

MAY 15 1917

# Christian Observer

E. C. W. Meyer  
June 17

VOL. 105.

LOUISVILLE, KY., MAY 9, 1917.

NO. 19.

## 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.

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### EDITORIAL NOTES.

Love for God underlies all effective service to our fellowmen. Jesus Himself put the duty of loving God first, thus making it the foundation for the second Commandment, "Thou shalt love thy neighbor as thyself." All the great servants of mankind have been men who revered and honored God. With great truth Young said: "A foe to God was never a true friend to man."

One of the wonderful statements in the Word of God is that "the fruit of the Spirit is . . . joy." Occasionally we meet rare souls who have the gift of finding joy in everything and of scattering joy wherever they go. The influence of such lives results in the inevitable gladdening of human hearts. They bring nothing but sunshine and their bright hearts and joyful countenances accomplish a great work for God in the world.

God delights to see the grace of sincerity in the heart of any man. It has been said that the grace of sincerity brings down to us all other graces. Though in our efforts we may frequently stumble, and though our best efforts are marred by our infirmities, yet God can use us wonderfully and accomplish great things through us if we seek with all sincerity the good and hate with all sincerity the evil. Sincerity and honest effort are always instruments that God uses with effectiveness.

The supreme work of the Christian is to seek and to win the lost. Dr. A. C. Dixon once said: "You might as well try to write a book without an alphabet as to build a church without the soul-winning spirit." Even Shakespeare, with all his knowledge of human nature, never reached the point where he could forget the alphabet. Sir Isaac Newton, with all his knowledge of mathematics, never got to the point where he could abandon the multiplication table. The great musicians, Beethoven, Mozart, Handel, with all their artistic and soul-moving technique, never reached the point where they could disregard the musical scale they had learned in childhood. Nor can the Christian ever abandon soul-winning, however high may be his attainments in the Christian life. For "soul-winning is the alphabet, the multiplication table, the scale of God's music here in this world," and we never get beyond it.

In times of war consecrated chaplains in both Army and Navy face unusual opportunities for Christian service. The increase in size of the Navy and the Marine Corps will, of course, demand additional chaplains. Many young graduates of our seminaries and many young pastors are eager to enter this branch of the service. Chaplains for the vast army that it is proposed to raise in the United States will also be needed. These positions require special qualifications and peculiar fitness. The men who undertake to minister to the spiritual needs of soldiers or sailors must be men of earnest piety and consecration, and at the same time men possessed of practical common-sense and genuine sympathy with men. Perhaps a number of our Southern Presbyterian ministers may be called into this service.

"A Catechism Contest" similar to the old fashioned "Spelling Match" was held recently in the Smith Memorial building of the First Presbyterian church, Greensboro, North Carolina. Twelve representatives of each of the three Sunday schools—Westminster, Covenant and the First Presbyterian—were the contestants. The representatives of the Westminster church were declared to have won in the contest, which consisted of perfect recitation of the Catechism and information concerning the Shorter Catechism, as well as the percentage of pupils who had recited the Catechism and secured certificates. The contest as described on another page, aroused great interest and enthusiasm. It may well be used in other churches.

The women of the Southern Presbyterian Church will find great inspiration and encouragement in the fifth annual report of the Woman's Auxiliary for the year ending March 31, 1917, presented on page 7 of this issue. The Auxiliary, under the capable leadership of Mrs. W. C. Winsborough, superintendent, has exemplified in the five years of its history the power of co-ordination and co-operation in woman's work. The report, which will be presented to the General Assembly at Birmingham, May 17, is the best in the history of the woman's work in our Church. It indicates a scope of activities on the part of the women that is truly remarkable. The results accomplished should cheer and encourage the women in their splendid work. The Superintendent urges closer, more intelligent and sympathetic co-operation with the Synodical and Presbyterian Auxiliaries on the part of all the women.

The demand for prohibition of the liquor traffic during the continuance of the war is growing among all classes of people. Influential business sources are urging such a law upon Congress. The governors of the states were called to meet in the national capital last week to consider state prohibition purely as a war measure. The nation is confronted with an alarming food shortage, and the United States will be called upon to feed the Allies as well as our own people. It has been estimated that prohibition of the manufacture of intoxicants will divert enough food from the waste of the liquor traffic into its legitimate use to give every one of the twelve million men in the armies of the Entente Allies a pound loaf of bread every day.

Rev. William H. Muirhead died at his home in Sykesville, Maryland, April 27. Mr. Muirhead was born at the Manor-house of Avondale, Polmont, in Stirlingshire, Scotland. He came of a line of staunch Presbyterian elders. His father was Robert Kirkland Muirhead, Esquire, of Glasgow, who moved to this country and settled at Pasadena, Florida. Mr. Muirhead graduated from Rollins College, Florida, and Southwestern Presbyterian University at Clarksville, Tennessee. During his seminary course in Clarksville, he labored with the South Clarksville mission. After completing his seminary course he engaged in home mission work in Nashville, and in 1909 served the Atoka group of churches near Memphis. In 1914 he became pastor of the church at Jellico, Tennessee. In 1916 he was called to the pastorate of the Presbyterian

**THE HEART OF THE HOME.**

Be the home where it may, on the hill, in the valley,  
Hemmed in by the walls of the populous town.  
Set fair where the corn lifts its plumes to the rally,  
Or perched on the slope where the torrent rolls  
down.

Still ever the heart of the home is the same,  
Still ever the dearest of names is the name.  
And ever the purest of fames is the fame  
Of the home-queen, the mother, whose gentle com-  
mand,  
Unchallenged, bears rule in our beautiful land.

Be the home what it may, whether lofty or lowly,  
The mansion, the cottage, the plain little room,  
'Tis the heart-beat of true love shall make the place  
holy,  
'Tis the outlook to Heaven shall keep it from  
gloom.

For the heart of the home is the same, is the same,  
In hall or in hut, there is ever one name  
Which kindles the torch of a swift leaping flame,  
As we bow to the mother whose gentle command  
Is the scepter that sways in our beautiful land.

Oh, sweet, with the dawn-flush of morning upon her,  
She cradles her first-born in tender embrace;  
And sweeter, when age brings her glory and honor,  
She shines with the glow of life's eve on her  
face.

We are glad to her praise, we are sad at her blame,  
Her name was the first for our child-lips to frame,  
And loyally, loudly all homage we claim  
For the home-queen, the mother, whose gentle com-  
mand

Is potent and strong in our beautiful land.  
—Margaret E. Sangster.

**Mid-Week Prayer Meeting**

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

**THE EXAMPLE OF THE SEVENTY.**

Topic for Wednesday, May 16, 1917.

Suggested Scripture: Luke 10:1-17.

There are critics who have doubted this passage in the Gospel because it is so much like the account of the previous sending out of the twelve on much the same mission, with much the same instructions. Such men proceed, apparently, on the principle that nothing in the life of Jesus, however good, could be repeated, a very unlikely and foolish presumption, as it seems to us. Perhaps the best answer to that is that Luke himself evidently saw no difficulty here, for he records both the sending out of the twelve in the ninth chapter and the sending out of the seventy in this tenth one.

There are several points of note in this passage:

**I. There is First the Object of the Commission.**

The object was probably two-fold. It was first of all for the success of the work. Jesus was under human limitations of time and place and knew that His time was short and therefore, like the good general which the evangelist must be, sent out men as soon as He had prepared a band of them, to do some preparatory preaching and advertising, "into every city and place, whither He Himself would come," that presently His work there might be the most effective possible. There is no sphere where inefficiency is more of a sin than it is in affairs of the Kingdom.

But probably another object was the training of the seventy themselves. For by and by Jesus would have left the earth, and the preaching of the Gospel would have to depend on such human agency alone. It was therefore highly essential that they should have had some training, as it were, under the eye of the Master. It is what every minister of the Gospel should feel it incumbent on himself to do. His business is not merely to preach the Gospel, as our Saviour did, but also, as our Saviour did, to inspire and train a band of men and women to go out and bring the Message to dying souls, or, at least, to advertise the Message and make men interested and ready for it.

**II. The Preparation.**

This preparation is emphatically prayer. Before sending these seventy Jesus said to them: "The harvest truly is great, but the labourers are few: Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest."

Probably all the great movements in the Kingdom have had their birth in prayer. That is the easiest point of beginning, the line of least resistance, so to say. Men find it easier to pray for the salvation of some soul than to actually labor with such a soul for its salvation.

But out of such prayer there grow two things. First of all the sense of the need and call. Men become impressed in prayer for the world with the fact that there is an opportunity for a harvest and that what is urgently needed is harvesters.

And then, secondly, there presently grows out of such prayer also the courage to do what one did not dare do before, to go out into the harvest field one's self and try to save some soul. What men particularly noticed about Peter and John in the fourth chapter of the Acts was their "boldness."

And we are there told where they had obtained that boldness. "They had been with Jesus." The courage for personal work comes out of prayer. Let any one who is timid about that try it.

And so out of such prayer there comes to pass what happened in the little lad's life who said: "Mother, I prayed that the birds might not come into the trap which I saw had been set for them. And then I prayed that the trap might not work if they did come into it. And then, to make sure, I went myself and kicked the trap to pieces." So he answered his own prayer, or rather he became himself the instrumentality by which God answered it. And that is precisely the principle of the sending out of the seventy. First, Jesus had them pray that laborers might be sent out into the harvest. And out of that prayer came the sense of need and the boldness and willingness by which they themselves became the instruments through which God answered their prayers.

**III. The Commission.**

This was twofold. It was to heal the sick and it was to preach a simple Message.

It was first of all to heal the sick. We are here back in the custom that belongs to all primitive times when the religious man is also the doctor. It is still the practice in our foreign missions. It is probable that the Gospel contemplated the time when the two functions of preaching and healing should become more specialized and separate, when preachers should concern themselves more particularly with the souls of men, and when there should be doctors skilled in the knowledge of God's healing laws in nature for the body. At least that seems to have been the anticipation of Paul when, having rather minimized relatively the miraculous gifts of the early Church, he said to the church of Corinth that, while these things would pass away in the Church, there were three, all of them purely spiritual gifts, which should abide: "Faith, hope and love."

But the second part of their commission was to preach a simple Gospel, namely, "The Kingdom of God is come nigh unto you." It is a fit message for beginners. There were no theological depths they were called on to proclaim, not even as to the person and work of the Saviour. They were not yet fitted to do that. But the fact that they were not theological graduates did not excuse them from preaching such a message as they were fitted to bring. But though it was a simple message it was not a weak one; it was a strong message. It was strong with the dramatic need of human souls and the dramatic opportunity that was now theirs, a need that might pass into eternal loss and an opportunity that was passing. It is such a message that men most need and that it is simplest to bring today as well as then, a message for the layman to preach. If once men can be made to feel their need and the fact that opportunity is critical it becomes easy for the preacher in the pulpit to bring men to Christ.

**IV. The Conduct.**

The final instruction of Jesus to the seventy was as to their conduct while on this mission. It was to be marked by geniality. In the instructions to the twelve He tells them, "Freely ye have received; freely give." And here He adds to the seventy that they are to "eat such things as are set before you." They are to make themselves agreeable and to show themselves the disinterested, unselfish friends of men. They are to do what Paul afterwards so constantly practiced, "become all things to all men," that they might "by all means save some."

But if their attitude was to be one of the utmost geniality their conduct was on the other hand to be marked by dignity and self-respect. They were not to regard themselves as beggars who came to ask favors. They were ambassadors with a Commission from the Most High. They represented Christ Himself. "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me, despiseth Him that sent Me."

So they were to expect and receive the hospitality that would be offered them, their food and drink, not as an unmerited favor, but as a courtesy that was right and due to men who came with such a commission. The preacher of the Gospel today must not feel and act as though the salary he receives is a great favor which his congregation bestows on him. Else they will soon get to think it so too. It is their duty and his right.

And then if they were not received they were to wipe off the dust of that place from their feet in the full consciousness that, though that city had refused their message, time and the laws of God would justify the preacher, as it will today still justify the preacher against those who have rejected his message. The day will come at death or at some previous or some subsequent judgment when the rejector would give all that he has if he could take it all back and accept God's embassy.

Finally, apart from that, even though their message should be rejected or they should be refused admission to some home, they were to know that they would not be without a blessing themselves. Even when refused, their offered blessing would "return to them (you) again." The reward of the

man who goes to bring a Gospel message to another does not depend on that other's acceptance. The preacher—and that includes the lay preacher—will find that his own soul has grown stronger and richer through his proffer.

Perhaps one more remark may be made on this passage. There are those who think that the instruction to "carry neither purse, nor script, nor shoes," was intended by our Saviour to apply not only to that occasion and circumstance and country but to all time and all occasions and circumstances of the Gospel message regardless. Such would do well to read the Master's instructions in this same Gospel, the 22nd chapter, the 35th and 36th verses. Louisville, Ky.

**Young People's Societies**

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

**GROWING AS CHRIST GREW.**

Topic for the Week, Beginning May 20, 1917.

Luke 2:41-52.

(Union Meeting With the Juniors and Intermediates).

**DAILY READINGS.**

M., May 14. Growing in God's house. 1 Sam. 2:18-20, 26.  
T., May 15. Growing in grace. 1 Pet. 2:1-4, 20.  
W., May 16. Growth of character. 2 Pet. 1:1-11.  
Th., May 17. Arrested growth. Heb. 5:12-14; 6:1-3.  
F., May 18. Growth in good. Col. 1:1-14.  
S., May 19. Perfect manhood. Eph 4:20-32.

An authentic, accurate, detailed account of Christ's boyhood would have been very interesting and instructive; but the Holy Spirit in His wisdom (and it also seems wise to us) did not see fit to reveal it. After His birth and this incident at twelve years of age, His life is concealed to us until the date of His baptism. In verse 40 we are told, "And the Child grew, and waxed strong in spirit, filled with wisdom: And the grace of God was upon Him." And in verses 51 and 52, we read, "And He went down with them, and came to Nazareth, and was subject unto them: But His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature and in favor with God and man."

The growth of Jesus is here described as a natural human growth. He was "Very man of very man, and very God of very God." The union of these two natures in one person is to our minds a very subtle mystery, and it is called the "hypostatic union." The fortieth verse together with the fifty-second verse guard the great question of Christ's person against all forms of error. In the past centuries this ground has been fought over very thoroughly. There are four great forms of error on this question; 1. That which denies the true God-head; 2. One that denies the perfect manhood; 3. One that denies the indivisible union; 4. One who denies the entire distinctness of the Godhead, and manhood in Christ.

Christ grew like any other child grows. He grew in stature, in strength, in knowledge, in wisdom, and in addition to these He was filled with the Spirit of God and the gift of God was evidently upon Him. He was obedient to His father and mother, helpful about the home, worked with His father in the carpenter shop, and was such a child as greatly attracted His mother's love, and mother-like she treasured everything about Him in her heart. He increased in wisdom and age and gained favor in the sight of God and before man. "Take notice here that His doing nothing wonderful was in itself a kind of wonder. As there was power in His actions, so is there power in His silence, in His inactivity, in His retirement."—Bonaventura. There are many worthless legends and inventions in the Apocryphal Gospels which deal almost exclusively with the details of the virginity of Mary and the infancy of Christ, which are passed over in the Gospels in these few words. This silence of the Evangelists is a proof of their simple faithfulness.

The incident narrated in this passage is His "confirmation and the solitary floweret out of the wonderful enclosed garden of the thirty years, plucked precisely there where the swollen bud at a distinctive crisis bursts into flower."—Stier. We are led from the whole record of His life to believe: 1. That our Lord never attended the schools of the Rabbis, therefore that His teaching was absolutely original and that He would therefore be regarded by the Rabbis as "a man of the people" or "an unlearned person." 2. That He had learned to write, for when the Pharisees brought the woman before Him accusing her, "He stooped down and wrote on the ground." 3. That He was acquainted not only with Aramaic, but Hebrew, Greek, and perhaps Latin. 4. That He had been deeply impressed by the lessons of nature.

Up to the age of twelve a Jewish boy was called "little," after that he was called "grown up" and became "a Son of the Law," or "a Son of the Precepts." At this age he was presented on the Sabbath called the "Sabbath of Phylacteries," in a Synagogue, and began to wear the phylacteries with which his father presented him. According to the Jews,