

OF TEXAS
 APR 15 1917
Christian Observer
 C. W. Meyer
 June 17

VOL. 105.

LOUISVILLE, KY., FEBRUARY 14, 1917.

NO. 7.

Christian Observer

Presbyterian Family Newspaper

ONE HUNDRED AND THREE YEARS
 OF CONTINUOUS PUBLICATION.

Founded September 4th, 1813.

HARRY P. CONVERSE, Managing Editor.
 REV. DAVID M. SWEETS, D. D., Editor.

Published Every Wednesday by

CONVERSE & CO., (Incorporated.)

412 South Third Avenue, Louisville, Ky.

Remittance should be made by money order, or by registered letter or by draft on some of the large cities. When checks on local banks are sent ten cents should be added to cover cost of collection.

Address all communications intended for the Editorial Department to "The Christian Observer."

Address all business letters to Converse & Co.

For "Terms of Subscription," etc., see foot of page 20.

Entered at the Louisville Post Office as second class matter.

Contents of this Number.

EDITORIAL.

Editorial Notes..... 1
 Death of Rev. W. W. Palmer..... 1
 Death of Rev. R. A. Robinson..... 1
 The Every Member Canvass During the Month of March..... 2
 Day of Prayer for Schools and Colleges..... 2
 Ninety Years of Unbroken Editorial Service by the Converse Family..... 2
 Changes in Palestine..... 3
OUR BOOK TABLE..... 6
THE SUNDAY SCHOOL.
 Jesus at the Pool of Bethesda, Dr. E. P. Mickel, Ga.. 9
MID-WEEK PRAYER MEETING.
 Religion and National Education, Dr. J. M. Vander Meulen, Ky.. 8
YOUNG PEOPLE'S SOCIETIES.
 The Home Mission Boards of My Denomination..... Dr. Wm. M. Anderson, Texas.. 8
ARTICLES.
 America—Her Position, Her Perils and Her Possibilities.... Dr. John S. Foster, Ala.. 3
 A Man Who Endured..... 5
 Building a Tabernacle, Lucian Lamar Knight, Ga.. 6
 The Insufficiency of Foreign Missionary and Native Force..... 7
 The Annual Budget for Benevolences..... 7
 Laymen's Missionary Convention..... 10
 Comparative Statement of Foreign Mission Receipts..... E. F. Willis, Tenn.. 10
 Call for Bible Readers, Dr. S. R. Preston, Va.. 10
 A Strong and a Weak Presbytery. Comparative Gifts..... 10
 Report of Treasurer of Assembly's Home Missions..... A. N. Sharp, Ga.. 10
 Letter From Rev. Isaac M. Yonan, Urmia, Persia..... 10
 Beechwood..... Rev. C. G. Gunn, Ky.. 10
 Trained Workers, the New Teacher Training Course..... 11
 Money or Men?—Silver or Souls? Dr. W. H. Miley, Ga.. 11
 "S. O. S."—Wireless From the "Trenches"..... "The Rural Pastorate," Rev. B. H. Franklin, W. Va.. 11
 Get Another Man..... 11
 Attention Women's Missionary Societies..... 14
 King College..... Rev. Tilden Scherer, Tenn.. 14
 Buy An Acre of Land at \$10 and Help a Home Mission School..... 14
 Germany and the United States on the Verge of War..... 23
WOMAN'S AUXILIARY..... 14
VERSE.
 Brother, Speak to Me..... B. O. Nair 5
 Shine Just Where You Are..... John Hay.. 16
 The Frost King..... Emily Henderson.. 18
 The Croaker..... Joe Lincoln.. 21
RELIGIOUS NEWS.
 Our Own Church..... 12, 13, 14
HOME CIRCLE.
 The Prayer Circle.—Cigarette Lights.—A Foolish Request.—Ten Years of Perfect Attendance at Sunday School..... 17
 Our Little Ones.—Our Young Folks.—Letters, Children's Hour.—Following the Example of Washington..... 18
STORY AND INCIDENT.
 Washington's Favorite Amusement.—Fish Scale Biography..... 20, 21
MARRIED AND DIED..... 22
CURRENT EVENTS..... 23

EDITORIAL NOTES.

Fellowship with God imparts a sense of security that is obtainable in no other way. Some one has called this sense of security "the most comfortable result of a life of prayer." God's kind and cheering counsels dart into the soul like rays of light into a darkened room. Fellowship with God will stimulate and strengthen noble purposes, right resolves and good intentions. It will increase all of these good things in number and in vigor. When we live a life of communion with God we may expect unlooked for assistance to support us in moments of trial.

The central truth of present history is that Jesus Christ still lives and reigns in the hearts of men. Whenever men come within the influence of the Son of God, whenever they heed His teachings and follow His leadership, He draws them out into a career of undreamed of usefulness and power. John put this truth in striking words when he said of Jesus, "In Him was life; and the life was the light of men."

Whenever we are willing to subordinate our way and our will to the way and will of God, we shall experience such a flood of spiritual life as all the intellectual learning in the world cannot produce. It is this illumination of the life, lived in obedience to God, to which the Prophet Isaiah referred when he urged Israel to "walk in the light of the Lord."

The President of the United States is passing through deep waters at this time and he needs, as no other President ever needed, the earnest prayers of the people of God. He bears crushing burdens. Much depends on every action that he takes. He has the happy assurance, however, that the people of the United States stand solidly behind him in his sincere efforts to avoid war, and his unflinching determination to stand for righteousness in international relations. His patience has been sorely tried, and yet through it all he has manifested a dignity and a kindly spirit, as becomes the true Christian. The people must not let him stand alone, and most important of all, they must not forget to intercede mightily for him that God will give him wisdom in this hour of crisis and trial.

The events of the past few days have brought the spectre of war to our very doors. At any moment our government may be forced into this world-war very much against its own desires. War talk is heard on every hand. All minds are sobered by the serious situation. Patriotism and preparedness mark the present hour. But while the dread spectre of war drives our people to serious thoughtfulness and preparation, we should not forget that there is a real war in the soul of every man. You are the commander of the forces that must wage this warfare. Battles are fought in your soul as stubborn and bitter as are fought in the trenches on the Somme. You are called every day to defend your own life as the soldier is called to defend the trenches at Verdun. But you need not fight alone. God will give you strength to conquer those evil desires and to overcome the

enemies that threaten your success. It is your duty to fight valiantly, to hold the fort, to resist the devil and he will flee from you. "Greater is he that ruleth his own spirit than he that taketh a city."

The opportunities presented to our Church for effective work in the foreign mission field were never as great as they are today. From every field workers are sending urgent appeals for reinforcements and for funds for enlargement. Doors that have been closed for centuries are now wide open. Christian missionaries are held in higher esteem in heathen lands than ever before. The people are turning to them with pathetic appeals for the Word of Life.

In view of these great opportunities it is a lamentable fact that the Church at home has not made provision for its foreign mission work to keep pace with the providence of God in answering the prayers of His people for open doors. The cut of almost twenty-five per cent. made necessary to prevent a debt last year, has seriously interfered with aggressive work in many fields and has prevented enlargement. On page 7 of this issue is a letter just received from one of our most promising foreign mission fields, telling how the cut has hampered the work. The Executive Committee of Foreign Missions presents to the entire Church on page 15 another message concerning the special period of self-denial, February 1-21, appointed by the last General Assembly.

Rev. W. W. Palmer died at his home in Leeton, Missouri, January 22. He was born in Henry county, Missouri, February 22, 1848, was graduated from Westminster College, Missouri, in 1876, and studied theology privately. He was ordained in April, 1890, by the Presbytery of Lafayette. He served the following churches: Calvary, Spring Valley, Walker, Westminster, Bethany, Auxvasse, Lees Summit, Warsaw and Houstonia. Throughout a life of faithful consecration to the service of God he proclaimed the glorious Gospel wherever opportunity presented.

Rev. R. A. Robinson, of Norfolk, Virginia, died February 4, near Washington, D. C., following an illness of about a year. Mr. Robinson was born in Robinson, Texas. His college course was pursued at Southwestern Presbyterian University and the University of Virginia. In 1882 he was a student of Union Theological Seminary in Virginia. Later he graduated from Union Seminary, New York City. He was ordained by West Hanover Presbytery, April 26, 1886. He served Coveseville church in Virginia, from 1886 to 1890, supplying at the same time Rockfish, Lovingsston, Amherst, Tye River and Riverside churches. From 1890 to 1897 he was pastor of the Colley Memorial church, Norfolk, Virginia. For a brief time he supplied the First Congregationalist church at Williamstown, Massachusetts, and later was headmaster of Margaret Academy, Onancock, Virginia. Following this he was pastor of Manoken church, Princess Anne, Maryland. In 1903 he was called a second time to become pastor of the Colley Memorial church, Norfolk, remaining with this church until 1906, at which time, ill health compelled

"Go ye . . . Lo, I am with you." It is the church that goes that He is with. We must not put asunder what God has joined together.—Missionary Review of the World.

Mid-Week Prayer Meeting

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

RELIGION AND NATIONAL EDUCATION.

Topic for Wednesday, February 21, 1917.

Suggested Scripture reading: Deut. 4:5-9.

What the subject and the Scripture reading seem to suggest is, first of all, The Value for a Nation of Moral Standards and Ideals; secondly, The Importance of Religious Sanction and Authority for These; and thirdly, The Necessity of Incorporating This in Our Public Education.

I. The Value for a Nation of Moral Standards and Ideals.

In theory this hardly admits of any argument today. But in practice there is still a great gap to be bridged. What we need continually to impress on our secular world is that what is not good morals for a nation can not in the end be good business or good politics and statesmanship either.

Let us take such a virtue as temperance and sobriety. The opposition to the liquor traffic began from the moral viewpoint. But while it was generally conceded that morally it was wrong, it was long maintained that physiologically and industrially the liquor traffic was a good; that to put it out of any town or country was to hinder business there. But presently medical science began to support the viewpoint of the moralists and to prove that the traffic was as injurious to the body as to the soul. And then presently business began to wake up to the idea that the traffic was as ruinous to industrial efficiency and success as to bodily health or moral well-being.

The present war has gone a long way to prove this same proposition true of military preparedness. It cannot be right for nations to be constantly thinking of the national murder that we call war and to go on preparing for it. That it is unchristian has been generally conceded for many years. But it has been thought to be politically and practically impossible to do anything else. Even now there are those who still hold to that obsolete pessimism. But all that seems quite effectively answered by the question whether anything more impracticable than this present war, in which all this doctrine of force has issued, could well be thought.

So we can not emphasize too much that it is from the ethical standpoint men see soonest and farthest into the future and that what is morally wrong must in the end turn out to be bad in every other aspect also. Examples need scarcely be suggested here of nations which have perished not from external foes but from their internal immoralities of their people. Israel is itself one outstanding example of it. And in fact scarcely ever has a great nation perished in which this has not been the prime cause of its downfall. As Moses said, if a people would but keep such statutes and ordinances as are found in the ten commandments, which were the backbone of Israel's peculiar heritage, then surrounding peoples would point to them and say: "Surely this great nation is a wise and understanding people."

II. The Importance of Religious Sanction and Authority.

But while the value of moral standards and ideals for a nation is undisputed, it is sometimes questioned whether such moral standards and ideals require for their effectiveness a religious sanction and authority. In other words, can not a man or a nation be and continue to be moral without being religious? The present writer once heard a professor in Columbia University, New York, maintain that religion and morality had nothing to do with each other. And his claim is the common claim of the unbeliever. So they believe they can hold on to Christian ethics without Christian religion. Now there are many ways of showing the absurdity of this claim.

1. First of all, it does not stand to reason. All our conduct proceeds from motives. And every impulse and emotion that impels to right conduct is an auxiliary to conscience without whose aid no man ought to want to try to live. Such auxiliary impulses are a man's love of his mother or wife or children, for instance. Many a man has reformed because of these when his conscience alone did not afford the sufficient driving power for it. To other men their citizenship and patriotism has appealed. The present writer knows of one man who reformed from his inebriety simply because some man professed to doubt his Scotch blood. How absurd, then, to shut out so powerful an impulse as religion has always shown itself to be. Surely the reverence and love of God must in the nature of the case be auxiliary impulses to conduct.

But further, there is no other sufficient authority and sanction for that very conscience, which is our central impulse to right conduct, save the belief in God. As Webster said: The greatest feeling a man ever has is the sense of his responsibility and accountability to God. Every account of conscience that makes it something other than that inevitably makes it something less and so weakens it.

2. The apparent facts to the contrary. To be sure there are everywhere about us men who

are the descendants of Christian forbears without being themselves Christians and yet who manage to maintain in their lives the Christian ethics and so are good moral men. Often some such man even boasts of it. But what this moral coxcomb is really showing off is the moral inheritance of his parents who on unseen as well as seen battlefields, through much agony and the grace of the Christ whom they loved and whom they believed was helping them, won this character and these ideals and then transmitted them to their often unappreciative children. Does it not seem a contemptible thing for a generation of New England infidels who have thus inherited their moral possessions from a long line of Christian forefathers to assure themselves that their morality needs no religion when their very character is still the bequeathment of the faith they despise?

But the important question is what will happen to this inheritance in the next generation if its spiritual sources be cut off? The "Continent" for January 18, 1917, has an account of a conversation with a young married man, with a son just one week old.

"Cameron, how does it come you are not a member of the church?" asked one of his friends in the midst of the congratulations.

"Well, you see," he answered, "I got almost too much religion when I was a boy at home. Anyhow, don't you think I can be a good man outside of the church?"

"Grant that you can," was the slow response, "but what about your son? Will he be as good a man as you, unless he has the same training you have had? Will he not need to know that his father thinks profession of Christ a necessary aid to a tempted man?"

The account says that "the smile faded from the young father's face."

3. And there is the testimony of statesmen themselves. Moses was one of the greatest. It was his glory to be identified with the one religion which, on the one hand knew God as above all a God of righteousness, Jehovah, but which also on the other hand believed that there was no lasting source of righteousness without this God, and who of the two great commandments made the one containing our relation to God chief and parent to the other.

But other great statesmen of the world have been practically unanimous in bearing the same testimony. Our first president, Washington, said: "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." And our latest president, Wilson, but places the stamp of all the national experience on the same conviction when he says: "There will be no halt to the great movement of the armies of reform until men forget their God. . . . Let no man suppose that progress can be divorced from religion."

And the words of the editor of the "Wall Street Journal" still ring in our minds: "The supreme need of the hour is not elastic currency or sounder banking, or better protection against panics, or bigger navies, or more equitable tariffs, but a revival of faith, a return to morality which recognizes a basis in religion and the establishment of a working and a workable theory of life that views man as something more than a mere lump of matter."

III. The Necessity of Religious Education.

And so we are brought logically to the conclusion, that of the necessity for the nation of incorporating religion in its public teaching. If religion and religiousness be an essential factor of our national life, then the training and development of it in our people must be begun where we begin the training of the other faculties of the mind and soul, when men are young. Otherwise this chief talent will suffer what every other talent would suffer under like neglect, atrophy and death.

The first instrumentality for such education in religion is of course, the home. The very fact that this is within their control should make each family ambitious to make of their home a fireside for warming the heart in religious patriotism. It was so in the best families in Israel. In connection with this it might be well to read the great conversation between Ben Hur and his mother in Lew Wallace's great story.

The second instrumentality is the church. And the Sunday school could do more than it does do in inculcating the love of country on its members and especially in showing the Hand of God in American History. It is especially the glory of the South that so many of its great political and military leaders have been very earnest and consistent Christian men.

The third instrumentality is the public school. And more and more ought a Christian people to insist on their right to have their children educated in the fundamentals of religion, at least through this great educational channel.

And a fourth instrumentality is our church colleges. James J. Hill was a very practical citizen, himself not a member of the Church. But he said of the denominational college: "The denominational colleges have their place and let me say that nothing in the world will ever take their place. . . . The small Christian college," I am still quoting

Mr. Hill, "is the hope of America. Character is essential to statesmanship and these colleges are vital factors in the development of sterling character."

Louisville, Ky.

Young People's Societies

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

THE HOME MISSION BOARDS OF MY DENOMINATION: WHAT THEY ARE AND WHAT THEY DO.

Topic for Week Beginning February 25, 1917.

Isaiah 35:1-10.

DAILY READINGS.

M., Feb. 19. The first board. Acts 6:1-7.
T., Feb. 20. A board of prophets. Acts 13:1-12.
W., Feb. 21. Supporting missionaries. Phil. 4:9-23.
Th., Feb. 22. Spreading the Gospel. 1 Thess. 1:1-10.
F., Feb. 23. Support weak churches. Acts 16:1-5.
S., Feb. 24. A bond of union. Ps. 133:1-3.

The aggressive work of our General Assembly is carried on by four committees called executive committees. These committees differ from the boards of other Churches, in that they are under the direct control of the Assembly. They are usually divided in three sets, one of which is elected each year, all serving for three years. The executive secretary of each committee is elected by the General Assembly, the other officers in the committee are usually elected by the committee itself. These committees are as follows:

1. Executive Committee of Foreign Missions, of which Rev. Egbert W. Smith, D. D., is the Executive Secretary; Rev. S. H. Chester, D. D., Secretary of Foreign Correspondence and editor; Rev. H. F. Williams, D. D., Field Secretary; Rev. John I. Armstrong, D. D., Educational Secretary; Edwin F. Willis, treasurer; and the headquarters of this Committee are 154 Fifth Avenue, North, Nashville, Tenn.

2. The next is the Executive Committee of Home Missions, of which Rev. S. L. Morris, D. D., is the Executive Secretary; Rev. Homer McMillan, D. D., Secretary Field Work, Literature, and Publicity; A. N. Sharp, treasurer; and the headquarters are 1522 Hurt Bldg., Atlanta, Ga.

3. The next is the Executive Committee of Christian Education and Ministerial Relief, of which Rev. Henry H. Sweets, D. D., is the Executive Secretary. Office 122 South Fourth Avenue, Louisville, Ky. John Stites is treasurer, Fifth and Market Streets, Louisville, Ky.

4. The next is the Executive Committee of Publication and Sabbath School Work, of which Mr. R. E. Magill is Executive Secretary and treasurer; Publishing House, 6 and 8 North Sixth Street, Richmond, Va.

The Executive Committee of Home Missions has committed to it all the aggressive missionary work of the Church within its borders as the home land. Needy missions of any Synod and especially the pioneer missions of the West are committed to its charge. It endeavors to secure funds from the whole Church for aiding the work in these needy missions. It appoints evangelists, selects supplies for needy fields, assists in the salaries of any workers where their income is insufficient and thus exercises an oversight over the work. It fosters mission schools and struggling institutions. It creates and secures and supplies mission literature to any section where it will prove helpful. It undertakes to keep the Church informed of the various needs of the fields by a wise aggressive policy of publicity. This part of the work is looked after by Dr. Homer McMillan. He has been rendering the Church a very great service by addresses and conferences, which have reached large numbers of people, stimulated their interests and increased their activity in the service.

This committee has wrought valuable service to the whole work by co-operating with the presbyterial and synodical committees within their territory. Some of the rapid development in pioneer missions can be explained by this hearty, helpful co-operation.

To this Committee also is given the work of colored evangelism. It looks after the work among the colored people. It directs the affairs of Stillman Institute.

They have recently taken a forward step by electing Rev. W. A. Young (col.) evangelist, to the colored people. He has devoted more than a year to this important work and has manifested qualifications for this office. The work of Rev. John Little, Louisville, Ky., has been exceedingly gratifying. Dr. W. H. Sheppard, former missionary to Africa, is doing a great work as pastor of this colored church.

The Committee is doing a great work in various sections of the Church by evangelizing its foreign-speaking people. A number of prominent workers are reaching the need of the Mexicans, in Texas. In New Orleans, La., the Italians, Hungarians, and Chinese, and the French are being reached by their missionaries. There is a Waldensian mission in Birmingham, Ala.; a Bohemian mission in Virginia; a Russian mission in Virginia; Hungarian work in West Virginia; a Hungarian mission in