CLIMBING IN JAPAN.**

M. ERNEST HALL.

There is an inspiration and delight in climbing from one great height to another; but oh, the joy of reaching the top and feeling the breeze sweep over your brow! You can understand better that "As the mountains are round about Jerusalem, so the Lord is round about His people."

Well, I did not mean to take you to the top so soon for I want you to share the toil. Mt. Hiei, east of Kyoto, is climbed every year by thousands of pilgrims who believe the act has some particular religious merit and they worship at every temple passed on the way up.

It is said that a few years ago thirty thousand priests lived on Hiei. The many temples make it seem reasonable. Pines, bamboos and palms vie in making the scene beautiful. Nothing is more pleasing to the eye than the pines of Japan. They are so evergreen that the Japanese count them one of the three sacred trees of the kingdom—the bamboo and plum trees being the other two. If the Japanese had only taken the true significance of these trees they would be a different people: "As fresh and pure as the pine;" "As straight as the bamboo;" "And blossom as early as the plumet."

We come to the home of a missionary and begin to understand why thirty thousand priests no longer live on the mountain, the missionary has come!

What a joy to meet these consecrated missionaries giving their lives for others, and well may you ask yourself, what am I doing for Christ?

And now here is the first temple, a magnificent building, ancient and weird in appearance, but costly and gorgeous in decoration. As you come through the woods that almost hide it from view, you seem to be in a fairyland and not in a land of gods and idols. While we sat at luncheon near by, an old priest came to the temple from some far distant point, rubbing a string of beads as he bowed before every little shrine. At the temple he prayed long and silently. Wondering why he tarried so

long in the one place, we inquired and were told that Buddha once stood there. We went over to the spot and lo, there were the footprints of Buddha in a large flat stone! No one could deny that the prints were there, but whether they were Buddha's or not—well, we Americans are so skeptical!

Reluctantly we leave this beautiful spot. We see old men and women, feeble and worn, even women with their babies strapped on their backs, striving to reach the top. There is something pathetic about it all.

If I remember correctly, there are one hundred temples on the mountain. One of the dozen we saw on the way up is the most wonderful I have yet seen in Japan. It is surrounded with gardens, fountains and parks, and is itself a dream of beauty. Untold labor and sacrifice must certainly have been the outlay in its erection. As we left this temple, I could not help wondering if we at home, so enlightened, were as zealous.

We are now near the top, for the last mile has been a fast one, and this the reason! the Japanese think Americans are weaklings and at every opportunity attempt a proof. A number of Japanese started out ahead of us with a vim, but their vim lasted only about a half mile when they were glad to let us pass.

One more temple before the summit. This is the temple that John Kempei is said to have carried on his shoulders to this point where he was compelled to stop, the trees being so thick. Here was a great hole or ravine in the mountain where he dropped the huge bell. Here was the spring where he quenched his thirst. And I believed it! That is, I believed he could have drank from the spring, for I did so my-

self, and if John Kempei enjoyed the water as much as I did he was ready to carry another temple to the top. This temple, like all the rest, has long, extending roofs, pagoda shape, really huge roofs on pegs, beautifully adorned within with countless images and shrines for worship. At last the summit! Below us are two cities, Olsu and Kyoto. Lake Berra stretches out in the distance lined with its villages of straw houses. As you stand here and see the greatness of God's foot-stool and consider the Hand behind it all, you say with one of old "What is man that Thou art mindful of him!"

It is a good place to feel your littleness. It is a glorious privilege of each one of us to live high in God's love and in the spirit of Jesus Christ. Shall we not claim it, and not only "lift our eyes unto the hills," but begin to climb?

#### CONTRIBUTIONS IN NOVEMBER.

Herman Johnson, \$1.00; E. H. Lindsley, \$2.00; A. E. Crippen, \$1.00; Lena Rorabacher, \$1.00; J. H. Schumacher, \$1.00; C. F. Smith, \$1.00; M. R. Cheney, \$1.00; E. G. Hartson, \$.50; E. F. McCarty, \$5.00; Ann Cook, \$1.00; Roy Gray, \$.50; Frank Lawrence, \$12.15; Fred Cook, \$1.00; E. L. Bidwell, \$1.00; Lettie Smith, \$1.00; Jennie Ayers, \$.50; A. L. Manwell, \$.50.

#### THE END OF THIS AGE.

"For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

"Men have longed for, and

talked of the Millennium. There are some who have run ahead of God in their imaginations and have tried to prove that we are now living in the Millennium. Not long ago a noted preacher called attention in his sermon to modern inventions and mechanical appliances, and argued that we are now in the millennium. A boy who heard his mother read the account of the sermon in the daily paper, remarked: "Well, he can prove it by putting a lamb in a lion's cage, and if the lion doesn't eat the lamb, he can say the Millennium has come." A splendid test (Isaiah 11:6-9; 65:25), and another instance of a child who believes God's Word, being wiser than a college bred minister who is trained to doubt the inspiration of Scripture.

The word "Millennium" is not found in the Bible. It is a word of Latin derivation, meaning "one thousand years." This period of time is mentioned only in the 20th chapter of Revelation, but the period itself, or the reign of Christ on earth, is referred to many times in the Bible. As we have already seen, God foretold through the Old Testament prophets of the restoration of all twelve tribes of Israel, in their own land and of the one King of the seed of David, who would reign over them. The disciples understood somewhat these Old Testament prophecies, and therefore said to the Lord, after His resurrection, "Lord, wilt thou at this time restore again the Kingdom of Israel?" (Acts 1:6.) Before his crucifixion, Jesus had promised that "in the regeneration, when the Son of man shall sit on the throne of his glory," the disciple who had followed him, should sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28.)

They were looking forward to

this, not counting upon his death and rejection. They trusted, it is written, that He should have redeemed Israel. (Luke 24:21.) This hope they lost when He was crucified, but it was revived after the resurrection.

Peter referred to this hope of Israel on the day of Pentecost, and in the chapter of Acts he boldly declares that if the Jewish nation would repent, there should be times of refreshing from the presence of the Lord; and that He would send Jesus Christ, "whom the heaven must receive until the times of restitution (or restoration, R. V.) of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

In the 15th chapter of Acts, where the program of God for this age is given, the apostle James declares that after this, i. e. after this present age, during which God is taking out a people for His name, the Lord will return and will build again the tabernacle of David, which is fallen, and will set it up, that the residue of men may seek after the Lord and all the Gentiles, upon whom my name is called, said the Lord who doeth all these things. (Acts 15:13-17.)

Again in the 8th chapter of Romans, the Apostle Paul, referring to the reign of Christ on earth, declares that "the earnest expectation of the creation waiteth for the manifestation of the Sons of God;" and that during the millennium the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. (Romans 8:17-23)

These and many other passages refer to the reign of Christ of one thousand years on earth as indicated in Revelation.—The Family Altar.