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Statistics of Sunday schools in the United States for 1916 show a much larger aggregate of Sunday school scholars than any previous report has ever given. The net increase in the last ten years is more than 6,300,000, with a gain of between 15,000 and 16,000 schools.

EDITORIAL NOTES.

The best revelation of the character of God is that "God is love." In His dealings with the world as well as in His revealed Word, God is presented as righteous, just, holy, the Fountain of Life and Light, the Holy One, but the supreme revelation of His character is that He is love. It is not enough to say that God is lovely or loving, but He Himself is "love"—"the incarnation of unselfish benevolence." We may, therefore, safely trust ourselves in the hands of Him who is love, we may joyfully welcome His discipline and be assured that He will always do that which is best.

Christian workers sometimes forget that in the work of winning souls to Jesus Christ the Word of God must be presented to the soul. Dr. McCheyne used to say: "It is not our comment on the Word that saves us, but the Word itself." Many unconverted people rarely ever read the Bible. It is, therefore, necessary to bring the Word directly into their mind and thus remind them of its dignity and power. It was the testimony of Philip when he sought to bring Nathanael to Jesus, "We have found Him of whom Moses in the law, and the prophets, did write." The Word of God is the channel through which the Spirit of God usually brings salvation to the soul.

There is power in the sufferings and death and resurrection of Jesus Christ to touch the human heart and turn the penitent soul to the Lamb of God that taketh away the sin of the world. An incident is told of a young lady seeking Christ, who was told by the evangelist to kneel and repeat the fifty-third chapter of Isaiah using the personal pronoun "I" "my" and "me" instead of the plural. Soon her heart was melted as she read, "He was wounded for my transgressions; the Lord hath laid on Him all my iniquities." In surprise she exclaimed, "Oh, is this true?" When she realized that these are the words of God she cried out, "Then I am saved, for all my iniquities have been laid on Him and through His death I am saved." It is this personal apprehension of Christ as our Substitute and our Saviour that gives to the soul pardon, peace and joy.

"In the Heart of Africa" is the striking title of a booklet of 48 pages just issued by Rev. Charles L. Crane, of our Congo Mission. It contains "Facts About Africa and Our Congo Mission in Question and Answer Form." The booklet grew out of suggestions made to the writer by a compiler of a similar work for juniors in the Sunday schools, and is designed not only to supplement that work in the Sunday schools but also to furnish material for mission study classes and missionary societies. This book will furnish general information that all societies will want to know. The striking frontispiece is "A Silent Appeal," a map showing almost all of Africa black—1,900 years in darkness, with the following inscription underneath the map: "The Heart of Christ Broken for Africa. The Heart of Livingstone Buried in Africa. Is Africa on Your Heart?" The price of the booklet is ten cents. Orders may be sent to the Woman's Auxiliary, Peachtree and Tenth Streets, Atlanta, Georgia, or to the Executive

Committee of Foreign Missions, 216 Union Street, Nashville, Tennessee.

The Bible has been designated by the Department of Labor as one of the books to be used in the literacy test for aliens under the new immigration law recently enacted by Congress. Passages will be selected from the Bible in more than one hundred languages and dialects. The reason for the use of the Bible in such literacy tests is not because the Bible is the Word of God, but because it is now the only book translated into virtually every language in the world. The Department gives this fact as its reason for the selection of the Bible and adds: "Translations of the Bible were made by eminent scholars, and what is more to the point, the translating was done by men whose purpose it was to put the Bible in such simple and idiomatic expressions in the various foreign languages as would make it possible for the common people of foreign countries to grasp the meaning readily and thoroughly." Thus does God make His Word to be known and honored more and more among all kindreds and tongues.

Rev. John W. Davis, D. D., LL.D., one of our Church's veteran missionaries to China, died at Soochow on February 24. A letter just received by the Executive Committee of Foreign Missions at Nashville, Tennessee, from Rev. C. N. Caldwell, secretary of our China Missions, conveys the information that his death came just one week after the death of Rev. R. A. Haden, who lost his life in the Mediterranean when the French ship "Athos" was torpedoed. Dr. Davis and Mr. Haden were the only two male evangelists in connection with the North Soochow Station. Dr. Davis went to China in 1873 and was the oldest of our foreign missionaries in service on the field at the time of his death. It was through his influence and personal friendship with Prof. J. R. Blake that the Elizabeth Blake Hospital was established at Soochow. He was born in Salisbury, North Carolina, July 25, 1849, and was ordained by Concord Presbytery in 1873, soon after his graduation from Union Theological Seminary in Virginia. No particulars of his death have as yet been received, but it must have occurred very suddenly as the Committee had not received any previous announcement of his illness. He was a man of scholarly attainments and sincere consecration. His death makes a serious breach in the thin line of workers in China.

A letter from Mr. Wilbur Kewlinger, the American Consul at Malta, written to Mrs. R. A. Haden, details the circumstances of the death of Rev. R. A. Haden, missionary of our Church to China, who lost his life while trying to save others when the liner "Athos" was torpedoed in the Mediterranean on February 17. The consul writes: "It was my very painful duty yesterday to have to telegraph you of the death of your husband, Mr. Robert Allan Haden. On Monday (February 19), Mr. J. L. Smith, a British Consul in China, called on me and stated that he knew Mr. Haden on the Messagerie Liner 'Athos;' that the ship was torpedoed without warning at about 1 o'clock on February 17; that he was certain that Mr. Haden had gone to the as-

Mid-Week Prayer Meeting

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

THE VICTORIOUS CHRIST.

Topic for Wednesday, April 11, 1917.

Suggested Scripture, Philippians 2:9-11.

There is no passage in the Scriptures where Unitarianism, whether of the ancient or modern stripe, receives a more direct solar-plexus than in this great passage of Paul to the Philippians. The verses chosen begin with a very big "Wherefore" and can not be separated from what immediately precedes.

That "Wherefore" contains an account of

I. The Double Descent.

1. The Human Descent. The human part of that humiliation is described for us by the Apostle in the eighth verse. "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

(a) Death is a Great Humiliation. We do not always think of it so. Or, rather, we call that humiliation by some other name, like sorrow. But death is fundamentally a great humiliation. This proud body of ours, on which we have bestowed so much care and vanity, sinks into common dust and even becomes a part of it, this dust that in life we scorned to carry even on our clothes.

And this happens equally to king and subject, to noble and a peasant. Death is no respecter of titles. But it happens also to the good and the bad. Death is no respecter of character either.

But most humbling of all is the decline of all these proud powers, especially mental powers, in the glory of which we have walked all the maturer days of our flesh. From the standpoint of this one earth life in which their glory has been manifested, they are all ended in the lowly grave. Even those who have most made glory their object in life have felt the humiliation of all this. Wolfe, on the eve of his great battle for Quebec, repeated to his men the lines of Gray's Elegy:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth ere gave,
Await alike the inevitable hour,
The paths of glory lead but to the grave."

And the great Saladin, when he felt death approaching ordered his seneschal to go out and wave a shroud before the eyes of men and cry: "This is all that Saladin, the great conqueror of the East, carries away of all his conquests."

It was this humiliation which our Saviour in His human obedience took upon Himself voluntarily after "being found in fashion as a man."

(b) The Death of the Cross the Climax of Humiliation.

But if death "per se" is a humiliation, the death on the cross was, of course, the climax of it for our Lord. The Apostle puts it with an "even." "He became obedient unto death, even the death of the cross." For the deepest humiliation of death, and one which our Saviour felt infinitely more than we do or can, is that death is "the wages of sin." The cross stood for that. It was so regarded even by men. It was the hangman's rope, the executioner's chair of that day. But to our Saviour all that merely human shame that attached to this particular mode of death was only the symbol of the deeper humiliation and shame that all death is the result and punishment of sin.

2. The Divine Descent. But the Apostle tells us very plainly that all this human descent, this voluntary humbling of Himself after He was "found in fashion as a man," was preceded by a divine descent, the voluntary humbling of Himself from the divine to the human level: "Who, being in the form of God, thought it no robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men."

And this humiliation we have no standards to measure. No analogies hold good here. It is not like that of an adult man who should become a child. Neither is it as if a man should voluntarily become one of the lower orders of creation, some animal. It is the Infinite becoming finite, the Creator becoming a creature, God becoming man. But though it so surpasses our comprehension we can see that it is the greatest conception it has ever been given to us to think about, the sublimest fact it has ever been given us to try to appreciate. This is where Unitarianism fails. It can not rise to the heights of conception or feel the depths of love which are necessary to apprehend this fact that "He took upon Him the form of a servant, and was made in the likeness of men."

II. The Double Exaltation.

Now it is this double descent which God has matched with a double exaltation.

1. His Earthly Exaltation. There is first of all Christ's earthly exaltation. "God hath given Him a Name which is above every name." There can be no question of that fact today. The Name of Jesus is held in highest honor of any on earth today.

It is so because of His perfect life. Even the Unitarian would be willing to admit that.

It is so because of His vicarious death. How many millions have found in that death their peace. This has been what has "drawn all men unto Him."

It is so because of His resurrection. He has been the only one whom God has exalted by a resurrection to an endless life. And the world finds its comfort and hope there.

So it has come to pass that His name is above every other name on earth today. As Dr. Malcolm McLeod, of New York City, once put it: "You can not stand Him up in a row with others; for there is no row and there are no others." The world feels that He alone is its Saviour, that as Peter said: "There is none other name under Heaven given among men, whereby we must be saved."

2. His Heavenly Exaltation. For there is not only the resurrection on earth, but there is also the ascension to Heaven. He who is our Lord on earth has thus become the Lord of the universe. Paul puts it in the tenth verse: "That at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord." Paul is here expressing himself not merely in terms of earth, but in terms of the wider universe. This event of the incarnation and atonement which "angels desired to look into," has become the central fact not merely of the career of this world but of the universe. And He who descended to it has been placed by God "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

And if the question be raised in what way this exaltation changes the position of the "Logos" in the universe from what He held before His incarnation, then, in answer, we must remember that Jesus was not merely on earth a divine-human person, but that He is so now and will be through all eternity. He is man still as well as God. It is as Jesus that God has exalted Him to the throne of the universe and that all men not only, but all creatures of all orders, are called on not merely to love and follow, but to adore and worship Him.

III. To the Glory of God the Father.

Finally Paul hits Unitarianism squarely between the eyes when he says that all this is "to the glory of God the Father." For this is what the Unitarianism of his day doubted and denied. They had not caught the richer and more glorious truth of Deity revealed in the fact of the Trinity. To them the claims of Jesus sounded like blasphemy against God the Father.

It was just so with that Unitarianism of a later day which we generally know by the name of Mohammedanism. To the Mohammedan the worship of Jesus seems like idolatry.

And it is much the same with our modern Unitarianism. It is willing to believe that God hath highly exalted Jesus with the earthly exaltation of putting His Name above every name, even to the extent, with some Unitarians whom I have known, of believing in His resurrection. But to go on to accept Him as God to be worshiped as well as loved, this seems to them to do despite to the glory of God the Father.

Paul saw it just otherwise. It was the wonderful fact of the Trinity, and the Incarnation, and the subsequent ascension to God's right hand on an equality which glorified God the Father in Paul's conception as nothing else.

And this is surely intellectually the more difficult but also the richer and higher conception of the two. Anselm said that God was He than whom a greater could not be conceived. There is one who can be conceived as greater than the Unitarian's God. It is the Christian's God, the God as revealed to us in all the facts of the humiliation and exaltation of Jesus.

And to come from intellectual conceptions to pragmatic facts, it is precisely the revelation of God in Jesus which has actually glorified God the Father in the minds and hearts and lives of men on this earth. Jesus said: "By their fruits ye shall know them." How triumphantly the Christian may put the fruits of the revelation of God the Father in His only begotten Son, come down to earth and once more raised to Heaven's throne, beside the fruits of all the Unitarianisms of the world, whether it be the Pharisaism of Christ's day, Mohammedanism, modern Judaism, or the cult generally known as the Unitarian Church.

Louisville, Ky.

Rouse to some work of high and holy love,

And thou an angel's happiness shalt know,
Shalt bless the earth, when in the world above

The good begun by thee shall onward flow

In many a branching stream, and wider grow;

The seed that in these few and fleeting hours

Thy hands unsparing and unwearied sow,

Shall deck thy grave with amaranthine flowers,
And yield the fruits divine in Heaven's immortal

bowers.—E. Wilcox.

True prayer is deliberately putting ourselves at God's disposal.—Fosdick.

Young People's Societies

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

THE LORD'S DAY. THE BEST DAY.

Topic for the Week Beginning April 15, 1916.

Neh. 13:15-22.

DAILY READINGS.

M., Apr. 9. Best for meditation. Rev. 1:10-20.
T., Apr. 10. Best for instruction. Acts 16:12-15.
W., Apr. 11. Best for rest. Exod. 20:8-11.
T., Apr. 12. Best for worship. Ps. 118:24-29.
F., Apr. 13. Best for fellowship. Acts 20:7-12.
S., Apr. 14. Best for service. John 5:1-13.

Nehemiah was a great man, great as reformer, statesman, ruler, architect, soldier, and leader. In this passage he is condemning the abuse of the Sabbath day, of which the people had become careless. He himself saw the violations, and reported to the nobles of Judah what he had seen. They were trading in their wares as on other days.

He tells them that the punishment sent upon their fathers for the neglect to observe the Sabbath will come also upon them. They were living in a day indicating national ruin, they were suffering the effects of their fathers' sins and should feel deeply the danger of this sin.

When he commanded the gates to be shut and that all in the city should observe the Sabbath, some of the merchants slipped their wares outside the city gates and established their business along the walls. He soon found that out and lodged complaint against them and cured the evil. "From that time forth they came no more on the Sabbath."

The Sacred Day.

God selected the Sabbath as His day and commanded us to "keep it." It is not a debatable question as to what we shall do. The Ten Commandments are not optional, but obligatory upon the race. God set it apart to sacred purposes. We are to worship Him and do works of love and mercy. If we worship Him, we will learn to love Him, and if we love Him, we will come to worship Him. As we love and worship Him we will come to understand Him, and we will love and worship Him more. We will love our fellowmen more and understand our duty better.

Many who would not violate other laws in the Ten Commandments will violate the Sabbath law with impunity. Many who would not steal, who would not kill, will not hesitate to abuse the Sabbath. "Remember" is not a suggestion, but a command. To violate this law is a giving-down of the moral nature. It always shows a growing materialism; it is a putting the things of earth and self above spiritual life and duty.

A Rest Day.

It is meant as a day of rest. We need rest to our bodies, and our minds. It is clearly shown that all nature needs rest, all animal life, all mechanical life. Donkeys that work six days in the week can hold out longer and do more work than donkeys that work seven days a week. Car wheels that have regular rest will last better than car wheels that are never given rest.

There seems to be a Sabbatic principle running all through nature. So God's Sabbath law is not merely an arbitrary setting of a day as His own, but it fits in with all nature and life. The mind and soul of the man immersed in business seven days in the week grow blind to God and duty.

A Reminder.

All days belong to God and His Sabbath reminds us of that fact. All life is sacred, and should be used in the service of God. For "the chief end of man is to glorify God and to enjoy Him forever."

The Sabbath is therefore a privilege, and it teaches us to rightly use all time. Men have ignored the Sabbath and thought to change God's plan, but they have failed. God's laws are self-executing, and when violated the punishment is sure to follow.

Thoughtful men and women of our land are justly alarmed at the growing disregard of the sacredness of the Sabbath day. Like Nehemiah, we may well warn the rulers of the land, and the sections of it of the harm that will come. What will be the views of the next generation, and the next generation, if the violation of this sin grows?

"A Song for the Sabbath Day."

This is the title of the ninety-second Psalm, and right now suppose you stop this article and read this Psalm. It is a model of devotion and praise. It exhorts the people to praise God, both for His great works and His great judgements and His goodness to the godly. It breathes the atmosphere of the sanctuary and pictures the attitude of worship. The Bible student will never tire of reading this Psalm. He may memorize it and repeat it every day, but its thought will get sweeter and sweeter to him every day.

In the Septuagint version of the Psalms the following Psalms are assigned to the days of the week in the order here given: 24, 48, 82, 94, 81, 103; and these are followed by the ninety-second for the Sabbath day. Suppose you try these in this order for one or two weeks and see how you like the ar-