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### EDITORIAL NOTES.

Self-control is constantly inculcated in the Word of God. We are told that "he that ruleth his own spirit is better than he that taketh a city." When we are irritated and annoyed, it is natural to show it in our speech and in the expression of our faces. When our temper is ruffled, it is difficult to maintain a calm exterior and a smiling countenance. True self-control, which is really allowing the Spirit of God to control our own spirit, will enable us to smile and speak pleasantly even if irritated or annoyed. It is a difficult but desirable thing to cloak irritability with courtesy.

The Westminster Shorter Catechism speaks of the Bible as "the only infallible rule of faith and practice." This truth indicates that pleasing God is not mere guess-work. The carpenter does not trust to his eye for accurate measurements, but he keeps his rule constantly at his hand in order that he may know that his measurements are accurate. Just so he uses the device known as the "spirit level" which assures him beyond all question that his work is true. In like manner God's Word is the measure, the rule, the level by which we are to determine all duties in life. Things may appear to us to be right, but we need something that will assure us beyond all question that our course of action is right. This is the value of the Word of God to the humble believer in Jesus Christ. "Search the Scriptures for in them ye think ye have eternal life, and these are they which testify of Me."

In the dark ages of the history of Israel, when the ark of God had been captured by their enemies, David consulted with the leaders of his people and formed plans to "bring again the ark of our God to us." There are many lives and many families today in which the ark of God is missing. Important interests and pleasureable pursuits conflict with the claims of God upon our lives and we give little room, if any, to those things that are vital to peace and godliness. The most serious thing connected with this situation is that men become accustomed to live without a consciousness of the presence of God. To them life is sufficient even if the reinforcements of His grace are wanting. This is a perilous state of the soul. The call of the hour is that we who have grieved Him by our willfulness and forgetfulness shall prepare for Him a throne in our own hearts and lives by driving out all intruders and by inviting Him to return to His rightful place.

Fanatical religious sects are intensely zealous in sending their printed literature to persons confined in state and national prisons, penitentiaries and reformatories. Chaplains in these institutions testify that literature concerning almost every form of fanatical religious belief is mailed to prisoners. This is eagerly seized and often read with an earnest desire to know the truth. In contrast with the zeal of followers of fanatical forms of religious belief, the Evangelical Churches have been negligent of their duty and privilege to give good literature to the unfortunates confined in penal institutions.

The war into which our country has been forced against its will is making tremendous demands upon every phase of life. Anything that destroys life or weakens the power for endurance and efficiency, must be banished from the land. Our country needs men. Men are needed for farms, factories and the ranks of the army. The use of liquor decreases the efficiency of labor from fifteen to thirty per cent., and destroys the lives of many men. Hundreds of thousands of men engaged in the manufacture and sale of liquor could be used to help meet the labor crisis, if the liquor traffic is prohibited during the continuance of the war. The strain and stress of this war demand a type of statesmanship courageous enough to cut away by one decisive act the curse of intoxicating liquors upon our land.

An effective means to increase missionary interest is in use in a church in Missouri. In the front vestibule of the church is a large missionary bulletin board. On this board the missionary committee puts new material at frequent intervals, such as pictures, charts, clippings, etc. As the people come into the church for the regular church services, their attention is called to this up-to-date news regarding missionary progress. Attached to the bulletin board by a cord is a copy of the foreign missionary magazine of the denomination and a copy of the children's missionary magazine, "Everyland." The children not only enjoy looking through the pages of this magazine, but glean much information from its pages. This plan may be followed in any church, and the small expense connected with it will result in a large increase in missionary interest and information in the congregation.

The Commission on Church and Country Life of the Federal Council of Churches announces that it will send a fifteen page story of the life of John Frederick Oberlin, by A. F. Beard, to every rural pastor and every young man who has decided to enter the ministry or who is even thinking of doing so, if they will write for it and agree to read it. This story is a remarkable interpretation of the function of the country pastor in his relation to the social and economic life of the community. This offer is made possible by the generosity of Mr. A. A. Hyde, of Wichita, Kansas, and by the efforts of Mr. C. J. Galpin, of the University of Wisconsin. Those who desire this pamphlet should send their name and address to the Commission on Church and Country Life, 104 North Third Street, Columbus, Ohio.

The statement in these columns, under date of May 30, that Mr. Thomas F. Gordon, of the First Presbyterian church, Louisville, Kentucky, had not missed a Sunday school service in more than thirty-six years, except on two occasions when providentially prevented, has awakened wide-spread interest. A business man in another city, who does not desire his name mentioned, writes that for thirty-nine years and six months, with the exception of the seventh year when he was attending Sunday school in another church, he has never missed the Sunday school service in his own church except when he was out of the city and one Sunday when he was

They did smile to whom this was related, but I think the angels smiled too, and I love to think that a holy smile flooded Heaven from

the face of God Himself as when of old the alabaster box was broken at His feet.  
St. Louis, Mo.

For the Christian Observer.

## The Dawn of the Reformation.

BY REV. PROF. HENRY E. DOSKER, D. D., LL.D.

All of us are fond of seeing sunsets, those marvelous paintings of the divine brush, weirder far in their coloring than any artist dare attempt, more tender and more inspiring in their effect than human artist ever could achieve.

We are, generally speaking, much less acquainted with the dawn of day, and yet the spectacle of the sunrise is practically identical with that of the sunset, although a whole day lies between them. Those of us, who have frequently seen the break of day, have witnessed an apparent shudder in the darkness of the distant east, as if an unseen hand were shaking the curtain of the night, a faint gray on the horizon, melting into a pale yellow, then a tender rose color, a flaming red, with borders of gold and silver on the fringes of the cloudpack, then a peep of the king of day and a swift diffusion of light everywhere, as he rose in his ineffable majesty.

Thus in history coming events are heralded sometimes ages before they come to pass, and thus also in the Reformation.

We divide church history into Ancient, Mediaeval and Modern, but correctly speaking there is no middle period, but only an ancient and modern one. The so called middle period exhibits all the forces, institutions and tendencies, which we find in the ancient period; there is no true epoch which separates the two. It is different in the modern period. Here we find "Hercules am Scheidewege," here is a true epoch, here events are ushered in, which, clutching at the past and at the present, produce effects that change everything. Such events naturally are long in coming and have an efficient preparation for their birth, and thus we can speak of "the dawn of the Reformation."

Where does this dawn begin? Who shall say?

The close student of history will be fain to admit that from the days of the apostles forces were at work shaping themselves for just such an event; that in the wide difference between the formal, legalistic, liturgical type of Judaism, on the one hand, largely building on the traditions of the fathers; and in the free and easy, far more elastic and wholly different type of Gentile Christianity, on the other, lay the inevitable possibility of such an event, however remote it might be; that Petraeism and Paulinism, each evolving along their own lines, must ultimately clash and break.

Whatever may be our opinions on this matter, all will admit that the late middle ages, say from the eleventh century on, indicate to the intelligent observer an ever increasing restlessness, a longing for what could not be found in existing things. If any one doubts this statement, let him read Legarde's—"The Latin Church in the Middle Ages," and he will be satisfied.

Among the figures sharply outlined against the background of the eleventh century stands that most wonderful teacher of the middle ages, Peter Abelard. His theories were put into practice by some of his pupils and gave birth to open heresy and revolt against the Romish hierarchy. From his day on the nascent universities of Europe, thronged with brain-hungry men, became the centers of a stilted scholasticism, on the one hand, but, on the other, the hotbeds of a growing intellectualism which strained at the bonds which confined it. Break those bonds, set the mind free, and what we call "the Reformation," others "a Revolt," becomes inevitable.

The dawn of the Reformation reaches out into the field of politics, of the life of the Church, and of a widely spread intellectual ferment, whilst a few outstanding individuals stimulate its advent.

### I. The Political Preparation.

From the day of Constantine, who lorded it over the Church, till the beginning of the Gregorian period in 1073 the papacy was a plaything of circumstances, of forces good and evil, and above all of kings and princes. It is a surprising and soul-harrowing recital and the Church was in bondage. In the Gregorian period the papacy struggled with the rulers of the world for world supremacy and for a while attained it.

Thus Hildebrand humbled Henry IV in Germany; Alexander III, Frederick Barbarossa in Germany and Henry II in England; Innocent III, again the German princes and John Lackland in England, whom he compelled to become the vassal of the pope, whilst in France he crushed the aspirations of Philip August II. Thus the papacy reached the height of its power, but it proved a Jonah's gourd, wilting as quickly as it had grown. In the thirteenth and fourteenth centuries the princes had shaken off their dread of the papacy, which had become a stench in the nostrils of Europe. The popes had lost their power to enforce the "ban," and thus a

political atmosphere was created, in which such a movement as the Reformation might hope to survive. But the people were changing as well as the kings. Free cities were rising up everywhere, whose burghesses were ever growing in wealth and power, and who were in a state of chronic revolution against their temporal and spiritual overlords. The spirit of liberty began to leaven the entire lump of the lower orders of society.

### II. The Ecclesiastical Preparation.

The unspeakable chaos of the papacy during the "Babylonish Captivity," 1305-1377, and the "Forty Years' Schism," 1378-1417, in which the nations of Europe fought for their own special popes as dogs fight for a bone, had caused a widespread desire for reform. But how to bring it about? Some sought the remedy in complete papal supremacy, others in the rule by councils, and still others in a complete cleaning out of the Augean stable of papal corruptions. Meanwhile the universal unrest voiced itself in all manner of revolutionary and sectarian movements, especially in the valley of the Rhine and the Rhone. Many of these were distinctly antinomian in type and were anarchistic rather than reconstructive. All these associations of men, as well as the so called "Pseudo-monastic orders," earlier or later antagonized the papacy and denounced the pope as Antichrist. We may safely say that the Church in the later middle ages was a seething cauldron of passionate longings and bitter denunciations and frustrated hopes. All efforts of Rome to extinguish these fires seemed but to fan the flames into a brighter life and greater menace of future destructiveness.

### III. The Intellectual Preparation.

Meanwhile human intelligence was steadily advancing. The universities were thronged with young life, eager for a wider horizon and new visions of the truth. Science was only in its infancy, but it had the same lure then as now for eager young minds. The Aristotelean philosophy was no longer the open sesame of former days. The downfall of Constantinople, in 1453, had opened the sluice gates of an erudition far superior to what the common European scholarship could offer. The study of Greek, long almost completely neglected, was resumed, and thus an opportunity was given to European thinkers to compare the Aristotelean system with that of the greatest thinker of the ages, Plato. Scholasticism was dethroned, or at least largely stripped of its power. Gunpowder revolutionized warfare, printing revolutionized studying, the discovery of America revolutionized physical geography, all old things seemed *passé* to a young world, steeped in the lust of novelty and thrill. Thus the entire horizon of human thinking was immeasurably changed and inconceivably enlarged. Small wonder that the Reformation found a warm welcome in such an environment!

### IV. The Pioneers of the Movement.

A close student of church history will find the names of pioneers of the Reformation in almost every European country during the two centuries preceding it. All these naturally were men of vision, men of broad and receptive minds, and inevitably men who possessed the courage of their convictions. But among the mountain tops some always lift their heads a little higher than the rest, and thus among the pioneers of the Reformation. They did not stand alone, nor were their utterances absolutely spontaneous and original. They were the children of their environment and but reflected the teachings of others. But they saw more clearly and expressed more forcibly than others had done what they saw. For us Protestants at least, their names are written in gold on the scroll of church history.

They are John Wickliffe, John Huss and Jerome Savonarola. Their names and biographies are familiar as household words. All of them fell victims to the venomous hatred of the hierarchy they had dared to brave. They wreaked on the bones of Wickliffe the vengeance, from which the power of a protecting court had saved him during life. What a confession of spiteful weakness lies hidden in that sentence of the Council of Constance which condemned Huss to the stake and ordered the exhumation and burning of the bones of the British pro-reformer! Each of these three, by different processes of reasoning, had learned to view the pope as Antichrist and had pronounced the Romish organization unbiblical and illogical. Wickliffe more than either of the others stood for the absolute authority of the Holy Scriptures. This led him to reject every Romish doctrine and custom which was not founded on the rock of revelation. He re-

vived the old Donatist doctrine that all acts of priests' worthy of discipline are invalid, and in nearly every respect he is the forerunner of Calvin.

Huss points at Luther. Although reverencing the Scriptures as much as Wickliffe, he held that the Church may do what is not definitely forbidden by the Word of God. Whilst Wickliffe was a dynamist, he was a realist on the doctrine of the Supper.

Savonarola, the mystic, apocalyptic prophet-preacher of Florence, stands in a class by himself as the Demosthenes of the Italian pulpit and the uncrowned ruler of Florence. And yet he fell an easy victim to the vacillating Latin spirit, to the wiles of his natural enemies, the Franciscan monks; and to the malevolent hatred of that most godless of all popes, Alexander VI Borgia. Thoroughly Augustinian in his doctrine, he strongly held to Luther's main doctrine—Justification by Faith.

Such was the dawn of the Reformation and thus it culminated. In the death-year of Savonarola, 1498, Luther was a boy in his teens. The sun was even then rising above the horizon. For a while that sun seemed obscured and the teachings of these men seemed forgotten, only to break out in the fulness of day, in the great event which we commemorate this year. Why did Wickliffe, Huss and Savonarola fail? Why did Luther, Zwingli and Calvin succeed? The answer lies in the words, "fulness of time."

Kentucky Presbyterian Theological Seminary, Louisville, Ky.

For the Christian Observer.

FRANCES RIDLEY HAVERGAL.

1836—1879.

Frances Ridley Havergal was the daughter of Rev. Henry Havergal, Vicar of Astley, England, who was a poet and a musician as well as an accomplished scholar. She was one of the most cultured women of her time, and her hymns testify to the fact that she was truly consecrated to the service of Christ.

Religion filled her life with sunshine. A school-



Frances Ridley Havergal.

fellow says she was "like a bird flashing into the room, her fair sunny curls falling round her shoulders, her bright eyes dancing, and her fresh sweet voice ringing through the room." She inherited her father's musical gifts, and would play through Handel, and much of Beethoven, and Mendelssohn, without notes. She was also an accomplished linguist.

Though an invalid most of her life, yet the literary and philanthropic work accomplished by her industry surpassed that of most persons in good health. Hers was a life full of faith, courage, and intense devotion, and her influence will abide through many generations.

The hymn, "I gave my life for thee," was suggested by seeing a picture of the Saviour crowned with thorns, with the words underneath: "I did this for thee, what hast thou done for Me?" The lines of this hymn flashed upon her, and she wrote them in a few minutes in pencil on the back of a circular. When she had read them over, she thought, "Well, this is not poetry. I will not go to the trouble to copy this." She stretched out her hand to put it into the fire, but a sudden impulse made her draw back, and she put the crumbled paper into her pocket. At this time she was just twenty-one and this was the first thing she ever wrote. It was printed on a leaflet in 1859, and in "Good Words" in 1860. When the hymn first appeared in a hymn book, the appeal of Christ to the disciple was changed into an appeal from the disciple to Christ: "Thy life was given for me." Miss Havergal consented to the alteration, though she thought the first form more strictly carried out the idea of the motto.

Miss Havergal once said, "Writing is praying, with me. I ask that at every line, God would give me, not merely thoughts and power, but also every word, even the very rhymes."

"I am trusting Thee, Lord Jesus," is said to have been her own favorite. It was found in her