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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 pleasurable 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

Mid-Week Prayer Meeting

BY REV. JOHN M. VANDER MEULEN, D. D.

PREPAREDNESS FOR DUTY.

Topic for Wednesday, June 20, 1917.

Suggested Scripture Reading: Nehemiah 4:18.

The duty for which these builders in the text were prepared was the duty of fighting. So the subject naturally divides itself into two parts: War Sometimes a Duty, and Preparedness For It.

I. War Sometimes a Duty.

We are not meaning to say anything against pacifism. We are all pacifists or we ought to be. Those who call themselves by that term have no exclusive right to it. We all have that right. We differ only from those who specially assume that title in their peculiar and narrow view of it.

1. For, first of all, they are themselves no pacifists in the sense that they do not believe in using force to obtain and promote peace and righteousness. There is not one of them, save some lone anarchist, who would want to abolish the executive office of our national or state or city government. There is not one of them who would abolish the justice department or the police department and let the house-breaker or the murderer and the evil doer roam at large and at will. They do not carry their pacifist policy of non-resistance so far.

Nor do they even carry it so far as to permit certain well established and entrenched evils to go on unhindered and unfought. Our most prominent pacifist is Mr. William Jennings Bryan. But no one has been more active in fighting and seeking to abolish by compulsion and force, the force and compulsion of a materially armed justice and police force, the moneyed trusts on the one hand and the liquor traffic on the other. I do not know exactly what is the interpretation put by Mr. Bryan and his fellow pacifists on those words of Jesus, "But I say unto you that ye resist not evil," but it is very obvious that they do not carry their interpretation and doctrine of non-resistance so far.

So these ultra-pacifists are not such in the sense that they do not believe in using material force to obtain and promote peace and righteousness. That is our first proposition. In that sense they, too, when occasion and circumstance seem to demand, believe, in our internal affairs, at least, in sometimes exchanging the trowel for the sword.

2. And now, secondly, to come to the example and teaching of our Lord, He too, obviously was no exponent of a thorough-going doctrine of non-resistance. The impression that He was so is based on that metaphorical saying on the Mount: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Now here you have obviously a correction of a too great insistence on personal rights and the avenging of personal wrongs. The man who goes through life thinking largely of his personal rights in the world and how he can be avenged for any injury to them, an eye for an eye and a tooth for a tooth, can never live either a great or a happy life. The whole precept and example of Jesus illustrates a great indifference on the part of the true man as to what happens to his person or personal fortunes.

But when it comes to a matter of the rights of others, a matter of the promotion of righteousness and the chivalrous defense of the weak, then both the precept and the example of our Saviour illustrate quite the contrary principle. It was the chivalrous Christ who stood between those little children and the critical disciples, between the anointing Mary and the thieving Judas, between the woman taken in adultery and her accusers and would-be-stoners, between the hypocritical Pharisees on the one hand and on the other hand the sick who needed healing on the Sabbath day, and the widows whose houses these same Pharisees devoured, between the money-making Sadducees and the desecration of the temple, between the mob with weapons and His twelve disciples. For His personal fate and fortune He manifested throughout, as does every true knight and soldier, a magnificent carelessness. But for the rights and safety of others, He was from the beginning to the end a fighter "sans peur et sans reproche."

Not often, to be sure, in this battle for righteousness or the defense of the weak did He resort to physical force. Not often would that have been wise. Not generally was it necessary. He accomplished His chivalry with His own matchless Word and personality. But on at least two occasions when He deemed that insufficient, He did not hesitate to avail Himself of what amounted to physical force. One occasion was when He overturned the tables of the money changers and drove them from the Temple. The other occasion was when the mob came to take Him prisoner and He wished to save His disciples from arrest and persecution. Then He stepped forth and by some supernatural physical power, the calling in of the twelve legions of angels which He declined for Himself, He felled the crowd to the ground, knocked them down. To quote the record: "As soon then as He had said unto them,

I am He, they went backward and fell to the ground." What the purpose of it all was is told us immediately, "Jesus answered, I have told you that I am He: if therefore ye seek Me, let these go their way." That was the purpose of it. It was a use of physical force not for His own rights, but for the defense of others. Even His enemies recognized His principle. For they said when He hung on the Cross, perhaps with this very deliverance of His disciples the previous night in view, "He saved others, Himself He cannot save."

Let no man, therefore, attribute to Jesus any bloodless doctrine of non-resistance. It was only as to Himself that that was true. When the defense of others was concerned, no knight in armor, with flashing sword, was truer to the principles of chivalry.

It is in the light, therefore, of such occurrences as the two I have mentioned, the one in the Temple and the other in the garden before the mob, that the answer must be found to the question: What would the good Samaritan in the parable of Jesus have done if he had come on the ground a little earlier before the victim had yet been robbed and wounded and while the thieves were still assaulting him? Stephen Graham asks that question in one of his latest books. There is, from the standpoint of Jesus, precept and example, but one answer to that, but one possible answer, but one way in which the good Samaritan could have been a good neighbor, and that is by getting into the physical fight with his fists.

And it is from that same standpoint that I interpret the words of Jesus: "And he that hath no sword let him sell his cloak and buy one." So ends my second proposition.

3. And so I come to my third one, that when circumstances have sufficiently altered the case and demand it, there is no other way of remedying the wrongs and perils of the world than by war.

The ordinary patriot today does not differ from the ultra-pacifist in feeling that the ultimate end for which we must strive is peace. He does not differ either in the admitted fact that war is a brutal, blundering way of righting the wrongs of the world and promoting righteousness. But he believes that sometimes the only way that is left him is the sword. He has to use it because the better one has not been forged. So he does it reluctantly, but he does it without scruple. He accepts with Jesus the fact that circumstances sometimes change methods, that sometimes it is better to go on one's mission without a purse, but sometimes it is better to take one; that sometimes we may go without staves, but that there may come a time too, when, though the day is coming when peace shall have its perfect way, for the present hour at least, the builders should exchange their trowel for a sword!

There has seldom been an hour in the history of the world when that has been so obvious as it is today. The reason why the ultra-pacifist still desires peace is because he has a supreme, I had almost said a blind, optimism in all human nature as such. He feels convinced that, no matter who the man or people or what their mood, all you have to do is to appeal to the higher instincts in them and they will respond. You have but to throw yourself unreservedly on their sense of generosity and brotherliness and fair play and the angel or saint in them will come to the fore.

Jesus had no such blind optimism. There was no man who loved humanity as He did; no man who was more hopeful of men than was He. But He knew too that there were men and sets of men to whom no such appeal of love could be made. It was for that reason He drove the money changers from the temple and knocked down the mob in the garden of Gethsemane. It was for that reason He scored the Pharisees and the cities of Chorazin and Bethsaida until they fairly cringed beneath the scorpion whip-lash of His invective. It was thus He could stand before the capital city of His own native land and say: "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

It is a Lesson We Do Well Not to Forget.

There are men and sets of men, and there come moods and tempers of men, when the saint and angel are hopelessly under the cloven hoof of the devil or the beast, when the voice of reason and of love are worse than the folly of casting pearls before swine. For before their mad and cruel onward rush lie the unprotected liberties and loves and character and happiness of defenseless human lives. There is but one thing to do in such an emergency. It is to exchange one's trowel and jump athwart the onrushing monster with the sword.

Seldom, I say, perhaps never in the history of the world, has there been an hour when that is so obvious as it is today. Mohammedan Turkey, Austria, the most intensely Roman Catholic country in the world, and militaristic Germany with its crushing contempt of everything that is not of itself, where, in long periods of recent history at least, could you find such a combination of threat-

ened peril and slavery for the world? Where could you find such a menace to the coming Kingdom of Christ? It is to meet this peril that the King of our Round Table made sacred by His broken body, calls on His true knights to do what in such a time it is the joy of the true knight to do, to give up the pursuits of peace and bare his soul to war, to drop his trowel and draw a sword. There may be other Armageddons in the future where all the elements of truth and falsehood have found even a more complete separation and alignment than in the present struggle. But this, it is dawning upon us, is the most complete alignment we have ever known. This too is an Armageddon and "we battle for the Lord."

II. Preparedness For It.

We have space only for a bare outline of what might be said under this second head. It would run somewhat as follows:

1. We ought to be prepared for every duty.
2. The best preparation for war would be an international tribunal of arbitration with power to enforce its decrees.
3. Until that time war, though a clumsy method, is sometimes a necessary one.
4. If so, it requires preparedness; boys enlisted, women in the Red Cross mission, the support of the Government's bond issues, making gardens, etc. Louisville, Ky.

Young People's Societies

BY REV. WM. M. ANDERSON, D. D.

MISSION WORK IN OUR CITIES.

Topic for the Week Beginning June 24, 1917.

Psalm 87:1-7.

DAILY READINGS.

M. June 18. Passion for a city. Romans 1:8-15.
T. June 19. Prayer for a city. Genesis 18:23-33.
W. June 20. A superstitious city. Acts 17:22-34.
T. June 21. A godless city. Ezek. 9:1-11.
F. June 22. Cleansing the city. Isaiah 1:1-20.
S. June 23. Street preaching. Jonah 3:1-10.

God should be publicly worshiped, and is thereby honored. Redemption is His chief work on earth, and worship for this pleases Him. If we love God, we will love His work, and His Church set to do His work. She is our mother. She is the spouse of Christ, our Lord. She is glorious within and "glorious things" of her are spoken. The future of the Church is more glorious than her past. The Church shall stand unshaken; God gives her this stability. Her unshaken firmness is secured: "1. By the irreversible decree of God in her behalf; 2. by her glorious union with Christ; 3. by the doctrine relating to herself. It was revealed by God; it holds forth Christ; by the Holy Spirit Christ and His people are made one."

This cream of this Psalm lies at the basis of all mission work. The social service revealed in the Scriptures is as necessary as the salvation of the individual man. Individual salvation has not been over-emphasized, but social salvation has been neglected. Individual salvation will be advanced when our plans and efforts shall include the salvation of the environment of individual life.

In cities we find individuals massed together and the need of social service very much emphasized. Even if we could secure the salvation of individuals one thousand times more rapidly than now, we would need to correct the conditions of life to do our best work. The city is a fixed fact in the life of the world. The history of man began in a garden, but shall end in a city. Not only is "the city here to stay," but its size and problems are on the increase. Every year there is a decrease in rural and an increase in urban population. Many efforts are being made to lead people back to the country, but the cities are continually growing.

"The slum is a disease-spot in every city," and the larger the city, the larger and more dangerous is the disease-spot. With the city remember its sins. Some think of the city as a place of grand streets, beautiful houses, lovely flowers and splendid parks; but remember its nests of sin, its centers of vice, its breeding places of disease, its pitfalls of temptation, and its hopeless graves.

A man is not well as long as there is any disease in his body; so a city is suffering as long as there is any sin in it. The sin of the city will not be cured as long as the Church and Christian workers play with the work as they are now doing. The masses of the slums need to be reached, and the conditions in which they live need to be changed. This brings up the housing problem, the crowded tenement problem, and this is the great breeding place of sin in the city.

Much of this work is to be done by the churches, and a part of it at least should be done by the city government. Each city should have a Welfare Department, which can go far in solving many of these problems.

The supervised play grounds of the city will be a great help to the life of the city. All the charities should be united, under supervision and amply provided for. This department will do well to study the causes of hurt to the people of the city. It should locate and fight these causes. It should seek